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I, Ánanda, Live in the Fullness of Emptiness
Empty of Empty Habits
Not an Empty Habitat

A Little Spell of Emptiness

Translated from the Pali by Michael Olds

I hear tell:

Once Upon A Time, The Lucky Man, Savatthi-Town, East-Park,
The Palace of Migara's Mother came-a-visiting. At this time,
Ánanda, just emerging from his afternoon's sit down practice,
went to the Teacher, greeted him, and sat down to one side.
There he said:

Sir, at one time, The Lucky Man was residing among the
Sakyans in the market town of Nagaraka, and I, also, was there.
In that place, I recall having heard, learnt, studied, grasped, face-
to-face with the Lucky Man, this statement made by him: "At
this time, Ánanda, I reside in the fullness of emptiness." Did I
hear this correctly?

Yes, Ánanda, you heard, learnt, studied, grasped this correctly.
Previously, as well as now, I reside in the fullness of emptiness.

In the same way, Ánanda, as this Palace of Migara's Mother [1]
is empty of the disturbances of the city: empty of elephants,
cows, horses, asses; empty of dealings with gold and silver;
empty of groups of men and women, and there is only this that
remains to disturb the emptiness: that is, the vibration
emanating off the beggars here; in the same way, a beggar,
paying no attention to the disturbances of the city, paying no
attention to human beings, pays attention only to the vibration

emanating off the forest. He takes to paying attention only to perception of the forest, and cleans out, tidies up and liberates his mind.

He understands: "This way there is no disturbance emanating from perception of the city. This way there is no disturbance emanating from perception of human beings. This way there is only that disturbance which emanates off perception of the forest." Thus: "This way is empty of disturbance emanating from perception of the city. This way is empty of disturbance emanating from perception of human beings. This way there is only this that disturbs the emptiness: that is, the vibration which emanates off perception of the forest."

In this way he regards that which is present as empty of that which is not present; and, with regard to what remains, he understands that: 'That being; this is.'

Thus, *Ānanda*, there is in the case of this case, a sitting-down-to-empty-out that results in surpassing purity.

And again, *Ānanda*, deeper than that, paying no attention to human beings, paying no attention to the forest, he takes to paying attention only to perception of earth, and cleans out, tidies up and liberates his mind.

In the same way as he would regard a bull's hide, stretched out to cure, held down by a hundred pegs, it's life done gone; when he pays attention to earth, he does not think about anything on earth such as dry land or rivers or swamps or marshes with plants with branches and thorns or mountains or plains, but he only just pays attention to the vibration which emanates off perception of earth. He takes to paying attention only to

perception of earth, and cleans out, tidies up and liberates his mind.

He understands: "This way there is no disturbance emanating from perception of human beings. This way there is no disturbance emanating from perception of the forest." Thus: "This way is empty of disturbance emanating from perception of human beings. This way is empty of disturbance emanating from perception of the forest. This way there is only this that disturbs the emptiness: that is, the vibration which emanates off perception of earth."

In this way he regards that which is present as empty of that which is not present; and, with regard to what remains, he understands that: 'That being; this is.'

Thus, *Ānanda*, there is in the case of this case, a sitting-down-to-empty-out that results in surpassing purity.

And again, *Ānanda*, deeper than that, paying no attention to the forest, paying no attention to earth, he takes to paying attention only to perception of The Sphere of Unlimited Space, and cleans out, tidies up and liberates his mind.

He understands: "This way there is no disturbance emanating from perception of the forest. This way there is no disturbance emanating from perception of earth." Thus: "This way is empty of disturbance emanating from perception of the forest. This way is empty of disturbance emanating from perception of earth. This way there is only this that disturbs the emptiness: that is, the vibration which emanates off perception of the Sphere of Unlimited Space."

In this way he regards that which is present as empty of that which is not present, and, with regard to what remains, he understands that 'That being, this is.'

Thus, *Ánanda*, there is in the case of this case, a sitting-down-to-empty-out that results in surpassing purity.

And again, *Ánanda*, deeper than that, paying no attention to earth, paying no attention to The Sphere of Unlimited Space, he takes to paying attention only to perception of the Sphere of Unlimited Consciousness, and cleans out, tidies up and liberates his mind.

He understands: "This way there is no disturbance emanating from perception of earth. This way there is no disturbance emanating from perception of The Sphere of Unlimited Space." Thus: "This way is empty of disturbance emanating from perception of earth. This way is empty of disturbance emanating from perception of The Sphere of Unlimited Space. This way there is only this that disturbs the emptiness: that is, the vibration which emanates off perception of the Sphere of Unlimited Consciousness."

In this way he regards that which is present as empty of that which is not present, and, with regard to what remains, he understands that 'That being, this is.'

Thus, *Ánanda*, there is in the case of this case, a sitting-down-to-empty-out that results in surpassing purity.

And again, *Ánanda*, deeper than that, paying no attention to The Sphere of Unlimited Space, paying no attention to The Sphere of Unlimited Consciousness, he takes to paying attention

only to perception of The Sphere Where No Thing's There, and cleans out, tidies up and liberates his mind.

He understands: "This way there is no disturbance emanating from perception of The Sphere of Unlimited Space. This way there is no disturbance emanating from the perception of The Sphere of Unlimited Consciousness." Thus: "This way is empty of disturbance emanating from perception of the Sphere of Unlimited Space. This way is empty of disturbance emanating from perception of The Sphere of Unlimited Consciousness. This way there is only this that disturbs the emptiness: that is, the vibration which emanates off perception of the Sphere Where No Thing's There."

In this way he regards that which is present as empty of that which is not present, and, with regard to what remains, he understands that 'That being, this is.'

Thus, *Ánanda*, there is in the case of this case, a sitting-down-to-empty-out that results in surpassing purity.

And again, *Ánanda*, deeper than that, paying no attention to The Sphere of Unlimited Consciousness, paying no attention to The Sphere Where No Thing's There, he takes to paying attention only to perception of The Sphere of Neither Perception Nor Non Perception, and cleans out, tidies up and liberates his mind.

He understands: "This way there is no disturbance emanating from perception of The Sphere of Unlimited Consciousness. This way there is no disturbance emanating from perception of The Sphere Where No Thing's There." Thus: "This way is empty of disturbance emanating from perception of the Sphere of Unlimited Consciousness. This way is empty of disturbance

emanating from the perception of The Sphere Where No Thing's There. This way there is only this that disturbs the emptiness: that is, the vibration which emanates off perception of the Sphere of Neither Perception Nor Non Perception."

In this way he regards that which is present as empty of that which is not present, and, with regard to what remains, he understands that 'That being, this is.'

Thus, *Ánanda*, there is in the case of this case, a sitting-down-to-empty-out that results in surpassing purity.

And again, *Ánanda*, deeper than that, paying no attention to The Sphere Where No Thing's There, paying no attention to The Sphere of Neither Perception Nor Non Perception, he takes to paying attention only to the mental High-Getting that is Sign-less, and cleans out, tidies up and liberates his mind.

He understands: "This way there is no disturbance emanating from perception of The Sphere Where No Thing's There. This way there is no disturbance emanating from perception of the Sphere of Neither Perception Nor Non Perception." Thus: "This way is empty of disturbance emanating from perception of The Sphere Where No Thing's There. This way is empty of disturbance emanating from perception of The Sphere of Neither Perception Nor Non Perception. This way there is only this that disturbs the emptiness: that is, the six sense-realms bound to this body reacting to life."

In this way he regards that which is present as empty of that which is not present, and, with regard to what remains, he understands that 'That being, this is.'

Thus, Ánanda, there is in the case of this case, a sitting-down-to-empty-out that results in surpassing purity.

And again, Ánanda, deeper than that, paying no attention to The Sphere Where No Thing's There, paying no attention to The Sphere of Neither Perception Nor Non Perception, he takes to paying attention only to the mental High-Getting that is Sign-less, and cleans out, tidies up and liberates his mind.

He understands: "This Mental High-Getting that is Sign-less is something that has been constructed, thought out. Whatever has been constructed or thought out is subject to change and coming to an end." Knowing and seeing this, his heart is free from the grip of sense pleasures, his heart is freed from the grip of living, his mind is free from the grip of blindness. In Freedom comes the knowledge of Freedom, and he knows: "Left Behind is Rebirth, Lived is the Best of Lives, Done is Duty's Doing, Crossed over Am I; No More It'n and At'n for Me!"

He understands: "This way there is no disturbance emanating from the grip of sense pleasures. This way there is no disturbance emanating from the grip of living. This way there is no disturbance emanating from the grip of blindness." Thus: "This way is empty of the disturbance emanating from the grip of sense pleasures. This way is empty of the disturbance emanating from the grip of living. This way is empty of the disturbance emanating from the grip of blindness. This way there is only this that disturbs the emptiness, that is the six sense-realms bound to this body reacting to life."

In this way he regards that which is present as empty of that which is not present, and, with regard to what remains, he understands that 'That being, this is.'

Thus, *Ánanda*, there is in the case of this case, a sitting-down-to-empty-out that results in surpassing purity.

And, *Ánanda*, all those Shamen or Brahmen of the long distant past who attained the highest surpassing purity of emptiness and made it a habitat, all of them did so by attaining this same highest surpassing purity of emptiness and making it a habitat.

And, *Ánanda*, all those Shamen or Brahmen who in the far distant future will attain the highest surpassing purity of emptiness and make it a habitat, all of them will do so by attaining this same highest surpassing purity of emptiness and making it a habitat.

And, *Ánanda*, all those Shamen or Brahmen who at present are able to attain the highest surpassing purity of emptiness and make it a habitat, all of them do so by attaining this same highest surpassing purity of emptiness and making it a habitat.

Wherefore, *Ánanda*, train yourself this way: "I will attain the highest surpassing purity of emptiness and make a habitat of that."

Footnote:

[1] Pasade: Palace, Balustrade, Terraced house; as we understand it today not much more elegant than what would have been a well constructed two-story adobe home in what we might call an "open space preserve" -- a bit of forest nearby town. The Palace was apparently covered top to bottom in precious rugs and cloth coverings.

Aakankheyya Sutta

"If the Bhikkhu Desires"

I heard thus:

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. From there the Blessed One addressed the Bhikkhus: O Bhikkhus, abide endowed with virtues, honoring the higher code of rules be full of respect and reverence seeing fear in the slightest fault, observe the virtues...

If the Bhikkhu desires, be a lovable to the co-associates in the holy life, become pleasant and reverential, complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop the silent abidings.

If the Bhikkhu desires, be a gainer of robes, morsel food, dwellings and requisites when ill. Abide endowed with virtues honoring the higher code of rules be full of respect and reverence, seeing fear in the slightest fault, observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop the silent abidings.

If the Bhikkhu desires, think whose ever robes, morsel food, dwellings and requisites when ill I partake, may it be of great benefit and results to those givers. Abide endowed with virtues honoring the higher code of rules be full of respect and reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop the silent abidings.

If the Bhikkhu desires, think may it be of great benefit and results to those blood relations who are dead and gone that recall me with a pleasant mind. Abide endowed with virtues, honoring the higher code of rules, be full of respect and reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana, be endowed with wisdom and develop the silent abidings.

If the Bhikkhu desires, think, may I not live with aversion and attachment, may I not endure aversion, may I abide overcoming all arising aversions. Abide endowed with virtues, honoring the higher code of rules, be full of respect and reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana, be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, think may I not live with great fear. May I abide overcoming all fears that arise.. Abide endowed with virtues, honoring the higher code of rules, be full of respect and reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana, be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, he becomes a quick and easy gainer of the four higher abidings, pleasant abidings here and now gratis. Abide endowed with virtues, honoring the higher code of rules, be full of respect and reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana, be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, he experiences those immaterial releases with the body and abides. Abide endowed with virtues,

honoring the higher code of rules, be full of respect and reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, with the destruction of three fetters becomes a stream enterer, not falling away from there head for enlightenment. Abide endowed with virtues, honoring the higher code of rules, be full of respect and reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, destroying three fetters and making less of greed, hate and delusion, could come once more to this world and make an end of unpleasantness Abide endowed with virtues, honoring the higher code of rules, be full of reverence and respect, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, destroying the five lower fetters is born spontaneously, not falling from there would extinguish from that birth. Abide endowed with virtues, honoring the higher code of rules, be full of reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, partake of various super-normal powers. Being one become many, Becoming many become one, Would go unhindered across walls, embankments, and rocks, as going in space, on earth diving and coming out is done as in water, on

water walks unbroken as on earth. In space sits cross legged as though birds small and large. The moon and sun powerful as they are touched with the hand. Thus with the body power is established as far as the Brahma world. Abide endowed with virtues, honoring the higher code of rules, be full of reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires with the purified heavenly ear hear sounds both heavenly and human, far and near. Abide endowed with virtues, honoring the higher code of rules, be full of reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, penetrate and see the minds of other beings, Know the greedy mind, and the mind free of greed, Know the angry mind, and the mind free of anger. Know the deluded mind and the mind free of delusion. Know the contracted mind and the distracted mind, Know the developed mind and undeveloped mind. Know the mind with compare and the mind without compare. Know the concentrated mind and the un-concentrated mind. Know the released mind and the unreleased mind. Abide endowed with virtues, honoring the higher code of rules, be full of reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, recollect previous births, one birth, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred births, a thousand births, a hundred thousand births, innumerable

forward cycles of births, innumerable backward cycles of births, innumerable forward and backward cycles of births. There I was born with such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a span of life. Disappearing from there is born there with such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a span of life. Disappearing from there is born here. Thus the manifold previous births are recollected with all details. Abide endowed with virtues, honoring the higher code of rules, be full of reverence, seeing fear in the slightest fault observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, with the purified heavenly eye beyond human sees beings disappearing and appearing in un-exalted and exalted states, beautiful and ugly, in good and evil states, know beings according to their actions. These good beings misbehaving bodily, verbally and mentally, blaming. Noble ones, with wrong views and wrong actions, after death are born in loss, in hell. As for these good beings conducting well in body, words and mind, not blaming noble ones, with the right view of actions, after death are born in increase in heaven. Abide endowed with virtues, honoring the higher code of rules, be full of reverence, seeing fear in the slightest fault, observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

If the Bhikkhu desires, with the destruction of desires, the mind released and released through wisdom, here and now, by himself knowing and realizing abide. Abide endowed with virtues, honoring the higher code of rules, be full of reverence, seeing fear in the slightest fault, observe the virtues. Complete

virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings.

Bhikkhus, if it was said, abide endowed with virtues, honoring the higher code of rules, be full of reverence, seeing fear in the slightest fault, observe the virtues. Complete virtues for internal appeasement, without neglecting jhana be endowed with wisdom and develop silent abidings, it was said on account of this.

The Blessed One said thus and the Bhikkhus delighted in the words of the Blessed One.

Aanaapaanasuttam

The Discourse On In and Out Breathing

I heard thus:

At one time the Blessed One lived in the Pubba monastery in the palace of Migaara's mother, with the thoroughly learned elder disciples, such as Venerable's Shariputra, Maha Moggallana, Maha Kassapa, Maha Kaccana, Maha Kotthita, Maha Kappina, Maha Cunda, Anuruddha, Revata, Ánanda and other learned elder disciples. At that time the elder Bhikkhus were advising and instructing the novices. A certain elder Bhikkhu advised ten novices, another twenty novices, another thirty and yet another forty novices. The novices too advised and instructed by the elder Bhikkhus attained distinctive levels not attained before. On that full moon night the Blessed One was seated outside in the moonlight attended by the Community of Bhikkhus

The Blessed One observed the silent Community of Bhikkhus and addressed them 'Bhikkhus, I'm happy and convinced with this mode of progress. Therefore Bhikkhus arouse much effort to attain the not attained, to realize the not realized, as I would be leaving Savatthi on the full moon day of the fourth month of the rains.' The Bhikkhus who had come from the states heard these words and they came to see the Blessed One. The elder Bhikkhus hearing these words were very pleased and advised and instructed the novices. A certain elder Bhikkhu advised ten novices, another twenty novices, another thirty and yet another forty novices. The novices too advised and instructed by the elder Bhikkhus attained distinctive levels not attained before. On that full moon night of the fourth month of the rains the

Blessed One was seated outside, in the moonlight attended by the Community of Bhikkhus

Then the Blessed One observed the silent Community of Bhikkhus and addressed them. Bhikkhus, this gathering is without idle talk, without empty talk, established in the pure essence. Such a gathering is worthy of honor, worthy of hospitality, worthy of offerings and reverential salutation, and it becomes an incomparable field of merit to the worldling. Giving a little to such a gathering brings many results, giving much brings much more. The sight of such a gathering is rare in the world. It is suitable to go a long distance to see such a gathering with provisions for the journey. In this gathering there are worthy ones, desires destroyed, lived the holy life, done what should be done, dismissed the weight, come to the highest good, destroyed the bond 'to be' and rightly knowing released. In this gathering there are Bhikkhus who have destroyed the five lower bonds of the sensual world and are born spontaneously, not to proceed but to extinguish in that same birth. In this gathering there are Bhikkhus, who have destroyed three bonds and dwindling greed, hate and delusion, would come to this world once more and make an end of unpleasantness. In this gathering there are Bhikkhus, who have destroyed three bonds and have entered the stream of the Teaching, not falling from there, are sure of enlightenment. In this gathering there are Bhikkhus, yoked to developing the four establishments of mindfulness. In this gathering there are Bhikkhus, yoked to developing the four right endeavors. In this gathering there are Bhikkhus, yoked to developing the four ways of making determinations. In this gathering there are Bhikkhus, yoked to developing the five mental faculties. In this gathering there are Bhikkhus, yoked to developing the five powers. In this gathering there are Bhikkhus,

yoked to developing the seven enlightenment factors. In this gathering there are Bhikkhus, yoked to developing the Noble eightfold path. In this gathering there are Bhikkhus, yoked to developing Loving kindness. In this gathering there are Bhikkhus, yoked to developing Compassion. In this gathering there are Bhikkhus, yoked to developing intrinsic joy. In this gathering there are Bhikkhus, yoked to developing Equanimity. In this gathering there are Bhikkhus, yoked to developing Loathsomeness. In this gathering there are Bhikkhus, yoked to developing the perception of impermanence. In this gathering there are Bhikkhus, yoked to developing Mindfulness of in and out breathing. Bhikkhus, in and out breathing developed and made much brings much results and great results. When it is developed and made much, the four establishments of mindfulness get completed. When the four establishments of mindfulness are developed and made much the seven enlightenment factors get completed. When the seven enlightenment factors are developed and made much the knowledge of release gets completed. Bhikkhus, how is, in and out breathing developed and made much?

How does it bring much results and great results? The Bhikkhu, gone to the forest, or to the root of a tree, or to an empty house, sits legs crossed, the body straight, and mindfulness established in front. Mindfully he breathes in or breathes out. Breathing in long knows, I breathe in long. Breathing out long knows, I breathe out long. Breathing in short knows, I breathe in short. Breathing out short knows, I breathe out short. Trains; calming the bodily determination I breathe in. Trains; calming the bodily determination I breathe out. Trains; experiencing joy I breathe in. Trains; experiencing joy I breathe out Trains; experiencing pleasantness I breathe in. Trains; experiencing pleasantness I

breathe out. Trains; experiencing the mental determination I breathe in. Trains; experiencing the mental determination I breathe out. Trains; calming the mental determination I breathe in. Trains calming the mental determination I breathe out, trains; experiencing the mental state I breathing in. Trains; experiencing the mental state I breathe out. Trains; with a rejoicing mind I breathe in Trains; with a rejoicing mind I breathe out. Trains; with a concentrated mind I breathe in. Trains; with a concentrated mind I breathe out. Trains; with a released mind I breathe in. Trains; with a released mind I breathe out. Trains; reflecting impermanence I breathe in. Trains; reflecting impermanence I breathe out. Trains; reflecting detachment I breathe in. Trains; reflecting detachment I breathe out. Trains; reflecting cessation I breathe in. Trains; reflecting cessation I breathe out. Trains; reflecting giving up I breathe in. Trains; reflecting giving up, I breathe out. Developed and made much in this manner, in and out breathing brings much fruit and great benefits.

Bhikkhus, in and out breathing developed and made much in which manner, do the four establishments of mindfulness get completed? Bhikkhus, when the Bhikkhu breathing in long knows, I breathe in long. Breathing out long knows, I breathe out long. Breathing in short knows, I breathe in short. Breathing out short knows, I breathe out short. Trains, calming the bodily determination, I breathe in and out, at such times he reflects the body in the body. At such times he is zealous to be mindful and aware to dispel covetousness and displeasure for the world. Bhikkhus, I say in breaths and out breaths are a special feature in the body. Therefore Bhikkhus, at such times, the Bhikkhu abides reflecting the body in the body zealous to be mindful and aware to dispel covetousness and displeasure for the world.

Bhikkhus, when the Bhikkhu trains experiencing joy I breathe in and out. Trains experiencing pleasantness I breathe in and out. Trains experiencing the mental determination I breathe in and out. Trains calming the mental determination, I breathe in and out...at such times he reflects feelings in feelings. At such times he is zealous to be mindful and aware to dispel covetousness and displeasure for the world. Bhikkhus, I say in breaths and out breaths are a special feature of feelings, when they are carefully attended to. Therefore Bhikkhus, at such times, the Bhikkhu abides reflecting feelings in feelings zealous to be mindful and aware to dispel covetousness and displeasure for the world...Bhikkhus, when the Bhikkhu trains experiencing the mental state, I breathe in and out. Trains with a rejoicing mind I breathe in and out. Trains with a concentrated mind I breathe in and out. Trains with a released mind. I breathe in and out, at such times he reflects the mental states in the mind. At such times he is zealous to be mindful and aware to dispel covetousness and displeasure for the world. Bhikkhus, I do not declare in and out breathing to the forgetful careless, one. Therefore Bhikkhus, at such times, the Bhikkhu abides reflecting the mental states in the mind zealous to be mindful and aware to dispel covetousness and displeasure for the world.

Bhikkhus, when the Bhikkhu trains, reflecting impermanence I breathe in and out. Trains, reflecting detachment. I breathe in and out. Trains, reflecting cessation. I breathe in and out. Trains, reflecting giving up. I breathe in and out, at such times he reflects thoughts in the Teaching. At such times he is zealous to be mindful and aware to dispel covetousness and displeasure for the world. He wisely attends to the dispelling of whatever covetousness and displeasure in the world and masters it. Therefore Bhikkhus, at such times, the Bhikkhu abides reflecting

thoughts in the Teaching, zealous to be mindful and aware to dispel covetousness and displeasure for the world. Bhikkhus, when developed and made much in this manner the four foundations of mindfulness get completed.

The four establishments of mindfulness developed and made much in which manner, do the seven enlightenment factors get completed? Bhikkhus, at the time the Bhikkhu abides reflecting the body in the body mindful and aware to dispel covetousness and displeasure for the world, his mindfulness is established without forgetfulness. At a time the Bhikkhus mindfulness is established, the enlightenment factor mindfulness is established to the Bhikkhu, at that time the Bhikkhu develops the enlightenment factor mindfulness and completes it. He abides with those thoughts mindfully examining them, wisely searching for the solution...Bhikkhus, at a time the Bhikkhu abides thus, mindfully examining the Teaching wisely, to search for the solution, he develops the enlightenment factor the investigation of the Teaching, and completes it. When those thoughts are wisely examined for a direct solution with aroused effort the enlightenment factor effort, is established to the Bhikkhu, at that time the Bhikkhu develops the enlightenment factor effort and completes it. With the aroused effort arises immaterial joy. When immaterial joy arises the Bhikkhu is established in the enlightenment factor joy and it gets completed. When the mind is joyful the body is appeased, so too the mind. When the mind and body are appeased, the enlightenment factor appeasement gets established in the Bhikkhu, with development it gets completed. When the body is appeased the pleasant mind concentrates. At that time the Bhikkhu is established in the enlightenment factor concentration, with development it gets completed. The Bhikkhu thoroughly

examines the concentrated mind. At that time the Bhikkhu is established in the enlightenment factor equanimity, with development it gets completed.

Bhikkhus, at the time the Bhikkhu abides reflecting feelings in feelings, ...re... the mental states in the mind...re...thoughts in the Teaching, mindful and aware to dispel covetousness and displeasure for the world, his mindfulness is established without forgetfulness. At a time the Bhikkhus mindfulness is established, the enlightenment factor mindfulness is established to the Bhikkhu, at that time the Bhikkhu develops the enlightenment factor mindfulness and completes it. He abides with those thoughts mindfully examining them, wisely searching for the solution...Bhikkhus, at a time the Bhikkhu abides thus, mindfully examining the Teaching wisely, to search for the solution, he develops the enlightenment factor the investigation of the Teaching, and completes it. When those thoughts are wisely examined for a direct solution with aroused effort the enlightenment factor effort, is established to the Bhikkhu, at that time the Bhikkhu develops the enlightenment factor effort and completes it. With the aroused effort arises immaterial joy. When immaterial joy arises the Bhikkhu is established in the enlightenment factor joy and it gets completed. When the mind is joyful the body is appeased, so too the mind. When the mind and body are appeased, the enlightenment factor appeasement gets established in the Bhikkhu, with development it gets completed. When the body is appeased the pleasant mind concentrates. At that time the Bhikkhu is established in the enlightenment factor concentration, with development it gets completed. The Bhikkhu thoroughly examines the concentrated mind. At that time the Bhikkhu is established in the

enlightenment factor equanimity, with development it gets completed.

When the four establishments of mindfulness are thus developed and made much the seven enlightenment factors get completed.

Bhikkhus, the seven enlightenment factors developed and made much in which manner does knowledge of the path get completed? The Bhikkhu develops the enlightenment factor mindfulness bent on seclusion, detachment, cessation, ending in relinquishing The Bhikkhu develops the enlightenment factor investigation of the Teaching bent on seclusion, detachment, cessation, ending in relinquishing The Bhikkhu develops the enlightenment factor effort bent on seclusion, detachment, cessation ending in relinquishing The Bhikkhu develops the enlightenment factor joy bent on seclusion, detachment, cessation ending in relinquishing The Bhikkhu develops the enlightenment factor appeasement bent on seclusion, detachment, cessation ending in relinquishing The Bhikkhu develops the enlightenment factor concentration bent on seclusion, detachment, cessation ending in relinquishing The Bhikkhu develops the enlightenment factor equanimity bent on seclusion, detachment, cessation ending in relinquishing. Bhikkhus, developed and made much in this manner knowledge of the path gets completed.

The Blessed One said thus and those Bhikkhu delighted in the words of the Blessed One.

Aananjasappaayasuttam

Suitability to Attain Imperturbability

I heard thus:

At one time the Blessed One was living in the Kuru country, in the hamlet named Kammassadhamma. The Blessed One addressed the Bhikkhus from there.

'Bhikkhus, sensuality is impermanent, useless, false, a stupid thing and a deception. It is prattle and foolish talk. Sensuality here and now and hereafter, sensual perceptions here and now and hereafter, all these are the domain of death, the pasture of death. The evil mind with sensuality is led to greed, anger and quarrels

Bhikkhus the noble disciple reflects. Sensuality is impermanent, useless, false, a stupid thing and a deception. It is prattle and foolish talk. Sensuality here and now and hereafter, sensual perceptions here and now and hereafter, all these are the domain of death, the pasture of death. The evil mind with sensuality is led to greed, anger and quarrels. What if I develop the mind grown great and much, above the material world, then there will be no greed, anger, or quarrels. When these are dispelled my mind will be significant, limitless and well developed. Fallen to this method, when developed much, the mind, partakes pleasure in that sphere or abides in imperturbability here and now, or with wisdom it is released. After death, there is a possibility that the led on, consciousness should reach imperturbability. Bhikkhus, I say, this is the first suitability to reach imperturbability.

Again Bhikkhus, the noble disciple reflects. Sensuality here and now and hereafter, sensual perceptions here and now and hereafter, whatever matter of the four primary elements, is on account of this held on matter. Fallen to this method, when developed much, the mind, partakes pleasure in that sphere or abides in imperturbability here and now, or with wisdom it is released. After death, there is a possibility that the led on, consciousness should reach imperturbability. Bhikkhus, I say, this is the second suitability to reach imperturbability.

Again Bhikkhus, the noble disciple reflects. Sensuality here and now and hereafter, sensual perceptions here and now and hereafter, whatever matter, here and now or hereafter, whatever material perceptions here and now and here after, all these are impermanent. It is not suitable to take pleasure and appropriate what is impermanent. Fallen to this method, when developed much, the mind, partakes pleasure in that sphere or abides in imperturbability here and now, or with wisdom it is released. After death, there is a possibility that this led on, consciousness should reach imperturbability. Bhikkhus, this is the third suitability to reach imperturbability, I say.

Again Bhikkhus, the noble disciple reflects. Sensuality here and now and hereafter, sensual perceptions here and now and hereafter, whatever matter, here and now or hereafter, whatever material perceptions here and now and here after and the perception of imperturbability, all these perceptions cease in this sphere of nothingness, without a remainder. It is peaceful and exalted. Fallen to this method, when developed much, the mind, partakes pleasure in that sphere or abides in imperturbability here and now, or with wisdom it is released. After death, there is a possibility that this led on, consciousness should reach

imperturbability. Bhikkhus, I say, this is the first suitability to reach the sphere of nothingness.

Again, Bhikkhus, the noble disciple gone to the forest or to the root of a tree reflects. All these are perceived things, of the self, or of the belongings of the self.

Fallen to this method, when developed much, the mind, partakes pleasure in that sphere or abides in imperturbability here and now, or with wisdom it is released. After death, there is a possibility that this led on consciousness should reach imperturbability. Bhikkhus, I say, this is the second suitability to reach the sphere of nothingness.

Again, Bhikkhus, the noble disciple reflects, I have no greed, hate or delusion for anybody, neither is there greed, hate and delusion to me from anyone. Fallen to this method, when developed much, the mind, partakes pleasure in that sphere or abides in imperturbability here and now, or with wisdom it is released. After death, there is a possibility that this led on consciousness should reach imperturbability. Bhikkhus, I say, this is the third suitability to reach the sphere of nothingness.

Again Ānanda, the noble disciple reflects. Sensuality here and now and hereafter, sensual perceptions here and now and hereafter, whatever matter, here and now or hereafter, whatever material perceptions here and now and here after, the perception of imperturbability and the perception of nothingness, all these perceptions cease in this sphere of neither perception nor non-perception, without a remainder. It is peaceful and exalted. Fallen to this method, when developed much, the mind, partakes pleasure in that sphere or abides in neither perception nor non perception here and now, or with

wisdom it is released. After death, there is a possibility that this led on, consciousness should reach the sphere of neither perception nor non perception. Bhikkhus, I say, this is suitability to reach the sphere of neither perception nor non perception.'

Then venerable Ánanda said. 'Venerable sir, the Bhikkhu falls to this method, there is not, there is not to me, there will not be, there will not be to me, whatever there is, whatever produced, I discard, thus he gains equanimity. Venerable sir, is that Bhikkhu extinguished?'

'Ánanda, a certain Bhikkhu fallen to this method may extinguish, another would not.'

'Venerable sir, why should a certain Bhikkhu fallen to this method extinguish and another not extinguish?'

'Ánanda, the Bhikkhu falls to this method, there is not, there is not to me, there will not be, there will not be to me, whatever there is, whatever produced, I discard, thus he gains equanimity. He delights in that equanimity, welcomes it, tied to it, his consciousness settles in it. Ánanda, the Bhikkhu with settlements does not extinguish.'

'Venerable sir, where does the Bhikkhu settle?'

'Ánanda, in neither-perception-nor-non-perception.'

'Venerable sir, he settles in the highest settlement.'

'Ánanda, of settlements neither-perception-nor non-perception, is the highest settlement Ánanda, the Bhikkhu falls to this method, there is not, there is not to me, there will not be, there will not be to me, whatever there is, whatever produced, I

discard, thus he gains equanimity. He does not delight in that equanimity, does not welcome it, not tied to it his consciousness does not settle in it. Ánanda, the Bhikkhu without settlements is extinguished.'

'Wonderful, venerable sir, the Blessed One has explained the crossing of the flood supported on higher and higher spheres. Venerable sir, how is noble release?'

'Again Ánanda, the noble disciple reflects. Sensuality here and now and hereafter, sensual perceptions here and now and hereafter, whatever matter, here and now or hereafter, whatever material perceptions here and now and here after, the perception of imperturbability, the perception of nothingness, and the sphere of neither perception nor non perception, these are things of the self and are holdings, that mind without holdings is the mind's release. Ánanda, I have taught you the method to attain, imperturbability, the sphere of nothingness, the sphere of neither perception-nor-non-perception, the method of crossing the flood supported on higher and higher spheres and the noble release. Whatever a teacher should do to his disciples out of compassion, that I have done to you. Ánanda, these are the roots of trees, and these are the empty houses. Ánanda, concentrate and do not have remorse later. This is our advice to you.

The Blessed One said those words and those Bhikkhus delighted in the words of the Blessed One.

Abhasita Sutta

What Was Not Said

Translated from the Pali by Thanissaro Bhikkhu

"Monks, these two slander the Tathágata. Which two? He who explains what was not said or spoken by the Tathágata as said or spoken by the Tathágata and he who explains what was said or spoken by the Tathágata as not said or spoken by the Tathágata. These are two who slander the Tathágata."

Abhaya Raja Kumara Sutta

To Prince Abhaya

(On Right Speech)

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary.

Then Prince Abhaya went to Nigantha Nataputta and on arrival, having bowed down to him, sat to one side. As he was sitting there, Nigantha Nataputta said to him, "Come, now, prince. Refute the words of the contemplative Gotama, and this admirable report about you will spread afar: 'The words of the contemplative Gotama -- so mighty, so powerful -- were refuted by Prince Abhaya!'"

"But how, venerable sir, will I refute the words of the contemplative Gotama -- so mighty, so powerful?"

"Come now, prince. Go to the contemplative Gotama and on arrival say this: 'Venerable sir, would the Tathágata say words that are un-endearing and disagreeable to others?' If the contemplative Gotama, thus asked, answers, 'The Tathágata would say words that are un-endearing and disagreeable to others,' then you should say, 'Then how is there any difference between you, venerable sir, and run-of-the-mill people? For even run-of-the-mill people say words that are un-endearing and disagreeable to others.' But if the contemplative Gotama, thus asked, answers, 'The Tathágata would not say words that are un-endearing and disagreeable to others,' then you should say, 'Then how, venerable sir, did you say of Devadatta that

"Devadatta is headed for destitution, Devadatta is headed for hell, Devadatta will boil for an eon, Devadatta is incurable"? For Devadatta was upset and disgruntled at those words of yours.' When the contemplative Gotama is asked this two-pronged question by you, he won't be able to swallow it down or spit it up. Just as if a two-horned chestnut [1] were stuck in a man's throat: he would not be able to swallow it down or spit it up. In the same way, when the contemplative Gotama is asked this two-pronged question by you, he won't be able to swallow it down or spit it up."

Responding, "As you say, venerable sir," Prince Abhaya got up from his seat, bowed down to Nigantha Nataputta, circumambulated him, and then went to the Blessed One. On arrival, he bowed down to the Blessed One and sat to one side. As he was sitting there, he glanced up at the sun and thought, "Today is not the time to refute the Blessed One's words. Tomorrow in my own home I will overturn the Blessed One's words." So he said to the Blessed One, "May the Blessed One, together with three others, acquiesce to my offer of tomorrow's meal."

The Blessed One acquiesced with silence.

Then Prince Abhaya, understanding the Blessed One's acquiescence, got up from his seat, bowed down to the Blessed One, circumambulated him, and left.

Then, after the night had passed, the Blessed One early in the morning put on his robes and, carrying his bowl and outer robe, went to Prince Abhaya's home. On arrival, he sat down on a seat made ready. Prince Abhaya, with his own hand, served and satisfied the Blessed One with fine staple and non-staple foods.

Then, when the Blessed One had eaten and had removed his hand from his bowl, Prince Abhaya took a lower seat and sat down to one side. As he was sitting there he said to the Blessed One, "Venerable sir, would the Tathágata say words that are un-endearing and disagreeable to others?"

"Prince, there is no categorical yes-or-no answer to that."

"Then right here, venerable sir, the Niganthas are destroyed."

"But prince, why do you say, 'then right here, venerable sir, the Niganthas are destroyed'?"

"Just yesterday, venerable sir, I went to Nigantha Nataputta and... he said to me... 'Come now, prince. Go to the contemplative Gotama and on arrival say this: "Venerable sir, would the Tathágata say words that are un-endearing and disagreeable to others?" ... Just as if a two-horned chestnut were stuck in a man's throat: he would not be able to swallow it down or spit it up. In the same way, when the contemplative Gotama is asked this two-pronged question by you, he won't be able to swallow it down or spit it up.'"

Now at that time a baby boy was lying face-up on the prince's lap. So the Blessed One said to the prince, "What do you think, prince: If this young boy, through your own negligence or that of the nurse, were to take a stick or a piece of gravel into its mouth, what would you do?"

"I would take it out, venerable sir. If I couldn't get it out right away, then holding its head in my left hand and crooking a finger of my right, I would take it out, even if it meant drawing blood. Why is that? Because I have sympathy for the young boy."

"In the same way, prince:

[1] In the case of words that the Tathágata knows to be unfactual, untrue, unbeneficial (or: not connected with the goal), un-endearing and disagreeable to others, he does not say them.

[2] In the case of words that the Tathágata knows to be factual, true, unbeneficial, un-endearing and disagreeable to others, he does not say them.

[3] In the case of words that the Tathágata knows to be factual, true, beneficial, but un-endearing and disagreeable to others, he has a sense of the proper time for saying them.

[4] In the case of words that the Tathágata knows to be unfactual, untrue, unbeneficial, but endearing and agreeable to others, he does not say them.

[5] In the case of words that the Tathágata knows to be factual, true, unbeneficial, but endearing and agreeable to others, he does not say them.

[6] In the case of words that the Tathágata knows to be factual, true, beneficial, and endearing and agreeable to others, he has a sense of the proper time for saying them. Why is that? Because the Tathágata has sympathy for living beings."

"Venerable sir, when wise nobles or priests, householders or contemplatives, having formulated questions, come to the Tathágata and ask him, does this line of reasoning appear to his awareness beforehand -- 'If those who approach me ask this, I -- thus asked -- will answer in this way' -- or does the Tathágata come up with the answer on the spot?"

"In that case, prince, I will ask you a counter-question. Answer as you see fit. What do you think: are you skilled in the parts of a chariot?"

"Yes, venerable sir. I am skilled in the parts of a chariot."

"And what do you think: When people come and ask you, 'What is the name of this part of the chariot?' does this line of reasoning appear to your awareness beforehand -- 'If those who approach me ask this, I -- thus asked -- will answer in this way' -- or do you come up with the answer on the spot?"

"Venerable sir, I am renowned for being skilled in the parts of a chariot. All the parts of a chariot are well-known to me. I come up with the answer on the spot."

"In the same way, prince, when wise nobles or priests, householders or contemplatives, having formulated questions, come to the Tathágata and ask him, he comes up with the answer on the spot. Why is that, because the property of the Dhamma is thoroughly penetrated by the Tathágata. From his thorough penetration of the property of the Dhamma, he comes up with the answer on the spot."

When this was said, Prince Abhaya said to the Blessed One:

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

Footnote

1. A two-horned chestnut is the nut of a tree (*Trapa bicornis*) growing in south and Southeast Asia. Its shell looks like the head of a water buffalo, with two nasty, curved "horns" sticking out of either side.

Abhaya Sutta

Fearless

Translated from the Pali by Thanissaro Bhikkhu

Then Janussoni the Brahman went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, he sat to one side. As he was sitting there he said to the Blessed One: "I am of the view and opinion that there is no one who, subject to death, is not afraid or in terror of death."

The Blessed One said: "Brahman, there are those who, subject to death, are afraid and in terror of death. And there are those who, subject to death, are not afraid or in terror of death.

"And who is the person who, subject to death, is afraid and in terror of death? There is the case of the person who has not abandoned passion, desire, fondness, thirst, fever, and craving for sensuality. Then he comes down with a serious disease. As he comes down with a serious disease, the thought occurs to him, 'O, those beloved sensual pleasures will be taken from me, and I will be taken from them!' He grieves and is tormented, weeps, beats his breast, and grows delirious. This is a person who, subject to death, is afraid and in terror of death.

"Furthermore, there is the case of the person who has not abandoned passion, desire, fondness, thirst, fever, and craving for the body. Then he comes down with a serious disease. As he comes down with a serious disease, the thought occurs to him, 'O, my beloved body will be taken from me, and I will be taken from my body!' He grieves and is tormented, weeps, beats his

breast, and grows delirious. This, too, is a person who, subject to death, is afraid and in terror of death.

"Furthermore, there is the case of the person who has not done what is good, has not done what is skillful, has not given protection to those in fear, and instead has done what is evil, savage, and cruel. Then he comes down with a serious disease. As he comes down with a serious disease, the thought occurs to him, 'I have not done what is good, have not done what is skillful, have not given protection to those in fear, and instead have done what is evil, savage, and cruel. To the extent that there is a destination for those who have not done what is good, have not done what is skillful, have not given protection to those in fear, and instead have done what is evil, savage, and cruel, that's where I'm headed after death.' He grieves and is tormented, weeps, beats his breast, and grows delirious. This, too, is a person who, subject to death, is afraid and in terror of death.

"Furthermore, there is the case of the person in doubt and perplexity, who has not arrived at certainty with regard to the True Dhamma. Then he comes down with a serious disease. As he comes down with a serious disease, the thought occurs to him, 'How doubtful and perplexed I am! I have not arrived at any certainty with regard to the True Dhamma!' He grieves and is tormented, weeps, beats his breast, and grows delirious. This, too, is a person who, subject to death, is afraid and in terror of death.

"These, Brahman, are four people who, subject to death, are afraid and in terror of death.

"And who is the person who, subject to death, is not afraid or in terror of death?

"There is the case of the person who has abandoned passion, desire, fondness, thirst, fever, and craving for sensuality. Then he comes down with a serious disease. As he comes down with a serious disease, the thought does not occur to him, 'O, those beloved sensual pleasures will be taken from me, and I will be taken from them!' He does not grieve, is not tormented; does not weep, beat his breast, or grow delirious. This is a person who, subject to death, is not afraid or in terror of death.

"Furthermore, there is the case of the person who has abandoned passion, desire, fondness, thirst, fever, and craving for the body. Then he comes down with a serious disease. As he comes down with a serious disease, the thought does not occur to him, 'O, my beloved body will be taken from me, and I will be taken from my body!' He does not grieve, is not tormented; does not weep, beat his breast, or grow delirious. This, too, is a person who, subject to death, is not afraid or in terror of death.

"Furthermore, there is the case of the person who has done what is good, has done what is skillful, has given protection to those in fear, and has not done what is evil, savage, or cruel. Then he comes down with a serious disease. As he comes down with a serious disease, the thought occurs to him, 'I have done what is good, have done what is skillful, have given protection to those in fear, and I have not done what is evil, savage, or cruel. To the extent that there is a destination for those who have done what is good, what is skillful, have given protection to those in fear, and have not done what is evil, savage, or cruel, that's where I'm headed after death.' He does not grieve, is not tormented; does

not weep, beat his breast, or grow delirious. This, too, is a person who, subject to death, is not afraid or in terror of death.

"Furthermore, there is the case of the person who has no doubt or perplexity, who has arrived at certainty with regard to the True Dhamma. Then he comes down with a serious disease. As he comes down with a serious disease, the thought occurs to him, 'I have no doubt or perplexity. I have arrived at certainty with regard to the True Dhamma.' He does not grieve, is not tormented; does not weep, beat his breast, or grow delirious. This, too, is a person who, subject to death, is not afraid or in terror of death.

"These, Brahman, are four people who, subject to death, are not afraid or in terror of death."

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

Abhayaraajakumaara Sutta

"To the King's Son Abhaya"

I heard thus:

At One time the Blessed One was living in the squirrels' sanctuary in the bamboo grove in Rajagaha. Then the king's son Abhaya approached Niganthanataputta worshipped and sat on a side. Niganthanataputta said to the king's son: "Come! Prince, arouse a dispute with the recluse Gotama. When you argue with a person like the recluse Gotama, so powerful and so majestic, your fame will spread." "Venerable sir, how could I arouse a dispute with the recluse Gotama, so powerful and so majestic?" "Come prince, approach the recluse Gotama and ask. Venerable sir, does the Thus Gone One say, such words that are disagreeable and distasteful to others?" When asked thus if, the recluse Gotama replies. "Yes, prince, the Thus Gone One, says words that are disagreeable and distasteful to others." Then you should say. "Venerable sir, what is the difference between you and the ordinary one? The ordinary one says words that are disagreeable and distasteful to others." If he says, "Prince, the Thus Gone One does not say words that are disagreeable and distasteful to others." Then you should say. "Venerable sir, why did you say these words to Devadatta? Devadatta is in loss, in hell in much difficulty, till the end of the world cycle? On account of those words Devadatta was displeased." When this forked question, is asked, he would not be able to swallow it or spit it out. A man with an iron ring stuck in the throat would not be able to swallow or spit it out. In the same manner when this forked question is asked, he would not be able to swallow it or spit it out.'

Prince Abhaya agreed with the words of Niganthanataputta, got up from his seat, worshipped, circumambulated Niganthanataputta and approached the Blessed One. Worshipping the Blessed One he sat on a side. The prince considered the time, and thought it is not the proper time to arouse a dispute with the Blessed One. He thought, I will invite the Blessed One for tomorrow's meal and arouse the dispute at home. He said. 'May the Blessed One, accept tomorrow's meal with three others.' The Blessed One accepted in silence and the prince knowing that the Blessed One had accepted the invitation, got up from his seat worshipped, circumambulated the Blessed One and went away. The Blessed One at the end of that night, putting on robes in the morning, taking bowl and robes approached the dwelling of the prince, and sat on the prepared seat. Prince Abhaya with his own hands served the nourishing eatables and drinks, and after the meal was over, took a low seat and sat on a side

Prince Abhaya then, said to the Blessed. 'One, Venerable sir, does the Thus Gone One say words that are disagreeable and distasteful to others?' 'Prince, in certain respects I do not' 'Venerable sir we heard this from the nigantas'. 'Prince, why do you say, we heard this from the nigantas?' 'Here venerable sir, I approached Niganthanaataputta worshipped him and sat on a side. Then Niganthanaataputta said to me. Come prince, approach the recluse Gotama and ask. Venerable sir, does the Thus Gone One say, words that are disagreeable and distasteful to others? When asked thus if the recluse Gotama replies. The Thus Gone One says words that are disagreeable and distasteful to others. Then you say. If that is so venerable sir, what is the difference between you and the ordinary one? The ordinary one says words that are disagreeable and distasteful to others. If he

says, Prince, the Thus Gone One does not say words that are disagreeable and distasteful to others. Ask him, venerable sir, why did you say these words to Devadatta? Devadatta is in loss, in hell, in much difficulty till the end of the world cycle. On account of those words Devadatta was displeased. When this forked question is asked, he would not be able to swallow it or spit it out. Like a man with an iron ring stuck in the throat would not be able to swallow or spit it out. In the same manner when this forked question is asked, he would not be able to swallow it or spit it out’.

At that time a baby boy, a toddler was seated on the lap of prince Abhaya, the Blessed One said, ‘Prince, on account of some negligence of yours or the nurse, if this baby swallows a piece of stick or a stone, what would you do?’ ‘Venerable sir, I will pull it out. If I could not take it out quickly, taking hold of the head with the left hand, would pull it out with the finger of the right hand, even while blood is spilt. What is the reason? Venerable sir, there is my compassion for the baby’. ‘Prince, in the same manner, when the Thus Gone One knows that words are not true, not conducive to good, and are disagreeable and distasteful to others, the Thus Gone One does not say those words. When the Thus Gone One knows that words are not true, not conducive to good, disagreeable and distasteful to others, the Thus Gone One does not say those words. When the Thus Gone One knows that the words are true, are conducive to good, disagreeable and distasteful to others, the Thus Gone One waits for the right time to explain those words. When the Thus Gone one knows that the words are true, conducive to good, agreeable and tasteful to others, the Thus Gone One does not say those words. When the Thus Gone One knows that the words are true, not conducive to good, agreeable and tasteful to others,

the Thus one does not say those words. When the Thus Gone One knows that the words are true conducive to good, agreeable and tasteful to others the Thus Gone One waits for the right time to explain those words. What is the reason: Prince there is compassion for beings in the Thus Gone One'.

'Venerable sir, wise men, warriors, or Brahmins, or householders, or recluses concoct a question, approach the Thus Gone One and question him. Venerable sir, does the Blessed One, know before hand, they would approach me and ask these questions? Does it occur to the Thus Gone One, when asked thus I will reply thus? Or does the reply at that moment occur to the Thus Gone One?' 'Then prince, I will ask a question from you on this, you may reply, as it pleases you. Prince, are you clever about the large and small parts of a chariot?' 'Yes, venerable sir, I'm clever in the large and small parts of a chariot.' 'Prince, if someone approaches you and asks, about the large and small parts of the chariot, would you before hand know these people will approach me and ask about these parts of the chariot, and when asked this and other thing I will reply thus and thus?' 'Venerable sir, I'm a charioteer and I'm clever in the large and small parts of the chariot. When asked the reply occurs to me that moment.' 'Prince, in the same manner, these wiseman, warriors, Brahmins, householders, and recluses concoct a question and approach the Thus Gone One, and question him. The answer occurs to the Thus Gone One instantly. What is the reason?: The element of the Teaching is thoroughly known to the Thus Gone One. So the reply to the question occurs to the Thus Gone One that moment.'

When this was said, prince Abhaya said thus to the Blessed One. 'Now I understand it, venerable sir. It is as though something over turned is reinstated. Something covered is made manifest.

As though the path was told to someone who had lost his way. It is like an oil lamp lighted in the dark, for those who have sight to see forms. In various ways the Blessed One has explained the Teaching. Now I take refuge in the Blessed One, in the Teaching and the Community of Bhikkhus. May I be remembered as a lay disciple who has taken refuge from today until life ends.'

Abhisanda Sutta

Rewards

Translated from the Pali by Thanissaro Bhikkhu

"Monks, there are these eight rewards of merit, rewards of skillfulness, nourishments of happiness, celestial, resulting in happiness, leading to heaven, leading to what is desirable, pleasurable, and appealing, to welfare and happiness. Which eight?

"There is the case where a disciple of the noble ones has gone to the Buddha for refuge. This is the first reward of merit, reward of skillfulness, nourishment of happiness, celestial, resulting in happiness, leading to heaven, leading to what is desirable, pleasurable, and appealing; to welfare and to happiness.

"Furthermore, the disciple of the noble ones has gone to the Dhamma for refuge. This is the second reward of merit...

"Furthermore, the disciple of the noble ones has gone to the Sangha for refuge. This is the third reward of merit...

"Now, there are these five gifts, five great gifts -- original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning -- that are not open to suspicion, will never be open to suspicion, and are un-faulted by knowledgeable contemplatives and priests. Which five?

"There is the case where a disciple of the noble ones, abandoning the taking of life, abstains from taking life. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom

from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the first gift, the first great gift -- original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning -- that is not open to suspicion, will never be open to suspicion, and is un-faulted by knowledgeable contemplatives and priests. And this is the fourth reward of merit...

"Furthermore, abandoning taking what is not given (stealing), the disciple of the noble ones abstains from taking what is not given. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the second gift, the second great gift... and this is the fifth reward of merit...

"Furthermore, abandoning illicit sex, the disciple of the noble ones abstains from illicit sex. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the third gift, the third great gift... and this is the sixth reward of merit...

"Furthermore, abandoning lying, the disciple of the noble ones abstains from lying. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless

numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the fourth gift, the fourth great gift... and this is the seventh reward of merit...

"Furthermore, abandoning the use of intoxicants, the disciple of the noble ones abstains from taking intoxicants. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the fifth gift, the fifth great gift -- original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning -- that is not open to suspicion, will never be open to suspicion, and is un-faulted by knowledgeable contemplatives and priests. And this is the eighth reward of merit, reward of skillfulness, nourishment of happiness, celestial, resulting in happiness, leading to heaven, leading to what is desirable, pleasurable, and appealing; to welfare and to happiness.

Accayika Sutta

Urgent

Translated from the Pali by Thanissaro Bhikkhu

"There are these three urgent duties of a farming householder. Which three?

"There is the case where a farming householder quickly gets his field well-plowed and well-harrowed. Having quickly gotten his field well plowed and well harrowed, he quickly plants the seed. Having quickly planted the seed, he quickly lets in the water and then lets it out.

"These are the three urgent duties of a farming householder. Now, that farming householder does not have the power or might to say: 'May my crops spring up today, may the grains appear tomorrow, and may they ripen the next day.' But when the time has come, the farming householder's crops spring up, the grains appear, and they ripen.

"In the same way, there are these three urgent duties of a monk. Which three? The undertaking of heightened virtue, the undertaking of heightened mind, the undertaking of heightened discernment. These are the three urgent duties of a monk. Now, that monk does not have the power or might to say: 'May my mind be released from fermentations through lack of clinging/sustenance today or tomorrow or the next day.' But when the time has come, his mind is released from fermentations through lack of clinging/sustenance.

"Thus, monks, you should train yourselves: 'Strong will be our desire for the undertaking of heightened virtue. Strong will be

our desire for the undertaking of heightened mind. Strong will be our desire for the undertaking of heightened discernment.' That's how you should train yourselves."

Acchariya Abbhuta Sutta

Wonderful And Marvelous

Thus have I heard:

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

Now a number of Bhikkhus were sitting in the assembly hall, where they had met together on returning from their alms-round, after their meal, when this discussion arose among them: "It is wonderful, friends, it is marvelous, how mighty and powerful is the Tathágata! For he is able to know about the Buddhas of the past – who attained to final Nibbána, cut the tangle of proliferation, broke the cycle, ended the round, and surmounted all suffering – that for those Blessed Ones their birth was thus, their names were thus, their clans were thus, their virtue was thus, their state of concentration was thus, their wisdom was thus, their abiding in attainments was thus, their deliverance was thus."

When this was said, the venerable Ánanda told the Bhikkhus: "Friends, Tathágatas are wonderful and have superb qualities. Tathágatas are marvelous and have splendid qualities."

However, their discussion was interrupted; for the Blessed One rose from meditation when it was evening, went to the assembly hall, and sat down on a seat made ready. Then he addressed the Bhikkhus thus: "Bhikkhus, for what discussion are you sitting together here now? And what was your discussion that was interrupted?"

"Here, Venerable Sir, we were sitting in the assembly hall, where we had met together on returning from our alms-round, after our meal, when this discussion arose among us: 'It is wonderful, friends, it is marvelous...their deliverance was thus.'" When this was said, Venerable Sir, the Venerable Ánanda said to us: 'Friends, Tathágatas are wonderful and have superb qualities. Tathágatas are marvelous and have splendid qualities.' This was our discussion, Venerable Sir, that was interrupted when the Blessed One arrived."

Then the Blessed One addressed the Venerable Ánanda: "That being so, Ánanda, explain more fully the Tathágatas wonderful and marvelous qualities."

"I heard and learned this, Venerable Sir, from the Blessed One's own lips: 'Mindful and fully aware, Ánanda, the Bodhisattva appeared in the Tushita heaven.' That mindful and fully aware the Bodhisattva appeared in the Tushita Heaven – This I remember as a wonderful and marvelous quality of the Blessed One.

'I heard and learned this from the Blessed One's own lips: Mindful and fully aware the Bodhisattva remained in the Tushita Heaven.' This too I remember as a wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips: 'For the whole of his life-span the Bodhisattva remained in the Tushita heaven.' This too I remember as a wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips: 'Mindful and fully aware the Bodhisattva passed away from the Tushita heaven and descended into his mother's womb.' This

too I remember as a wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips: 'When the Bodhisattva passed away from the Tushita heaven and descended into his mother's womb, then a great immeasurable light surpassing the splendor of the gods appeared in the world with its gods, its Maras, and its Brahmas, in this generation with its recluses and Brahmans, with its princes and its people. And even in those abysmal world interspaces of vacancy, gloom, and utter darkness, where the moon and the sun, mighty and powerful as they are, cannot make their light prevail – there too a great immeasurable light surpassing the splendor of the gods appeared. And the beings born there perceived each other by that light: "So other beings, indeed, have appeared here." And this ten-thousand-fold world system shook and quaked and trembled, and there too a great immeasurable light surpassing the splendor of the gods appeared.' This too I remember as a wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips: 'When the Bodhisattva had descended into his mother's womb, four young deities came to guard him at the four quarters so that no humans or non-humans or anyone at all could harm the Bodhisattva or his mother.' This too I remember as a wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips: 'When the Bodhisattva had descended into his mother's womb, she became intrinsically virtuous, refraining from killing living beings, from taking what is not given, from misconduct in sensual pleasures, from false speech, and from wines, liquors,

and intoxicants, which are the basis of negligence.' This too I remember as a wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips: 'When the Bodhisattva had descended into his mother's womb, no sensual thought arose in her concerning men, and she was inaccessible to any man having a lustful mind.' This too I remember as a wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips: 'When the Bodhisattva had descended into his mother's womb, she obtained the five cords of sensual pleasure, and furnished and endowed with them, she enjoyed herself with them.' This too I remember as a wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips: 'when the Bodhisattva had descended into his mother's womb, no kind of affliction arose in her; she was blissful and free from bodily fatigue. She saw the Bodhisattva within her womb with all his limbs, lacking no faculty. Suppose a blue, yellow, red, white, or brown thread were strung through a fine beryl gem of purest water, eight-faceted, well cut, and a man with good sight were to take it in his hand and review it thus: "This is a fine beryl gem of purest water, eight-faceted, well cut, and through it is strung a blue, yellow, red, white, or brown thread;" so too when the Bodhisattva had descended into his mother's womb...she saw the Bodhisattva within her womb with all his limbs, lacking no faculty.' This too I remember as a wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips: 'Seven days after the birth of the Bodhisattva, his mother died and reappeared in the Tushita heaven.' This too I remember as a wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips: 'other women give birth after carrying the child in the womb for nine or ten months, but not so the Bodhisattvas mother. The Bodhisattvas mother gave birth after carrying him in her womb for exactly ten months.' This too I remember as a wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips: 'other women give birth seated or lying down, but not so the Bodhisattvas mother. The Bodhisattvas mother gave birth to him standing up.' This too I remember as a wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips: 'When the Bodhisattva came forth from his mother's womb, first gods received him, then human beings. This too I remember as a wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips: When the Bodhisattva came forth from his mothers womb, he did not touch the earth. The four young gods received him and set him before his mother saying: "Rejoice, oh Queen, a son of great power has been born to you." This too I remember as a wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips: 'When the Bodhisattva came forth from his mother's womb, he came forth unsullied, un-smearred by water or humors or blood or any kind of impurity, clean and unsullied. Suppose there

were a gem placed on Kasi cloth, then the gem would not smear the cloth or the cloth the gem. Why is that, because of the purity of both! So too when the Bodhisattva came forth...clean and unsullied.' This too I remember as a wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips: 'When the Bodhisattva came forth from his mother's womb, two jets of water appeared to pour from the sky, one cool and one warm, for bathing the Bodhisattva and his mother.' This too I remember as a wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips: "As soon as the Bodhisattva was born, he stood firmly with his feet on the ground; then he took seven steps north, and with a white parasol held over him, he surveyed each quarter and uttered the words of the Leader of the Herd: "I am the highest in the world; I am the best in the world; I am the foremost in the world. This is my last birth; now there is no renewal of being for me. This too I remember as a wonderful and marvelous quality of the Blessed One.

"I heard and learned this from the Blessed One's own lips: 'When the Bodhisattva came forth from his mother's womb, then a great immeasurable light surpassing the splendor of the gods appeared in the world with its gods, its Maras, and its Brahmas, in this generation with its recluses and Brahmins, with its princes and its people. And even in those abysmal world inter-spaces of vacancy, gloom, and utter darkness, where the moon and the sun, mighty and powerful as they are, cannot make their light prevail - there too a great immeasurable light surpassing the splendor of the gods appeared. And the beings

born there perceived each other by that light: "So other beings, indeed, have appeared here." And this ten-thousand-fold world system shook and quaked and trembled, and there too a great immeasurable light surpassing the splendor of the gods appeared.' That when the Bodhisattva came forth from his mother's womb, then a great immeasurable light surpassing the splendor of the gods appeared... this too I remember as a wonderful and marvelous quality of the Blessed One."

"That being so, *Ánanda*, remember this too as a wonderful and marvelous quality of the Tathágata: Here *Ánanda*, for the Tathágata feelings are known as they arise, as they are present, as they disappear; perceptions are known as they arise, as they are present, as they disappear; thoughts are known as they arise, as they are present, as they disappear. Remember this too, *Ánanda*, as a wonderful and marvelous quality of the Tathágata."

"Venerable sir, since for the Blessed One feelings are known as they arise, as they are present, as they disappear; Perceptions are known as they arise, as they are present, as they disappear; Thoughts are known as they arise, as they are present, as they disappear - this too I remember as a wonderful and marvelous quality of the Blessed One."

That is what the venerable *Ánanda* said. The Teacher approved. The Bhikkhus were satisfied and delighted in the venerable *Ánanda*'s words.

Acchariyabbhutadhammasuttam

The Discourse On Wonderful Things

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi. Then a lot of Bhikkhus after the mid-day meal, were assembled and seated in the attendance hall and this conversation arose among them

'Friends, it is wonderful and surprising how the Thus Gone One knows the Enlightened Ones of yore. How they came to final extinction, cut the diffused-ness of the world, cut short their journey and came to the end of the journey and end of all unpleasantness. Saying, those Blessed Ones were of such birth, name, clan, virtues, thoughts, wisdom, abiding and such releases.' When this was said venerable Ánanda said thus; 'Friends, indeed the Thus Gone One has wonderful and surprising things and is endowed with them.'

When this conversation was going on, the Blessed One got up from his seclusion approached the attendance hall, sat on the prepared seat and addressed the Bhikkhus. 'Bhikkhus, with what talk were you seated here and what other talk did take place?'

'Venerable sir, after the mid-day meal, we were assembled and seated in the attendance hall and this conversation arose among us. Friends, it is wonderful and surprising how the Thus Gone One knows the Enlightened Ones of yore. How they came to final extinction, cut the diffused-ness of the world, cut short their journey and came to the end of the journey and end of all

unpleasantness. Saying, those Blessed Ones were of such birth, name, clan, virtues, thoughts, wisdom, abiding and such releases. Venerable sir, when this was said venerable Ánanda said thus; Friends, indeed the Thus Gone One has wonderful and surprising things and is endowed with them. When this conversation was going on, the Blessed One arrived.

Then the Blessed One addressed venerable Ánanda. 'If so Ánanda, for the great pleasure of many declare the wonderful and surprising things of the Thus Gone One.'

'Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ánanda, the one aspiring enlightenment was born with the gods of happiness, with mindful awareness." Venerable sir, this I bear as something wonderful and surprising of the Blessed One.

'Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ánanda, the one aspiring enlightenment abode with the gods of happiness, with mindful awareness." Venerable sir, this I bear as something wonderful and surprising of the Blessed One

'Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ánanda, the one aspiring enlightenment abode with the gods of happiness, until the end of that life span." Venerable sir, this I bear as something wonderful and surprising of the Blessed One

'Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ánanda, the one aspiring enlightenment, disappeared from the gods of happiness, and descended into the mother's womb with mindful awareness."

Venerable sir, this I bear as something wonderful and surprising of the Blessed One

'Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ánanda, when the one aspiring enlightenment, disappeared from the gods of happiness, and descended into the mother's womb, in the world of gods and men, Maras, Brahmas, recluses and Brahmins there arose an immeasurable effulgence transcending the splendor of the gods. Even the dark uncovered recesses between the world systems where the resplendent moon and sun do not shine there arose an immeasurable effulgence transcending the splendor of the gods. Beings born there saw each other on account of that effulgence and knew that there were other beings born there. The ten thousand fold world system shivered and trembled on account of that immeasurable effulgence transcending the splendor of the gods" Venerable sir, this I bear as something wonderful and surprising of the Blessed One

'Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ánanda, when the one aspiring enlightenment, was born to this world from the mother's womb four gods stood guarding the four directions. They thought may the one aspiring enlightenment or his mother be not hurt by a human, non human or anyone in the world " Venerable sir, this I bear as something wonderful and surprising of the Blessed One.

'Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ánanda, when the one aspiring enlightenment, was born into this world from the mother's womb, the mother by nature was virtuous, abstaining from, destroying living things, taking the not given,

misbehaving sexually, telling lies and intoxicating drinks"
Venerable sir, this I bear as something wonderful and surprising
of the Blessed One

‘Venerable sir I have heard these words from the Blessed One
himself and you acknowledged them. "Ánanda, from the day
the one aspiring enlightenment, descended to the mother’s
womb, sensual desires about men did not arise in the mind of
his mother. She had risen above attachment to thoughts of any
man" Venerable sir, this I bear as something wonderful and
surprising of the Blessed One ‘Venerable sir I have heard these
words from the Blessed One himself and you acknowledged
them. "Ánanda, when the one aspiring enlightenment, was born
to this world the mother of the one aspiring enlightenment was
endowed and provided with the five sense pleasures" Venerable
sir, this I bear as something wonderful and surprising of the
Blessed One.

‘Venerable sir I have heard these words from the Blessed One
himself and you acknowledged them. "Ánanda, when the one
aspiring enlightenment, was born to this world the mother of
the one aspiring enlightenment was healthy, happy and had no
ailments what so ever. She could see the one in her womb
complete with all limbs large and small. Like a well completed
comely lapis gem with eight facets, with a thread of blue, yellow,
red, white or pale running through it. A man who could see
would place it in his palm and would reflect. This is the well
completed comely lapis gem with eight facets, with a thread of
blue, yellow, red, white or pale running through it In the same
manner, when the one aspiring enlightenment, was born to this
world the mother of the one aspiring enlightenment was healthy,
happy and had no ailments what so ever. She could see the one
in her womb complete with all limbs large and small. Venerable

sir, this I bear as something wonderful and surprising of the Blessed One.

'Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ánanda, seven days after the birth of the one aspiring enlightenment, the mother of the one aspiring enlightenment passed away and was born with the happy gods" Venerable sir, this I bear as something wonderful and surprising of the Blessed One.

'Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ánanda, other women give birth bearing the womb for about nine or ten months. That is not so with the one aspiring enlightenment, the mother of the one aspiring enlightenment bore the womb for complete ten months and gives birth" Venerable sir, this I bear as something wonderful and surprising of the Blessed One.

'Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ánanda, other women give birth either seated or lying That is not so with the one aspiring enlightenment, the mother of the one aspiring enlightenment gave birth standing" Venerable sir, this I bear as something wonderful and surprising of the Blessed One .

'Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ánanda, when the one aspiring enlightenment, was born in this world first the gods accepted him and next humans" Venerable sir, this I bear as something wonderful and surprising of the Blessed One .

'Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ánanda, when the one aspiring enlightenment, was born in this world, before he placed

a foot on earth, four gods accept him and placing him in front of the mother said, queen be happy, you have given birth to a powerful son." Venerable sir, this I bear as something wonderful and surprising of the Blessed One . 'Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ánanda, when the one aspiring enlightenment, was born, he was born pure uncontaminated with water in the passage, phlegm, blood or any impurity. As though a gem was placed on a Cashmere cloth. The Cashmere cloth is not soiled by the gem, nor the gem by the Cashmere cloth. This is on account of the purity of both. In the same manner when the one aspiring enlightenment, was born he was born pure uncontaminated with water in the passage, phlegm, blood or any impurity." Venerable sir, this I bear as something wonderful and surprising of the Blessed One .

'Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ánanda, soon after the one aspiring enlightenment was born he stood on his feet, and while the white umbrella was borne over him, went seven steps to the north, looked in all directions and uttered majestic words. I'm the chief in this world, the most accepted and the most senior. This is my last birth, I will not be born again." Venerable sir, this I bear as something wonderful and surprising of the Blessed One

'Venerable sir I have heard these words from the Blessed One himself and you acknowledged them. "Ánanda, when the one aspiring enlightenment, was born in this world, in the world of gods and men, Maras, Brahmas, recluses and Brahmins there arose an immeasurable effulgence transcending the splendor of the gods. Even the dark uncovered recesses between the world systems where the resplendent moon and sun do not shine there

arose an immeasurable effulgence transcending the splendor of the gods. Beings born there saw each other on account of that effulgence and knew that there were other beings born there. The ten thousand fold world system shivered and trembled on account of that immeasurable effulgence transcending the splendor of the gods" Venerable sir, this I bear as something wonderful and surprising of the Blessed One.'

'Then Ánanda, bear this too as something wonderful and surprising of the Blessed One. Ánanda, to the Thus Gone One knowing feelings, arise, persist and fade, knowing perceptions, arise, persist and fade, knowing thoughts, arise, persist and fade. Ánanda, bear this too as something wonderful and surprising of the Blessed One.

'Venerable sir, that to the Thus Gone One knowing feelings, arise, persist and fade, knowing perceptions, arise, persist and fade, knowing thoughts, arise, persist and fade. Venerable sir, this I bear as something wonderful and surprising of the Blessed One.'

Venerable Ánanda said thus, and was delighted knowing the Teacher acknowledges my words. Those Bhikkhus delighted in the words of the venerable Ánanda.

Acintita Sutta

Un-conjecturable

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"There are these four un-conjecturables that are not to be conjectured about, that would bring madness and vexation to anyone who conjectured about them. Which four?

"The Buddha-range of the Buddha's (i.e., the range of powers a Buddha develops as a result of becoming a Buddha) is an un-conjecturable that is not to be conjectured about, that would bring madness and vexation to anyone who conjectured about it.

"The jhana-range of a person in jhana (i.e., the range of powers that one may obtain while absorbed in jhana)...

"The precise working out of the results of kamma...

"Conjecture about the origin, (etc.,) of the world is an un-conjecturable that is not to be conjectured about, that would bring madness and vexation to anyone who conjectured about it.

"These are the four un-conjecturables that are not to be conjectured about, that would bring madness and vexation to anyone who conjectured about them."

Adanta Sutta

Untamed

*Translated from the Pali by F. L. Woodward
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"Monks, I know not of any other single thing so intractable as the untamed mind. The untamed mind is indeed a thing untractable.

"Monks, I know not of any other thing so tractable as the tamed mind. The tamed mind is indeed a thing tractable.

"Monks, I know not of any other single thing so conducive to great loss as the untamed mind. The untamed mind indeed conduces to great loss.

"Monks, I know not of any other single thing so conducive to great profit as the tamed mind. The tamed mind indeed conduces to great profit.

"Monks, I know not of any other single thing that brings such woe as the mind that is untamed, uncontrolled, unguarded and unrestrained. Such a mind indeed brings great woe.

"Monks, I know not of any other single thing that brings such bliss as the mind that is tamed, controlled, guarded and restrained. Such a mind indeed brings great bliss."

Aditta Sutta

The House On Fire

*Translated from the Pali by Thanissaro Bhikkhu
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I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Then a certain devata, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As she was standing there, she recited these verses in the Blessed One's presence:

When a house is on fire
the vessel salvaged
is the one that will be of use,
not the one left there to burn.

So when the world is on fire
with aging and death,
one should salvage one's wealth by giving:
what's given is well salvaged.

What's given bears fruit as pleasure.
What isn't given does not:
thieves take it away, or kings;
it gets burnt by fire or lost.

Then in the end
one leaves the body
together with one's possessions.

Knowing this, the intelligent man
enjoys possessions and gives.

Having enjoyed and given
in line with his means,
un-censured he goes
to the heavenly state.

Adittapariyana Sutta

(The Fire Sermon)

Thus have I heard:

The Blessed One was once living at Gayaslsa in Gaya with a thousand Bhikkhus.

There he addressed the Bhikkhus: Bhikkhus, all is burning.

And what is all that is burning? Bhikkhus, the eye is burning, visible forms are burning, visual consciousness is burning, visual impression is burning, also whatever sensation, pleasant or painful or neither painful, nor pleasant, arises on account of the visual impression, that too is burning. Burning with what? Burning with the fire of craving, with the fire of hate, with the fire of delusion; I say it is burning with birth, aging and death, with sorrows, with lamentations, with pains, with grief's, and with despairs.

The ear is burning, sounds are burning, auditory consciousness is burning, auditory impression is burning, also whatever sensation, pleasant or painful or neither painful nor pleasant, arises on account of the auditory impression, that too is burning. Burning with what? Burning with the fire of craving...

The nose is burning, odors are burning, olfactory consciousness is burning, olfactory impression is burning, also whatever sensation, pleasant or painful, or neither painful nor pleasant, arises on account of the olfactory impression, that too is burning. Burning with what? Burning with the fire of craving...

The tongue is burning, favors are burning, gustative consciousness is burning, gustative impression is burning, also whatever sensation, pleasant or painful or neither painful nor pleasant, arises on account of the gustative impression, that too is burning. Burning with what? Burning with the fire of craving...

The body is burning, tangible things are burning, tactile consciousness is burning, tactile impression is burning, also whatever sensation, pleasant or painful or neither painful nor pleasant, arises on account of the tactile sensation, that too is burning. Burning with what? Burning with the fire of craving...

The mind is burning, mental objects (ideas, etc.) are burning, mental consciousness is burning, mental impression is burning, also whatever sensation, pleasant or painful or neither painful nor pleasant, arises on account of the mental impression is burning. Burning with what? Burning with the fire of craving, with the fire of hate, with the fire of delusion; I say it is burning with birth, aging and death, with sorrows, with lamentations, with pains, with grief's, and with despairs.

Bhikkhus, a learned and noble disciple, who sees things thus, becomes dispassionate with regard to the eye, becomes dispassionate with regard to visible forms, becomes dispassionate with regard to the visual consciousness, becomes dispassionate with regard to the visual impression, also whatever sensation, pleasant or painful or neither painful nor pleasant, arises on account of the visual impression, with regard to that too he becomes dispassionate.

He becomes dispassionate with regard to the ear, with regard to sounds...

He becomes dispassionate with regard to the nose... with regard to odors...

He becomes dispassionate with regard to the tongue...with regard to favors....

He becomes dispassionate with regard to the body... with regard to tangible things...

He becomes dispassionate with regard to the mind... with regard to mental consciousness, becomes dispassionate with regard to mental impression, also whatever sensation, pleasant or painful or neither painful nor pleasant, arises on account of mental impression, with regard to that too he becomes dispassionate.

Being dispassionate, he becomes detached; through detachment he is liberated. When liberated there is knowledge that he is liberated. And he knows: Birth is exhausted, the holy life has been lived, what has to be done is done, there is no more left to be done on this account.

This the Blessed One said. The Bhikkhus were glad, and they rejoiced at his words. While this exposition was being delivered, the minds of those thousand Bhikkhus were liberated from impurities, without attachment.

Adittapariyaya Sutta

The Fire Sermon

I have heard that on one occasion the Blessed One was staying at Varanasi in Gaya, at Gaya Head, with 1,000 monks. There he addressed the monks:

'Monks, the All is aflame. What All is aflame? The eye is aflame. Forms are aflame. Visual consciousness is aflame. Visual contact is aflame. And whatever there is that arises in dependence on visual contact, experienced as pleasure, pain, or neither-pleasure-nor-pain that too is aflame. Aflame with what? Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I say, with birth, ageing death, with sorrows, lamentations, pains, grief's despairs.

'The ear is aflame. Sounds are aflame...

'The nose is aflame. Odors are aflame...

'The tongue is aflame. Flavors are aflame...

'The body is aflame. Tactile sensations are aflame...

'The intellect is aflame. Ideas are aflame. Mental consciousness is aflame. Mental contact is aflame. And whatever there is that arises in dependence on mental contact, experienced as pleasure, pain, or neither-pleasure-nor-pain that too is aflame. Aflame with what? Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I say, with birth, ageing, & death, with sorrows, lamentations, pains, grief's & despairs.

'Seeing thus, the instructed Noble disciple grows disenchanted with the eye, disenchanted with forms, disenchanted with visual consciousness, disenchanted with visual contact. And whatever there is that arises in dependence on visual contact, experienced as pleasure, pain, or neither-pleasure-nor-pain: He grows disenchanted with that too.

'He grows disenchanted with the ear...

'He grows disenchanted with the nose...

'He grows disenchanted with the tongue...

'He grows disenchanted with the body...

'He grows disenchanted with the intellect, disenchanted with ideas, disenchanted with mental consciousness, disenchanted with mental contact. And whatever there is that arises in dependence on mental contact, experienced as pleasure, pain, or neither-pleasure-nor-pain: He grows disenchanted with that too. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, "Released." He discerns that, "Birth is depleted, the holy life fulfilled, the task done. There is nothing further for this world.'"

That is what the Blessed One said. Glad at heart, the monks delighted at his words. And while this explanation was being given, the hearts of the 1,000 monks, through no clinging (not being sustained), were released from the mental effluents.

Adiya Sutta

Benefits to be Obtained From Wealth

Translated from the Pali by Thanissaro Bhikkhu

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Then Anathapindika the householder went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him: "There are these five benefits that can be obtained from wealth. Which five?"

"There is the case where the disciple of the noble ones -- using the wealth earned through his efforts and enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained -- provides himself with pleasure and satisfaction, and maintains that pleasure rightly. He provides his mother and father with pleasure and satisfaction, and maintains that pleasure rightly. He provides his children, his wife, his slaves, servants, and assistants with pleasure and satisfaction, and maintains that pleasure rightly. This is the first benefit that can be obtained from wealth.

"Furthermore, the disciple of the noble ones -- using the wealth earned through his efforts and enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained -- provides his friends and associates with pleasure and satisfaction, and maintains that pleasure rightly. This is the second benefit that can be obtained from wealth.

"Furthermore, the disciple of the noble ones -- using the wealth earned through his efforts and enterprise, amassed through the

strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained -- wards off from calamities coming from fire, flood, kings, thieves, or hateful heirs, and keeps himself safe. This is the third benefit that can be obtained from wealth.

"Furthermore, the disciple of the noble ones -- using the wealth earned through his efforts and enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained -- performs the five oblations: to relatives, guests, the dead, kings, and devas. This is the fourth benefit that can be obtained from wealth.

"Furthermore, the disciple of the noble ones -- using the wealth earned through his efforts and enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained -- institutes offerings of supreme aim, heavenly, resulting in happiness, leading to heaven, given to priests and contemplatives who abstain from intoxication and heedlessness, who endure all things with patience and humility, each taming himself, each restraining himself, each taking himself to Unbinding. This is the fifth benefit that can be obtained from wealth.

"If it so happens that, when a disciple of the noble ones obtains these five benefits from wealth, his wealth goes to depletion, the thought occurs to him, 'Even though my wealth has gone to depletion, I have obtained the five benefits that can be obtained from wealth,' and he feels no remorse. If it so happens that, when a disciple of the noble ones obtains these five benefits from wealth, his wealth increases, the thought occurs to him, 'I have obtained the five benefits that can be obtained from wealth,

and my wealth has increased,' and he feels no remorse. So he feels no remorse in either case."

'My wealth has been enjoyed,
my dependents supported,
protected from calamities by me.
I have given supreme offerings
and performed the five oblations.
I have provided for the virtuous,
the restrained,
followers of the holy life.
For whatever aim a wise householder
would desire wealth,
that aim I have attained.
I have done what will not lead to future distress.'
When this is recollected by a mortal,
a person established in the Dhamma of the Noble Ones,
he is praised in this life
and, after death, rejoices in heaven.

Advice to Venerable Punna

I heard thus:

At one time the Blessed One was living in Anathapindika's monastery, in Jeta's grove in Savatthi. Then venerable Punna getting up from his seclusion in the evening, approached the Blessed One, worshipped sat on a side and said. 'Venerable sir, it is good, if I'm advised in short, so that I could abide alone and secluded, zealous to dispel diligently.' 'Then Punna, listen, I will advice you.' Venerable Punna agreed and the Blessed said.

'Punna, there are pleasing, agreeable, forms cognizable by eye-consciousness, arousing fondness, attachment and sensual desires. The Bhikkhu, delights, welcomes and clings to them, and interest arises. Punna, I say, the arising of interest is the arising of unpleasantness. There are pleasing agreeable sounds cognizable by ear-consciousness, scents cognizable by nose-consciousness, tastes cognizable by tongue consciousness, touches cognizable by body consciousness and ideas cognizable by mind consciousness, arousing fondness, attachment and sensual desires. The Bhikkhu, delights, welcomes and clings to them, and interest arises. Punna, I say, the arising of interest is the arising of unpleasantness.

Punna, there are pleasing, agreeable, forms, cognizable by eye-consciousness, arousing fondness, attachment and sensual desires. The Bhikkhu, does not delight welcome and cling to them, and the interest ceases. Punna, I say, the cessation of interest is the cessation of unpleasantness. There are pleasing, agreeable, sounds cognizable by ear-consciousness, scents cognizable by nose-consciousness, tastes cognizable by tongue

consciousness, touches cognizable by body consciousness and ideas cognizable by mind consciousness, arousing fondness, attachment and sensual desires. The Bhikkhu, does not delight, welcome and cling to them, and so the interest ceases. Punna, I say, the cessation of interest is the cessation of unpleasantness.

Punna, I have advised you in short. Now in which state will you abide?’

‘Venerable sir, now that I’m advised in short, I will abide in the Sunaparanta state.’

‘Punna, the people of Sunaparanta are rough, if they scold and abuse you, what will you do?’

‘Venerable sir, if the people of Sunaparanta scold and abuse me. It will occur to me, indeed the people of Sunaparanta are good, they do not hurt me with their hands.’

‘Punna, if the people of Sunaparanta hurt you with their hands, what will you do?’

‘Venerable sir, if the people of Sunaparanta hurt me with their hands, it will occur to me, indeed the people of Sunaparanta are good, they do not hurt me with clods.’

‘Punna, if the people of Sunaparanta hurt you with clods, what will you do?’

‘Venerable sir, if the people of Sunaparanta hurt me with clods, it will occur to me, indeed the people of Sunaparanta are good, they do not hurt me with a stick.’

‘Punna, if the people of Sunaparanta hurt you with a stick, what will you do?’

‘Venerable sir, if the people of Sunaparanta hurt me with a stick, it will occur to me, indeed the people of Sunaparanta are good, they do not hurt me with a weapon’

‘Punna, if the people of Sunaparanta hurt you with a weapon, what will you do?’

‘Venerable sir, if the people of Sunaparanta hurt me with a weapon, it will occur to me, indeed the people of Sunaparanta are good, they do not end my life with a sharp weapon’

‘Punna, if the people of Sunaparanta put an end to your life with a sharp weapon, what will you do?’

‘Venerable sir, if the people of Sunaparanta would put an end to my life, it will occur to me thus. There are disciples of the Blessed One, who loathing the body and life search for an assassin. Here I have got an assassin even without a search.’

‘Good! Punna, it is possible for you to abide in Sunaparanta endowed with that appeasement in the Teaching. You may do the fit now.’

Venerable Punna, delighting in the words of the Blessed One, got up from his seat, worshipped the Blessed One, and moving with his right side towards the Blessed One showed reverence. Putting his dwelling in order and taking bowl and robes, he left on a tour to Sunaparanta and arrived there in due order. Then he abode in that state. Venerable Punna, during that same rains, brought forth about five hundred male disciples and about five hundred female disciples and realized the three knowledge’s and venerable Punna attained final extinction.

Then many Bhikkhus, approached the Blessed One, worshipped, sat on a side and said. 'Venerable sir, the clansman who was advised by the Blessed One in short has passed away. What are his movements after death?'

'Bhikkhus, the clansman Punna is wise. He stood on his own in the Teaching. (*1) He did not worry me about questions in the Teaching. He has attained final extinction.'

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Note

1. He stood on his own in the Teaching. '*paccapaadii dhammaassanudhamma.m*' That means, when advising he was on his own in the Teaching and did not need a Teacher. This is a special feature of one who had entered the stream of the Teaching. '*sotaapattiphalasaccikiriyaa*'.

Agara Sutta

The Guest House

Translated from the Pali by Nyanaponika Thera

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"In a guest house, O monks, people from the east may take lodgings, or people from the west, north or south. People from the warrior caste may come and take lodgings there, and also Brahmans, middle class people and menials.

"Similarly, O monks, there arise in this body various kinds of feelings; there arise pleasant feelings, painful feelings and neutral feelings; worldly feelings that are pleasant, painful or neutral, and unworldly (spiritual) feelings that are pleasant, painful and neutral."

The Agganna Sutta

On Knowledge of Beginnings

Thus have I heard. Once the Lord was staying at Savatthi, at the mansion of Migara's mother in the East Park. And at that time Vasettha and Bharadvaja were living among the monks, hoping to become monks themselves. And in the evening, the Lord rose from his secluded meditation and came out of the mansion, and started walking up and down in its shade.

Vasettha noticed this and he said to Bharadvaja: 'Friend Bharadvaja, the Lord has come out and is walking up and down. Let us approach him. We might be fortunate enough to hear a talk on Dhamma from the lord himself.' Yes, indeed,' said Bharadvaja, so they went up to the lord, saluted him, and fell into step with him.

Then the lord said to Vasettha: 'Vasettha, you two are Brahmins born and bred, and you have gone forth from the household life into homelessness from Brahmin families. Do not the Brahmins revile and abuse you?'

'Indeed, lord, the Brahmins do revile and abuse us. They don't hold back with their usual flood of reproaches.'

'Well, Vasettha, what kind of reproaches do they fling at you?'

'Lord, what the Brahmins say is this, "The Brahmins caste is the highest caste – other castes are base; the Brahmin caste is fair, other castes are dark; Brahmins are purified, non-Brahmins are not, the Brahmins are the true children of Brahma, [1] born from his mouth, born of Brahma, heirs of Brahma. And you, you have

deserted the highest class and gone over to the base class of shave-ling petty ascetics, servants, dark fellows born of Brahma's Foot! It's not right, it's not proper for you to mix with such people!" That is the way the Brahmins abuse us, lord.'

'Then, Vasettha, the Brahmins have forgotten their ancient tradition when they say that. Because we can see Brahmin women, the wives of Brahmins, who menstruate and become pregnant, have babies, and give milk. And yet these womb-born Brahmins talk about being born from Brahma's mouth... These Brahmins misrepresent Brahma, tell lies and earn much demerit.

'There are, Vasettha, these four castes: The Khattiyas, The Brahmins, the merchants and the artisans. And sometimes a Khattiya takes life, takes what is not given, commits sexual misconduct, tells lies, indulges in slander, harsh speech or idle chatter, is grasping, malicious, or of wrong views. Thus such things as are immoral and considered so, blameworthy and considered so, to be avoided and considered so, ways unbecoming an Ariyan and considered so, black with black result and blamed by the wise, are sometimes to found among the Khattiyas, and the same applies to Brahmins, merchants, and artisans.

'Sometimes too, a Khattiya refrains from taking life, does not take what is not given, refrains from sexual misconduct, speaks truth, shuns slander, harsh speech or idle chatter, is not grasping, malicious, or of wrong views. Thus such things are moral and considered so, blameless and considered so, to be followed and considered so, ways befitting an Ariyan and considered so, bright with bright results and praised by the wise, are sometimes found among the Khattiyas, and likewise among Brahmins, merchants, and artisans.

‘Now since both dark and bright qualities, which are blamed and praised by the wise, are scattered indiscriminately among the four castes, the wise do not recognize the claim about the Brahmin caste being the highest. Why is that? Because, Vasettha, anyone from the four castes who becomes a monk, an Arahant who has destroyed the corruptions, who has lived the life, done what had to be done, laid down the burden, reached the highest goal, destroyed the fetter of becoming, and become emancipated through super-knowledge – he is proclaims supreme by virtue of Dhamma and not of non-Dhamma.

Dhamma is the best thing for people

In this life and the next as well.

‘This illustration will make clear to you how Dhamma is best in this world and the next. King Pasenadi of Kosala knows: "The ascetic Gotama has gone forth from the neighboring clan of the Sakyans." Now the Sakyans are vassals of the King of Kosala. They offer him humble service and salute him, rise and do him homage and pay him fitting service and just as the Sakyans offer the King humble service and salute him, rise and do him homage and pay him fitting service so likewise does the King offer humble service to the Tathágata, thinking, "If the ascetic Gotama is well-born, I am ill-born; if the ascetic Gotama is strong, I am weak; if the ascetic Gotama is pleasant to look at, I am ill-favored; if the ascetic Gotama is influential, I am of little influence." Now it is because of honoring the Dhamma, making much of the Dhamma, esteeming the Dhamma, doing reverent homage to the Dhamma that King Pasenadi does humble service to the Tathágata and pays him fitting service:

Dhamma is the best thing for people

In this life and the next as well.

Vasettha, all of you, though of different birth, name, clan and family, who have gone forth from the household life into homelessness, if you are asked who you are, you should reply: "We are ascetics, followers of the Sakyan." [2] He whose faith in the Tathágata is settled, rooted, established, solid, unshakable by any ascetic or Brahmin, any deva or mara or Brahma or anyone in the world, can truly say: "I am a true son of the Blessed Lord, born of his mouth, born of Dhamma, created by Dhamma, an heir of Dhamma." Why is that? Because, Vasettha, this designates the Tathágata: "The Body of Dhamma," that is "The Body of Brahma," [3] or "Become Dhamma," that is "Become Brahma." [4]

‘There comes a time, Vasettha, when, sooner or later after a long period this world contracts. At a time of contraction, beings are mostly born in the Abhassara Brahma world. And there they dwell, mind-made, feeding on delight, self luminous, moving through the air, glorious – and they stay like that for a very long time. But sooner or later, after a very long period, this world begins to expand again. At a time of expansion, the beings from the Abhassara Brahma world, having passed away from there, are mostly reborn in this world. Here they dwell, mind-made, feeding on delight, self-luminous, moving through the air, glorious – [5] and they stay like that for a very long time.

‘At that period, Vasettha, there was just one mass of water, and all was darkness, blinding darkness. Neither moon or sun appeared, no constellations or stars appeared, night and day were not yet distinguished, nor months and fortnights, nor years and seasons; there was no male and female, beings being reckoned just as beings. [6] And sooner or later, after a very long

period of time, savory earth spread itself over the waters where those beings were. It looked just like the skin that forms itself over hot milk as it cools. It was endowed with color, smell, and taste. It was the color of fine ghee or butter and it was very sweet, like pure wild honey.

‘Then some being of a greedy nature said: "I say, what can this be?" and tasted the savory earth on its finger. In so doing, it became taken with the flavor, and craving arose in it. Then other beings, taking their cue from that one, also tasted the stuff with their fingers. They too were taken with the flavor, and craving arose in them. So they set to with their hands, breaking off pieces of the stuff in order to eat it. And the result was that their self luminance disappeared. And as a result of the disappearance of their self luminance the moon and the sun appeared, night and day were distinguished, months and fortnights appeared, and the year and its seasons. To that extent the world re-evolved.

‘And those beings continued for a very long time feasting on this savory earth, feeding on it and being nourished by it. And as they did so, their bodies became coarser, and a difference in looks developed among them. Some beings became good looking, others ugly. And the good looking ones despised the others, saying: "We are better looking than they are." And because they became arrogant and conceited about their looks, the savory earth disappeared. At this they came together and lamented, crying, "Oh, that flavor! Oh, that flavor!" and so nowadays when people say, "Oh, that flavor!" when they get something nice, they are repeating an ancient saying without realizing it.

‘And then, when the savory earth disappeared, a fungus cropped up, in the manner of a mushroom. It was of good color, smell, and taste. It was the color of fine ghee or butter, and it was very sweet, like pure wild honey. And those beings set to and ate the fungus. And this lasted for a very long time. And as they continued to feed on the fungus, so their bodies become coarser still, and the difference in their looks increased still more. And the good looking ones despised the others...and because they became arrogant and conceited about their looks, the sweet fungus disappeared. Next, creepers appeared, shooting up like bamboo...and they too were very sweet, like pure wild honey.

‘And those beings set to and fed on those creepers. And as they did so, their bodies became even coarser, and the difference in their looks increased still more...and they became still more arrogant, and so the creepers disappeared too. At this they came together and lamented, crying: "Alas, our creepers gone! What have we lost!" and so now today when people, one being asked why they are upset, say: "Oh what have we lost!" they are repeating an ancient saying without realizing it.

‘And then, after the creepers had disappeared, rice appeared in open spaces, free from powder and from husks, fragrant and clean grained. And what they had taken in the evening for supper had grown again and was ripe in the morning, and what they had taken in the morning for breakfast was ripe again by evening, with no sign of reaping. And these beings set to and fed on this rice, and this lasted for a very long time. And as they did so, their bodies became coarser still, and the difference in their looks became even greater. And the females developed female sex organs and the males developed male sex organs. And the women became excessively preoccupied with the men, and the men with the women. Owing to this excessive

preoccupation with each other, passion was aroused, and their bodies burnt with lust. And later because of this burning, they indulged in sexual activity. But those who saw them indulging threw dust, ashes, or cow-dung at them, crying: "Die, you filthy beast! How can one being do such things to another!" Just as today, in some districts, when a daughter-in-law is led out, some people throw dirt at her, some ashes, and some cow dung, without realizing that they are repeating an ancient observance. What was considered bad form in those days is now considered good form.

‘And those beings who in those days indulged in sex were not allowed into a village or town for one or two months. Accordingly those who indulged for an excessively long period in such immoral practices began to build themselves dwellings so as to indulge under cover.

‘Now it occurred to one of those beings who was inclined to laziness, "Well now, why should I be bothered to gather rice in the evening for supper and in the morning for breakfast? Why shouldn't I gather it all at once for both meals?" And he did so. Then another one came to him and said, "Come on, lets go rice-gathering." "No need, my friend, I've gathered enough for both meals." Then the other, following his example, gathered enough rice for two days at a time, saying, "That should be about enough." Then another being came to that second one, "Come on, lets go rice gathering." "No need my friend, I've gathered enough for two days." (The same for four, then eight days.) However, when those beings made a store of rice and lived on that, husk-powder and husk began to envelop the grain, and where it was reaped it did not grow again, and the cut place showed, and the rice grew in separate clusters.

‘And then those beings came together lamenting, "Wicked ways have become rife among us: at first we were mind made, feeding on delight...(All the events are repeated down to the latest development, each fresh change being said to be due to ‘wicked and unwholesome ways)...and the rice grows in separate clusters! So now let us divide up the rice into fields with boundaries." So they did so.

‘Then, Vasettha, one greedy-natured being, while watching over his own plot, took another plot that was not given to him, and enjoyed the fruits of it. So they seized hold of him and said, "You’ve done a wicked thing, taking another’s plot like that! Don’t ever do such a thing again!" "I won’t," he said, but he did the same thing a second and a third time. Again, he was seized and rebuked, and some hit him with their fists, some with stones, and some with sticks. And in this way, Vasettha, taking what was not given, and censuring, and lying, and punishment took their origin.

‘Then those beings came together and lamented the arising of these evil things among them: taking what was not given, censuring, lying, and punishment. And they thought: "Suppose we were to appoint a certain being who would show anger where anger was due, censure those who deserved it, and banish those who deserved banishment! And in return we would grant him a share of the rice." So they went to the one among them who was the handsomest, the best-looking, most pleasant and capable, and asked him to do this for them in return for a share of the rice, and he agreed.

"The People’s Choice" is the meaning of Maha-Sammata, [7] which is the first regular title to be introduced. "Lord of the Fields" is the meaning of Khattiya, the second such title. And

"He Gladdens Others With Dhamma" is the meaning of Raja, the third title to be introduced. This, then, Vasettha, is the origin of the class of Khattiyas, in accordance with the ancient titles that were introduced for them. They originated among the very same beings, like ourselves, no different and in accordance with Dhamma, not otherwise.

Dhamma is the best thing for people

In this life and the next as well.

'Then some beings thought, "Evil things have appeared among beings, such as taking what is not given, censuring, lying, punishment and banishment. We ought to put aside evil and unwholesome things." And they did so. "They Put Aside Evil and Unwholesome Things" is the meaning of Brahmin, which is the first regular title to be introduced for such people. They made leaf-huts in forest places and meditated in them. With the smoking fire gone out, with pestle cast aside, gathering alms for their evening and morning meals, they went away to a village, town, or royal city to seek their food, and then they returned to their leaf-huts to meditate. People saw this and noted how they meditated. "They Meditate" is the meaning of Jhayaka, which is the second regular title to be introduced.

'However, some of those beings, not being able to meditate in leaf huts, settled around towns and villages and compiled books. People saw them doing this and not meditating.

'Now "These Do Not Meditate" is the meaning of Ajjayaka, which is the third regular title to be introduced. At that time it was regarded as a low designation, but now it is the higher. This, then, Vasettha, is the origin of the class of Brahmins in accordance with the ancient titles that were introduced for them.

Their origin was from among the very same beings, like themselves, not different, and in accordance with Dhamma, not otherwise.

Dhamma is the best thing for people

In this life and the next as well.

‘And then, Vasettha, some of those beings, having paired off, adopted various trades, and this "various" is the meaning of Vessa, which came to be the regular title for such people. This then is the origin of the class of Vessas, in accordance with the ancient titles that were introduced for them. Their origin was from among these very same beings like themselves, no different, and in accordance with Dhamma, not otherwise.

‘And then, Vasettha, those beings that remained went in for hunting. "They Are Base Who Live By The Chase," and that is the meaning of Sudda, which came to be the regular title for such people. This, then, is the origin of the class of Suddas [8] in accordance with the ancient titles that were introduced for them. Their origin was from among these very same beings like themselves, no different, and in accordance with Dhamma, not otherwise.

‘And then, Vasettha, it came about that some Khattiya, dissatisfied with his own Dhamma, went forth from the household life into homelessness, thinking, "I will become an ascetic." And a Brahmin did likewise, a Vessa did likewise, and so did a Sudda. And from these four classes the class of ascetics came into existence. Their origin was from among these very same beings, like themselves, no different, and in accordance with Dhamma, not otherwise.

Dhamma is the best thing for people

In this life and the next as well.

‘And, Vasettha, a Khattiya who has led a bad life in body, speech and thought, and who has wrong view will, in consequence of such wrong views and deeds, at the breaking up of the body after death, be reborn in a state of loss, an ill fate, the downfall, the hell-state. So too will a Brahmin, a Vessa or a Sudda.

‘Likewise, a Khattiya who has led a good life in body, speech, and thought, and who has right view will, in consequence of such right view and deeds, at the breaking up of the body after death, be reborn in a good destiny, in a heaven-state. So too will a Brahmin, a Vessa or a Sudda.

‘And a Khattiya who has performed deeds of both kinds in body, speech and thought, and whose view is mixed will, in consequence of such mixed views and deeds, at the breaking-up of the body after death, experience both pleasure and pain. So too will a Brahmin, a Vessa, or a Sudda.

‘And a Khattiya who is restrained in Body, speech and thought, and who has developed the seven requisites of enlightenment, will attain to parinirvana in this very life. So too will a Brahmin, a Vessa, or a Sudda.

And, Vasettha, whoever of these four castes, as a monk, becomes an Arahant who has destroyed the corruptions, done what had to be done, laid down the burden, attained to the highest goal, completely destroyed the fetter of becoming, and become liberated by the highest insight, he is declared to be chief among them in accordance with Dhamma, and not otherwise.

Dhamma's the best thing for people

In this life and the next as well.

Vasettha, it was Brahma Sanankumara who spoke this verse:

The Khattiya's best among those who value clan;

He with knowledge and conduct is best of gods and men.

This verse was rightly sung, not wrongly, rightly spoken, not wrongly, connected with profit, not unconnected. I too say, Vasettha:

The Khattiya's best among those who value clan;

He with knowledge and conduct is best of gods and men.

Thus the lord spoke, and Vasettha and Bharadvaja were delighted and rejoiced at his words.

Footnotes:

[1] These are, naturally, the Priests of Brahma.

[2] Literally, "Son of the Sakyans"

[3] 'Brahma' in this passage means 'Highest.' The Buddha used it because he was speaking to Brahmins.

[4] The Tathágata, by his gaining of Enlightenment by his own efforts, has become 'The Highest.'

[5] Though born on Earth they are still Devas, not human beings.

[6] As Devas from the Brahma World, they are Sexless.

[7] The Name of the First King of the Solar Race and Ancestor, among others, of the Sakyan rulers (and hence of Gotama.)

[8] Literally, "Artisans" or "Craftsmen,

Aggi Vacchagotta Sutta

To Vacchagotta on Fire

Translated from the Pali by Thanissaro Bhikkhu

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I have heard that on one occasion the Blessed One was staying in Savatthi, at Jeta's Grove, Anathapindika's park. Then the wanderer Vacchagotta went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, he sat down to one side. As he was sitting there he asked the Blessed One: "How is it, Master Gotama, does Master Gotama hold the view: 'the cosmos is eternal: only this is true, anything otherwise is worthless'?"

"...No."

"Then does Master Gotama hold the view: 'the cosmos is not eternal: only this is true, anything otherwise is worthless'?"

"...No."

"Then does Master Gotama hold the view: 'the cosmos is finite: only this is true, anything otherwise is worthless'?"

"...No."

"Then does Master Gotama hold the view: 'the cosmos is infinite: only this is true, anything otherwise is worthless'?"

"...No."

"Then does Master Gotama hold the view: 'the soul and the body are the same: only this is true, anything otherwise is worthless'?"

"...No."

"Then does Master Gotama hold the view: 'the soul is one thing and the body another: only this is true, anything otherwise is worthless'?"

"...No."

"Then does Master Gotama hold the view: 'after death a Tathágata exists: only this is true, anything otherwise is worthless'?"

"...No."

"Then does Master Gotama hold the view: 'after death a Tathágata does not exist: only this is true, anything otherwise is worthless'?"

"...No."

"Then does Master Gotama hold the view: 'after death a Tathágata both exists and does not exist: only this is true, anything otherwise is worthless'?"

"...No."

"Then does Master Gotama hold the view: 'after death a Tathágata neither exists nor does not exist: only this is true, anything otherwise is worthless'?"

"...No."

"How is it, Master Gotama, when Master Gotama is asked if he holds the view 'the cosmos is eternal...' 'After death a Tathágata neither exists nor does not exist: only this is true, anything

otherwise is worthless,' he says '...no...' in each case. Seeing what drawback, then, is Master Gotama thus entirely dissociated from each of these ten positions?"

"Vaccha, the position that 'the cosmos is eternal' is a thicket of views, a wilderness of views, a contortion of views, a writhing of views, a fetter of views. It is accompanied by suffering, distress, despair, and fever, and it does not lead to disenchantment, dispassion, cessation; to calm, direct knowledge, full Awakening, Unbinding.

"The position that 'the cosmos is not eternal'...

"...'The cosmos is finite'...

"...'The cosmos is infinite'...

"...'The soul and the body are the same'...

"...'the soul is one thing and the body another'...

"...'After death a Tathágata exists'...

"...'After death a Tathágata does not exist'...

"...'After death a Tathágata both exists and does not exist'...

"...'After death a Tathágata neither exists nor does not exist'... does not lead to disenchantment, dispassion, cessation; to calm, direct knowledge, full Awakening, Unbinding."

"Does Master Gotama have any position at all?"

"A 'position,' Vaccha, is something that a Tathágata has done away with. What a Tathágata sees is this: 'such is form, such its origin, such its disappearance; such is feeling, such its origin,

such its disappearance; such is perception... such are mental fabrications... such is consciousness, such its origin, such its disappearance.' Because of this, I say, a Tathágata -- with the ending, fading out, cessation, renunciation, and relinquishment of all construing, all excogitations, all I-making and mine-making and obsession with conceit -- is, through lack of clinging/sustenance, released."

"But, Master Gotama, the monk whose mind is thus released: Where does he reappear?"

"Reappear,' Vaccha, doesn't apply."

"In that case, Master Gotama, he does not reappear."

"Does not reappear,' Vaccha, doesn't apply."

"...Both does and does not reappear."

"...Doesn't apply."

"...Neither does nor does not reappear."

"...Doesn't apply."

"How is it, Master Gotama, when Master Gotama is asked if the monk reappears... does not reappear... both does and does not reappear... neither does nor does not reappear, he says, '...doesn't apply' in each case. At this point, Master Gotama, I am befuddled; at this point, confused. The modicum of clarity coming to me from your earlier conversation is now obscured."

"Of course you're befuddled, Vaccha. Of course you're confused. Deep, Vaccha, is this phenomenon, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-

experienced by the wise. For those with other views, other practices, other satisfactions, other aims, other teachers, it is difficult to know. That being the case, I will now put some questions to you. Answer as you see fit. How do you construe this, Vaccha: If a fire were burning in front of you, would you know that, 'This fire is burning in front of me'?"

"...yes..."

"And suppose someone were to ask you, Vaccha, 'This fire burning in front of you, dependent on what is it burning?' Thus asked, how would you reply?"

"...I would reply, 'This fire burning in front of me is burning dependent on grass and timber as its sustenance.'"

"If the fire burning in front of you were to go out, would you know that, 'this fire burning in front of me has gone out'?"

"...Yes."

"And suppose someone were to ask you, 'this fire that has gone out in front of you, in which direction from here has it gone? East? West? North? Or south?' Thus asked, how would you reply?"

"That doesn't apply, Master Gotama. Any fire burning dependent on a sustenance of grass and timber, being unnourished -- from having consumed that sustenance and not being offered any other -- is classified simply as 'out' (unbound)."

"Even so, Vaccha, any physical form by which one describing the Tathágata would describe him: That the Tathágata has

abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. Freed from the classification of form, Vaccha, the Tathágata is deep, boundless, hard to fathom, like the sea. 'Reappears' doesn't apply. 'Does not reappear' doesn't apply. 'Both does and does not reappear' doesn't apply. 'Neither reappears nor does not reappear' doesn't apply.

"Any feeling... Any perception... Any mental fabrication...

"Any consciousness by which one describing the Tathágata would describe him: That the Tathágata has abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. Freed from the classification of consciousness, Vaccha, the Tathágata is deep, boundless, hard to fathom, like the sea. 'Reappears' doesn't apply. 'Does not reappear' doesn't apply. 'Both does and does not reappear' doesn't apply. 'Neither reappears nor does not reappear' doesn't apply."

When this was said, the wanderer Vacchagotta said to the Blessed One: "Master Gotama, it is as if there were a great sala tree not far from a village or town: From inconstancy, its branches and leaves would wear away, its bark would wear away, its sapwood would wear away, so that on a later occasion -- divested of branches, leaves, bark, and sapwood -- it would stand as pure heartwood. In the same way, Master Gotama's words are divested of branches, leaves, bark, and sapwood and stand as pure heartwood.

"Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or were to carry a lamp

into the dark so that those with eyes could see forms, in the same way has Master Gotama has -- through many lines of reasoning -- made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Sangha of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Aggivacchagotta Sutta

To Vacchagotta

(The Simile Of The Fire)

I heard thus:

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. Then the wandering ascetic Vacchagotta approached the Blessed One exchanged friendly greetings, sat on a side and said to the Blessed One.

'Good Gotama, the world is eternal this only is the truth and all else is false. Does good Gotama hold this view?' 'No, Vaccha, I'm not of that view, the world is eternal, this only is the truth all else is false'. 'Good Gotama, the world is not eternal, this only is the truth and all else is false Does good Gotama hold this view?' 'No, Vaccha, I'm not of that view, the world is not eternal, this only is the truth all else is false'. 'Good Gotama, the world is limited, this only is the truth and all else is false. Does good Gotama hold this view?' 'No, Vaccha, I'm not of that view, the world is limited, this only is the truth all else is false.' 'Good Gotama, the world is not-limited, this only is the truth and all else is false. Does good Gotama hold this view?' 'No, Vaccha, I'm not of that view, the world is not limited, this only is the truth all else is false' 'Good Gotama, the soul is the body, this only is the truth and all else is false. Does good Gotama hold this view?' 'No, Vaccha, I'm not of that view, the soul is the body, this only is the truth all else is false.' 'Good Gotama, the soul is different from the body, this only is the truth and all else is false. Does good Gotama hold this view?' 'No, Vaccha, I'm not of that

view, the soul is different from the body, this only is the truth all else is false.' 'Good Gotama, the Thus Gone One is after death- this only is the truth all else is false. Does good Gotama hold this view?' 'No, Vaccha, I'm not of that view, the Thus Gone One is after death, this only is the truth all else is false.' 'Good Gotama, the Thus Gone One is not after death, this only is the truth and all else is false. Does good Gotama hold this view?' 'No, Vaccha, I'm not of that view, the Thus Gone One is not after death, this only is the truth all else is false.' 'Good Gotama, the Thus Gone One is, and is not, after death, this only is the truth, all else is false. Does good Gotama hold this view.' 'No, Vaccha, I'm not of that view, the Thus Gone One is, and is not after death, this only is the truth all else is false.' 'Good Gotama, the Thus Gone One neither is, nor is not after death, this only is the truth and all else is false. Does good Gotama hold this view?' 'No, Vaccha, I'm not of that view, the Thus Gone One neither is, nor is not after death, this only is the truth all else is false.'

'Good Gotama, when asked, is good Gotama of the view, the world is eternal, this only is the truth, all else is false, it was said you were not of that view. When asked, is good Gotama of the view, the world is not eternal, this only is the truth, all else is false, it was said, you were not of that view. When asked, is good Gotama of the view, the world is limited, this only is the truth, all else is false, it was said you were not of that view. When asked, is good Gotama of the view, the world is not limited, this only is the truth, all else is false, it was said you were not of that view. When asked, is good Gotama of the view, the Thus Gone One is and is not after death, this only is the truth, all else is false, it was said you were not of that view. When asked, is good Gotama of the view, the Thus Gone One neither is, nor is not after death, this only is the truth, all else is false, it was

said you were not of that view. Good Gotama, seeing what danger has thrown out all these views?’

‘Vaccha, the view, the world is eternal, is a bond of views, is a speculation in views, it is with unpleasantness, with trouble, with burning, not leading to giving up, to detachment, to appeasement, to knowledge, to enlightenment, to cessation and to extinction. The view the world is not eternal...The world is limited,-re- the world is not limited ...the soul is the body...the soul is different from the body...the Thus Gone One is, after death...the Thus Gone One is not, after death...the Thus Gone One is and is not after death...the Thus Gone One neither is, nor is not after death is a bond of views, is a speculation in views, it is with unpleasantness, with trouble, with burning, not leading to giving up, to detachment, to appeasement, to knowledge, to enlightenment, to cessation and to extinction. Vaccha, seeing these dangers I have thrown out all these views.’. ‘Does good Gotama hold any other view?’

‘Vaccha, The Thus Gone One has overcome views. This is the view of the Thus Gone One. This is matter, this is the arising of matter, and this is the fading of matter. This is feeling, this is the arising of feelings and this is the fading of feelings. This is perception, this is the arising of perceptions and this is the fading of perceptions. These are determinations, this is the arising of determinations and this, the fading of determinations. This is consciousness, this is the arising of consciousness and this is fading of consciousness. Therefore, I say the Thus Gone One has destroyed, is detached, has given up and is released, from all imaginings, recollections, and all latent tendencies of me and mine.’

'Good Gotama, where is the thus released mind born?' 'Vaccha, is born does not apply' 'Then good Gotama, is he not born?' 'Vaccha, is not born does not apply.' 'Gotama, is he born and not born?' 'Vaccha, is born and is not born does not apply.' 'Then Gotama, is he neither born, nor not born?' 'Vaccha, is neither born, nor is not born, is non applicable..'

'When asked where is the thus released mind born, it was said, is born does not apply. When asked is it not born, it was said not born does not apply. When asked is it born and not born, it was said, born and not born does not apply. When asked, is it neither born, nor is not born, it was said neither born nor not born, does not apply. Good Gotama, in this I am completely ignorant and deluded. Whatever little understanding I had with the earlier conversation, has now vanished.'

'Vaccha, your ignorance and delusion is nothing strange. This is deep, difficult to understand peaceful and exalted, not for logical thinking. Is clever and should be experienced by the wise. By one of another sect like you, with some other liking, without being yoked in it and living in it, it cannot be understood. So then Vaccha, I will question you, on this and you may reply as it pleases you. There is a fire burning in front of you, would you know, there is a fire burning in front of me?' 'Good Gotama, if a fire burns in front of me, I would know, there's a fire burning in front of me.' 'Vaccha, if you were asked, this fire burning in front of you, on account of what is it burning, how would you reply?' 'Good Gotama, if I was asked, this fire burning in front of you, on account of what is it burning, I would reply, this fire burning in front of me is burning on account of grass and sticks.' 'Vaccha, if the fire in front of you extinguishes, would you know, this fire in front of me has extinguished?' 'Good Gotama, if the fire in front of me extinguishes, I would know, this fire has

extinguished' 'Vaccha, if you were asked, this fire that has extinguished in which direction did it go, to the east, west, north or south?' 'Good, Gotama, it does not apply. That fire burnt on account of grass and sticks, those supports finished, no other supports were supplied, without supports the fire, went out.'

'Vaccha, in that same manner, the matter with which the Thus Gone One is pointed out, is dispelled, uprooted, made a palm stump, made a thing not to grow again: Vaccha, the Thus Gone One is released from the reckonings of matter. It is deep, difficult to fathom, like the great ocean. Is born, does not apply, is not born does not apply. Is born and is not born does not apply, neither is born, nor is not born does not apply. The feelings, with which the Thus Gone One is pointed, are dispelled, uprooted, made palm stumps made things not to grow again: Vaccha, the Thus Gone One is released from the reckonings of feelings. It is deep, difficult to fathom, like the great ocean. Is born does not apply, is not born does not apply. Is born and is not born does not apply. Neither is born nor is not born does not apply. The perceptions, with which the Thus Gone One is pointed, are dispelled, uprooted, made palm stumps, made things not to grow again. Vaccha, the Thus Gone One is released from the reckonings of perceptions. It is deep, difficult to fathom, like the great ocean. Is born does not apply, is not born does not apply, is born and is not born does not apply. Neither is born nor is not born does not apply. The determinations with which the Thus Gone One is pointed out, are dispelled, uprooted, made palm stumps, made things not to grow again: Vaccha, the Thus Gone One is released from the reckonings of determinations. It is deep, difficult to fathom like the great ocean. Is born does not apply, is not born does not apply Is born and is not born does not apply. Neither is born nor is not born does not

apply. The consciousness with which the Thus Gone One is pointed out, is dispelled, uprooted, made a palm stump, made a thing not to grow again. Vaccha, the Thus Gone One is released from the reckonings of consciousness. It is deep, difficult to fathom like the great ocean. Is born does not apply, is not born does not apply. Is born and is not born does not apply. Neither is born nor is not born does not apply.'

When this was said the wandering ascetic Vacchagotta said thus to the Blessed One, close to the village or hamlet, there is a huge Sala tree, because of impermanence, its leaves, branches, bark, shoots and sapwood fall off and is left with only the heartwood. In the same manner, on account of the words of good Gotama, with my leaves and branches pulled out, shoots pulled out, the bark removed, the sap removed, I stand as the pure heartwood. I understand good Gotama, it is as though something over turned is reinstalled, something covered is made manifest. As though the path is shown to someone who had lost his way. As though an oil lamp is lighted, for those who have sight to see forms in the dark. Now, I take refuge in good Gotama, in the Teaching, in the Community of Bhikkhus. May the Blessed One bear me as a lay disciple who has taken refuge from today until life lasts.

Aghata Sutta

Hatred

*Translated from the Pali by Thanissaro Bhikkhu
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"There are these ten ways of subduing hatred. Which ten?"

[1] "Thinking, 'He has done me harm. But what should I expect?' one subdues hatred.

[2] "Thinking, 'He is doing me harm. But what should I expect?' one subdues hatred.

[3] "Thinking, 'He is going to do me harm. But what should I expect?' one subdues hatred.

[4] "Thinking, 'He has done harm to people who are dear & pleasing to me. But what should I expect?' one subdues hatred.

[5] "Thinking, 'He is doing harm to people who are dear & pleasing to me. But what should I expect?' one subdues hatred.

[6] "Thinking, 'He is going to do harm to people who are dear & pleasing to me. But what should I expect?' one subdues hatred.

[7] "Thinking, 'He has aided people who are not dear or pleasing to me. But what should I expect?' one subdues hatred.

[8] "Thinking, 'He is aiding people who are not dear or pleasing to me. But what should I expect?' one subdues hatred.

[9] "Thinking, 'He is going to aid people who are not dear or pleasing to me. But what should I expect?' one subdues hatred.

[10] "One does not get worked up over impossibilities.

"These are ten ways of subduing hatred."

Aghatapativinaya Sutta

Removing Annoyance

Translated from the Pali by Ñānamoli Thera.

"Bhikkhus, there are these five ways of removing annoyance, by which annoyance can be entirely removed by a Bhikkhu when it arises in him. What are the five?

"Loving-kindness can be maintained in being towards a person with whom you are annoyed: this is how annoyance with him can be removed.

"Compassion can be maintained in being towards a person with whom you are annoyed; this too is how annoyance with him can be removed.

"Onlooking equanimity can be maintained in being towards a person with whom you are annoyed; this too is how annoyance with him can be removed.

"The forgetting and ignoring of a person with whom you are annoyed can be practiced; this too is how annoyance with him can be removed.

"Ownership of deeds in a person with whom you are annoyed can be concentrated upon thus: 'This good person is owner of his deeds, heir to his deeds, his deeds are the womb from which he is born, his deeds are his kin for whom he is responsible, his deeds are his refuge, he is heir to his deeds, be they good or bad.' This too is how annoyance with him can be removed.

"These are the five ways of removing annoyance, by which annoyance can be entirely removed in a Bhikkhu when it arises in him."

Aghatapativinaya Sutta

Subduing Hatred

"These are five ways of subduing hatred by which, when hatred arises in a monk, he should wipe it out completely. Which five?

"When one gives birth to hatred for an individual, one should develop good will for that individual. Thus the hatred for that individual should be subdued.

"When one gives birth to hatred for an individual, one should develop compassion for that individual... equanimity toward that individual... one should pay him no mind and pay him no attention... When one gives birth to hatred for an individual, one should direct one's thoughts to the fact of his being the product of his kamma: 'This venerable one is the doer of his kamma, heir of his kamma, born of his kamma, related by his kamma, and is dependent on his kamma. Whatever kamma he does, for good or for evil, to that will he fall heir.' Thus the hatred for that individual should be subdued.

"These are five ways of subduing hatred by which, when hatred arises in a monk, he should wipe it out completely."

Ajaniya Sutta

The Thoroughbred

Translated from the Pali by Thanissaro Bhikkhu.

"Endowed with three characteristics, a king's excellent thoroughbred steed is worthy of a king, the wealth of a king, and counts as one of the king's own limbs. Which three? There is the case where a king's excellent thoroughbred steed is consummate in beauty, consummate in strength, and consummate in speed. Endowed with these three characteristics is a king's excellent thoroughbred steed worthy of a king, the wealth of a king, and counts as one of the king's own limbs.

"In the same way, a monk endowed with these three qualities is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, an unexcelled field of merit for the world. Which three? There is the case where a monk is consummate in beauty, consummate in strength, and consummate in speed.

"And how is a monk consummate in beauty? There is the case where a monk is virtuous. He dwells restrained in accordance with the Patimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest fault. This is how a monk is consummate in beauty.

"And how is a monk consummate in strength? There is the case where a monk keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with

regard to skillful mental qualities. This is how a monk is consummate in strength.

"And how is a monk consummate in speed? There is the case where a monk discerns as it actually is present that 'This is stress.' He discerns as it actually is present that 'This is the origination of stress.' He discerns as it actually is present that 'This is the cessation of stress.' He discerns as it actually is present that 'This is the path of practice leading to the cessation of stress.' This is how a monk is consummate in speed.

"Endowed with these three qualities is a monk worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, an unexcelled field of merit for the world."

Ajivaka Sutta

To the Fatalists' Student

Thus Have I Heard:

On one occasion Ven. Ánanda was staying in Kosambi at Ghosita's monastery. Then a certain householder, a disciple of the Fatalists (Ajivakas), went to him and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to Ven. Ánanda, "Among us, sir, whose Dhamma is well-taught? Who has practiced well in this world? Who in the world is well-gone?"

"In that case, householder, I will question you in return. Answer as you see fit. Now, what do you think: those who teach a Dhamma for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion -- is their Dhamma well-taught or not? Or how does this strike you?"

"Sir, those who teach a Dhamma for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion - - their Dhamma is well-taught. That's how it strikes me."

"And what do you think, householder: those who have practiced for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion -- have they practiced well in this world or not? Or how does this strike you?"

"Sir, those who have practiced for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion -- they have practiced well in this world. That's how it strikes me."

"And what do you think, householder: those whose passion is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising; those whose aversion is abandoned ... whose delusion is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising: are they, in this world, well-gone or not? Or how does this strike you?"

"Sir, those whose passion ... aversion ... delusion is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising: they, in this world, are well-gone. That's how it strikes me."

"In this way, householder, you have answered yourself: 'Those who teach a Dhamma for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion -- their Dhamma is well-taught. Those who have practiced for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion -- they have practiced well in this world. Those whose passion ... aversion ... delusion is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising: they, in this world, are well-gone.'"

"How amazing, sir. How astounding, that there is neither extolling of one's own Dhamma nor deprecation of another's, but just the teaching of the Dhamma in its proper sphere, speaking to the point without mentioning oneself.

"You, venerable sir, teach the Dhamma for the abandoning of passion ... aversion ... delusion. Your Dhamma is well-taught. You have practiced for the abandoning of passion ... aversion ...

delusion. You have practiced well in this world. Your passion ... aversion ... delusion is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. You, in this world, are well-gone.

"Magnificent, Master Ánanda! Magnificent! In many ways has Master Ánanda made the Dhamma clear -- just as if he were to place upright what has been overturned, to reveal what has been hidden, to point out the way to one who is lost, or to set out a lamp in the darkness so that those with eyes might see forms. I go to the Buddha for refuge, to the Dhamma, & to the community of monks. May Master Ánanda remember me as a lay follower who has gone for refuge from this day forward, for life."

Akankha Sutta

Wishes

Translated from the Pali by Thanissaro Bhikkhu

On one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded.

The Blessed One said: "Monks, dwell consummate in virtue, consummate in terms of the Patimokkha. Dwell restrained in accordance with the Patimokkha, consummate in your behavior and sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults.

[1] "If a monk would wish, 'May I be dear and pleasing to my fellows in the holy life, respected by and inspiring to them,' then he should be one who brings the precepts to perfection, who is committed to mental calm, who does not neglect jhana, who is endowed with insight, and who frequents empty dwellings.

[2] "If a monk would wish, 'May I be someone who receives robes, alms-food, lodgings, and medical requisites for curing the sick,' then he should be one who brings the precepts to perfection, who is committed to mental calm, who does not neglect jhana, who is endowed with insight, and who frequents empty dwellings.

[3] "If a monk would wish, 'Whatever I use or consume in terms of robes, alms-food, lodgings, and medical requisites for curing

the sick, may that be of great fruit, of great benefit to those who provided them,' then he should be one who brings the precepts to perfection, who is committed to mental calm, who does not neglect jhana, who is endowed with insight, and who frequents empty dwellings.

[4] "If a monk would wish, 'May it also be of great fruit, of great benefit, to whatever dead relatives they [the donors] recollect with brightened minds,' then he should be one who brings the precepts to perfection, who is committed to mental calm, who does not neglect jhana, who is endowed with insight, and who frequents empty dwellings.

[5] "If a monk would wish, 'May I be content with whatever robes, alms-food, lodgings, and medical requisites for curing the sick are available,' then he should be one who brings the precepts to perfection, who is committed to mental calm, who does not neglect jhana, who is endowed with insight, and who frequents empty dwellings.

[6] "If a monk would wish, 'May I be resistant to cold, heat, hunger, and thirst; to the touch of gadflies and mosquitoes, wind and sun and creeping things; to abusive, hurtful language; to bodily feelings that, when they arise, are painful, sharp, stabbing, fierce, distasteful, deadly,' then he should be one who brings the precepts to perfection, who is committed to mental calm, who does not neglect jhana, who is endowed with insight, and who frequents empty dwellings.

[7] "If a monk would wish, 'May I overcome displeasure, and not be overcome by displeasure. May I dwell having conquered any displeasure that has arisen,' then he should be one who brings the precepts to perfection, who is committed to mental calm,

who does not neglect jhana, who is endowed with insight, and who frequents empty dwellings.

[8] "If a monk would wish, 'May I overcome fear and dread, and not be overcome by fear and dread. May I dwell having conquered any fear and dread that have arisen,' then he should be one who brings the precepts to perfection, who is committed to mental calm, who does not neglect jhana, who is endowed with insight, and who frequents empty dwellings.

[9] "If a monk would wish, 'May I attain -- whenever I want, without strain, without difficulty -- the four jhanas that are heightened mental states, pleasant abiding in the here-and-now,' then he should be one who brings the precepts to perfection, who is committed to mental calm, who does not neglect jhana, who is endowed with insight, and who frequents empty dwellings.

[10] "If a monk would wish, 'May I -- with the ending of mental fermentations -- remain in the fermentation-free release of awareness and release of discernment, having directly known and realized them for myself in the here-and-now,' then he should be one who brings the precepts to perfection, who is committed to mental calm, who does not neglect jhana, who is endowed with insight, and who frequents empty dwellings.

"Monks, dwell consummate in virtue, consummate in terms of the Patimokkha. Dwell restrained in accordance with the Patimokkha, consummate in your behavior and sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults.' Thus was it said and in reference to this was it said."

Akankheyya Sutta

If a Monk Should Wish

Thus have I heard:

On one occasion the Blessed One was living at Savatthi in Jeta's Grove. There he addressed the monks: "monks, live lives filled with virtue, model your behavior upon the Patimokkha (Monastic code of discipline), and you will be perfect in conduct and filled with fear at the slightest fault. Therefore, train your mind by following the (Monastic) Precepts.

If a monk should wish: 'may I be loved and befriended by my companions in the holy life, may I be respected and honored by them.' If this is so, let him live by the Precepts, achieve serenity of mind, practice daily to develop insight and dwell in seclusion – this is the law by which he should live.

If a monk should wish: 'may I acquire sufficient robes, alms-food, a clean, decent resting place, and even medical supplies when necessary,' let him live by the law.

If a monk should wish: 'may the services of those who grant to me robes, alms-food, a resting place and even medicinal supplies bring to them great merit and benefit' then let him live by this law.

If a monk should wish: 'may my family, those that have died, profit from my behavior. May those of my family who still live, model themselves on my behavior, thereby earning vast merit and experiencing great benefit,' then let him live by this law.

If a monk should wish: 'may I conquer unhappiness as well as delight, and may these emotions not conquer me,' let him live by this law.

If a monk should wish: 'may I defeat fear and dismay, and may not fear and dismay conquer me,' let him live by this law.

If a monk should wish: 'may I obtain the four mental absorptions that make-up the higher mind without great difficulty, so that I might dwell peacefully in the now,' let him live by this law.

'If a monk should wish: 'may I attain those liberations that bring peace and lose all desire for material objects,' let him live by this law.

If a monk should wish: 'may I destroy the three chains (1.the view of self, 2. doubts, 3. sensual desire and ill-will) that bind me to suffering and become a stream-enterer,' let him live by this law.

If a monk should wish: 'may I, having destroyed these three chains and other mental impurities, attain to the stage of once-returned,' let him live by this law.

If a monk should wish: 'may I attain re-birth in the Pure Land and there attain final Nirvana,' let him live by this law.

If a monk should wish: 'may I exercise all super-normal powers to aid my teaching of other beings,' let him live by this law.

If a monk should wish: 'may I develop the purified ear that allows me to hear both human and divine sounds,' let him live by this law.

If a monk should wish: 'may I comprehend the minds of all the beings I encounter, may I recognize those whose minds are pure as well as impure,' let him live by this law.

If a monk should wish: 'may I recall my numberless past lives,' let him live by this law.

If a monk should wish: 'may I develop the pure eye that allows me to see and understand how beings are born and pass on according to their actions,' let him live by this law.

If a monk should wish: 'may I, in this present moment, enter and abide in the freedom that comes from the destruction of all impurities,' let him live by this law.

That is what the Blessed One said and the monks were satisfied and took great pleasure in the Blessed One's words.

Akkhama Sutta

Not Resilient

Translated from the Pali by Thanissaro Bhikkhu.

"Endowed with five qualities, monks, a king's elephant is not worthy of a king, is not a king's asset, does not count as a very limb of his king. Which five? There is the case where a king's elephant is not resilient to sights, not resilient to sounds, not resilient to aromas, not resilient to flavors, not resilient to tactile sensations.

"And how is a king's elephant not resilient to sights? There is the case where a king's elephant, having gone into battle, sees a troop of elephants, a troop of cavalry, a troop of chariots, a troop of foot soldiers, and so he falters, faints, doesn't steel himself, can't engage in the battle. This is how a king's elephant is not resilient to sights.

"And how is a king's elephant not resilient to sounds? There is the case where a king's elephant, having gone into battle, hears the sound of elephants, the sound of cavalry, the sound of chariots, the sound of foot soldiers, the resounding din of drums, cymbals, conchs, and tom-toms, and so he falters, faints, doesn't steel himself, can't engage in the battle. This is how a king's elephant is not resilient to sounds.

"And how is a king's elephant not resilient to aromas? There is the case where a king's elephant, having gone into battle, smells the stench of the urine and feces of those pedigreed royal elephants who are at home in the battlefield, and so he falters,

faints, doesn't steel himself, can't engage in the battle. This is how a king's elephant is not resilient to aromas.

"And how is a king's elephant not resilient to flavors? There is the case where a king's elephant, having gone into battle, goes without his ration of grass and water for one day, two days, three days, four days, five, and so he falters, faints, doesn't steel himself, can't engage in the battle. This is how a king's elephant is not resilient to flavors.

"And how is a king's elephant not resilient to tactile sensations? There is the case where a king's elephant, having gone into battle, is pierced by a flight of arrows, two flights, three flights, four flights, five flights of arrows, and so he falters, faints, doesn't steel himself, can't engage in the battle. This is how a king's elephant is not resilient to tactile sensations.

"Endowed with these five qualities, monks, a king's elephant is not worthy of a king, is not a king's asset, does not count as a very limb of his king.

"In the same way, a monk endowed with five qualities is not deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, nor is he an unexcelled field of merit for the world. Which five? There is the case where a monk is not resilient to sights, not resilient to sounds, not resilient to aromas, not resilient to flavors, not resilient to tactile sensations.

"And how is a monk not resilient to sights? There is the case where a monk, on seeing a sight with the eye, feels passion for a sight that incites passion and cannot center his mind. This is how a monk is not resilient to sights.

"And how is a monk not resilient to sounds? There is the case where a monk, on hearing a sound with the ear, feels passion for a sound that incites passion and cannot center his mind. This is how a monk is not resilient to sounds.

"And how is a monk not resilient to aromas? There is the case where a monk, on smelling an aroma with the nose, feels passion for an aroma that incites passion and cannot center his mind. This is how a monk is not resilient to aromas.

"And how is a monk not resilient to flavors? There is the case where a monk, on tasting a flavor with the tongue, feels passion for a flavor that incites passion and cannot center his mind. This is how a monk is not resilient to flavors.

"And how is a monk not resilient to tactile sensations? There is the case where a monk, on touching a tactile sensation with the body, feels passion for a tactile sensation that incites passion and cannot center his mind. This is how a monk is not resilient to tactile sensations.

"Endowed with these five qualities, a monk is not deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, nor is he an unexcelled field of merit for the world.

"Now, a king's elephant endowed with five qualities is worthy of a king, is a king's asset, counts as a very limb of his king. Which five? There is the case where a king's elephant is resilient to sights, resilient to sounds, resilient to aromas, resilient to flavors, resilient to tactile sensations.

"And how is a king's elephant resilient to sights? There is the case where a king's elephant, having gone into battle, sees a troop of elephants, a troop of cavalry, a troop of chariots, a troop

of foot soldiers, but he doesn't falter or faint, he steels himself and engages in the battle. This is how a king's elephant is resilient to sights.

"And how is a king's elephant resilient to sounds? There is the case where a king's elephant, having gone into battle, hears the sound of elephants, the sound of cavalry, the sound of chariots, the sound of foot soldiers, the resounding din of drums, cymbals, conchs, and tom-toms, but he doesn't falter or faint, he steels himself and engages in the battle. This is how a king's elephant is resilient to sounds.

"And how is a king's elephant resilient to aromas? There is the case where a king's elephant, having gone into battle, smells the stench of the urine and feces of those pedigreed royal elephants who are at home in the battlefield, but he doesn't falter or faint, he steels himself and engages in the battle. This is how a king's elephant is not resilient to aromas.

"And how is a king's elephant resilient to flavors? There is the case where a king's elephant, having gone into battle, goes without his ration of grass and water for one day, two days, three days, four days, five, but he doesn't falter or faint, he steels himself and engages in the battle. This is how a king's elephant is resilient to flavors.

"And how is a king's elephant resilient to tactile sensations? There is the case where a king's elephant, having gone into battle, is pierced by a flight of arrows, two flights, three flights, four flights, five flights of arrows, but he doesn't falter or faint, he steels himself and engages in the battle. This is how a king's elephant is resilient to tactile sensations.

"Endowed with these five qualities, monks, a king's elephant is worthy of a king, is a king's asset, counts as a very limb of his king.

"In the same way, a monk endowed with five qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world. Which five? There is the case where a monk is resilient to sights, resilient to sounds, resilient to aromas, resilient to flavors, resilient to tactile sensations.

"And how is a monk resilient to sights? There is the case where a monk, on seeing a sight with the eye, feels no passion for a sight that incites passion and can center his mind. This is how a monk is resilient to sights.

"And how is a monk resilient to sounds? There is the case where a monk, on hearing a sound with the ear, feels no passion for a sound that incites passion and can center his mind. This is how a monk is resilient to sounds.

"And how is a monk resilient to aromas? There is the case where a monk, on smelling an aroma with the nose, feels no passion for an aroma that incites passion and can center his mind. This is how a monk is resilient to aromas.

"And how is a monk resilient to flavors? There is the case where a monk, on tasting a flavor with the tongue, feels no passion for a flavor that incites passion and can center his mind. This is how a monk is resilient to flavors.

"And how is a monk resilient to tactile sensations? There is the case where a monk, on touching a tactile sensation with the body, feels no passion for a tactile sensation that incites passion

and can center his mind. This is how a monk is resilient to tactile sensations.

"Endowed with these five qualities, a monk is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world."

Akkosa Sutra

Insult

I have heard that on one occasion the Blessed One was staying near Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary. Then the Brahmin Akkosaka ("Insulter") Bharadvaja heard that a Brahmin of the Bharadvaja clan had gone forth from the home life into homelessness in the presence of the Blessed One. Angered and displeased, he went to the Blessed One and, on arrival, insulted and cursed him with rude, harsh words.

When this was said, the Blessed One said to him: "What do you think, Brahmin: Do friends and colleagues, relatives and kinsmen come to you as guests?"

"Yes, Master Gautama, sometimes friends and colleagues, relatives and kinsmen come to me as guests."

"And what do you think: Do you serve them with staple and non-staple foods and delicacies?"

"Yes, sometimes I serve them with staple and non-staple foods and delicacies."

"And if they don't accept them, to whom do those foods belong?"

"If they don't accept them, Master Gautama, those foods are all mine."

"In the same way, Brahmin, that with which you have insulted me, who is not insulting; that with which you have taunted me, who is not taunting; that with which you have berated me, who

is not berating: that I don't accept from you. It's all yours,
Brahmin. It's all yours.

"Whoever returns insult to one who is insulting, returns taunts
to one who is taunting, returns a berating to one who is berating,
is said to be eating together, sharing company, with that person.
But I am neither eating together nor sharing your company,
Brahmin. It's all yours. It's all yours."

"The king together with his court know this of Master Gautama -
- 'Gautama the contemplative is an arhat' -- and yet still Master
Gautama gets angry." [1]

[The Buddha:]

Whence is there anger
for one free from anger,
tamed,
living in tune --
one released through right knowing,
calmed
and Such.

You make things worse
when you flare up
at someone who's angry.
Whoever doesn't flare up
at someone who's angry
wins a battle
hard to win.

You live for the good of both
-- your own, the other's --

when, knowing the other's provoked,
you mindfully grow calm.

When you work the cure of both
-- your own, the other's --
those who think you a fool
know nothing of Dhamma.

When this was said, the Brahmin Akkosaka Bharadvaja said to the Blessed One, "Magnificent, Master Gautama! Magnificent! Just as if he were to place upright what had been overturned, were to reveal what was hidden, were to show the way to one who was lost, or were to hold up a lamp in the dark so that those with eyes could see forms, in the same way Master Gautama has -- through many lines of reasoning -- made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the community of monks. Let me obtain the going forth in Master Gautama's presence, let me obtain admission."

Then the Brahmin Akkosaka Bharadvaja received the going forth and the admission in the Blessed One's presence. And not long after his admission -- dwelling alone, secluded, heedful, ardent, and resolute -- he in no long time reached and remained in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, knowing and realizing it for himself in the here and now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And so Ven. Bharadvaja became another one of the Arhats.

Note

1. Akkosaka thinks that the Buddha is cursing him -- and thus angry -- when actually the Buddha is simply stating a fact in line with the law of karma

Alagagadduupama Sutta

"The Simile of the Snake"

Thus I heard:

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. At that time to a Bhikkhu named Arittha, a vulture trainer in his previous birth, this evil view had arisen. As I know the Teaching of the Blessed One, to one who pursues those impedimental things declared as impediments are not suitable impediments. Then many Bhikkhus heard that this evil view had arisen to the Bhikkhu Arittha, a vulture trainer in his previous birth. As I know the Teaching of the Blessed One, to one who pursues those impedimental things declared as impediments are not suitable impediments.

Then they approached the Bhikkhu Arittha and asked him: Friend Arittha is it true that such an evil view has arisen to you: As I know the Teaching of the Blessed One, to one who pursues those impedimental things declared as impediments are not suitable impediments. Yes, friends, as I know the Teaching of the Blessed One, to one who pursues those impedimental things declared, as impediments are not suitable impediments. Then those Bhikkhus thinking to dissuade the Bhikkhu Arittha from that evil view, cross questioned him, asked for reasons and discussed with him. Friend, Arittha do not say that, do not accuse the Blessed One. The Blessed One did not say that. The Blessed One has shown in various ways how these impedimental things are impediments to one who pursues them. The Blessed One has said that sensuality brings little satisfaction

much unpleasantness and much trouble, there are many dangers there. The Blessed One has said that sensuality is comparable to a skeleton, a tendon of flesh, a burning grass torch, a pit full of burning charcoal, a dream, something borrowed, like a tree full of fruits, a slaughter house, the blade of a weapon, the head of a serpent. The Blessed One has said that sensuality brings much unpleasantness, much trouble and many dangers. Even when so much was told the Bhikkhu Arittha held on tenaciously to his view and would not give it up; as I know the Teaching of the Blessed One, to one who pursues those impedimental things declared as impediments are not suitable impediments

When the Bhikkhus could not dissuade the Bhikkhu Arittha from that evil view, they approached the Blessed One, worshipped, sat on a side and said thus: Venerable sir, to a Bhikkhu named Arittha, a vulture trainer in his previous birth, this evil view had arisen. As I know the Teaching of the Blessed One, to one who pursues those impedimental things declared as impediments are not suitable impediments. Then many of us heard that this evil view had arisen to the Bhikkhu Arittha, a vulture trainer in his previous birth As I know the Teaching of the Blessed One, to one who pursues those impedimental things declared as impediments are not suitable impediments.

Then we approached the Bhikkhu Arittha and asked him : Friend Arittha is it true that such an evil view has arisen to you: As I know the Teaching of the Blessed One, to one who pursues those impedimental things declared as impediments are not suitable impediments. He said, yes, friends, as I know the Teaching of the Blessed One, to one who pursues those impedimental things declared as impediments are not suitable impediments. Then we Bhikkhus thinking to dissuade the Bhikkhu Arittha from that evil view, cross questioned him,

asked for reasons and discussed with him. Friend, Arittha do not say that, do not accuse the Blessed One. The Blessed One did not say that. The Blessed One has shown in various ways how these impedimental things are impediments to one who pursues them. The Blessed One has said that sensuality brings little satisfaction much unpleasantness and much trouble, there are many dangers there. The Blessed One has said that sensuality is comparable to a skeleton, a tendon of flesh, a burning grass torch, a pitfull of burning charcoal, a dream, something borrowed, like a tree full of fruits, a slaughter house, the blade of a weapon, the head of a serpent. The Blessed One has said that sensuality brings much unpleasantness, much trouble and many dangers. Even when so much was told the Bhikkhu Arittha held on tenaciously to his view and would not give it up; as I know the Teaching of the Blessed One, to one who pursues those impedimental things declared as impediments are not suitable impediments As we could not dissuade the Bhikkhu Arittha from that evil view, we came to inform you about it.

Then the Blessed One addressed a certain Bhikkhu and said, Come Bhikkhu, in my words call the Bhikkhu Arittha, tell, the Teacher wants him. That Bhikkhu consenting approached the Bhikkhu Arittha and told him, Friend, the Teacher wants you.. The Bhikkhu Arittha saying yes, friend, approached the Blessed One, worshipped and sat on a side. Then the Blessed One said, Arittha, is it true, that such a view has arisen to you, As I know the Teaching of the Blessed One, to one who pursues those impedimental things declared as impediments, are not suitable impediments. Then he said, yes, venerable sir, as I know the Teaching of the Blessed One, to one who pursues those impedimental things, declared as impediments, are not suitable impediments.- Foolish man, to whom do you know me teaching

this. Haven't I in many ways told that the impedimental things are impediments, indeed to one who pursues them they are impediments. I have told that sensuality brings little satisfaction, much un-pleasantness and trouble, the dangers here are many. - I have told that sensuality is comparable to a skeleton, a tendon of flesh, a burning grass torch, a pit of burning charcoal, a dream, something borrowed, a tree full of fruits, the blade of a weapon, the head of a serpent, I have told it has much unpleasantness, much trouble and the dangers there are many. Yet you foolish man, on account of your wrong view you accuse me and destroy yourself and accumulate much demerit, which will be for your unpleasantness for a long time. Then the Blessed One addressed :Bhikkhus, what do you think, shouldn't we chastise this Bhikkhu Arittha, a vulture trainer in his earlier birth from this dispensation When this was said the Bhikkhu Arittha a vulture trainer in his earlier birth became silent, and unable to reply back, with a drooping form sat with eyes turned down. Then the Blessed One knowing that the Bhikkhu Arittha a vulture trainer in his earlier birth has become silent, unable to reply back, with a drooping form sitting with eyes turned down told him, foolish man, you will be pointed out on account of this evil view, now I will question the Bhikkhus on this

Then the Blessed One addressed the Bhikkhus; Bhikkhus, do you too know of this Teaching, the wrong view of the Bhikkhu Arittha, a vulture trainer in his earlier birth on account of which he brings blame on us and also destroys himself and accumulates much unpleasantness. -No venerable sir, The impedimental things are told by the Blessed One and indeed to one who pursues them, they are impediments. The Blessed One has said that there is little satisfaction in sensuality, much unpleasantness and much trouble, the dangers there are many.

The Blessed One has said that sensuality is comparable to a skeleton, a tendon of flesh, a burning grass torch, a pit of burning charcoal, a dream, something borrowed, a tree full of fruits, the blade of a weapon, and the head of a serpent. The Blessed One has said it has much unpleasantness, much trouble and the dangers there are many.. Good! Bhikkhus, Good, that you know the Teaching taught by me. In various ways I have shown the impedimental things and indeed it is impedimental to pursue them. I have told that sensuality brings little satisfaction, much unpleasantness and the dangers there are many. I have told it is comparable to skeleton--to the head of a serpent brings little satisfaction, much unpleasantness and the dangers there are many. Yet the Bhikkhu Aruttha holding to this wrong view blames us and destroys himself and accumulates much demerit, and it will be for his unpleasantness for a long time.

Bhikkhus, someone could indulge in sensuality, without sensual perceptions, without sensual thoughts is not possible

Bhikkhus, a certain foolish man learns the prose sections, prose and verse sections, the answers and explanation expositions, stanzas, solemn utterances, thus said sections, birth stories, wonderful things, a series of questions and answers. He thoroughly learns the Teaching but does not examine the meanings with wisdom. So he cannot take pleasure in the Teaching. He learns the Teaching for the purpose of finding fault. He takes a wrong grasp of the Teaching and that conduces for his unpleasantness for a long time. The reason is the wrong grasp of the Teaching. Like a man wandering in search of a serpent would come to a huge serpent, he would take hold of the serpent by the hood or the tail and it would turn round and sting the hand or foot or any other limb. On account of this

wrong grasp of the serpent he would meet death or deadly unpleasantness. In the same manner a certain foolish man learns the prose sections, prose and verse sections, the answers and explanation expositions, stanzas, solemn utterances, thus said sections, birth stories, wonderful things, a series of questions and answers. He thoroughly learns the Teaching but does not examine the meanings with wisdom. So he cannot take pleasure in the Teaching. He learns the Teaching for the purpose of finding fault. He takes a wrong grasp of the Teaching and that conduces for his unpleasantness for a long time. The reason is the wrong grasp of the Teaching.

Bhikkhus, a certain son of a clansman learns the prose sections, prose and verse sections, the answers and explanation expositions, stanzas, solemn utterances, thus said sections, birth stories, wonderful things, a series of questions and answers. He thoroughly learns the Teaching and examines the meanings with wisdom and is convinced of the Teaching. He does not learn the Teaching to find fault with it, nor does he learn it for the purpose of release through hearsay. He experiences the meanings. He has taken hold of the Teaching correctly, and it conduces for his pleasantness for a long time. It is because of the correct grasp of the Teaching. Like a man wandering in search of a serpent would come to a huge serpent and would take hold of it with a forked stick or hold it by the neck, it may coil round the man's hand or foot or any other limb small or large, yet he would not come to death or deadly unpleasantness, because of the correct hold of the snake. In the same manner, a certain son of a clansman learns the prose sections, prose and verse sections, the answers and explanation expositions, stanzas, solemn utterances, thus said sections, birth stories, wonderful things, a series of questions and answers. He thoroughly learns the

Teaching and examines the meanings with wisdom and is convinced of the Teaching. He does not learn the Teaching to find fault with it, nor does he learn it for the purpose of release through hearsay. He experiences the meanings. He has taken hold of the Teaching correctly, and it conduces for his pleasantness for a long time. It is because of the correct grasp of the Teaching

Bhikkhus, this Teaching is for giving up not for taking hold of, listen to it carefully. Like a man come to the highway would see a large stretch of water, the hither shore dangerous and fearful, the thither shore peaceful and without fear. There is no ship or overhead bridge to cross over from the hither shore to the thither. What if I build a raft collecting grass, sticks, branches and creepers. So he built a raft collecting grass sticks branches and creepers, and making effort with hands and feet reached the other shore safely. Then to the one who has crossed over this thought occurred This raft was of great service to me, I safely crossed over to the other shore boarding it and putting forth effort with my hands and feet. What if I balance it on my head or haul it on my back and go where I like. Bhikkhus, is he doing the right thing if he does so with the raft.- Doing what will he be doing the right thing with the raft.. Bhikkhus, to the man who has crossed over it occurs thus: This raft was of great service to me, I safely crossed over to the other shore boarding it and putting forth effort with my hands and feet. What if I pulled it up to dry ground , or sink it in the water and go where I like. A man doing that would be doing the right thing. Just so, Bhikkhus, my Teaching is comparable to a raft for the purpose of crossing over and not for getting hold of. You should give up even the Teaching that should be known, and what about that which should not be known...

Bhikkhus, these six are the views. What six. Bhikkhus, the ordinary man who has not seen the noble ones and Great Beings, not clever in their Teaching, and not trained in their Teaching Sees matter: that is me, I am that, that is my self. Sees feelings,; that is me, I am that, that is my self. Sees determinations: that is me, I am that, that is my self. Whatever seen, heard, tasted, smelt and bodily felt, cognized, attained, sought after, and reflected in the mind: that is me, I am that, that is my self The world, the self, I will be in the future, permanent, not changing, an eternal thing.; that is me, I am that, that is my self.

Bhikkhus, the learned noble disciple, who has seen noble ones and Great Beings, clever in their Teaching, and trained in their Teaching sees matter: that is not me, am not that, that is not my self. Sees feelings: that is not me ,am not that, that is not my self. Sees determinations: that is not me am not that, that is not my self, Whatever seen, heard, tasted, smelt, bodily felt, cognized, attained, sought after, and reflected in the mind: that is not me, am not that, that is not my self. The world, the self, I will be in the future, permanent, not changing, an eternal thing, that is not me, am not that, that is not my self.. Seeing it is not present, is not excited. .

When this was said, a certain Bhikkhu said to the Blessed One: Venerable sir, is there excitement for external non presence. The Blessed One said, there is Bhikkhu. Here, Bhikkhu, it occurs to someone thus: There was to me, now it is not to me, I had, now I do not gain, he grieves, laments and beats the breast and comes to bewilderment of mind. Thus there is excitement for external non-presence. - Venerable sir, is there non-excitement for external non-presence. The Blessed One said, there is Bhikkhu. Here, Bhikkhu, it does not occur to someone: There was to me, now it is not to me, I had, now I do not gain, he does not grieve

or lament, does not beat the breast and come to bewilderment of mind. Thus there is no excitement for external non-presence. - Venerable sir, is there excitement for internal non-presence: The Blessed One said, there is Bhikkhu. Here, Bhikkhu, to a certain one there is this view. The world, the self, I will be in the future, permanent, not changing, an eternal thing. Then he hears this Teaching from the Thus Gone One or from a disciple of the Thus Gone One for the complete abolishment of views, determinant resolutions, prepossessions, latent tendencies for settlements, for the appeasement of all determinations, for the giving up of all endearments, for the destruction of craving, for non attachment, cessation and extinction. Then it occurs to him, indeed it will be my annihilation, my destruction, I will not be. He grieves, laments, beats the breast and comes to bewilderment of mind. Thus, there is excitement for internal non-presence. Venerable sir, is there non-excitement for internal non-presence. There is Bhikkhu, said the Blessed One: Here Bhikkhu. to a certain one there is not this view. This world, this self, I will be in the future, permanent, not changing, an eternal thing. Then he hears this Teaching from the Thus Gone One or from a disciple of the Thus Gone One for the complete abolishment of views, determinant resolutions, prepossessions, latent tendencies for settlements, for the appeasement of all determinations, for the giving up of all endearments, for the destruction of craving, for non attachment, cessation and extinction. Then it does not occur to him, indeed it will be my annihilation, my destruction, I will not be. He does not grieve, lament, beat the breast and come to bewilderment of mind. Thus, there is non-excitement for internal non-presence. Thus there is non-excitement for internal non-presence.

Bhikkhus, do you see anything permanent, not changing, eternal, to seize. No, venerable sir. Good! I too do not see anything to

seize that which is permanent, not changing, and stands eternity. Bhikkhus, is there the holding of a self view which does not give birth to grief, lament, unpleasantness, displeasure and distress. No, venerable sir. Good! I too do not see a self view which does not give birth to grief, lament, unpleasantness, displeasure and distress. Bhikkhus is there a settled view which does not give birth to grief, lament, unpleasantness, displeasure and distress. No, venerable sir. Good! I too do not see a settled view which does not give birth to grief, lament, unpleasantness, displeasure and distress.

Bhikkhus, when there are belongings of a self, is there a satisfaction, these are mine. Yes, venerable sir.. A self or the belongings of a self, in reality and truth cannot be gained. Bhikkhus, this settled view, about the world, and the self, I will be in the future, permanent, not changing, standing eternity, isn't it a completely foolish notion- Why isn't it, venerable sir, it is a completely foolish notion- What do you think:-- Is matter permanent or impermanent.-- Impermanent, venerable sir.-- That which is impermanent, is it unpleasant or pleasant.-- - Unpleasant venerable sir. --That which is impermanent, unpleasant, a changing thing is it good to be considered that is me, that I am that is my self. -- No, venerable sir.-- Is feeling permanent or impermanent.-- Impermanent, venerable sir.-- That which is impermanent, is it unpleasant or pleasant.-- - Unpleasant venerable sir. --That which is impermanent, unpleasant, a changing thing is it good to be considered that is me, that I am, that is my self.-- No, venerable sir --Are perceptions permanent or impermanent.-- Impermanent, venerable sir.-- That which is impermanent, is it unpleasant or pleasant.-- -Unpleasant venerable sir. --That which is impermanent, unpleasant, a changing thing is it good to be

considered that is me, that I am, that is my self.-- No, venerable sir.- -Are determinations permanent or impermanent.-- Impermanent, venerable sir.-- That which is impermanent, is it unpleasant or pleasant.-- -Unpleasant venerable sir. --That which is impermanent, unpleasant, a changing thing is it good to be considered that is me, that I am, that is my self.-- No, venerable sir. --Is consciousness permanent or impermanent.-- Impermanent, venerable sir.-- That which is impermanent, is it unpleasant or pleasant.-- -Unpleasant venerable sir. --That which is impermanent, unpleasant, a changing thing is it good to be considered that is me, that I am, that is my self.-- No, venerable sir. -- Therefore Bhikkhus, whatever matter, in the past, future or present, internal or external, exalted or un-exalted, far or near, all matter is not me, that am not, that is not my self-should be realized as it really is, with right wisdom. Whatever feelings-- whatever perceptions, --whatever determinations-- whatever consciousness, in the past, future or present, internal or external, exalted or un-exalted, far or near, all consciousness is not me, that am not, that is not my self, should be realized as it really is, with right wisdom.

The learned noble disciple seeing thus detaches from matter, detaches from feelings, detaches from perceptions, detaches from determinations, detaches from consciousness. Detached is released. Released knowledge arises and is released. Birth destroyed, the holy life lived to the end, what should be done is done, there is nothing more to wish for, he knows. To this is called removing the obstacle, filling the trenches, pulling out desires, seeing results, the noble one puts down the flag and is unyoked Bhikkhus, how does the Bhikkhu remove the obstacle; Here the Bhikkhus ignorance is dispelled, pulled out from the roots, and made a palm stump of it, so that it may not rise again.

Thus the obstacle is removed. How does the Bhikkhu fill up the trenches; Here the Bhikkhu dispels the recurring births, making a palm stump of it so that it may not rise again. Thus the Bhikkhu fills up the trenches. How does the Bhikkhu pull out desires. Here the Bhikkhu dispels greed, together with the roots, makes it a palm stump, so that it may not rise again. Thus the Bhikkhu pulls out desires. How does the Bhikkhu see results. Here the Bhikkhu dispels the bonds to the sensual world, cuts them up completely, so that they may not rise again. Thus the Bhikkhu sees results. How does the noble one put down the flag and unyoke. Here the Bhikkhu dispels the conceit 'I be' pulling it out from the roots makes a palm stump of it, so that it may not rise again. Thus the Bhikkhu puts down the flag and unyokes.

Bhikkhus, if that released mind of the Bhikkhu was to be searched by Indra, Brahma, Pajapati and their retinue, it would not be found; thus unsupported is the consciousness of the Thus Gone One. What is the reason: I say that the Thus Gone One cannot be found even here and now. To me who says thus and preaches thus, certain recluses and Brahmins ingenuinely, untruthfully blame, the recluse Gotama the discipliner, purposefully shows the annihilation, destruction, and non-evidence of beings. Bhikkhus, whatever I am not, that I do not proclaim, as a result these good recluses and Brahmins ingenuinely, untruthfully blame, the recluse Gotama the discipliner purposefully shows the annihilation, destruction and non-evidence of beings. Earlier and now also I declare - Unpleasant and its cessation. Others abuse, blame and annoy the Thus Gone One, for that the Thus Gone One has no ill feeling, aversion or discontent. Some others honor, revere and worship the Thus Gone One, for that the Thus Gone One has no blissful pleasurable joy. When others honor, revere and worship the

Thus Gone One, it occurs to him, it is on account of what I have thoroughly understood that they do it. Bhikkhus, when others abuse, blame and annoy you, ill feeling, aversion and discontent should not be to you. Again Bhikkhus, when others honor, revere and worship you, a blissful pleasurable joy should not be to you. It should occur to you, it is on account of what I have thoroughly understood, that they do it..

Therefore Bhikkhus, if people carry away, burn or do what they like to grass-sticks-branches-creepers in this same Jeta's grove, would it occur to you; People are carrying away, burning and doing what they like to us-- No, venerable sir.- What is the reason: Venerable sir, they are not our selves or the belongings of ourselves. -- Bhikkhus, in the same manner, whatever is not yours, dispel it., for your good welfare and pleasantness for a long time. Bhikkhus, what is not yours. Matter is not yours, dispel it for your good, welfare and pleasantness for a long time. Feeling is not yours, dispel it for your good, welfare and pleasantness for a long time. Perception is not yours, dispel it for your good, welfare and pleasantness for a long time. Determinations are not yours, dispel it for your good, welfare and pleasantness for a long time. Consciousness is not yours, dispel it for your good welfare and pleasantness for a long time.

Bhikkhus, my Teaching is well proclaimed, made manifest, open and threadbare Those Bhikkhus, who have perfected, destroyed desires, lived the holy life, done what should be done, put down the weight, attained to the highest good, destroyed the bonds of being, and released rightfully knowing , they have no further proceeding to show them. My Teaching is so well proclaimed, made manifest, open and threadbare

Those Bhikkhus who have dispelled the five lower fetters, they all arise spontaneously, and extinguish there itself, do not proceed from that world. My Teaching is so well proclaimed, made manifest, open and threadbare. Those Bhikkhus, who have dispelled the three fetters and diminishing greed, hate and delusion, they all become once returners, coming only once more to this world, to make an end of un-pleasantness. My Teaching is so well proclaimed, made manifest, open and threadbare. Those Bhikkhus who have dispelled the three fetters, all of them enter the stream of the Teaching, do not fall from there intending only extinction. My Teaching is so well proclaimed, made manifest, open and threadbare. Those who have some faith in me, some love for me they all are intent on heaven.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Alavaka Sutta

To the Alavaka Yakkha

Translated from the Pali by Thanissaro Bhikkhu.

Translator's note: This discourse is the source of many proverbs frequently quoted in Theravadin countries. In 1982, when Thailand was celebrating the 200th anniversary of the founding of the current dynasty, His Majesty the King structured his chief address to the Thai people around the four qualities mentioned in the Buddha's last verse.

I have heard that on one occasion the Blessed One was staying at Alavi in the haunt of the Alavaka yakkha. Then the Alavaka yakkha went to the Blessed One and on arrival said to him: "Get out, contemplative!"

[Saying,] "All right, my friend," the Blessed One went out.

"Come in, contemplative!"

[Saying,] "All right, my friend," the Blessed One went in.

A second time... A third time, the Alavaka yakkha said to the Blessed One, "Get out, contemplative!"

[Saying,] "All right, my friend," the Blessed One went out.

"Come in, contemplative!"

[Saying,] "All right, my friend," the Blessed One went in.

Then a fourth time, the Alavaka yakkha said to the Blessed One, "Get out, contemplative!"

"I won't go out, my friend. Do what you have to do."

"I will ask you a question, contemplative. If you can't answer me, I will possess your mind or rip open your heart or, grabbing you by the feet, hurl you across the Ganges."

"My friend, I see no one in the cosmos with its devas, Maras & Brahmas, its contemplatives & priests, its royalty & commonfolk, who could possess my mind or rip open my heart or, grabbing me by the feet, hurl me across the Ganges. But nevertheless, ask me what you wish."

[Alavaka:]

What is a person's highest wealth?
What, when well-practiced, brings bliss?
What is the highest of savors?
Living in what way
is one's life called the best?

[The Buddha:]

Conviction is a person's highest wealth.
Dhamma, when well-practiced, brings bliss.
Truth is the highest of savors.
Living with discernment,
one's life is called best.

[Alavaka:]

How does one cross over the flood?
How cross over the sea?
How does one overcome suffering & stress?
How is a person purified?

[The Buddha:]

Through conviction one crosses over the flood.
Through heedfulness, the sea.
Through persistence one overcomes
suffering & stress.
Through discernment a person is purified.

[Alavaka:]

How does one gain discernment?
How does one find wealth?
How does one attain honor?
How bind friends to oneself?
Passing from this world
to
the next world,
how does one not grieve?

[The Buddha:]

Convinced of the arahants' Dhamma
for attaining Unbinding,
-- heedful, observant --
one listening well
gains discernment.
Doing what's fitting,
enduring burdens,
one with initiative
finds wealth.
Through truth
one attains honor.
Giving
binds friends to oneself.

Endowed with these four qualities,
-- truth,
self-control,
stamina,
relinquishment --
a householder of conviction,
on passing away, doesn't grieve.

Now, go ask others,
common priests & contemplatives,
if anything better than
truth,
self-control,
endurance,
& relinquishment
here can be found.

[Alavaka:]

How could I go ask
common priests & contemplatives? --
now that today I understand
what benefits
the next life.

It was truly for my well-being
that the Awakened One came
to stay in Alavi.
Today I understand
where what is given
bears great fruit.

I will wander from village to village,
town to town,

paying homage to the Self-awakened One
& the true rightness of the Dhamma.

All the Taints

I have heard that on one occasion the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks replied.

The Blessed One said, "Monks, the ending of the fermentations is for one who knows and sees, I tell you, not for one who does not know and does not see. For one who knows what and sees what? Appropriate attention and inappropriate attention. When a monk attends inappropriately, un-arisen fermentations arise, and arisen fermentations increase. When a monk attends appropriately, un-arisen fermentations do not arise, and arisen fermentations are abandoned. There are fermentations to be abandoned by seeing, those to be abandoned by restraining, those to be abandoned by using, those to be abandoned by tolerating, those to be abandoned by avoiding, those to be abandoned by destroying, and those to be abandoned by developing.

"[1] And what are the fermentations to be abandoned by seeing? There is the case where an uninstructed, run-of-the-mill person - - who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma -- does not discern what ideas are fit for attention or what ideas are unfit for attention. This being so, he does not attend to ideas fit for attention and attends [instead] to ideas unfit for attention.

"And what are the ideas unfit for attention that he attends to? Whatever ideas such that, when he attends to them, the un-arisen fermentation of sensuality arises in him, and the arisen fermentation of sensuality increases; the un-arisen fermentation of becoming arises in him, and arisen fermentation of becoming increases; the un-arisen fermentation of ignorance arises in him, and the arisen fermentation of ignorance increases. These are the ideas unfit for attention that he attends to.

"And what are the ideas fit for attention that he does not attend to? Whatever ideas such that, when he attends to them, the un-arisen fermentation of sensuality does not arise in him, and the arisen fermentation of sensuality is abandoned; the un-arisen fermentation of becoming does not arise in him, and arisen fermentation of becoming is abandoned; the un-arisen fermentation of ignorance does not arise in him, and the arisen fermentation of ignorance is abandoned. These are the ideas fit for attention that he does not attend to. Through his attending to ideas unfit for attention and through his not attending to ideas fit for attention, both un-arisen fermentations arise in him, and arisen fermentations increase.

"This is how he attends inappropriately: 'Was I in the past? Was I not in the past? What was I in the past? How was I in the past? Having been what, what was I in the past? Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what shall I be in the future?' Or else he is inwardly perplexed about the immediate present: 'Am I? Am I not? What am I? How am I? Where has this being come from? Where is it bound?'

"As he attends inappropriately in this way, one of six kinds of view arises in him: The view I have a self arises in him as true

and established, or the view I have no self ...or the view It is precisely by means of self that I perceive self ...or the view It is precisely by means of self that I perceive not-self ...or the view It is precisely by means of not-self that I perceive self arises in him as true and established, or else he has a view like this: This very self of mine -- the knower that is sensitive here and there to the ripening of good and bad actions -- is the self of mine that is constant, everlasting, eternal, not subject to change, and will endure as long as eternity. This is called a thicket of views, a wilderness of views, a contortion of views, a writhing of views, a fetter of views. Bound by a fetter of views, the uninstructed run-of-the-mill person is not freed from birth, aging, and death, from sorrow, lamentation, pain, distress, and despair. He is not freed, I tell you, from suffering and stress.

"The well-instructed disciple of the noble ones -- who has regard for noble ones, is well-versed and disciplined in their Dhamma; who has regard for men of integrity, is well-versed and disciplined in their Dhamma -- discerns what ideas are fit for attention and what ideas are unfit for attention. This being so, he does not attend to ideas unfit for attention and attends [instead] to ideas fit for attention.

"And what are the ideas unfit for attention that he does not attend to? Whatever ideas such that, when he attends to them, the un-arisen fermentation of sensuality arises in him, and the arisen fermentation of sensuality increases; the un-arisen fermentation of becoming arises in him, and arisen fermentation of becoming increases; the un-arisen fermentation of ignorance arises in him, and the arisen fermentation of ignorance increases. These are the ideas unfit for attention that he does not attends to.

"And what are the ideas fit for attention that he does attend to? Whatever ideas such that, when he attends to them, the un-arisen fermentation of sensuality does not arise in him, and the arisen fermentation of sensuality is abandoned; the un-arisen fermentation of becoming does not arise in him, and the arisen fermentation of becoming is abandoned; the un-arisen fermentation of ignorance does not arise in him, and the arisen fermentation of ignorance is abandoned. These are the ideas fit for attention that he does attend to. Through his not attending to ideas unfit for attention and through his attending to ideas fit for attention, un-arisen fermentations do not arise in him, and arisen fermentations are abandoned.

"He attends appropriately, this is stress...This is the origination of stress...This is the cessation of stress...This is the way leading to the cessation of stress. As he attends appropriately in this way, three fetters are abandoned in him: identity-view, doubt, and grasping at precepts and practices. These are called the fermentations to be abandoned by seeing.

"[2] And what are the fermentations to be abandoned by restraining? There is the case where a monk, reflecting appropriately, dwells restrained with the restraint of the eye-faculty. The fermentations, vexation, or fever that would arise if he were to dwell unrestrained with the restraint of the eye-faculty do not arise for him when he dwells restrained with the restraint of the eye-faculty.

Reflecting appropriately, he dwells restrained with the restraint of the ear-faculty...

Reflecting appropriately, he dwells restrained with the restraint of the nose-faculty...

Reflecting appropriately, he dwells restrained with the restraint of the tongue-faculty...

Reflecting appropriately, he dwells restrained with the restraint of the body-faculty...

Reflecting appropriately, he dwells restrained with the restraint of the intellect-faculty. The fermentations, vexation, or fever that would arise if he were to dwell unrestrained with the restraint of the intellect-faculty do not arise for him when he dwells restrained with the restraint of the intellect-faculty. These are called the fermentations to be abandoned by restraining.

"[3] And what are the fermentations to be abandoned by using? There is the case where a monk, reflecting appropriately, uses the robe simply to counteract cold, to counteract heat, to counteract the touch of flies, mosquitoes, wind, sun, and reptiles; simply for the purpose of covering the parts of the body that cause shame.

"Reflecting appropriately, he uses alms food, not playfully, nor for intoxication, nor for putting on bulk, nor for beautification; but simply for the survival and continuance of this body, for ending its afflictions, for the support of the holy life, thinking, 'Thus will I destroy old feelings [of hunger] and not create new feelings [from overeating]. I will maintain myself, be blameless, and live in comfort.'

"Reflecting appropriately, he uses lodging simply to counteract cold, to counteract heat, to counteract the touch of flies, mosquitoes, wind, sun, and reptiles; simply for protection from the inclemency's of weather and for the enjoyment of seclusion.

"Reflecting appropriately, he uses medicinal requisites that are used for curing the sick simply to counteract any pains of illness that have arisen and for maximum freedom from disease.

"The fermentations, vexation, or fever that would arise if he were not to use these things [in this way] do not arise for him when he uses them [in this way]. These are called the fermentations to be abandoned by using.

"[4] And what are the fermentations to be abandoned by tolerating? There is the case where a monk, reflecting appropriately, endures. He tolerates cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; ill-spoken, unwelcome words and bodily feelings that, when they arise, are painful, racking, sharp, piercing, disagreeable, displeasing, and menacing to life. The fermentations, vexation, or fever that would arise if he were not to tolerate these things do not arise for him when he tolerates them. These are called the fermentations to be abandoned by tolerating.

"[5] And what are the fermentations to be abandoned by avoiding? There is the case where a monk, reflecting appropriately, avoids a wild elephant, a wild horse, a wild bull, a wild dog, a snake, a stump, a bramble patch, a chasm, a cliff, a cesspool, and an open sewer. Reflecting appropriately, he avoids sitting in the sorts of unsuitable seats, wandering to the sorts of unsuitable habitats, and associating with the sorts of bad friends that would make his knowledgeable friends in the holy life suspect him of evil conduct. The fermentations, vexation, or fever that would arise if he were not to avoid these things do not arise for him when he avoids them. These are called the fermentations to be abandoned by avoiding.

"[6] And what are the fermentations to be abandoned by destroying? There is the case where a monk, reflecting appropriately, does not tolerate an arisen thought of sensuality. He abandons it, destroys it, dispels it, and wipes it out of existence.

Reflecting appropriately, he does not tolerate an arisen thought of ill will ...

Reflecting appropriately, he does not tolerate an arisen thought of cruelty...

Reflecting appropriately, he does not tolerate arisen evil, unskillful mental qualities. He abandons them, destroys them, dispels them, and wipes them out of existence. The fermentations, vexation, or fever that would arise if he were not to destroy these things do not arise for him when he destroys them. These are called the fermentations to be abandoned by destroying.

"[7] And what are the fermentations to be abandoned by developing? There is the case where a monk, reflecting appropriately, develops mindfulness as a factor of awakening dependent on seclusion...dispassion...cessation, resulting in letting go. He develops analysis of qualities as a factor of awakening...persistence as a factor of awakening...rapture as a factor of awakening...serenity as a factor of awakening...concentration as a factor of awakening...equanimity as a factor of awakening dependent on seclusion...dispassion...cessation, resulting in letting go. The fermentations, vexation, or fever that would arise if he were not to develop these qualities do not arise for him when he develops

them. These are called the fermentations to be abandoned by developing.

"When a monk's fermentations that should be abandoned by seeing have been abandoned by seeing, his fermentations that should be abandoned by restraining have been abandoned by restraining, his fermentations that should be abandoned by using have been abandoned by using, his fermentations that should be abandoned by tolerating have been abandoned by tolerating, his fermentations that should be abandoned by avoiding have been abandoned by avoiding, his fermentations that should be abandoned by destroying have been abandoned by destroying, his fermentations that should be abandoned by developing have been abandoned by developing, then he is called a monk who dwells restrained with the restraint of all the fermentations. He has severed craving, thrown off the fetters, and -- through the right penetration of conceit -- has made an end of suffering and stress."

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

Ambalattikaraahulovada Sutta

"Advice to Venerable Rahula At Ambalattika"

I heard thus:

At one time the Blessed One was living in the Squirrels' Sanctuary in the bamboo grove in Rajagaha. At that time venerable Rahula lived in Ambalattika. Then the Blessed One getting up from his seclusion in the evening approached venerable Rahula in Ambalattika. Venerable Rahula saw the Blessed One coming in the distance, prepared a seat and administered water. The Blessed One sat on the prepared seat and washed his feet. Venerable Rahula too worshipped the Blessed One and sat on a side.

Then the Blessed One retained a little water in the vessel and addressed venerable Rahula. 'Rahula, do you see this little water left over in the vessel?' 'Yes, venerable sir.' 'So little is his recluse-ship, that has no shame, to tell lies, aware' Then the Blessed One threw away that little bit of water and addressed venerable Rahula. 'Rahula, did you see that little water thrown away?' 'Yes, venerable sir' 'Thus thrown away is the recluse-ship of one who has no shame, to tell lies with awareness'. Then the Blessed One turned that vessel upside down and addressed venerable Rahula 'Rahula, do you see this vessel turned upside down?' 'Yes, venerable sir' 'Thus turned upside down is the recluse-ship of one who has no shame to tell lies with awareness'. Then the Blessed One put the vessel upright and addressed venerable Rahula. 'Rahula, do you see this vessel empty and deserted?' 'Yes, venerable sir' 'So empty is the recluse-ship of one who has no shame to tell lies with awareness.

Rahula, the king's huge well trained tusker, gone to the battle field, would work with his fore feet, hind feet, the fore part of his body, the hind part of his body, the head, his ears, tusks and with his tail, while protecting his trunk. Then it occurs to the elephant driver: This king's elephant the huge tusker gone to the battle field works with his fore feet and hind feet, fore part of the body and hind part of the body, with head, ears, tusks and tail, while protecting its trunk. There is nothing more to do to him. Rahula, just as there is nothing the king's huge tusker gone to the battle field could not do with its limbs large and small, in the same manner, there is nothing that could not be done by one who has no shame to tell lies with awareness. Therefore you should train, I will not tell lies even for play.

Rahula, what is the purpose of a mirror?' 'Venerable sir, for the purpose of reflection.' 'Rahula in the same manner reflecting you should do bodily actions, reflecting you should do verbal actions, reflecting you should do mental actions.

'Rahula, when a desire arises to do some bodily action, you should reflect. Doing this bodily action, will I be troubled, will others be troubled, will both be troubled. Is this bodily action demerit? Is it unpleasant? When reflecting if you know, 'This bodily action will bring trouble to me, to others and to both it is demerit, it is unpleasant. If possible you should not do it. Rahula, when, reflecting, if you know, 'This bodily action I desire to do, will not bring me, trouble, others trouble, nor trouble to either. It's merit and brings pleasantness. Rahula, you should do such bodily actions. Even while doing that bodily action, you should reflect. Does this bodily action give me trouble, give others trouble or does it give trouble to either? Is it demerit? Is it unpleasant? Rahula, when reflecting if you know this bodily action is unpleasant, give up such bodily actions. If you know,

'this bodily action does not give me, others or either, trouble. It is merit, and it brings pleasantness', Then follow up that bodily action. Rahula, having done such actions too you should reflect. Did this bodily action cause me, others, or either, trouble? Was it demerit? Did it arouse unpleasantness? When reflecting if you know, this bodily action caused me and others, trouble, it isn't merit, aroused unpleasantness. Then you should declare it to the Teacher or a wise co-associate in the holy life, manifest it and make amends for future restraint. Rahula, when reflecting, if you know, this bodily action did not cause me, others or either trouble. It was merit and pleasant. Then you should abide delighted pursuing such things of merit day and night..

Rahula, when a desire arises to you to do some verbal action, you should reflect thus: Doing this verbal action, will I trouble my self, others or both? Is this verbal action demerit? Is it unpleasant? When reflecting if you know, this verbal action will bring me, others and both trouble it is demerit and unpleasant. If possible you should not do it. Rahula, when, reflecting, if you know. This verbal action, if done, would not trouble either, 'It is merit and is pleasant. Then Rahula, you should do such verbal actions. Even while doing that verbal action, you should reflect, 'Does this verbal action give me, others, or either, trouble? Is it demerit? Is it unpleasant?' Rahula, if it is unpleasant, give up such verbal actions. If you know, 'this verbal action does not bring me, others, or either, trouble. It is merit and is pleasant.' Follow up such verbal actions. Rahula, having done such verbal actions too you should reflect, 'Did this cause me, others, or either, trouble? Was it demerit? Was it unpleasant? When reflecting if you know, this verbal action caused me, others, and both, trouble. It is demerit, and unpleasant.' It should be declared to the Teacher or a wise co-associate in the holy life,

manifest it and make amends for future restraint. Rahula, when reflecting you know, 'this verbal action did not cause me, others or either trouble. It was merit and it was pleasant. Then you should abide delighted pursuing such things of merit day and night.

Rahula, when you desire to do some mental action, you should reflect, 'In doing this mental action, will I trouble myself? Is it demerit? Is it unpleasant? When reflecting if you know, 'this mental action will trouble me. It is demerit and unpleasant.' Then, if possible you should not do it. Rahula, when reflecting if you know, 'this mental action will not bring me trouble. It is merit and pleasant.' Then Rahula, you should do such mental actions. Even while doing that mental action, you should reflect, 'Does this mental action give me, others, trouble? Is it demerit and unpleasant?' Rahula, if that is so, give up that mental action. If you know, 'this mental action does not bring me, others trouble. It's merit, and pleasant.' Then follow it up. Having done such mental actions too you should reflect, 'Did it cause me, others, trouble? Was it demerit? Was it unpleasant?' When reflecting if you know, 'this mental action caused me, others, trouble. It is demerit and unpleasant.' Then you should be disgusted and loathe such mental actions. Rahula, when reflecting if you know, 'this mental action did not cause me, others, trouble, it was merit and it was pleasant.' Then you should pursue such things of merit day and night delightedly.

Rahula, whoever recluses or Brahmins purified their bodily actions, verbal actions and mental actions in the past, did by reflecting. Whoever recluses or Brahmins will purify their bodily, verbal and mental actions in the future will do so reflecting. Whoever recluses or Brahmins purify their bodily, verbal, and mental actions at present do so reflecting. Therefore Rahula, you

should train thus, 'Reflecting I will purify my bodily, verbal and mental actions.'

The Blessed One said thus and venerable Rahula delighted in the words of the Blessed One.

Ambalattikarahulovada Sutta

Instructions to Rahula at Mango Stone

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying at Rajagaha, at the Bamboo Grove, the Squirrels' Feeding Ground.

At that time Ven. Rahula [1] was staying at the Mango Stone. Then the Blessed One, arising from his seclusion in the late afternoon, went to where Ven. Rahula was staying at the Mango Stone. Ven. Rahula saw him coming from afar and, on seeing him, set out a seat and water for washing the feet. The Blessed One sat down on the seat set out and, having sat down, washed his feet. Ven. Rahula, bowing down to the Blessed One, sat down to one side.

Then the Blessed One, having left a little bit of the remaining water in the water dipper, said to Ven. Rahula, "Rahula, do you see this little bit of remaining water left in the water dipper?"

"Yes sir."

"That's how little of a contemplative [2] there is in anyone who feels no shame at telling a deliberate lie."

Having tossed away the little bit of remaining water, the Blessed One said to Ven. Rahula, "Rahula, do you see how this little bit of remaining water is tossed away?"

"Yes, sir."

"Whatever there is of a contemplative in anyone who feels no shame at telling a deliberate lie is tossed away just like that.

Having turned the water dipper upside down, the Blessed One said to Ven. Rahula, "Rahula, do you see how this water dipper is turned upside down?"

"Yes, sir."

"Whatever there is of a contemplative in anyone who feels no shame at telling a deliberate lie is turned upside down just like that."

Having turned the water dipper right-side up, the Blessed One said to Ven. Rahula, "Rahula, do you see how empty and hollow this water dipper is?"

"Yes, sir."

"Whatever there is of a contemplative in anyone who feels no shame at telling a deliberate lie is empty and hollow just like that.

"Rahula, it's like a royal elephant: immense, pedigreed, accustomed to battles, its tusks like chariot poles. Having gone into battle, it uses its forefeet and hind feet, its forequarters and hindquarters, its head and ears and tusks and tail, but will simply hold back its trunk. The elephant trainer notices that and thinks, 'This royal elephant has not given up its life to the king.' But when the royal elephant... having gone into battle, uses its forefeet and hind feet, its forequarters and hindquarters, its head and ears and tusks and tail and his trunk, the trainer notices that and thinks, 'This royal elephant has given up its life to the king. There is nothing it will not do.'

"The same holds true with anyone who feels no shame in telling a deliberate lie: There is no evil, I tell you, he will not do. Thus, Rahula, you should train yourself, 'I will not tell a deliberate lie even in jest.'

"How do you construe this, Rahula: What is a mirror for?"

"For reflection, sir."

"In the same way, Rahula, bodily acts, verbal acts, and mental acts are to be done with repeated reflection.

"Whenever you want to perform a bodily act, you should reflect on it: 'this bodily act I want to perform -- would it lead to self-affliction, to the affliction of others, or to both? Is it an unskillful bodily act, with painful consequences, painful results?' If, on reflection, you know that it would lead to self-affliction, to the affliction of others, or to both; it would be an unskillful bodily act with painful consequences, painful results, then any bodily act of that sort is absolutely unfit for you to do. But if on reflection you know that it would not cause affliction... it would be a skillful bodily action with happy consequences, happy results, then any bodily act of that sort is fit for you to do.

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

"Having performed a bodily act, you should reflect on it... If, on reflection, you know that it led to self-affliction, to the affliction

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

"Whenever you want to perform a verbal act, you should reflect on it: 'this verbal act I want to perform -- would it lead to self-affliction, to the affliction of others, or to both? Is it an unskillful verbal act, with painful consequences, painful results?' If, on reflection, you know that it would lead to self-affliction, to the affliction of others, or to both; it would be an unskillful verbal act with painful consequences, painful results, then any verbal act of that sort is absolutely unfit for you to do. But if on reflection you know that it would not cause affliction... it would be a skillful verbal action with happy consequences, happy results, then any verbal act of that sort is fit for you to do.

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

"Having performed a verbal act, you should reflect on it... If, on reflection, you know that it led to self-affliction, to the affliction of others, or to both; it was an unskillful verbal act with painful

consequences, painful results, then you should confess it, reveal it, lay it open to the Teacher or to a knowledgeable companion in the holy life. Having confessed it... you should exercise restraint in the future. But if on reflection you know that it did not lead to affliction... it was a skillful verbal action with happy consequences, happy results, then you should stay mentally refreshed and joyful, training day and night in skillful mental qualities.

"Whenever you want to perform a mental act, you should reflect on it: 'this mental act I want to perform -- would it lead to self-affliction, to the affliction of others, or to both? Is it an unskillful mental act, with painful consequences, painful results?' If, on reflection, you know that it would lead to self-affliction, to the affliction of others, or to both; it would be an unskillful mental act with painful consequences, painful results, then any mental act of that sort is absolutely unfit for you to do. But if on reflection you know that it would not cause affliction... it would be a skillful mental action with happy consequences, happy results, then any mental act of that sort is fit for you to do.

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

"Having performed a mental act, you should reflect on it... If, on reflection, you know that it led to self-affliction, to the affliction of others, or to both; it was an unskillful mental act with painful consequences, painful results, then you should feel distressed,

ashamed, and disgusted with it. Feeling distressed... you should exercise restraint in the future. But if on reflection you know that it did not lead to affliction... it was a skillful mental action with happy consequences, happy results, then you should stay mentally refreshed and joyful, training day and night in skillful mental qualities.

"Rahula, all those priests and contemplatives in the course of the past who purified their bodily acts, verbal acts, and mental acts, did it through repeated reflection on their bodily acts, verbal acts, and mental acts in just this way.

"All those priests and contemplatives in the course of the future who will purify their bodily acts, verbal acts, and mental acts, will do it through repeated reflection on their bodily acts, verbal acts, and mental acts in just this way.

"All those priests and contemplatives at present who purify their bodily acts, verbal acts, and mental acts, do it through repeated reflection on their bodily acts, verbal acts, and mental acts in just this way.

"Therefore, Rahula, you should train yourself: 'I will purify my bodily acts through repeated reflection. I will purify my verbal acts through repeated reflection. I will purify my mental acts through repeated reflection.' That is how you should train yourself."

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

Footnotes

1. Rahula: the Buddha's son, who according to the Commentary was seven years old when this discourse was delivered to him.
2. *Evenness: samañña.*

Ambattha Sutta

Pride Humbled

Thus have I heard. Once the lord was touring Kosala with a large number of monks, some five hundred, and he came to a Kosalan Brahmin village called Icchanankala. And he stayed in the dense jungle of Icchanankala. At that time the Brahmin Pokkharasati was living at Ukkhattha, a populous place, full of grass, timber, water and corn, which had been given to him by king Pasenadi of Kosala as a royal gift with royal powers.

And Pokkharasati heard say, "The ascetic Gotama, son of the Sakyans, who has gone forth from the Sakyan clan, is staying in the dense jungle of Icchanankala. And concerning that Blessed Lord a good report has been spread about, 'This Blessed Lord is an Arahant, a fully enlightened Buddha, perfected in knowledge and conduct, a well-farer, knower of the worlds, unequalled trainer of men to be tamed, teacher of gods and humans, a Buddha, a Blessed Lord.' He proclaims this world with its gods, Maras, Brahmas, the world of ascetics and Brahmins with its princes and people, having come to know it by his own knowledge. He teaches a Dhamma that is ending, in the spirit and in the letter, and he displays the fully perfected, thoroughly purified holy life. And indeed it is good to see such Arahants."

Now, at that time Pokkharasati had a pupil, the youth Ambattha, who was a student of the Vedas, who knew the mantras, perfected in the Three Vedas, a skilled expounder of the rules and rituals, the lore of sounds and meanings and, fifthly, oral tradition, complete in philosophy and the marks of a great man, admitted and accepted by his master in the Three Vedas with

the words, "What I know, you know; what you know, I know." And Pokkharasati said to Ambattha, "Ambattha, my son, the ascetic Gotama, son of the Sakyans, who has gone forth from the Sakyan clan, is staying in the dense jungle of Icchanankala. And concerning that Blessed Lord a good report has been spread about, , "This Blessed Lord is an Arahant, a fully enlightened Buddha, perfected in knowledge and conduct, a well-farer, knower of the worlds, unequalled trainer of men to be tamed, teacher of gods and humans, a Buddha, a Blessed Lord.' Now you go to see the ascetic Gotama and find out whether this report is correct or not, and whether the Reverend Gotama is as they say or not. In that way we shall put the Reverend Gotama to the test."

"Sir, how shall I find out whether the report is true, or whether the Reverend Gotama is as they say or not?"

"According to the tradition of our Mantras, Ambattha, the great man who is possessed of the thirty two marks of a great man has only two courses open to him. If he lives the household life he will become a ruler, a wheel-turning righteous monarch of the law, conqueror of the four quarters, who has established the security of his realm and is possessed of the seven treasures. These are, The Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Jewel Treasure, the Woman Treasure, the Householder Treasure, and, as a seventh, the Counselor Treasure. He has more than a thousand sons who are heroes, of heroic stature, conquerors of the hostile army. He dwells having conquered the sea-girt land without a stick or sword, by the law. But if he goes forth from the household life into homelessness, then he will become an Arahant, a fully enlightened Buddha, one who draws back the view from the world. And, Ambattha, I am the passer-on of the Mantras, and you are the receiver."

"Very good, sir" said Ambattha at Pokkharasati's words, and he got up, passed by Pokkharasati with his right side, got into his chariot drawn by a mare and, accompanied by a number of young men, headed for the dense jungle of Icchanankala. He drove as far as the carriage would go, then alighted and continued on foot.

At that time a number of monks were walking up and down in the open air. Ambattha approached them and said, "Where is the Reverend Gotama to be found just now? We have come to see the Reverend Gotama."

The monks considered Ambattha and thought, "This is Ambattha, a youth of good family and a pupil of the distinguished Brahmin Pokkharasati. The Lord would not mind having a conversation with such a young man." And they said to Ambattha,

"That is his dwelling, with the door closed. Go quietly up to it, go on to the veranda without haste, cough, and knock on the bolt. The Lord will open the door to you."

Ambattha went up to the dwelling and onto the veranda, coughed, and knocked. The Lord opened the door, and Ambattha went in. The young men entered, exchanged courtesies with the Lord, and sat down to one side. But Ambattha walked up and down while the Lord sat there, uttered some vague words of politeness, and then stood so speaking before the seated lord. [That was considered very rude behavior --BIONA Webmaster]

And the Lord said to Ambattha, "Well now, Ambattha, would you behave like this if you were talking to venerable and learned Brahmins, teachers of teachers, as you do with me,

walking and standing while I am sitting, and uttering vague words of politeness?"

"No, Reverend Gotama. A Brahmin should walk with a walking Brahmin, stand with a standing Brahmin, sit with a sitting Brahmin, sit with a sitting Brahmin, and lie down with a Brahmin who is lying down. But as for those shaven little ascetics, menials, black scourgings from Brahmas foot, with them it is fitting to speak just as I do with the Reverend Gotama."

"But, Ambattha, you came here seeking something. Whatever it was you came for, you should listen attentively to hear about it. Ambattha, you have not perfected your training. Your conceit of being trained is due to nothing but inexperience."

But Ambattha was angry and displeased at being called untrained, and he turned on the Lord with curses and insults. Thinking, "The ascetic Gotama bears me ill-will" he said, "Reverend Gotama, the Sakyans are fierce, rough spoken, touchy and violent. Being of menial origin, being menials, they do not honor, respect, esteem, revere or pay homage to Brahmins. With regard to this it is not proper that they [behave in such a manner and] do not pay homage to Brahmins. [He is complaining that they do not honor the rigid "caste system" of India. -BIONA webmaster] This was the first time Ambattha accused the Sakyans of being menials.

"But, Ambattha, what have the Sakyans done to you?"

"Reverend Gotama, once I went to Kapilavatthu on some business for my teacher, the Brahmin Pokkharasati, and I came to the Sakyans meeting hall. And at that time a lot of Sakyans were sitting on high seats in their meeting hall, poking each other with their fingers, laughing and playing about together, and it

seemed to me that they were just making fun of me, and no offered me a seat. With regard to this, it is not proper that they do not pay homage to the Brahmins." This was the second time Ambattha accused the Sakyans of being menials.

"But, Ambattha, even the quail, that little bird, can talk as she likes in her own nest. Kapilavatthu is the Sakyans home, Ambattha. They do not deserve censure for such a trifle."

"Reverend Gotama, there are four castes: The Khattiyas, the Brahmins, the merchants and the artisans. And of these four castes, three – the Khattiyas, the merchants, and the artisans – are entirely subservient to the Brahmins." This was the third time Ambattha accused the Sakyans of being menials.

Then the Lord thought, "This young man goes too far is abusing the Sakyans. Suppose I were to ask after his clan name?" So he said, "Ambattha, what is your clan?"

"I am a Kanhayan, Reverend Gotama."

"Ambattha, in former days, according to those who remember the ancestral lineage, the Sakyans were the masters, and you are descended from a slave girl of the Sakyans. For the Sakyans regard to king Okkaka, to whom his queen was dear and beloved, wishing to transfer the kingdom to her son, banished his elder brothers from the kingdom – Okkamukha, Karandu, Hatthiniya, and Sinipura. And these, being banished, made their home on the flank of the Himalayas beside a lotus pond where there was a growth of teak-trees. And for fear of contaminating their stock they cohabitated with their own sisters. Then King Okkaha asked his ministers and counselors, "Where are the princes living now?" And they told him. At this, King Okkaha exclaimed, "They are strong as Saka trees, these princes, they are

real Sakyans!" And this how the Sakyans go their well-known name. And the king was the ancestor of the Sakyans.

"Now King Okkaha has a slave girl called Disa, who gave birth to a Kanha [dirty, black] child. The black thing, when it was born, exclaimed, "Wash me, mother! Bath me, mother! Deliver me from this dirt and I will bring you profit!" Because, Ambattha, just as people today use the term hobgoblin as a term of abuse, so in those days did they say Kanha. And they said, "As soon as he was born, he spoke! He is born a Kanha, a hobgoblin!" That is how, in former days according to those who remember the ancestral lineage, the Sakyans were the masters, and you are descended from a slave girl of the Sakyans."

On hearing this, the young men said, "Reverend Gotama, do not humiliate Ambattha too much with talk of his being descended from a slave girl: Ambattha is well born, of a good family, he is very learned, he is well-spoken, a scholar, well able to hold his own in this discussion with the Reverend Gotama!"

Then the Lord said to the young men, "If you consider that Ambattha is ill-born, not of good family, unlearned, ill-spoken, unable to hold his own in this discussion with the ascetic Gotama, then let Ambattha be silent, and you conduct this discussion with me. But if you think he is well born, of a good family, he is very learned, he is well-spoken, a scholar, able to hold his own, then you be quiet and let him discuss with me."

"Ambattha is well born, Reverend Gotama, of a good family, he is very learned, he is well-spoken, a scholar, able to hold his own. We shall be silent, he shall continue."

Then the Lord said to Ambattha, "Ambattha, I have a fundamental question for you, which you will not like to answer.

If you don't answer, or if you evade the issue, if you keep silent or go away, your head will split into seven pieces. What do you think, Ambattha? Have you heard from old and venerable Brahmins, teachers of teachers, where the Kanhayans came from, or who was their ancestor?"

At this, Ambattha remained silent, and the lord said,

"Answer me now, Ambattha, this is not the time for silence. Whoever, Ambattha, does not answer a fundamental question put to him by a Tathágata by the third asking has his head split into seven pieces." [This is a pre-Buddhist mythos that, as Rhys Davids observes, never comes to anything. –BIONA Webmaster]

And at that moment Vajrapani the Yaksha, [This god is also called "Indra." He is ready to make good on the mytho mentioned above. The old gods are supporting the new religion. Vajrapani also appears as a Bodhisattva in later Mahayana Sutras. – BIONA Webmaster] holding up a huge iron club, flaming, ablaze and glowing, up in the sky just above Ambattha was thinking, "If this young man does not answer a proper question put to him by the Blessed Lord by the third time of asking, I'll split his head into seven pieces!" The Lord saw Vajrapani, and so did Ambattha. And at the sight, Ambattha was terrified and unnerved, his hairs stood on end, and he sought protection, shelter, and safety from the Lord. Crouching down close to the Lord, he said, "What did the Reverend Gotama say? May the Reverend Gotama repeat what he said!"

"What do you think, Ambattha? Have you heard from old and venerable Brahmins, teachers of teachers, where the Kanhayans came from, or who was their ancestor?"

"Yes, I have heard it just as the Reverend Gotama said, that is where the Kanhayans came from, he was their ancestor"

Hearing this, the young men made a loud noise and clamor, "So Ambattha is ill-born, not of a good family, born of a slave girl of the Sakyans, and the Sakyans are Ambattha's masters! We disparages the Ascetic Gotama, thinking he was not speaking the truth!"

Then the Lord thought, "It is too much, the way these young men humiliate Ambattha for being the ancestor of a slave girl. I must get him out of this." So he said to the young men, "Don't disparage Ambattha too much for being the ancestor of a slave girl! That Kahna was a mighty sage [Known more commonly today as Krishna --BIONA Webmaster.] He went to the south country, learnt the mantras of the Brahmins there, and then went to King Okkaka and asked for his daughter Maddarupi. And Okkaka, furiously angry, exclaimed, "So this fellow, the son of a slave girl, wants my daughter!" And put an arrow to his bow. But he unable either to shoot to arrow or to withdraw it. Then the ministers and the counselors came together to the Sage Kanha and said, "Spare the King, Reverend Sir, spare the king!"

"The king will be safe, but if he looses the arrow downwards, the earth will quake as far as his kingdom extends."

"Reverend Sir, Spare the king, spare the land!"

"The king and the land will be safe, but if he looses the arrow upwards, as for as his realm extends the god will not let it rain for seven years. [According to Rhys Davids this is a Bluff, as the spell could only stop the discharge of an arrow.]

"Reverend Sir, spare the king, Spare the land, and may the god let it rain!"

"The king and the land will be safe, and the god will let it rain, but if the king points the arrow at the crown prince, the prince will be completely safe."

"Then the Ministers exclaimed, "Let King Okkaka point the arrow at the crown prince, the prince will be perfectly safe!" The king did so and the prince was unharmed. Then king Okkaka, terrified and fearful of divine punishment gave away his daughter to Maddarupi. So, young men, do not disparage Ambattha too much for being the ancestor of a slave girl. That Kahna was a mighty sage."

Then the lord said, "Ambattha, what do you think? Suppose a Khattiya youth were to wed a Brahmin maiden, and there was a son of the union. Would that son of a Khattiya youth and a Brahmin maiden receive a seat and water from the Brahmins?"

"He would, Reverend Gotama."

"Would they allow him to eat at funeral-rites, at rice-offerings, at sacrifices, or as a guest?"

"They would, Reverend Gotama."

"Would they teach him mantras or not?"

"They would, Reverend Gotama."

"Would they keep their women covered or uncovered?"

"Uncovered, Reverend Gotama."

"But would the Khattiyas sprinkle him with the Khattiya consencration?"

"No, Reverend Gotama."

"Why not?"

"Because, Reverend Gotama, he is not well born on his mothers side."

"What do you think, Ambattha? Suppose a Brahmin youth were to wed a Khattiya maiden, and there was a son of the union. Would that son of a Khattiya youth and a Brahmin maiden receive a seat and water from the Brahmins?"

"He would, Reverend Gotama."

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"Would they allow him to eat at funeral-rites, at rice-offerings, at sacrifices, or as a guest?"

"They would, Reverend Gotama."

"Would they teach him mantras or not?"

"They would, Reverend Gotama."

"Would they keep their women covered or uncovered?"

"Uncovered, Reverend Gotama."

"But would the Khattiyas sprinkle him with the Khattiya consecration?"

"No, Reverend Gotama."

"Why not?"

"Because, Reverend Gotama, he is not well born on his fathers side."

"So, Ambattha, the Khattiyas, through a man taking a woman or a woman taking a man, are senior to the Brahmins. What do you think, Ambattha? Take the case of a Brahmin who, for some reason, has had his head shaved by the Brahmins, has been punished with a bag of ashes and banished from the country or the city. Would he receive a seat and water from the Brahmins?"

"No, Reverend Gotama."

"Would they allow him to eat at funeral-rites, at rice-offerings, at sacrifices, or as a guest?"

"No, Reverend Gotama."

"Would they teach him mantras, or not?"

"They would not, Reverend Gotama."

"Would they keep their women covered or uncovered?"

"Covered, Reverend Gotama."

"What do you think, Ambattha? Take the case of a Khattiya who, for some reason, had his head shaved by the Khattiyas, has been punished with a bag of ashes and banished from the country or the city. Would he receive a seat and water from the Brahmins?"

"He would, Reverend Gotama."

"Would they keep their women covered or uncovered?"

"Uncovered, Reverend Gotama."

"But that Khattiya has so far reached the extreme of humiliation that he has ... been banished from the country or the city. So even if a Khattiya has suffered extreme humiliation, he is superior and the Brahmins inferior.

"Ambittha, this verse was pronounced by Brahma Sanankumara:

"The Khattiya's best among those who value clan;
He with knowledge and conduct is best of Gods and men."

"This verse was rightly sung, not wrongly, rightly spoken, not wrongly, connected with profit, not unconnected. And, Ambattha, I too say this,

"The Khattiya's best among those who value clan:
He with knowledge and conduct is best of Gods and men."

(End Of First Recitation-Section]

"But, Reverend Gotama, what is this conduct, what is this knowledge?"

"Ambattha, it is not from the standpoint of the attainment of unexcelled knowledge-and-conduct that reputation based on birth and clan is declared, nor on the conceit which says: "You are worthy of me, you are not worthy of me! For wherever there is a giving, a taking, or a giving and taking in marriage, there is always this talk and this conceit ... But those who are enslaved by such things are far from the attainment of the unexcelled knowledge-and-conduct, which is attained by abandoning all such things!"

"But, Reverend Gotama, what is this conduct, what is this knowledge?"

"Ambattha, a Tathágata arises in this world, an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of Gods and humans, enlightened and blessed. He, having realized it by his own super-knowledge, proclaims this world with its Devas, Maras and Brahmas, its princes and people. He preaches the Dhamma which is lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life. A disciple goes forth and practices the moralities; he guards the sense-doors, etc.; attains the four jhanas. Thus he develops conduct. He attains various insights, and the cessation of the corruptions...And beyond this there is no further development of knowledge and conduct that is higher or more perfect.

"But, Ambattha, in the pursuit of this unexcelled attainment of knowledge and conduct, there are four paths of failure. What are they? In the first place, an ascetic or Brahmin who has not managed to gain this unexcelled attainment, takes his carrying-pole and plunges into the depths of the forest thinking: "I will live on windfalls." But in this way he only becomes an attendant on one who has attained. This is the first path of failure. Again, an ascetic or Brahmin, being unable to live on windfalls, takes a spade and basket, thinking: "I will live on tubers and roots."...This is the second path of failure. Again, an ascetic or Brahmin, being unable to live on tubers and roots, makes a fire-hearth at the edge of a village or small town and sits tending the flame...This is the third path of failure. Again, an ascetic or Brahmin, being unable to tend the flame, erects a house with

four doors at the crossroads thinking: "Whatever ascetic or Brahmin arrives from the four quarters, I will honor to the best of my strength and ability." But in this way he only becomes an attendant on one who has attained to unexcelled knowledge and conduct. This is the fourth path of failure.

"What do you think, Ambattha? Do you and your teacher live in accordance with this unexcelled knowledge and conduct?" "No indeed, Reverend Gotama! Who are my teacher and I in comparison? We are far from it!"

"Well then, Ambattha, could you and your teacher, being unable to gain this, go with your carrying-poles into the depths of the forest, intending to live on windfalls?" "No. Indeed, Reverend Gotama."

"Well then, Ambattha, could you and your teacher, being unable to gain this, live on tubers and roots, ... sit tending the flame, ... erect a house ...?" "No, indeed, Reverend Gotama."

"And so, Ambattha, not only are you and your teacher incapable of attaining this unexcelled knowledge and conduct, but even the four paths of failure are beyond you. And yet you and your teacher the Brahmin Pokkharasati utter these words: "These shaven little ascetics, menials, black scrapings from Brahma's foot, what converse can they have with Brahmins learned in the Three Vedas?" - even though you can't even manage the duties of one who has failed. See, Ambattha, how your teacher has let you down!"

"Ambattha, the Brahmin Pokkharasati lives by the grace and favor of King Pasenadi of Kosala. And yet the King does not allow him to have audience face to face. When he confers with the King it is through a curtain. Why should the King not grant

audience face to face to one on whom he has bestowed a proper and blameless source of revenue? See how your teacher has let you down!"

"What do you think, Ambattha? Suppose King Pasenadi was sitting on the neck of an elephant or on horseback, or was standing on the chariot-mat, conferring with his ministers and princes about something. And suppose he were to step aside and some workman or workman's servant were to come along and stand in his place. And standing there he might say: "This is what King Pasenadi of Kosala says!" "Would he be speaking the King's words, as if he were the King's equal?" "No, indeed, Reverend Gotama."

"Well then, Ambattha, it is just the same thing. Those who were, as you say, the first sages of the Brahmins, the makers and expounders of the mantras, whose ancient verses are chanted, pronounced and collected by the Brahmins of today - Atthaka, Vamaka, Vamadeva, Vessamitta, Yamataggi, Angirasa, Bharadvaja, Vasettha, Kassapa, Bhagu ²¹ - whose mantras are said to be passed on to you and your teacher: yet you do not thereby become a sage or one practised in the way of a sage - such a thing is not possible.

"What do you think, Ambattha? What have you heard said by Brahmins who are venerable, aged, the teachers of teachers? Those first sages, Attaka, ... Bhagu - did they enjoy themselves, well-bathed, perfumed, their hair and beards trimmed, adorned with garlands and wreaths, dressed in white clothes, indulging in the pleasures of the five senses and addicted to them, as you and your teacher do now?" "No, Reverend Gotama."

"Or did they eat special fine rice with the black spots removed, with various soups and curries, as you and your teacher do now?" "No, Reverend Gotama."

"Or did they amuse themselves with women dressed up in flounces and furbelows, as you and your teacher do now?" "No, Reverend Gotama."

"Or did they ride around in chariots drawn by mares with braided tails, that they urged on with long goad-sticks?" "No, Reverend Gotama."

"Or did they have themselves guarded in fortified towns with palisades and barricades, by men with long swords ...?" "No, Reverend Gotama."

"So, Ambattha, neither you nor your teacher are a sage or one trained in the way of a sage. And now, as for your doubts and perplexities concerning me, we will clarify these by your asking me, and by my answering your questions."

Then, descending from his lodging, the Lord started to walk up and down, and Ambattha did likewise. And as he walked along with the Lord, Ambattha looked out for the thirty-two marks of a Great Man on the Lord's body. And he could see all of them except for two. He was in doubt and perplexity about two of these marks: he could not make up his mind or be certain about the sheathed genitals or the large tongue.

And the Lord, being aware of his doubts, effected by his psychic power that Ambattha could see his sheathed genitals, and then, sticking out his tongue, he reached out to lick both ears and both nostrils, and then covered the whole circle of his forehead with his tongue. Then Ambattha thought:

"The ascetic Gotama is equipped with all the thirty-two marks of a Great Man, complete and with none missing." Then he said to the Lord:

"Reverend Gotama, may I go now? I have much business, much to do."

"Ambattha, do what you now think fit." So Ambattha got back into his chariot drawn by mares and departed.

Meanwhile the Brahmin Pokkharasati had gone outside and was sitting in his park with a large number of Brahmins, just waiting for Ambattha. Then Ambattha came to the park. He rode in the chariot as far as it would go, and then continued on foot to where Pokkharasati was, saluted him, and sat down to one side. Then Pokkharasati said:

"Well, dear boy, did you see the Reverend Gotama?" "I did, Sir."

"And was the Reverend Gotama such as he is reported to be, and not otherwise? And is he of such nature, and not otherwise?" "Sir, he is as he is reported to be, and he is of such nature and not otherwise. He is possessed of the thirty-two marks of a Great Man, all completed, with none missing."

"But was there any conversation between you and the ascetic Gotama?" "There was, Sir."

"And what was this conversation about?" So Ambattha told Pokkharasati all that had passed between the Lord and himself.

At this Pokkharasati exclaimed:

"Well, you're a fine little scholar, a fine wise man, a fine expert in the Three Vedas! Anyone going about his business like that

ought when he dies, at the breaking-up of the body, to go to the downfall, to the evil path, to ruin, to hell! You have heaped insults on the Reverend Gotama, as a result of which he has brought up more and more things against us! You're a fine little scholar!" He was so angry and enraged that he kicked Ambattha over, and wanted to start out at once to see the Lord.

But the Brahmins said: "It is far too late, Sir, to go to see the ascetic Gotama today. The Reverend Pokkharasati should go to see him tomorrow."

Then Pokkharasati, having had fine hard and soft food prepared in his own home, set out by the light of torches from Ukkattha for the jungle of Icchanankala. He went by chariot as far as possible, then continued on foot to where the Lord was. Having exchanged courtesies with the Lord, he sat down to one side and said:

"Venerable Gotama, did not our pupil Ambattha come to see you?"

"He did, Brahmin."

"And was there any conversation between you?"

"There was."

"And what was this conversation about?"

Then the Lord told Pokkharasati all that had passed between him and Ambattha. At this, Pokkharasati said to the Lord: "Reverend Gotama, Ambattha is a young fool. May the Reverend Gotama pardon him."

"Brahmin, may Ambattha be happy."

Then Pokkharasati looked out for the thirty-two marks of a Great Man on the Lord's body and he could see all of them except for two: the sheathed genitals and the large tongue; but the Lord set his mind at rest about these. Then, descending from his lodging, the Lord started to walk up and down, and Pokkharasati did likewise. And as he walked along with the Lord, Pokkharasati looked out for the thirty-two marks of a Great Man on the Lord's body. And he could see all of them except for two. He was in doubt and perplexity about two of these marks: he could not make up his mind or be certain about the sheathed genitals or the large tongue

And the Lord, being aware of his doubts, effected by his psychic power that Pokkharasati could see his sheathed genitals, and then, sticking out his tongue, he reached out to lick both ears and both nostrils, and then covered the whole circle of his forehead with his tongue. Then Ambattha thought: "The ascetic Gotama is equipped with all the thirty-two marks of a Great Man, complete and with none missing." Then he said to the Lord: "Reverend Gotama, may I go now? I have much business, much to do."

"Pokkharasati, do what you now think fit."

And Pokkharasati said to the Lord: "May the Reverend Gotama accept a meal from me today together with his order of monks!" And the Lord consented by silence.

Seeing his acceptance, Pokkharasati said to the Lord:

"It is time, Reverend Gotama, the meal is ready."

And the Lord, having dressed in the early morning and taken his robe and bowl, went with his order of monks to

Pokkharasati's residence, and sat down on the prepared seat. Then Pokkharasati personally served the Lord with choice hard and soft food, and the young men served the monks. And when the Lord had taken his hand from the bowl, Pokkharasati sat down to one side on a low stool.

And as Pokkharasati sat there, the Lord delivered a graduated discourse on generosity, on morality and on heaven, showing the danger, degradation and corruption of sense-desires, and the profit of renunciation. And when the Lord knew that Pokkharasati's mind was ready, pliable, free from the hindrances, joyful and calm, then he preached a sermon on Dhamma in brief: on suffering, its origin, its cessation, and the path. And just as a clean cloth from which all stains have been removed receives the dye perfectly, so in the Brahmin Pokkharasati, as he sat there, there arose the pure and spotless Dhamma-eye, and he knew:

"Whatever things have an origin must come to cessation."

And Pokkharasati, having seen, attained, experienced and penetrated the Dhamma, having passed beyond doubt, transcended uncertainty, having gained perfect confidence in the Teacher's doctrine without relying on others, said: "Excellent, Lord, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark place, so that those with eyes could see what was there. Just so the Blessed Lord has expounded the Dhamma in various ways ... I go with my son, my wife, my ministers and counselors for refuge to the Reverend Gotama, to the Dhamma and to the Sangha. May the Reverend Gotama accept me as a lay-follower who has taken refuge from this day forth as long as life shall

last! And whenever the Reverend Gotama visits other families or lay-followers in Ukkattha, may he also visit the family of Pokkarasati! Whatever young men and maidens are there will revere the Reverend Gotama and rise before him, will give him a seat and water and will be glad at heart, and that will be for their welfare and happiness for a long time."

"Well said, Brahmin!"

Ambattha Sutta

A Young Brahman Rudeness And An Old One's Faith

Translated from the Pali by T.W. Rhys Davids

Introduction to the Ambattha Sutta

This is one of several Suttas (mentioned in the notes to the celebrated verse quoted at the end of Chapter I) which deal with the subject of caste.

It is sufficiently evident from the comparative frequency of the discussions on the matter of Brahman pretensions that this was a burning question at the time when the Dialogues were composed. No other social problem is referred to so often; and Brahman would not be so often represented as expressing astonishment or indignation at the position taken up regarding it by the early Buddhists unless there had really been a serious difference on the subject between the two schools. But the difference, though real, has been gravely misunderstood.

Some writers on Buddhism do not hesitate to ascribe to Gotama the role of a successful political reformer, by representing him as having fought for the poor and despised against the rich and privileged classes, and as having gone far to abolish caste. Other writers gird at the Buddha because most of the leaders of this Order were drawn from the ranks of the respectable and the well-to-do, with an education in keeping with their social position; and disparage him for neglecting the humble and the wretched, for not using his influence to abolish, or to mitigate, the harshness of caste rules.

Both views are equally unhistorical. It is well known that the population of India is now divided into a number of sections (we call them 'castes'), the members of which are debarred from the right of intermarriage (from the connubium) with those outside their caste, and also, but in constantly varying degrees, from the right of eating together (of commensality) with the members of other sections. Each such 'caste' has also a council or committee by which it is governed, and which settles all disputes regarding the caste.

The disastrous effects, from the ethical, social, and political points of view, of these restrictions, and of caste as a whole, have been often grossly exaggerated, and the benefits of the system ignored. And we are entirely unwarranted in supposing the system, as it now exists, to have been in existence also at the time when Buddhism arose in the valley of the Ganges. Our knowledge of the actual facts of caste, even as it now exists, is still confused and inaccurate. The theories put forward to explain the facts are loose and irreconcilable. And an accurate statement of the corresponding facts, if any, at the time of Gotama, has yet to be drawn up.

We have long known that the connubium was the cause of a long and determined struggle between the patricians and the plebeians in Rome. Evidence has been yearly accumulating on the existence of restrictions as to intermarriage, and as to the right of eating together, among other Aryan tribes - Greeks, Germans, Russians, and so on. Even without the fact of the existence, now, of such restrictions among the modern successors of the ancient Aryans in India, it would have been almost certain that they also were addicted to similar customs. It is certain that the notion of such usages was familiar enough to some at least of the tribes that preceded the Aryans in India. It is

quite a mistake to look upon all these tribes as far below the Aryans in culture. Both the Kolarians and the Dravidians were probably quite the equals of the Aryans in social organization. And the Aryans probably adopted much from them, especially in matters relating to land tenure, village community, government, taxation, and so on. Their custom of endogamy and exogamy, their ideas as to purity and the reverse, may have differed from those of the Aryans, but were similar in kind. Rules of endogamy and exogamy; privileges, restricted to certain classes, of eating together, are not only Indian or Aryan, but worldwide phenomena. Both the spirit, and to a large degree the actual details, of modern Indian caste usages, are identical with these ancient, and no doubt universal, customs. It is in them that we have the key to the origin of caste.

At any moment in the history of a nation such customs seem, to a superficial observer, to be fixed and immutable. As a matter of fact they are never quite the same in successive centuries, or even generations. A man's visible frame, though no change is at any moment perceptible, is really never the same for two consecutive moments, and the result of constant minute variations becomes clear after the lapse of time. The numerous and complicated details which we sum up under the convenient (but often misleading) single name of caste are solely dependent for their sanction on public opinion. That opinion seems stable. But it is always tending to vary as to the degree of importance attached to some particular one of the details, as to the size and complexity of the particular groups in which each detail ought to be observed.

This last statement may be illustrated by the case of the Chaliyas. When the Dutch started cinnamon cultivation in Ceylon on a large scale, they wanted laborers. 'The peasantry, who belonged

almost exclusively to one caste, the Goigamas, regarded it as unworthy of a free man to work for hire. Some of them, however, in the struggle of motives, found the pressure of poverty too strong for them, and accepted service as coolies. The others, thinking this bad form, became averse to giving their daughters in marriage to such coolies. These feelings were naturally stronger at first among the Goigamas of good social position, and it became a mark of superiority not to have a relative married to a worker in the cinnamon gardens. And such workers were called Chaliyas. By the time that the families of Chaliyas were numerous enough to afford mates for the male or female coolies, the Chaliyas found it impossible to find wives elsewhere. And thus, under the very eyes of Europeans, the size of one group had been diminished by the very considerable number of persons engaged in a new and despised trade. In other words, what we call a new caste had arisen, the caste of the Chaliyas. When the English took Ceylon they gave up the government cultivation of cinnamon. The gardens were carried on, in ever lessening numbers, by private individuals. The number of the Chaliyas consequently declined. Numbers of them, as they gradually returned to ordinary peasant work, became reabsorbed among the Goigamas. This was an instance of a change precisely contrary to that which happened when the caste gradually arose. But all did not succeed in returning; and there are, therefore, still some Chaliyas left. And the caste survives though the members of it are now no longer exclusively, or even largely, employed in cinnamon gardens; and many of them have become wealthy and honored.

What had happened in this case was, not two separate and striking revolutions, but a long series of slight changes in public opinion, no doubt quite imperceptible at the time to the very

people among whom the changes were taking place. And after all the changes were not so very slow. Three or four generations were enough to cover the whole series with the consequent results. Who can doubt but that the history of ancient India, if we had only access to the necessary evidence, would be found to cover, in its two thousand five hundred years, and through its wide territory, a constant succession of similar variations; and that similar variations are recurring still to-day.

Owing to the fact that the particular set of people who worked their way to the top based its claims on religious grounds, not on political power or wealth, the system has, no doubt, lasted longer in India than in Europe. But public opinion still insists in considerable circles, even in Europe, on restrictions of a more or less defined kind, both as to marriage and as to eating together. And in India the problem still remains to trace in the literature the gradual growth of the system - the gradual formation of new sections among the people, the gradual extension of the institution to the families of people engaged. in certain trades, belonging to the same sect or tribe', tracing their ancestry (whether rightly or wrongly) to the same source. All these factors, and others besides, are real factors. But they are phases of the extension and growth, not explanations of the origin, of the system.

There is no evidence to show that at the time when the conversations recorded in the Dialogues took place (that is to say, in the sixth century B. C.) there was any substantial difference, as regards the barriers in question, between the peoples dwelling in the valley of the Ganges and their contemporaries dwelling on the shores of the Mediterranean. The point of greatest weight in the establishment of the great difference in the subsequent development - the supremacy, in

India, of the priests - was still being hotly debated. And all our evidence tends to show that at least in the wide extent of territory covered by the PiTakas - countries close upon a hundred thousand square miles in area -- the struggle was being decided rather against the Brahman than for them. There were distinctions as to marriage; endogamous and exogamous groups. In a few instances, all among the lower classes of the people, these amounted, probably, to what would now be called caste-divisions. But of castes, in the modern sense, among the preponderating majority there is little or no conclusive evidence.

There was a common phrase current among the people, which divided all the world into four vanna (colors or complexions) -- the nobles, the priests, the other Aryan people, and the non-Aryan Sudras (Khattiya, Brahmana, Vessa, and Sudda). The priests put themselves first, and had a theological legend in support of their contention. But it is clear from the PiTakas that this was not admitted by the nobles. And it is also clear that no one of these divisions was a caste. There was neither connubium nor commensality between all the members of one vanna, nor was there a governing council for each. The fourth was distinguished from the others by race. The remaining three were distinguished from each other by social position. And though in a general rough way the classification corresponded to the actual facts of life, there were insensible gradations within the four classes, and the boundary between them was both variable and undefined.

And this enumeration of the populace was. not complete. Outside these classes there were others, resembling in many points the modern low castes, and always when mentioned in the PiTakas following after the above four. Thus in Aguttara I, 162 [1] the argument is that just as there is no real difference in

oxen, in spite of the fact that they can be arranged in classes by difference of color (vanna), and the strong, active, well-trained ox is selected by preference, without regard to his color (vanna); so also, when presenting gifts, the man of strong, active, well-trained mind should be selected as donee -- without reference to the fact of his belonging to any one of the four classes of society (vanna), or of his being a Kandala or a Pukkusa. It is plain that this passage distinguishes the last two from the four vanna and therefore from the Sudras

Other old texts [2] insert between these two three further names-- the Venas, the Nesadas, and the Rathakaras, that is to say, the workers in rushes [3], bird-catchers, and cartmakers. By these are meant aboriginal tribesmen who were hereditary craftsmen in these three crafts; for they are called hina-jatiyo, low tribes. They no doubt formed castes in the modern sense, though we have no information as to their marriage customs. They are represented in the Jataka book as living in villages of their own, outside the towns in which ordinary people dwelt, and formed evidently a numerically insignificant portion of the populace.

In the last passage quoted in the previous note there are mentioned, as distinct from these low tribes (the hina-jatiyo), certain low occupations (hina-sippani) -- mat-makers, potters, weavers, leather-workers, and barbers. As they are excluded from the list of those distinguished by birth (jati), it is implied that there was no hard and fast line, determined by birth, for those who gained their living by these trades. There would be a natural tendency for the son to follow the father's craft [4]; centuries afterwards they had become castes, and they were then on the borderline. But they were not castes as yet.

Besides the above, who were all freemen, there were also slaves. We only hear of them quite occasionally, as domestic servants, in the houses of the very rich. Individuals had been captured in predatory raids, and reduced to slavery (Jat. IV, 220); or had been deprived of their freedom as a judicial punishment (Jat. I, 200); or had submitted to slavery of their own accord ('Vinaya Texts,' I,191; Sum. I, 168). Children born to such slaves were also slaves, and the emancipation of slaves is often referred to. But we hear nothing of such later developments of slavery as rendered the Roman latifundia, or the plantations of some Christian slave-owners, scenes of misery and oppression. For the most part the slaves were household servants, and not badly treated, and their numbers seem to have been insignificant [5]

What we find then, in the Buddha's time, is caste in the making. The great mass of the people were distinguished quite roughly into four classes-social strata-of which the boundary lines were vague and uncertain. At the one end of the scale certain outlying tribes, and certain hereditary crafts of a dirty or despised kind, were already, probably, castes. At the other end of the scale Brahman by birth (not necessarily sacrificial priests, for they followed all sorts of occupations) were putting forward caste claims that were not yet universally admitted. There were social customs about the details of which we know very little (and dependent probably, more exactly upon the gotta rather than upon the jati), which raised barriers, not seldom broken through, as to intermarriage of people admittedly belonging to the same vanna, and a fortiori of others. And there was a social code, based on the idea of impurity, which prevented familiar intercourse (such as commensality) between people of different rank; and rendered disgraceful the use of certain foods. We find, however, no usages which cannot be amply paralleled in the

history of other peoples throughout the world in similar stages of social evolution. The key-stone of the arch of the peculiarly Indian caste organization-the absolute supremacy of the Brahmans -- had not yet been put in position, had not, in fact, been yet made ready. The caste-system, in any proper or exact use of the term, did not exist.

In the face of this set of circumstances Gotama took up a distinct position. It meets us, it is true, in two phases; but it forms one consistent and logical whole.

In the first place, as regards his own Order, over which alone he had complete control, he ignores completely and absolutely all advantages or disadvantages arising from birth, occupation, and social status, and sweeps away all barriers and disabilities arising from the arbitrary rules of mere Ceremonial or social impurity.

One of the most distinguished members of his Order the very one of them who was referred to as the chief authority, after Gotama himself, on the rules of the Order, was Upali, who had formerly been a barber, one of the despised occupations. So Sunita, one of the brethren whose verses are chosen for insertion in the Thera Jatha, was a Pukkusa, one of the low tribes. Sati, the propounder of a deadly heresy, was of the sons of the fisher folk, afterwards a low caste, and even then an occupation, on account of its cruelty, particularly abhorred. Nanda was a cowherd. The two PanThakas were born out of wedlock, to a girl of good family through intercourse with a slave (so that by the rule laid down in Manu 31, they were actually outcasts). Kapa was the daughter of a deer-stalker, Punna and Punnika had been slave girls. Sumangalamata was daughter and wife to workers in rushes, and Subha was the daughter of a smith. More instances

could doubtless be quoted already, and others will become known when more texts are published.

It does not show much historical insight to sneer at the numbers as small, and to suggest that the supposed enlightenment or liberality was mere pretence. The facts speak for themselves; and the percentage of low-born members of the Order was probably in fair proportion to the percentage of persons belonging to the despised jatis and sippas as compared with the rest of the population. Thus of the Theris mentioned in the Theri Gatha we know the social position of sixty, of whom five are mentioned above -- that is eight and one fourth per cent. of the whole number were base-born. It is most likely that this is just about the proportion which persons in similar social rank bore to the rest of the population.

Whether the Buddhist Order differed in this respect from the other similar communities which are mentioned in the Buddhist books as having already existed when the Buddhist Order was founded, is still matter of controversy. The Buddhist books are mostly silent on the matter. But that very silence is valuable evidence. It is scarcely likely that, if there had been much difference, there should be no allusion to it in the PiTakas. And the few passages in print confirm this. We have seen how in the Samanna-phala Sutta it is taken for granted that a slave would join an Order (that is any order, not the Buddhist). And in the [Agganna Sutta](#) of the Digha, and the Madhura Sutta of the Majjhima, there is express mention of Sudras becoming Samanas, as if it were a recognized and common occurrence, long before the time of the rise of Buddhism. So in the Jataka (III, 381) we hear of a potter, and at IV, 392 of a Kandala, who become Samanas (not Buddhist Samanas) [6].

On the other hand, it is just possible that in these passages the custom afterwards followed in the Buddhist Order is simply put back to earlier times, and is an anachronism. The low-born, however earnest in their search after truth, were no doubt excluded from any community of hermits or religious recluses in which Brahmans had the upper hand. But all the twice-born (the Dvijas, that is the Khattiyas, Brahmanas, and Vessas) were certainly justified, by public opinion, in becoming Samanas. To what extent the Sudras, and the tribes below the Sudras, were accorded, in communities other than the Buddhist, a similar privilege, is at present doubtful. But the Buddha certainly adopted, and probably extended, the most rational view current at the time.

There is one point, however, in which he seems to have restricted (and for a valid reason) the existing custom. It is impossible to avoid the inference from the passage just referred to (in the Samanna-phala, above), that the existing orders, or most of them, admitted slaves to their ranks. Now among a number of rules laid down to regulate admission to the Buddhist Order, in such wise that the existing rights of third parties should not be encroached upon, there is a rule (translated in 'Vinaya Texts,' S. B. E., I, 199) that no runaway slave, shall be admitted. And in the form of words to be used at the chapter held for admitting new members, one of the questions asked of the candidate is: 'Are you a freeman [7]?' Whenever slaves were admitted to the Order, they must have previously obtained the consent of their masters, and also, I think, have been emancipated.

Secondly, as regards all such matters as we may now fairly call 'questions of caste' outside the Order, the Buddha adopted the only course then open to any man of sense; that is to say, he

strove to influence that public opinion, on which the observances depend, by a constant inculcation of reasonable views. Thus in the Amagandha Sutta [8] of the Sutta Nipata (certainly one of the very oldest of our documents) it is laid down, in eloquent words, that defilement does not come from eating this or that, prepared or given by this or that person, but from evil deeds and words and thoughts.

This is a particularly interesting passage, being one of the few in which sayings of previous Buddhas are recorded. In other words the Buddhists put forward this view as having been enunciated long ago -- with the intended implication that it was a self-evident proposition which was common ground to the wise. No originality, no special insight, is claimed on account of a view that would have put an end to so many foolish prejudices based on superstition. The Buddha's position is again to adopt, in this matter, the sensible position already put forward by others.

As to other details also, which it would take too long to set out here, Gotama followed the same plan. On the general question, however, he had opinions, presumably his own. For they are not found elsewhere. And in the early Buddhist texts (always ready to give credit to others, and even anxious wherever possible to support their views by showing that others, especially in ancient times, had held them) these views are not referred to as part of the doctrine of either earlier or contemporary teachers.

We may class the utterances on this point under three heads -- biological, ethical, and historical.

In the Vasettha Sutta of the Sutta Nipata (several verses of which have been inserted also in the Dhammapada) the question, as in the [Sonadanda Sutta](#) is as to what makes a man a Brahman. As

his answer the Buddha reminds his questioners of the fact that whereas, in the case of plants (large or small), insects, quadrupeds, serpents, fish, and birds, there are many species and marks (due to the species) by which they can be distinguished -- in the case of man there are no such species, and no such marks. 'Herein,' as pointed out by Mr. Chalmers [9], 'Gotama was in accord with the conclusion of modern biologists, that "the Anthropidae are represented by the single genus and species, Man" -- a conclusion the more remarkable as the accident of color did not mislead Gotama' as it did so many of his contemporaries then; and even, within living memory, so many in the West. He goes on to draw the conclusion that distinctions made between different men are mere matters of prejudice and custom; that it is wisdom and goodness that make the only valid distinction, that make a man a Brahman; that the Arahant is therefore the true Brahman; and that it is only the ignorant who had, for so long, maintained that it was birth that made a man a Brahman.

Similar arguments frequently recur. In the Madhura Sutta, a dialogue, shortly after the Buddha's death, between the king of Madhura and Kaccana, the point raised is whether the Brahmans are right in their exclusive claims. 'The Brahmans say thus, Kaccana: -- "The Brahmans are the most distinguished of the four divisions into which the people is classified [10]; every other division is inferior. The Brahmans are the white division; all the rest are black. The Brahmans alone are accounted pure, not those who are not Brahmans. The Brahmans are the legitimate sons of God (of Brahma), born from His mouth, specially made by Him, heirs of Brahma! What do you, Sir, say to this?"'

The Buddhist answer is first to remind the king of the actual facts of life-how a prosperous member of any one of the four vannas would find members of each of the other three to wait upon him and serve him. There was no difference between them in this respect. Then, secondly, he points out how a wicked man (whatever his vanna), in accordance with the doctrine of Karma acknowledged by all good men (not only by Buddhists), will be reborn in some state of woe; and a good man in some state of bliss. Thirdly, a criminal, whatever his vanna, would be equally subject to punishment for his crime. And lastly, a man, whatever his vanna, would, on joining an order, on becoming a religious, receive equal respect and honor from the people [11].

A Brahman might object that all this ignores the important point that the Brahman were, originally, born of Brahma, and are his legitimate heirs. It was this claim to especial connection with the mysterious powers of a supernatural kind, so widely believed in, that formed their chief weapon in the struggle. We find the Buddhist reply to that in the Agganna Sutta of the Digha, in many respects one of the most interesting and instructive of all the Dialogues [12]. It is a kind of Buddhist book of Genesis. In it the pretensions of the Brahman are put forward in the same terms as those just quoted above from the Madhura Sutta.

Gotama replies that they make these claims in forgetfulness of the past. The claims have no basis in fact. It is righteousness (Dhamma) and not class distinction (vanna) that makes the real difference between man and man [13]. Do we not daily see Brahman women with child and bearing sons just like other folk? How can they then say that they are born of God? And as to their origin, when the evolution of the world began, beings were at first immaterial, feeding on joy, giving light from themselves, passing through the air. There was thick darkness round about

them, and neither sun nor moon, nor stars, nor sex, nor measures of time. Then the earth rose in the midst of the waters, beautiful as honey in taste and color and smell, and the beings, eating thereof, lost their brightness, and then sun and moon and stars appeared, and time began to run. And then also their bodies became more coarse and material, and differences of complexion (vanna) became manifest among them. Then some prided themselves, and despised others, on the ground of their finer complexion. And thereupon the fine-tasting earth ceased to be so.

Then successively fine moss, and sweet creepers, and delicate rice appeared, and each time the beings ate thereof with a similar result. Then differences of sex appeared; and households were formed; and the lazy stored up the rice, instead of gathering it each evening and morning; and the rights of property arose, and were infringed. And when lusts were felt, and thefts committed, the beings, now become men, met together, and chose certain men, differing from the others in no wise except in virtue (Dhamma), to restrain the evil doers by blame or fines or banishment. These were the first Kshatriyas. And others they chose to restrain the evil dispositions which led to the evil doing. And these were the first Brahman, differing from the others in no wise, except only in virtue (Dhamma).

Then certain others, to keep their households going, and maintain their wives, started occupations of various kinds. And these were the first vessas. And some abandoned their homes and became the first recluses (samanas). But all were alike in origin, and the only distinction between them was in virtue. And the highest of them all was acknowledged to be the Arahata, who had made himself so by the destruction of the Four Mental Intoxications (the asavas) and by breaking the bonds that tied

him to rebirths; the man who had laid aside every burden, who had lived the life, had accomplished all that had to be done, had gained his end, and by the highest knowledge was set free!

We may not accept the historical accuracy of this legend. Indeed a continual note of good-humored irony runs through the whole story, with its fanciful etymologies of the names of the four vanna; and the aroma of it would be lost on the hearer who took it *au grand szezrieux*. But it reveals a sound and healthy insight, and is much nearer to the actual facts than the Brahman legend it was intended to replace.

Had the Buddha's views on the whole question won the day -- and widely shared, as they were, by others, they very nearly prevailed -- the evolution of social grades and distinctions would have gone on in India on lines similar to those it followed in the West, and the caste system of India would never have been built up [14].

Ambattha Sutta

Pride of Birth and It's Fall

I. 1. THUS HAVE I HEARD. The Blessed One, when once on a tour through the Kosala country with a great company of the brethren, with about five hundred brethren, arrived at a Brahman village in Kosala named Icchanankala; and while there he stayed in the Icchanankala Wood.

Now at that time the Brahman Pokkharasadi was dwelling at Ukkattha, a spot teeming with life, with much grassland and woodland and corn, on a royal domain, granted him by King Pasenadi of Kosala as a royal gift, with power over it as if he were the king [15].

2. Now the Brahman Pokkharasadi [16] heard the news: 'They say that the Samana Gotama, of the Sakya clan, who went out from a Sakya family to adopt the religious life, has now arrived, with a great company of the brethren of his Order, at Icchanankala, and is staying there in the Icchanankala Wood. Now regarding that venerable Gotama, such is the high reputation that has been noised abroad: -- That Blessed One is an Arahat, a fully awakened one, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, a teacher for gods and men, a Blessed One, a Buddha. He, by himself, thoroughly knows and sees, as it were, face to face this universe -- including the worlds above of the gods, the Brahmas, and the Maras, and the world below with its recluses and Brahman, its princes and peoples -- and having known it, he makes his knowledge known to others. The truth, lovely in its origin, lovely in its progress, lovely in its consummation, doth he proclaim, both in the spirit and in the

letter, the higher life doth he make known, in all its fullness and in all its purity. 'And good is it to pay visits to Arahats like that.'

3. Now at that time a young Brahman, an Ambattha, [17] was a pupil under Pokkharasadi the Brahman. And he was a repeater (of the sacred words) knowing the mystic verses by heart, one who had mastered the Three Vedas, with the indices, the ritual, the phonology, and the exegesis (as a fourth) [18], and the legends as a fifth, learned in the idioms and the grammar, versed in Lokayata sophistry, and in the theory of the signs on the body of a great man, [19] -- so recognized an authority in the system of the threefold Vedic knowledge as expounded by his master, that he could say of him: 'What I know that you know, and what you know that I know.'

4. And Pokkharasadi told Ambattha the news, and said: 'Come now, dear Ambattha, go to the Samana Gotama, and find out whether the reputations so noised abroad regarding him is in accord with the facts or not, whether the Samana Gotama is such as they say or not.'

5. 'But how, Sir, shall I know whether that is so or not?'

'There have been handed down, Ambattha, in our mystic verses thirty-two bodily signs of a great man, -- signs which, if a man has, he will become one of two things, and no other. [20] If he dwells at home he will become a sovran of the world, a righteous king, bearing rule even to the shores of the four great oceans, a conqueror, the protector of his people, possessor of the seven royal treasures. And these are the seven treasures that he has -- the Wheel, the Elephant, the Horse, the Gem, the Woman, the Treasurer, and the Adviser as a seventh. [21] And he has more than a thousand sons, heroes, mighty in frame, beating

down the armies of the foe. And he dwells in complete ascendancy over the wide earth from sea to sea, ruling it in righteousness without the need of baton or of sword. But if he go forth from the household life into the houseless state, then he will become a Buddha who removes the veil from the eyes of the world. Now I, Ambattha, am a giver of the mystic verses; you have received them from me.'

6. 'Very good, Sir,' said Ambattha in reply; and rising from his seat and paying reverence to Pokkharasadi, he mounted a chariot drawn by mares, and proceeded, with a retinue of young Brahman, to the Icchanankala Wood. And when he had gone on in the chariot as far as the road was practicable for vehicles, he got down, and went on, into the park, on foot.

7. Now at that time a number of the brethren were walking up and down in the open air. And Ambattha went up to them, and said: 'Where may the venerable Gotama be lodging now? We have come hither to call upon him.'

8. Then the brethren thought: 'This young Brahman Ambattha is of distinguished family, and a pupil of the distinguished Brahman Pokkharasadi. The Blessed One will not find it difficult to hold conversation with such.' And they said to Ambattha: 'There, Ambattha, is his lodging, [22] where the door is shut, go quietly up and enter the porch gently, and give a cough, and knock on the cross-bar. The Blessed One will open the door for you.'

9. Then Ambattha did so. And the Blessed One opened the door, and Ambattha entered in. And the other young Brahman also went in; and they exchanged with the Blessed One the greetings and compliments of politeness and courtesy, and took their seats.

But Ambattha, walking about, said something or other of a civil kind in an off-hand way, fidgeting about the while, or standing up, to the Blessed One sitting there.

10. And the Blessed One said to him: 'Is that the way, Ambattha, that you would hold converse with aged teachers, and teachers of your teachers well stricken in years, as you now do, moving about the while or standing, with me thus seated?'

11. 'Certainly not, Gotama. It is proper to speak with a Brahman as one goes along only when the Brahman himself is walking, and standing to a Brahman who stands, and seated to a Brahman who has taken his seat, or reclining to a Brahman who reclines. But with shavelings, sham friars, menial black fellows, the off scouring of our kinsman's heels [23] -- with them I would talk as I now do to you!'

'But you must have been wanting something, Ambattha, when you came here. Turn your thoughts rather to the object you had in view when you came. This young Brahman Ambattha is ill bred, though he prides himself on his culture; what can this come from except from want of training [24]?''

12. Then Ambattha was displeased and angry with the Blessed One at being called rude; and at the thought that the Blessed One was vexed with him, he said, scoffing, jeering, and sneering at the Blessed One: 'Rough is this Sakya breed of yours, Gotama, and rude; touchy is this Sakya breed of yours and violent. Menials, mere menials [25], they neither venerate, nor value, nor esteem, nor give gifts to, nor pay honor to Brahman. That, Gotama, is neither fitting, nor is it seemly!'

Thus did the young Brahman Ambattha for the first time charge the Sakyas with being menials.

13. 'But in what then, Ambattha, have the Sakyas given you offence?'

'Once, Gotama, I had to go to Kapilavatthu on some business or other of Pokkharasadi's, and went into the Sakyas' Congress Hall. [26] Now at that time there were a number of Sakyas, old and young, seated in the hall on grand seats, making merry and joking together, nudging one another with their fingers; [27] and for a truth, methinks, it was I myself that was the subject of their jokes; and not one of them even offered me a seat. That, Gotama, is neither fitting, nor is it seemly, that the Sakyas, menials as they are, mere menials, should neither venerate, nor value, nor esteem, nor give gifts to, nor pay honor to Brahman.'

Thus did the young Brahman Ambattha for the second time charge the Sakyas with being menials.

14. 'Why a quail, Ambattha, little hen bird though she be, can say what she likes in her own nest. And there the Sakyas are at their own home, in Kapilavatthu. It is not fitting for you to take offence at so trifling a thing.'

15. 'There are these four grades [28] Gotama, -- the nobles, the Brahman, the trades folk, and the workpeople. And of these four, three -- the nobles, the trades folk, and the work-people -- are, verily, but attendants on the Brahman. So, Gotama, that is neither fitting, nor is it seemly, that the, Sakyas, menials as they are, mere menials, should neither venerate, nor value, nor esteem, nor give gifts to, nor pay honor to the Brahman.'

Thus did the young Brahman Ambattha for the third time charge the Sakyas with being menials.

16. Then the Blessed One thought thus: 'This Ambattha is very set on humbling the Sakyas with his charge of servile origin in. What if I were to ask him as to his own lineage.' And he said to him:

'And what family do you then, Ambattha, belong to?'

'I am a Kanhayana.'

'Yes, but if one were to follow up your ancient name and lineage, Ambattha, on the father's and the mother's side, it would appear that the Sakyas were once your masters, and that you are the offspring of one of their slave girls. But the Sakyas trace their line back to Okkaka the king. [29]

'Long ago, Ambattha, King Okkaka, wanting to divert the succession in favor of the son of his favorite queen, banished his elder children -- Okkamukha, Karanda Hatthinika, and Sinipura -- from the land. And being thus banished they took up their dwelling on the slopes of the Himalaya, on the borders of a lake where a mighty oak tree grew.

And through fear of injuring the purity of their line they intermarried with their sisters.

'Now Okkaka the king asked the ministers at his court: "Where, Sirs, are the children now [30]?"'

'There is a spot, Sire, on the slopes of the Himalaya, on the borders of a lake, where there grows a mighty oak (sako). There do they dwell. And lest they should injure the purity of their line they have married their own (sakahi) sisters.'

'Then did Okkaka the king burst forth in admiration: " Hearts of oak (sakya) are those young fellows! Right well they hold their own (paramasakya) [31]!"

'That is the reason, Ambattha, why they are known as Sakyas. Now Okkaka had a slave girl called Disa. She gave birth to a black baby. And no sooner was it born than the little black thing said, "Wash me, mother. Bathe me, mother. Set me free, mother, of this dirt. So shall I be of use to you."

' Now just as now, Ambattha, people -- call devils "devils," so then they called devils "black fellows" (kanhe). And they said: "This fellow spoke as soon as he was born. 'Tis a black thing (kanha) that is born, a devil has been born!" And that is the origin, Ambattha, of the Kanhayanas. [32] He was the ancestor of the Kanhayanas [33]. And thus is it, Ambattha, that if one were to follow up your ancient name and lineage, on the father's and on the mother's side, it would appear that the Sakyas were once your masters, and that you are the offspring of one of their slave girls.'

17. When he had thus spoken the young Brahman said to the Blessed One: 'Let not the venerable Gotama humble Ambattha too sternly with this reproach of being descended from a slave girl. He is well born, Gotama, and of good family; he is versed in the sacred hymns, an able reciter, a learned man. And he is able to give answer to the venerable Gotama in these matters.'

18. Then the Blessed One said to them: 'Quite so. If you thought otherwise, then it would be for you to carry on our discussion further. But as you think so, let Ambattha himself speak [34].'

19. ' We do think so; and we will hold our peace. Ambattha is able to give answer to the venerable Gotama in these matters.'

20. Then the Blessed One said to Ambattha the Brahman: 'Then this further question arises, Ambattha, a very reasonable one which, even though unwillingly, you should answer. If you do not give a clear reply, or go off upon another issue [35], or remain silent, or go away, then your head will split in pieces on the spot.[36] What have you heard, when Brahman old and well stricken in years, teachers of yours or their teachers, were talking together, as to whence the Kanhayanas draw their origin, and who the ancestor was to whom they trace themselves back?'

And when he had thus spoken Ambattha remained silent. And the Blessed One asked the same question again. And still Ambattha remained silent. Then the Blessed One said to him: 'You had better answer, now, Ambattha. This is no time for you to hold your peace. For whosoever, Ambattha, does not, even up to the third time of asking, answer a reasonable question put by a Tathágata (by one who has won the truth), his head splits into pieces 'on the spot.'

21. Now at that time the spirit who bears the thunderbolt [37] stood over above Ambattha in the sky with a mighty mass of iron, all fiery, dazzling, and aglow, with the intention, if he did not answer, there and then to split his head in pieces. And the Blessed One perceived the spirit bearing the thunderbolt, and so did Ambattha the Brahman. And Ambattha on becoming aware of it, terrified, startled, and agitated, seeking safety and protection and help from the Blessed One, crouched down beside him in awe [38], and said: 'What was it the Blessed One said? Say it once again!'

'What do you think, Ambattha? What have you heard, when Brahman old and well stricken in years, teachers of yours or their teachers, were talking together, as to whence the

Kanhayanas draw their origin, and who the ancestor was to whom they trace themselves back?'

'Just so, Gotama, did I hear, even as the venerable Gotama hath said. That is the origin of the Kanhayanas, and that the ancestor to whom they trace themselves back.'

22. And when he had thus spoken the young Brahman fell into tumult, and uproar, and turmoil; and said: 'Low born, they say, is Ambattha the Brahman; his family, they say, is not of good standing; they say he is descended from a slave girl; and the Sakyas were his masters. We did not suppose that the Samana Gotama, whose words are righteousness itself, was not a man to be trusted!'

23. And the Blessed One thought: 'They go too far, these Brahman, in their depreciation of Ambattha as the offspring of a slave girl. Let me set him free from their reproach.' And he said to them: 'Be not too severe in disparaging Ambattha the Brahman on the ground of his descent. That Kanha became a mighty seer [39]. He went into the Dekkan, there he learnt mystic verses, and returning to Okkaka the king, he demanded his daughter. Madda-rupi in marriage. To him the king in answer said: "Who forsooth is this fellow, who -- son of my slave girl as he is -- asks for my daughter in marriage;" and, angry and displeased, he fitted an arrow to his bow. But neither could he let the arrow fly, nor could he take it off the string again [40].

'Then the ministers and courtiers went to Kanha the seer, and said "Let the king go safe, Sir; let the king go safe [41]."

"The king shall suffer no harm. But should he shoot the arrow downwards, then would the earth dry up as far as his realm extends [42]."

" Let the king, Sir, go safe, and the country too."

" The king shall suffer no harm, nor his land. But should he shoot the arrow upwards, the god would not rain for seven years as far as his realm extends."

" Let the king, Sir, go safe, and the country too; and let the god rain."

" The king shall suffer no harm, nor the land either, and the god shall rain. But let the king aim the arrow at his eldest son. The prince shall suffer no harm, not a hair of him shall be touched."

Then, O Brahmans, the ministers told this to Okkaka, and said: "Let the king aim at his eldest son [43]. He will suffer neither harm nor terror." And the king did so, and no harm was done. But the king, terrified at the lesson given him, gave the man his daughter Madda-rupi to wife. You should not, O Brahmans, be too severe to disparage Ambattha in the matter of his slave-girl ancestress. That Kanha was a mighty seer.'

24. Then the Blessed One said to Ambattha: 'What think you, Ambattha? Suppose a young Kshatriya should have connection with a Brahman maiden, and from their intercourse a son should be born. Now would the son thus come to the Brahman maiden through the Kshatriya youth receive a seat and water (as tokens of respect) from the Brahmans?'

'Yes, he would, Gotama.'

'But would the Brahman allow him to partake of the feast offered to the dead, or of the food boiled in milk [44], or of the offerings to the gods, or of food sent as a present?'

'Yes, they would, Gotama.'

'But would the Brahman teach him their verses or not?'

'They would, Gotama.'

'But would he be shut off, or not, from their women?'

'He would not be shut off.'

'But would the Kshatriyas allow him to receive the consecration ceremony of a Kshatriya?'

'Certainly not, Gotama.'

'Why not that?'

'Because he is not of pure descent on the mother's side.'

25. 'Then what think you, Ambattha? Suppose a Brahman youth should have connection with a Kshatriya maiden, and from their intercourse a son should be born. Now would the son thus come to the Kshatriya maiden through the Brahman youth receive a seat and water (as tokens of respect) from the Brahmans?'

'Yes, he would, Gotama.'

'But would the Brahman allow him to partake of the feast offered to the dead, or of food boiled in milk, or of an offering to the gods, or of food sent as a present?'

'Yes, they would, Gotama.'

'But would the Brahman teach him their verses or not?'

'They would, Gotama.'

'But would he be shut off, or not, from their women?'

'He would not, Gotama.'

'But would the Kshatriyas allow him to receive the consecration ceremony of a Kshatriya?'

'Certainly not, Gotama.'

'Why not that?'

'Because he is not of pure descent on the father's side.'

26. 'Then, Ambattha, whether one compares women with women, or men with men, the Kshatriyas are higher and the Brahmans inferior.

'And what think you, Ambattha? Suppose the Brahman, for some offence [45] or other, were to outlaw a Brahman by shaving him and pouring ashes over his head [46], were to banish him from the land or from the township. Would he be offered a seat or water among the Brahmans?'

'Certainly not, Gotama.'

'Or would the Brahman allow him to partake of the food. offered to the dead, or of the food boiled in milk, or of the offerings to the gods, or of food sent as a present?'

'Certainly not, Gotama.'

'Or would the Brahmans teach him their verses or not?'

'Certainly not, Gotama.'

'And would he be shut off, or not, from their women?'

'He would be 'shut off.'

27. But what think you, Ambattha? If the Kshatriyas had in the same way outlawed a Kshatriya, and banished him from the land or the township, would he, among the Brahmans, be offered water and a seat?'

'Yes, he would, Gotama.'

'And would he be allowed to partake of the food offered to the dead, or of the food boiled in milk, or of the offerings to the gods, or of food sent as a present?'

He would, Gotama.'

'And would the Brahman teach him their verses?'

They would, Gotama?'

'And would he be shut off, or not, from their women?'

'He would not, Gotama.'

[99] 'But thereby, Ambattha, the Kshatriya would have fallen into the deepest degradation, shaven as to his head, cut dead with the ash-basket, banished from land and township. So that, even when a Kshatriya has fallen into the deepest degradation, still it holds good that the Kshatriyas are higher, and the Brahman inferior.

28. 'Moreover it was one of the Brahma gods, Sanaṃ-kumara [47], who uttered this stanza [48]:

"The Kshatriya is the best of those among this folk who put their trust in lineage.

But he who is perfect in wisdom and righteousness,
he is the best among gods and men."

'Now this stanza, Ambattha, was well sung and not ill sung by
the Brahma Sanaṃ-kumara, well said and not ill said, full of
meaning and not void thereof And I too approve it; I also,
Ambattha, say:

"The Kshatriya is the best of those among this folk
who put their trust in lineage. [49]
But he who is perfect in wisdom and righteousness
he is the best among gods and men."

II. 1. 'But what, Gotama, is the righteousness, and what the
wisdom spoken of in that verse?'

'In the supreme perfection in wisdom and righteousness,
Ambattha, there is no reference to the question either of birth, or
of lineage, or of the pride which says: "You are held as worthy as
I," or "You are not. held as worthy as I." It is where the talk is of
marrying, or of giving in marriage, that reference is made to
such things as that. For whosoever, Ambattha, are in bondage to
the notions of birth or of lineage, or to the pride of social
position, or of connection by marriage, they are far from the best
wisdom and righteousness. It is only by having got rid of all
such bondage that one can realize for himself that supreme
perfection in wisdom and in conduct.' [50]

2.' But what, Gotama, is that conduct, and what that wisdom?'

*[Here follow, under Morality (Sīla) [51],
The introductory paragraphs (II 40-42 of the [Samanna-phala
Sutta](#) on the appearance of a Buddha, his preaching, the conversion of
a hearer, and his renunciation of the world: then come*

1. The Silas, above of the text. Only the refrain differs. It runs here, at the end of each clause, through the whole of this repeated passage: 'This is reckoned in him as morality.'

Then under Conduct (Carana)

2. The paragraph on Confidence, above, of the text, The refrain from here onwards is: 'This is reckoned to him as conduct.'

3. The paragraph on 'Guarded is the door of his senses,' above.

4. The paragraph on 'Mindful and self-possessed,' above.

5. The paragraph on Content, above

6. The paragraph on Solitude

7. The paragraphs on the Five Hindrances, above

8. The paragraphs on the Four Rapt Contemplations [52], above. The refrain at the end of each of them ('higher and better than the last') is here, of course to be read not as higher fruit of the life of a recluse, but as higher conduct.

Under Wisdom (Vijja)

9. The paragraphs on Insight arising from Knowledge (Nana-dassana), above. The refrain from here onwards is: 'This is reckoned in him as wisdom, and it is higher and sweeter than the last.'

10. The paragraphs on the Mental Image, above.

11. The paragraphs on Mystic Gifts (Iddhi), above.

12. The paragraphs on the Heavenly Ear (Dibbasota) above.

13. The paragraphs on the Knowledge of the hearts of others (Cetopariya-³/₄ana), above.

14. The paragraphs on Memory of one's own previous births (Pubbenivasa-anussati-³/₄ana), above.

15. The paragraph on the Divine Eye (Dibbacakkhu), above.

16. The paragraphs on the Destruction of the Deadly Floods (asavana-khaya-³/₄ana), above [53]

'Such a man, Ambattha, is said to be perfect in wisdom, perfect in conduct, perfect in wisdom and conduct. And there is no

other perfection in wisdom and conduct higher and sweeter than this.'

3. 'Now, Ambattha, to this supreme perfection in wisdom and goodness there are Four Leakages. [54] And what are the four?'

'In case, Ambattha, any recluse or Brahman, without having thoroughly attained unto this supreme perfection in wisdom and conduct, with his yoke on his shoulder (to carry fire-sticks, a water-pot, needles, and the rest of a mendicant friar's outfit), should plunge into the depths of the forest, vowing to himself: "I will henceforth be one of those who live only on fruits that have fallen of themselves" -- then, verily, he turns out worthy only to be a servant unto him that hath attained to wisdom and righteousness.

'And again, Ambattha, in case any recluse or Brahman, without having thoroughly attained unto this supreme perfection in wisdom and conduct, and without having attained to living only on fruits fallen of themselves, taking a hoe and a basket with him, should plunge into the depths of the forest, vowing to himself: "I will henceforth be one of those who live only on bulbs and roots and fruits " -- then, verily, he turns out worthy only to be a servant unto him who hath attained to wisdom and righteousness.

'And again, Ambattha, in case any recluse or Brahman, without having thoroughly attained unto this supreme perfection in wisdom and conduct, and without having attained to living only on fruits fallen of themselves, and without having attained to living only on bulbs and roots and fruits, should build himself a fire-shrine near the boundaries of some village or some town, and there dwell serving the fire-god [55] -- then, verily, he turns

out worthy only to be a servant unto him that hath attained to wisdom and righteousness.

'And again, Ambattha, in case any recluse or Brahman, without having thoroughly attained unto this supreme perfection in wisdom and conduct, and without having attained to living only on fruits fallen of themselves, and without having attained to living only on bulbs and roots and fruits, and without having attained to serving the fire-god, should build himself a four-doored almshouse at a crossing where four high roads meet, and dwell there, saying to himself: "Whosoever, whether recluse or Brahman, shall pass here, from either of these four directions, him will I entertain according to my ability and according to my power" -- then, verily, he turns out worthy only to be a servant unto him who hath attained to wisdom and righteousness.

'These are the Four Leakages, Ambattha, to supreme perfection in righteousness and conduct. [56]

4. 'Now what think you, Ambattha? Have you, as one of a class of pupils under the same teacher, been instructed in this supreme perfection of wisdom and conduct [57]?'

'Not that, Gotama. How little is it that I can profess to have learnt! How supreme this Perfection of wisdom and conduct! Far is it from me to have been trained therein?'

'Then what think you, Ambattha? Although you have not thoroughly attained unto this supreme perfection of wisdom and goodness, have you been trained to take the yoke upon your shoulders, and plunge into the depths of the forest as one who would fain observe the vow of living only on fruits fallen of themselves?

'Not even that, Gotama.'

'Then what think you, Ambattha? Although you have not attained unto this supreme perfection of wisdom and goodness, nor have attained to living on fruits fallen of themselves, have you been trained to take hoe and basket, and plunge into the depths of the forest as one who would fain observe the vow of living only on bulbs and roots and fruits?'

'Not even that, Gotama.'

'Then what think you, Ambattha? Although you have not attained unto this supreme perfection of wisdom and goodness, and have not attained to living on fruits fallen of themselves, and have not attained to living on bulbs and roots and fruits, have you been taught to build yourself a fire-shrine on the borders of some village or some town, and dwell there as one who would fain serve the fire-god?'

'Not even that, Gotama.'

'Then what think you, Ambattha? Although you have not attained unto this supreme perfection of wisdom and goodness, and have not attained to living on fruits fallen of themselves, and have not attained to living on bulbs and roots and fruits, and have not attained to serving the fire-god, have you been taught to build yourself a four-doored almshouse at a spot where four high roads cross, and dwell there as one who would fain observe the vow to entertain whosoever might pass that way, from any of the four directions, according to your ability and according to your power?'

'Not even that, Gotama.'

5. 'So then you, Ambattha, as a pupil, have fallen short [58] of due training, not only in the supreme wisdom and conduct, but even in any one of the Four Leakages by which the complete attainment thereof is debarred. And your teacher too, the Brahman Pokkharasadi, has told you this saying: "Who are these shavelings, sham friars, menial black fellows, the off-scouring of our kinsman's heels, that they should claim converse with Brahmans versed in the threefold Vedic lore!" -- he himself not having even fulfilled any one even of these lesser duties (which lead men to neglect the higher ones). See, Ambattha, how deeply your teacher, the Brahman Pokkharasadi, has herein done you wrong [59].'

6. 'And the Brahman Pokkharasadi, Ambattha, is in the enjoyment of a grant from Pasenadi, the king of Kosala. But the king, does not allow him to come into his presence. When he consults with him he speaks to him only from behind a curtain. How is it, Ambattha, that the very king, from whom he accepts this pure and lawful maintenance, King Pasenadi of Kosala, does not admit him to his presence? See, Ambattha, how deeply your teacher, the Brahman Pokkharasadi, has herein done you wrong.'

7. 'Now what think you, Ambattha? Suppose a king, either seated on the neck of his elephant or on the back of his horse, or standing on the foot-rug of his chariot, should discuss some resolution of state with his chiefs or princes. And suppose as he left the spot and stepped on one side, a workman (Sudra) or the slave of a workman should come up and, standing there, should discuss the matter, saying: "Thus and thus said Pasenadi the king." Although he should speak as the king might have spoken, or discuss as the king might have done, would he thereby be the king, or even as one of his officers?'

'Certainly not, Gotama.'

8. 'But just so, Ambattha, those ancient poets (Rishis) of the Brahmans, the authors of the verses, the utterers of the verses, whose ancient form of words so chanted, uttered, or composed, the Brahmans of to-day chant over again and rehearse, intoning or reciting exactly as has been intoned or recited -- to wit, Atthaka, Vamaka, Vamadeva, Vessamitta, Yamataggi. Angirasa, Bharadvaja, Vasettha, Kassapa, and Bhagu [60] -- though you can say: "I, as a pupil, know by heart their verses," that you should on that account be a Rishi, or have attained to the state of a Rishi -- such a condition of things has no existence!'

9. 'Now what think you, Ambattha? What have you heard when Brahmans, old and well stricken in years, teachers of yours or their teachers, were talking together -- did those ancient Rishis, whose verses you so chant over and repeat, parade about well groomed, perfumed, trimmed as to their hair and beard, adorned with garlands and gems, clad in white garments, in the full possession and enjoyment of the five pleasures of sense, as you, and your teacher too, do now?'

'Not that, Gotama.'

'Or did they live, as their food, on boiled rice of the best sorts, from which all the black specks had been sought out and removed, and flavored with sauces and curries of various kinds, as you, and your teacher too, do now.

'Not that, Gotama.'

'Or were they waited upon by women with fringes and furbelows [61], round their loins, as you, and your teacher too, do now?'

'Or did they go about driving chariots, drawn, by mares with plaited manes and tails, [62] using long wands and goads the while, as you, and your teacher too, do now?'

'Not that, Gotama.'

'Or did they have themselves guarded in fortified towns, with moats dug out round them [63] and crossbars let down before the gates, [64] by men girt with long swords, as you, and your teacher too, do now?'

'Not that, Gotama.'

10. 'So then, Ambattha, neither are you a Rishi, nor your teacher, nor do you live under the conditions under which the Rishis lived. But whatever it may be, Ambattha, concerning which you are in doubt or perplexity about me, ask me as to that. I will make it clear by explanation.'

11. Then the Blessed One went, forth from his chamber, and began to walk up and down. And Ambattha did the same. And as he thus walked up and down, following the Blessed One, he took stock of the thirty-two signs of a great man, whether they appeared on the body of the Blessed One or not. And he perceived them all save only two. With respect to those two -- the concealed member and the extent of tongue [65] -- he was in doubt and perplexity, not satisfied, not sure.

12. And the Blessed One knew that he was so in doubt. And he so arranged matters by his Wondrous Gift that Ambattha the Brahman saw how that part of the Blessed One that ought to be hidden by clothes was enclosed in a sheath. And the Blessed One so bent round his tongue that he touched and stroked both

his ears, touched and stroked both his nostrils, and the whole circumference of his forehead he covered with his tongue. [66]

And Ambattha, the young Brahman, thought: 'The Samana Gotama is endowed with the thirty two signs of a great man, with them all, not only with some of them.' And he said to the Blessed One: 'And now, Gotama, we would fain depart. We are busy, and have much to do.'

'Do, Ambattha, what seemeth to you fit.'

And Ambattha mounted his chariot drawn by mares, and departed thence.

13. Now at that time the Brahman Pokkharasadi had gone forth from Ukkattha with a great retinue of Brahmans, and was seated in his own pleasaunce waiting there for Ambattha. And Ambattha came on to the pleasaunce. And when he had come in his chariot as far as the path was practicable for chariots, he descended from it, and came on foot to where Pokkharasadi was, and saluted him, and took his seat respectfully on one side. And when he was so seated, Pokkharasadi said to him:

14. 'Well, Ambattha! Did you see the Blessed One?'

'Yes, Sir, we saw him.'

'Well! is the venerable Gotama so as the reputation about him I told you of declares; and not otherwise. Is he such a one, or is he not?'

'He is so, Sir, as his reputation declares, and not otherwise. Such is he, not different. And he is endowed with the thirty-two signs of a great man, with all of them, not only with some.'

'And did you have any talk, Ambattha, with the Samana Gotama?'

'Yes, Sir, I had.'

'And how did the talk go?'

Then Ambattha told the Brahman Pokkharasadi all the talk that he had had with the Blessed One.

15. When he had thus spoken, Pokkharasadi said to him: 'Oh! you wiseacre! Oh! you dullard! Oh! you expert, forsooth, in our threefold Vedic lore! A man, they say, who should carry out his business thus, must, on the dissolution of the body, after death, be reborn into some dismal state of misery and woe. What could the very points you pressed in your insolent words lead up to, if not to the very disclosures the venerable Gotama made [67]? What a wiseacre; what a dullard; what an expert, forsooth, in our threefold Vedic lore.' And angry and displeased, he struck out with his foot, and rolled Ambattha over. And he wanted, there and then, himself, to go and call on the Blessed One.

16. But the Brahman there spake thus to Pokkharasadi: 'It is much too late, Sir, to-day to go to call on the Samana Gotama. The venerable Pokkharasadi can do so to-morrow.'

So Pokkharasadi had sweet food, both hard and soft, made ready at his own house, and taken on wagons, by the light of blazing torches, out to Ukkattha. And he himself went on to the Icchanankala Wood, driving in his chariot as far as the road was practicable for vehicles, and then going on, on foot, to where the Blessed One was. And when he had exchanged with the Blessed One the greetings and compliments of politeness and courtesy, he took his seat on one side, and said to the Blessed One:

17. 'Has our pupil, Gotama, the young Brahman Ambattha, been here?'

'Yes, Brahman, he has.'

'And did you, Gotama, have any talk with him?'

'Yes, Brahman, I had.'

'And on what wise was the talk that you had with him.'

18. Then the Blessed One told the Brahman Pokkharasadi all the talk that had taken place. And when he had thus spoken Pokkharasadi said to the Blessed One:

'He is young and foolish, Gotama, that young Brahman Ambattha. Forgive him, Gotama.'

'Let him be quite happy, Brahman, 'that young Brahman Ambattha.'

19. And the Brahman Pokkharasadi took stock, on the body of the Blessed One, of the thirty-two marks of a Great Being. And he saw them all plainly, save only two. As to two of them -- the sheath-concealed member and the extensive tongue -- he was still in doubt and undecided. But the Blessed One showed them to Pokkharasadi, even as he had shown them to Ambattha.[68] And Pokkharasadi perceived that the Blessed One was endowed with the thirty-two marks of a Great Being, with all of them, not only with some. And he said to the Blessed One: 'May the venerable Gotama grant me the favor of taking his to-morrow's meal with me, and also the members of the Order with him.' And the Blessed One accepted, by silence, his request.

20. Then the Brahman Pokkharasadi, seeing that the Blessed One had accepted, had (on the morrow) the time announced to him: 'It is time, oh Gotama, the meal is ready.' And the Blessed One, who had dressed in the early morning, put on his outer robe, and taking his bowl with him, went, with the brethren, to Pokkharasadi's house, and sat down on the seat prepared for him. And Pokkharasadi, the Brahman, satisfied the Blessed One, with his own hand, with sweet food, both hard and soft, until he refused any more, and the young Brahmans the members of the Order. And when the Blessed One had finished his meal, and cleansed the bowl and his [69] hands, Pokkharasadi took a low seat, and sat down beside him.

21. Then to him thus seated the Blessed One discoursed in due order; that is to say, he spake to him of generosity, of right conduct, of heaven, of the danger. the vanity, and the defilement of lusts, of the advantages of renunciation. And when the Blessed, One saw that Pokkharasadi, the Brahman, had become prepared, softened, unprejudiced, upraised, and believing in heart, then he proclaimed the doctrine the Buddhas alone have won; that is to say, the doctrine of sorrow, of its origin, of its cessation, and of the Path. And just as a clean cloth from which all stain has been washed away will readily take the dye, just even so did Pokkharasadi, the Brahman, obtain, even while sitting there, the pure and spotless Eye for the Truth, and he knew: 'Whatsoever has a beginning in that is inherent also the necessity of dissolution.'

22. And then the Brahman Pokkharasadi, as one who had seen the Truth, had mastered it, understood it, dived deep down into it, who had passed beyond doubt and put away perplexity and gained full confidence, who had become dependent on no other

man for his knowledge of the teaching of the Master, addressed the Blessed One, and said:

'Most excellent, oh Gotama (are the words of thy mouth), most excellent! just as if a man were to set up that which has been thrown down, or were to reveal that which has been hidden away, or were to point out the right road to him who has gone astray, or were to bring a light into the darkness so that those who had eyes could see external forms, - just even so, Lord, has the truth been made known to me, in many a figure, by the venerable Gotama. And I, oh Gotama, with my sons, and my wife, and my people, and my companions, betake myself to the venerable Gotama as my guide, to the truth, and to the Order. May the venerable Gotama accept me as a disciple, as one who, from this day forth, as long as life endures, has taken him as his guide. And just as the venerable Gotama visits the families of others, his disciples, at Ukkattha, so let him visit mine. Whosoever there may be there, of Brahman or their wives, who shall pay reverence to the venerable Gotama, or stand up in his presence, or offer him a seat or water, or take delight in him, to him that will be, for long, a cause of weal and bliss.'

'It is well, Brahman, what you say.'

Footnotes:

[1] Compare Petavatthu II, 6, 12.

[2] Assalayana (No. 93 in the Majjhima); Aṅguttara II, 85 equals P.P. IV, 19 ; Saṃyutta I, 93; Vinaya IV, 6-10, etc.

[3] Sometimes explained as carpenters, sometimes as basket-makers, sometimes as makers of sunshades.

[4] Further exemplified by the number of people described as kevañña-putto, assaroḥa-putto, nañña-putto, suda-putto, etc.

[5] See also A. I, 145, 206; II, 67; III, 36, 132, 217; Vin. IV, 224; D. I, 5, 60, 72, 93, 141 (translated above); G

[6] See Fick, 'Soziale Gliederung im nordöstlichen Indien,'.

[7] 'Vinaya Texts,' I, 230.

[8] Translated by Fausböll, S. B. E.,

[9] J. R. A. S., 1894,

[10] Literally 'are the best color' (vanna, with reference to the well-known classification into four vannas, neither of which was a caste, referred to above).

[11] This Madhura Sutta has now been edited and translated, with valuable introduction and notes, by Mr. Robert Chalmers, in the Journal of the Royal Asiatic Society, 1894.

[12] The larger portion of this Sutta (from the beginning of the genesis part down to the election of the first king) is also preserved in the Mahavastu. See Senart's edition, vol. i, pp. 338-

348. The reading agninyaṃ (p. 340, 17, etc.) represents the Pali agganñaṃ

[13] The words here are quoted in the Milinda, vol. I, p. 229 of my translation.

[14] There is an admirable little book by M. Senart on the origin of caste, on the Brahman views about it, and on the present actual facts of caste in India, entitled 'Les Castes dans l'Inde.' Dr. Fick also in his 'Soziale Gliederung im nordöstlichen Indien zu Buddha's Zeit' has collected the evidence found in the Jataka book, and analyzed it with great skill. Similar monographs on the PiTakas, and on the Epics, are much to be desired.

[15] So Buddhaghosa; but he gives no further details as to the terms of the grant, or of the tenancy. The whole string of adjectives recurs below, pp. 111, 114, 127, 131 of the text, and raja-bhoggaṃ at Vin. III, 222. Compare Divyavadana, p. 620.

The land revenue payable, of course in kind, would be a tithe. If the king had full proprietary (zemindary) rights as well, which is the probable meaning of raja-bhoggaṃ, his share would be, either with or without the land tax, on half. The grant would be of his own rights only. The rights of the peasants to the other half, and the use of the common and waste and woods, would remain to them. If Buddhaghosa's interpretation of brahmadeyyaṃ is correct, then the grantee would also be the king's representative for all purposes judicial and executive. Elsewhere the word has only been found as applied to marriage; and the first part of the compound (Brahma) has always been interpreted by Brahmans as referring to themselves. But Brahma as the first part of a compound never has that meaning in Pali; and the word in our passage means literally 'a full gift.'

[16] His full name was Pokkharasadi Opamanno Subhagavaniko (M. II, 200); where the second is the gotta (gens) name and the third a local name. See the introduction to the Mahali Sutta.

[17] According to Jat. IV, 363 (compare Jat. IV, 366) there were also Ambatthas who were not Brahmans by birth but farmers.

[18] The fourth is not expressly mentioned. Buddhaghosa (p. 247) say we have to supply the fourth Veda, the Atharva. But the older Pali texts do not accept the Atharva as a Veda. It only occurs, as the Athabbana Veda, in the Atthakathas and Áikas. And it is quite unnecessary to suppose a silent reference to it here. The fourth place is quite sufficiently filled as suggested in the translation. The athabbana, given (in S. IV, 927) as the name of a mystic art (together with astrology, the interpretation of dreams and of lucky signs, and so forth), is probably not the Veda, but witchcraft or sorcery. The PiTakas always take three Vedas, and three only, for granted. And the whole point of the tevijja Sutta (translated in full in my 'Buddhist Suttas') is this three-, not four-, fold division. Four Vedas are referred to in the Milinda, at p. 3, and the Atharva-veda, at p. 117.

[19] This is the standing description of the Suttas of a learned Brahman. See below, pp. 114,120 (of the text); A. I, 163; Mil. 10; Divyavadana 620, etc. One or two of the details are not quite certain, as yet.

[20] The knowledge of these thirty-two marks of a Great Being (Maha-purusha) is one of the details in the often-recurring paragraph giving the points of Brahman wisdom, which we have just had a, I 3. No such list has been found, so far as I know, in those portions of the pre-Buddhistic priestly literature that have survived. And the inference from both our passages is that

the knowledge is scattered through the Brahman texts. Many of the details of the Buddhist list (see the note below on p. 106 of the text) are very obscure; and a collection of the older Brahman passages would probably throw light upon them, and upon a curious chapter in mythological superstition. Who will write us a monograph (historical of course) on the Maha-purusha theory. as held in early times among the Aryans in India?

[21] For the details of these seven see further my 'Buddhist Suttas,' PP. 251-259.

[22] Vihara; often rendered 'monastery,' a meaning the word never has in the older texts.

[23] Bandhupadapakka. Neumann, loc. cit. p. 521, says 'treading on one another's heels.' Buddhaghosa refers the expression to the Brahman theory that the Sudras were born from Brahma's heels. And this may well have been the meaning. For though Gotama and the majority of his order were well born, still others, of low caste, were admitted to it, and Ambattha is certainly represented as giving vent to caste prejudice when he calls the brethren 'black fellows.' Compare M. I, 334; S. IV, 117, and below, D. I, 103.

[24] And is therefore, after all, not so much his fault as that of his teacher. That this is the implication is clear from the text, pp. 90, 91 (II 10-13) below.

[25] Ibbha. Chalmers (J. R. A. S., 1894, p. 343) renders this 'ought but men of substance,' and he has been followed by Frazer, 'Literature of India,' p. 118. But Buddhaghosa's interpretation is confirmed both by the context and by the derivation.

[26] Santhagara. Childers is quite wrong about this word. It is the hall where a clan mote was held, and is used exclusively of places for the assemblies of the householders in the free republics of Northern Kosala. It never means a royal rest house, which is rajagaraka, as we had above (p. 1, I 2 of the Pali text). Thus at M. I, 353, 4 and Jat. IV, 147 we have this identical hall of the Sakyas at Kapilavatthu, and at M. I, 457 a similar one of the Sakyas at Catumaya; at M. P. V, 56 (VI, 23 of the translation) in my 'Buddhist Suttas' we have the congress hall of the Mallas of Kusinara, and at M. 1, 228 and Vin. I, 233 that of the Licchavis of Vesali -- all of them called Santhagara, and all referred to in connection with a public meeting of the clan.

[27] Anguli-patodakena. The Introductory Story to the 52nd Pacittiya (Vin. IV, 110 = III, 84) tells how a Bhikshu was inadvertently done to death by being made to laugh immoderately in this way. It must there mean 'tickling.' Here, and at A. IV, 343, it seems to have the meaning given above.

[28] Vanna

[29] On this famous old king see the legends preserved in the M. B. V, 13; Mahavastu I, 348; Jat. II, 311; Sum. I, 258.

[30] Sammanti, 'dwell,' not in Childers in this sense. But see S. I, 226 = Sum. I, 125 and Jat. V, 396.

[31] The oak (which doesn't grow in the text, and could not grow in the Terai) has been introduced to enable the word play to be adequately rendered. The Pali Saka means a herb.

[32] Kanhayana is the regular form of patronymic from Kanha.

[33] Buddhaghosa gives further details as to his subsequent life.

[34] Buddhaghosa (p. 263) says that Gotama's object was to confine the discussion to a single opponent, since if all spoke at once, it could not well be brought to a conclusion. In the text Gotama repeats the whole speech of the Brahmans.

[35] Annena annaṃ paṭikarasi. For this idiom, not in Childers, see M. 1, 250; Vin. I, 85 ; A. I, 187, 198 ; Mil. 94 ; Sum. I, 264. It is answering one thing by alleging another.

[36] This curious threat-which never comes to anything, among the Buddhists, and is apparently never meant to - is a frequent form of expression in Indian books, and is pre-Buddhistic. Comp. Brihad ar. Up. III, 6. 2 and 9. 26. Buddhist passages are M. I, 231; Dh. 72 Dh. A. 87, 140; Jat. I, 54; V, 21, 33, 87, 92, 493, etc.

[37] Vajira-pani: to wit, Indra, says Buddhaghosa.

[38] Upanisidati; whence Upanishad, a mystery, secret, listened to in awe.

[39] Rishi, mystic sage, magician being no doubt implied, as in B. V. II, 81 equals Jat. 1, 17 (verse 90). Compare Merlin.

[40] The effect of course of the charm which, Buddhaghosa tells us (p.265), was known as the Ambattha charm.

[41] Sotthi hotu. This is the old mystic word swasti. We have lost the use of such expressions Fausium fac regem.

[42] All this, says Buddhaghosa, was brutum fulmen. The Ambattha charm had only power to stop the arrow going off; not to work such results as these.

[43] Literally 'place the arrow (which had a barb shaped like a horseshoe) on his son.'

[44] Thalipaka. See Jat. I, 186; Mil. 249. It is used in sacrifices. and also on special occasions.

[45] Pakarane. Perhaps 'in consequence of some regulation or other.' Buddhaghosa (p. 267) says 'offence,' but compare Mil. 189.

[46] Assa-puTena vadhitva, literally 'killing him with (the proceeding called) the Ash-basket.' Compare the idiom 'cut him dead.' It is also mentioned at A. II, 242.

[47] Sanaṃ-kumara means 'ever virgin.' According to the legend common ground to Brahmans and Buddhists -- there were five 'mind born' sons of Brahma, who remained always pure and innocent, and this Brahma was one of the five. See the passages quoted by Chalmers in the J. R. A. S., 1894, P. 344.

Hofrath Bühler has pointed out that in the Mahabharata III, 185 (Bombay edition) there is an interesting passage where Sanat-kumara (the Sanskrit form of the name Sanaṃ-kumara) is actually represented by the Brahmans themselves as having uttered, as referee in a dispute on a point similar to the one here discussed, not indeed the actual words here imputed to him, but others of a very similar import. See the whole article in the J. R. A. S., 1897, pp. 585-588. We either have in our text a quotation from an older recension of the same legend, or one of the two -- either the Brahman editors of the Mahabharata, or the composers of our Sutta -- have twisted the legend a little in their own favour.

[48] The verse is a favorite one. it occurs also at M. I, 358; S. I, 153; II, 284; and below in the Agganna Sutta.

[49] Gotta-patisarino. Either 'tracing back their gotras' or 'referring back to their gotras' according as we derive the word

with Childers from (root) sar, or with Bühler from (root) smar. It occurs also in the description (Maha Sudassana Sutta) of the ideal woman as kiṅkara-paṭisarini. Bühler, *log. cit.*, renders it 'record their gotras.'

The next line might also be rendered 'when perfect,' etc., referring to the Kshatriya.

[50] 'This question of caste, besides being often referred to in isolated passages, is described at length also in the Assalayana, Kannakathala, and Madhura Suttas, all in the Majjhima. The first has been translated into German by Professor Pischel and the last into English by Mr. Chalmers, J. R. A. S., 1894, p. 341 and foll. On the facts of caste as disclosed in the Jataka book see Fick's 'Soziale Gliederung in Indien zu Buddha's Zeit,' Kiel, 1897 ; and on the general history of caste in India see Senart's 'Les Castes dans l'Inde,' Paris, 1896.

[51] Buddhaghosa, p. 268, seems to have had a different reading idam p'assa, hoti silasmīṃ -- from that preserved in our text. It comes to much the same result, but is better, as omitting the word Bhikkhu.

[52] It is important to notice that these are put, not under wisdom, but under conduct.

[53] There are therefore eight divisions of conduct, and eight of the higher wisdom.

[54] Apaya-mukhani, outlets, leakages, so that it cannot fill up.' The word aya-mukhaṃ, inlet, is used in its concrete sense at D. I, 74, and both words at A. II, 166; and 'outlet' occurs figuratively, in a secondary sense, as in this passage, in the Sigalovada Sutta, p. 299.

[55] For instances of this see Jat I, 285, 494; II, 43. Such service paid to a god has already been condemned in the tract on the Silas, the minor details of mere morality (above, pp. 24, 25).

[56] Buddhaghosa here (p. 270) says that all sorts of Brahman ascetics are here intended to be included, and he gives further details of eight different sorts (discussed in the journal of the P. T. S. for 1891, pp; 34 foll.).

[57] Sandissasi sacariyako. Compare M. P. S. 6, 7, 8, 9, 24, 25.'

[58] Parihinako sacariyako. 'Have been done out of, neglected in the matter of, defrauded of, this wisdom,' etc.

[59] By concealing this suggestive fact, and thereby leaving you ignorant that the king, a Kshatriya, looked down on a Brahman, even one whom he considered, as a Brahman, of great merit. So at Jat. V, 257 a king calls a Brahman 'low born' (hina-gacco) compared with himself.

[60] On these names see Tevijja Sutta I, 13 (p. 172 of my 'Buddhist Stuttas') and Vinaya Texts,' II, 130.

[61] VeThaka-nata-passahi. We have here probably the ancient name of the very elaborate girdles which all the fashionable women and goddesses wear on the old bas relief's. Cunningham, 'Stupa of Bharhut,' Pl. LI, gives figures and details of them. To judge from the has relief's -- and I cannot call to mind any Pitaka passage contradicting them -- the women (lay women of course, the Sisterhood wore robes from the shoulders downwards) have only very elaborate headdresses and necklaces, a skirt from the waist to the ankles, and a very broad and handsome girdle worn over the top of the skirt. They were unclothed from the neck to the waist.

[62] Kutta-valehi. The chariot of the time, as represented on the bas reliefs, had standing room for four passengers, the steeds wore plumes on their heads, and had their manes and tails elaborately plaited. 1 Stupa of Bharhut,' Pl. XII, shows us the chariot of Pasenadi, king of Kosala (see *ibid.* pp. 124, 125). Kutta is not in Childers. But it occurs frequently. See Jat I, 296, 433; II, 127, 128; IV, 219; Asl. 321.

[63] Compare Jat IV, 106; Mil. 330.

[64] Okkhitta-palighasu. Childers says (following the Sanskrit dictionaries) bars 'of iron.' But where does the iron come in? This is surely a modern improvement. Unfortunately the word is found elsewhere (M. I, 139; A. III, 84; Dhp. 398) only in an ethical sense.

[65] Neither text nor commentary make it clear what these two marks really quite meant. The first, says Buddhaghosa, is 'like an elephant's,' and the second seems, from what follows, to be the power of extending the tongue, like a snake's, to a great length. This last is possibly derived from poetical descriptions of the tongues of flame or light playing round the disk of the sun.

As to the means by which the Buddha made the first visible to Ambattha, Buddhaghosa simply quotes Nagasena (at Mil. 169) to show that he made a visible image of himself fully dressed in his robes. And the difficulty is to see how that would have helped matters. Only an historical explanation of the meaning of the marks can here guide us to what is inferred.

[66] These are two of the thirty-two bodily marks of a Great Being (Maha-purisa), as handed down among the Brahmans (see note above, p. 88 of the text, I 5) and adopted by the Buddhists. They are in part adaptations to a man of poetical epithets

applied to the sun, or to the personification of the mystic human sacrifice; partly characteristics of personal beauty such as any man might have; and one or two of them -- the little wart, for instance, between the eyes with white hair on it, and the protuberance at the top of the head - may possibly be added in reminiscence of personal bodily peculiarities which Gotama actually had.

One of the Dialogues in the Digha. the Lakhana Sutta, is devoted to these thirty-two marks. They are also enumerated, with slight differences, in the Mahapadhana Sutta; and later books give other lists differing from each other, and from the old lists, in many small points.

The story told here in II 11, 12 recurs in identical words in the Sela Sutta (S. N. No. 33 equals M. No. 92) and forms the subject of one of the dilemmas put by King Milinda to Nagasena (Mil. 167).

[67] asagga asagga ... upaniyya upaniyya. Buddhaghosa is somewhat ambiguous in his interpretation of this idiomatic phrase, on which compare M. I, 250, 251; A. I, 172

[68] Above, p. 106 of the text, I I 2 repeated.

[69] Onita-patta-paniṃ. See the note at Vinaya Texts, I, 83.

Anaathapindikovaadasuttam

Advise to Anaathapindika

I heard thus:

At one time the Blessed One lived in Anathapindika's monastery in Jeta's grove in Savatthi. The householder Anathapindika was seriously ill and suffering badly at that time. He addressed a certain man and said. 'Good man approach the Blessed One, worship the Blessed One for my sake with your head at his feet, and tell. "Venerable sir, the householder Anathapindika is seriously ill. Also approach venerable Shariputra worship venerable Shariputra for my sake with your head at his feet and tell. Venerable sir, the householder Anathapindika is seriously ill, it is good if venerable Shariputra would approach the householder Anathapindika's house out of compassion."

That man agreeing, approached the Blessed One, worshipped the Blessed One, sat on a side and said. "Venerable sir, the householder Anathapindika is seriously ill and he worships the Blessed One with his head at the feet of the Blessed One. Then he approached venerable Shariputra, worshipped him, sat on a side and said. "Venerable sir, the householder Anathapindika is seriously ill, he worships venerable Shariputra with his head at the feet of venerable Shariputra and also says, it is good if venerable Shariputra would approach the householder Anathapindika's house out of compassion."

Venerable Shariputra accepted the message silently, put on his robes and taking bowl and robes, and accompanied by

venerable Ānanda as the second recluse, approached the house of Anathapindika. Sitting on the prepared seats venerable Shariputra said. 'Householder, how are you feeling? Would you survive? Are the unpleasant feelings decreasing or increasing? Do the feelings show the increasing end or the decreasing end?

Good sir, Shariputra, I do not feel well and will not survive. My unpleasant feelings are severe and increasing, not decreasing. The unpleasant feelings are increasing until the end. Good sir, Shariputra, my top hurts a lot. I feel as though a strong man was giving me a headdress with a strong cloth. I do not feel well and will not survive. My unpleasant feelings are severe and increasing, not decreasing. The unpleasant feelings are increasing until the end. Good sir, Shariputra, my belly hurts a lot as though a lot of air was turning about in my belly. I feel as though a clever butcher or his apprentice was carving my belly with a sharp butcher's knife I do not feel well and will not survive. My unpleasant feelings are severe and increasing, not decreasing. The unpleasant feelings are increasing until the end. Good sir, Shariputra, there is a lot burning in my body. I feel as though two strong men taking me by my hands and feet are pulling me to a pit of burning embers and are scorching and burning me. I do not feel well and will not survive. My unpleasant feelings are severe and increasing, not decreasing. The unpleasant feelings are increasing until the end.

Householder, if that is so, you should train thus. I will not cling to the eye; will not be settled in eye consciousness. I will not cling to the ear; will not be settled in ear consciousness. I will not cling to the nose; will not be settled in nose consciousness. I will not cling to the tongue; will not be settled in tongue consciousness. I will not cling to the body; will not be settled in

body consciousness. I will not cling to the mind; will not be settled in mind consciousness.

Therefore householder, you should train thus. I will not cling to forms, and be settled in forms. I will not cling to sounds, and be settled in sounds. I will not cling to scents, and be settled in scents. I will not cling to tastes, and be settled in tastes. I will not cling to touches, and be settled in touches. I will not cling to ideas, and be settled in ideas.

Therefore householder, you should train thus I will not cling to eye-consciousness, following thoughts clinging to eye-consciousness. I will not cling to ear-consciousness, following thoughts clinging to ear-consciousness. I will not cling to nose-consciousness, following thoughts clinging to nose-consciousness.

I will not cling to taste-consciousness, following thoughts clinging to taste-consciousness. I will not cling to body-consciousness, following thoughts clinging to body-consciousness. I will not cling to mind-consciousness, following thoughts clinging to mind-consciousness.

Therefore householder, you should train thus, I will not cling to eye contact and follow thoughts settled in eye contact. I will not cling to ear contact and follow thoughts settled in ear contact. I will not cling to nose contact and follow thoughts settled in nose contact I will not cling to taste contact and follow thoughts settled in taste contact. I will not cling to body contact and follow thoughts settled in body contact. I will not cling to mind contact and follow thoughts settled in mind contact.

Therefore householder, you should train thus, I will not cling to feelings born of eye contact, and follow thoughts settling in eye

contact. I will not cling to feelings born of ear contact, and follow thoughts settling in ear contact. I will not cling to feelings born of nose contact, and follow thoughts settling in nose contact I will not cling to feelings born of taste contact, and follow thoughts settling in taste contact. I will not cling to feelings born of body contact, and follow thoughts settling in body contact. I will not cling to feelings born of mind contact, and follow thoughts settling in mind contact

Therefore householder, you should train thus, I will not cling to the earth element, and be settled in it. I will not cling to the water element, and be settled in it. I will not cling to the fire element, and be settled in it. I will not cling to the air element, and be settled in it. I will not cling to the space element, and be settled in it. I will not cling to the consciousness element, and be settled in it.

Therefore householder, you should train thus, I will not cling to matter, and follow thoughts settled in matter. I will not cling to feelings, and follow thoughts settled in feelings. I will not cling to perceptions and follow thoughts settled in feelings...I will not cling to determinations, and follow thoughts settled in determinations...I will not cling to consciousness, and follow thoughts settled in consciousness. .

Therefore householder, you should train thus, I will not cling to the sphere of space or entertain thoughts of the sphere of space. I will not cling to the sphere of consciousness or entertain thoughts of the sphere of consciousness. I will not cling to the sphere of nothingness or entertain thoughts of the sphere of nothingness. I will not cling to the sphere of neither perception nor non-perception or entertain thoughts of that sphere.

Therefore householder, you should train thus, I will not cling to this world, or entertain thoughts of this world. I will not cling to the other world, or entertain thoughts of the other world.

Therefore householder, you should train, I will not cling to anything seen, heard, known through the scents or pursued discursively thinking.

Hearing this the householder Anathapindika cried loudly and tears streamed down. Then venerable Ánanda asked 'Householder, do you stick fast or sink?' [1]

'Good sir Ánanda, not that I stick fast or sink. Yet, I have associated the Teacher and Bhikkhus who develop the mind, but have not heard such a discourse before this.'

Then venerable Shariputra said. 'Householder, a discourse like this is not given to a lay person wearing white clothes.'

'Good sir, Shariputra, discourses like this should be given to lay persons wearing white clothes. There are clansmen, with few defiling things who deteriorate owing not hearing this sort of discourse. Hearing these they would know the Teaching.'

Then, venerable Shariputra and venerable Ánanda having advised the householder Anathapindika got up from their seats and went away. Soon after they had gone the householder Anathapindika died and was born with the happy ones. [2] Then Anathapindika, the son of gods, when the night was waning, illuminating Jeta's grove completely with a resplendent light, approached the Blessed One, worshipped and stood on a side and said to the Blessed One.

'This pleasant Jeta's grove the home of sages in the Community

Adorned by the king of the Teaching arouses delight in me.
Beings that have death are purified by actions, knowledge
And a righteous, virtuous livelihood, but not by clan or wealth.
Therefore a wise one, seeing his own good,
Discriminating the Teaching, purifies himself
Of the Bhikkhus, crossed over, the ones like Shariputra,
In wisdom, virtues and appeasement are the foremost.'

Saying this, Anathapindika, the son of the gods waited for the Blessed One's approval. Knowing the Teacher approves my words, worshipped the Blessed One and went round him with his right towards the Teacher and disappeared from there. Next day the Blessed One, addressed the Bhikkhus. 'Bhikkhus, a certain son of the gods when the night was waning, illuminating Jeta's grove completely with a resplendent light, approached me worshipped and stood on a side and said.

'This pleasant Jeta's grove the home of sages in the Community
Adorned by the king of the Teaching arouses delight in me.
Beings that have death are purified by actions, knowledge
And a righteous, virtuous livelihood, but not by clan or wealth.
Therefore a wise one, seeing his own good,
Discriminating the Teaching, purifies himself
Of the Bhikkhus, crossed over, the ones like Shariputra,

In wisdom, virtues and appeasement are the foremost.'

Saying this, that son of the gods waited for my approval. Knowing that I approved his words, worshipped and went round me with his right towards me and disappeared from there.

Hearing this venerable Ánanda said. 'Venerable sir, is that Anathapindika, the son of the gods? The householder, Anathapindika was made happy by venerable Shariputra.'

'Good! Ánanda, you are right. You have attained that much, which could be attained through reasoning.

He is no other, but Anathapindika the son of the gods'.

The Blessed One said thus and venerable Ánanda delighted in the words of the Blessed One.

Footnotes:

1. Householder, do you stick fast or sink.' oliiyasi kho tva.m, gahapati, sa.msiidasi kho tva.m gahapati' to stick fast is to crave for this world and to sink is to give up hopes. If either of these happened it is loss for the householder. Neither of them happened.

2. The happy ones.'tusita.m kaaya.m' This is a group of gods who are always happy.

Anagata Bhayani Suttas

The Discourses on Future Dangers

Translated from the Pali by Thanissaro Bhikkhu.

Future Dangers (1)

Monks, these five future dangers are just enough, when considered, for a monk living in the wilderness -- heedful, ardent, and resolute -- to live for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized. Which five?

There is the case where a monk living in the wilderness reminds himself of this: I am now living alone in the wilderness. While I am living alone in the wilderness a snake might bite me, a scorpion might sting me, a centipede might bite me. That would be how my death would come about. That would be an obstruction for me. So let me make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

This is the first future danger that is just enough, when considered, for a monk living in the wilderness -- heedful, ardent, and resolute -- to live for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

Furthermore, the monk living in the wilderness reminds himself of this: I am now living alone in the wilderness. While I am living alone in the wilderness, stumbling, I might fall; my food, digested, might trouble me; my bile might be provoked, my

phlegm... piercing wind forces (in the body) might be provoked. That would be how my death would come about. That would be an obstruction for me. So let me make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

This is the second future danger that is just enough, when considered, for a monk living in the wilderness -- heedful, ardent, and resolute -- to live for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

Furthermore, the monk living in the wilderness reminds himself of this: I am now living alone in the wilderness. While I am living alone in the wilderness, I might meet up with vicious beasts: a lion or a tiger or a leopard or a bear or a hyena. They might take my life. That would be how my death would come about. That would be an obstruction for me. So let me make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

This is the third future danger that is just enough, when considered, for a monk living in the wilderness -- heedful, ardent, and resolute -- to live for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

Furthermore, the monk living in the wilderness reminds himself of this: I am now living alone in the wilderness. While I am living alone in the wilderness, I might meet up with youths on their way to committing a crime or on their way back. They might take my life. That would be how my death would come about. That would be an obstruction for me. So let me make an

effort for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

This is the fourth future danger that is just enough, when considered, for a monk living in the wilderness -- heedful, ardent, and resolute -- to live for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

Furthermore, the monk living in the wilderness reminds himself of this: I am now living alone in the wilderness. And in the wilderness are vicious non-human beings (spirits). They might take my life. That would be how my death would come about. That would be an obstruction for me. So let me make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

This is the fifth future danger that is just enough, when considered, for a monk living in the wilderness -- heedful, ardent, and resolute -- to live for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

These are the five future dangers that are just enough, when considered, for a monk living in the wilderness -- heedful, ardent, and resolute -- to live for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

Future Dangers (2)

Monks, these five future dangers are just enough, when considered, for a monk -- heedful, ardent, and resolute -- to live for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized. Which five?

There is the case where a monk reminds himself of this: At present I am young, black-haired, endowed with the blessings of youth in the first stage of life. The time will come, though, when this body is beset by old age. When one is overcome with old age and decay, it is not easy to pay attention to the Buddha's teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized, so that -- endowed with that Dhamma -- I will live in peace even when old.

This is the first future danger that is just enough, when considered, for a monk -- heedful, ardent, and resolute -- to live for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

Furthermore, the monk reminds himself of this: At present I am free from illness and discomfort, endowed with good digestion: not too cold, not too hot, of medium strength and tolerance. The time will come, though, when this body is beset with illness. When one is overcome with illness, it is not easy to pay attention to the Buddha's teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized, so

that -- endowed with that Dhamma -- I will live in peace even when ill.

This is the second future danger that is just enough, when considered, for a monk -- heedful, ardent, and resolute -- to live for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

Furthermore, the monk reminds himself of this: At present food is plentiful; alms are easy to come by. It is easy to maintain oneself by gleanings and patronage. The time will come, though, when there is famine: Food is scarce, alms are hard to come by, and it is not easy to maintain oneself by gleanings and patronage. When there is famine, people will congregate where food is plentiful. There they will live packed and crowded together. When one is living packed and crowded together, it is not easy to pay attention to the Buddha's teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized, so that -- endowed with that Dhamma -- I will live in peace even when there is famine.

This is the third future danger that is just enough, when considered, for a monk -- heedful, ardent, and resolute -- to live for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

Furthermore, the monk reminds himself of this: At present people are in harmony, on friendly terms, without quarreling, like milk mixed with water, viewing one another with eyes of affection. The time will come, though, when there is danger and

an invasion of savage tribes. Taking power, they will surround the countryside. When there is danger, people will congregate where it is safe. There they will live packed and crowded together. When one is living packed and crowded together, it is not easy to pay attention to the Buddha's teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized, so that -- endowed with that Dhamma -- I will live in peace even when there is danger.

This is the fourth future danger that is just enough, when considered, for a monk -- heedful, ardent, and resolute -- to live for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

Furthermore, the monk reminds himself of this: At present the Sangha -- in harmony, on friendly terms, without quarreling -- lives in comfort with a single recitation. The time will come, though, when the Sangha splits. When the Sangha is split, it is not easy to pay attention to the Buddha's teachings. It is not easy to reside in isolated forest or wilderness dwellings. Before this unwelcome, disagreeable, displeasing thing happens, let me first make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized, so that -- endowed with that Dhamma -- I will live in peace even when the Sangha is split.

This is the fifth future danger that is just enough, when considered, for a monk -- heedful, ardent, and resolute -- to live for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

These are the five future dangers that are just enough, when considered, for a monk -- heedful, ardent, and resolute -- to live for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized.

Future Dangers (3)

Monks, these five future dangers, un-arisen at present, will arise in the future. Be alert to them and, being alert, work to get rid of them. Which five?

There will be, in the course of the future, monks undeveloped in bodily conduct, undeveloped in virtue, undeveloped in mind, undeveloped in discernment. They -- being undeveloped in bodily conduct, undeveloped in virtue, undeveloped in mind, undeveloped in discernment -- will give full ordination to others and will not be able to discipline them in heightened virtue, heightened mind, heightened discernment. These too will then be undeveloped in bodily conduct... virtue... mind... discernment. They -- being undeveloped in bodily conduct... virtue... mind... discernment -- will give full ordination to still others and will not be able to discipline them in heightened virtue, heightened mind, heightened discernment. These too will then be undeveloped in bodily conduct... virtue... mind... discernment. Thus from corrupt Dhamma comes corrupt discipline; from corrupt discipline, corrupt Dhamma.

This, monks, is the first future danger, un-arisen at present that will arise in the future. Be alert to it and, being alert, work to get rid of it.

And again, there will be in the course of the future monks undeveloped in bodily conduct, undeveloped in virtue, undeveloped in mind, undeveloped in discernment. They -- being undeveloped in bodily conduct, undeveloped in virtue, undeveloped in mind, undeveloped in discernment -- will take on others as students and will not be able to discipline them in heightened virtue, heightened mind, heightened discernment. These too will then be undeveloped in bodily conduct... virtue... mind... discernment. They -- being undeveloped in bodily conduct... virtue... mind... discernment -- will take on still others as students and will not be able to discipline them in heightened virtue, heightened mind, heightened discernment. These too will then be undeveloped in bodily conduct... virtue... mind... discernment. Thus from corrupt Dhamma comes corrupt discipline; from corrupt discipline, corrupt Dhamma.

This, monks, is the second future danger, un-arisen at present that will arise in the future. Be alert to it and, being alert, work to get rid of it.

And again, there will be in the course of the future monks undeveloped in bodily conduct... virtue... mind... discernment. They -- being undeveloped in bodily conduct... virtue... mind... discernment -- when giving a talk on higher Dhamma or a talk composed of questions and answers, will fall into dark mental states without being aware of it. Thus from corrupt Dhamma comes corrupt discipline; from corrupt discipline, corrupt Dhamma.

This, monks, is the third future danger, un-arisen at present that will arise in the future. Be alert to it and, being alert, work to get rid of it.

And again, there will be in the course of the future monks undeveloped in bodily conduct... virtue... mind... discernment. They -- being undeveloped in bodily conduct... virtue... mind... discernment -- will not listen when discourses that are words of the Tathágata -- deep, profound, transcendent, connected with the Void -- are being recited. They will not lend ear, will not set their hearts on knowing them, will not regard these teachings as worth grasping or mastering. But they will listen when discourses that are literary works -- the works of poets, elegant in sound, elegant in rhetoric, the work of outsiders, words of disciples -- are recited. They will lend ear and set their hearts on knowing them. They will regard these teachings as worth grasping and mastering. Thus from corrupt Dhamma comes corrupt discipline; from corrupt discipline, corrupt Dhamma.

This, monks, is the fourth future danger, un-arisen at present that will arise in the future. Be alert to it and, being alert, work to get rid of it.

And again, there will be in the course of the future monks undeveloped in bodily conduct... virtue... mind... discernment. They -- being undeveloped in bodily conduct... virtue... mind... discernment -- will become elders living in luxury, lethargic, foremost in falling back, shirking the duties of solitude. They will not make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized. They will become an example for later generations, who will become luxurious in their living, lethargic, foremost in falling back, shirking the duties of solitude, and who will not make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized. Thus from corrupt Dhamma comes corrupt discipline; from corrupt discipline, corrupt Dhamma.

This, monks, is the fifth future danger, un-arisen at present that will arise in the future. Be alert to it and, being alert, work to get rid of it.

These, monks, are the five future dangers, un-arisen at present that will arise in the future. Be alert to them and, being alert, work to get rid of them.

Future Dangers (4)

Monks, these five future dangers, un-arisen at present, will arise in the future. Be alert to them and, being alert, work to get rid of them. Which five?

There will be, in the course of the future, monks desirous of fine robes. They, desirous of fine robes, will neglect the practice of wearing cast-off cloth; will neglect isolated forest and wilderness dwellings; will move to towns, cities, and royal capitals, taking up residence there. For the sake of a robe they will do many kinds of unseemly, inappropriate things.

This, monks, is the first future danger, un-arisen at present that will arise in the future. Be alert to it and, being alert, work to get rid of it.

Furthermore, in the course of the future there will be monks desirous of fine food. They, desirous of fine food, will neglect the practice of going for alms; will neglect isolated forest and wilderness dwellings; will move to towns, cities, and royal capitals, taking up residence there and searching out the tip-top tastes with the tip of the tongue. For the sake of food they will do many kinds of unseemly, inappropriate things.

This, monks, is the second future danger, un-arisen at present that will arise in the future. Be alert to it and, being alert, work to get rid of it.

Furthermore, in the course of the future there will be monks desirous of fine lodgings. They, desirous of fine lodgings, will neglect the practice of living in the wilds; will neglect isolated forest and wilderness dwellings; will move to towns, cities, and royal capitals, taking up residence there. For the sake of

lodgings they will do many kinds of unseemly, inappropriate things.

This, monks, is the third future danger, un-arisen at present that will arise in the future. Be alert to it and, being alert, work to get rid of it.

Furthermore, in the course of the future there will be monks who will live in close association with nuns, female probationers, and female novices. As they interact with nuns, female probationers, and female novices, they can be expected either to lead the holy life dissatisfied or to fall into one of the grosser offenses, leaving the training, returning to a lower way of life.

This, monks, is the fourth future danger, un-arisen at present that will arise in the future. Be alert to it and, being alert, work to get rid of it.

Furthermore, in the course of the future there will be monks who will live in close association with monastery attendants and novices. As they interact with monastery attendants and novices, they can be expected to live intent on storing up all kinds of possessions and to stake out crops and fields. This is the fifth future danger...

This, monks, is the fifth future danger, un-arisen at present that will arise in the future. Be alert to it and, being alert, work to get rid of it.

These, monks, are the five future dangers, un-arisen at present that will arise in the future. Be alert to them and, being alert, work to get rid of them.

Anana Sutta

Debtless

Translated from the Pali by Thanissaro Bhikkhu

Then Anathapindika the householder went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him: "There are these four kinds of bliss that can be attained in the proper season, on the proper occasions, by a householder enjoying the pleasures of the senses. Which four? The bliss of having, the bliss of making use of wealth, the bliss of debtless-ness, the bliss of blamelessness.

"And what is the bliss of having? There is the case where the son of a good family has wealth earned through his efforts and enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained. When he thinks, 'I have wealth earned through my efforts and enterprise, amassed through the strength of my arm, and piled up through the sweat of my brow, righteous wealth righteously gained,' he experiences bliss, he experiences joy. This is called the bliss of having.

"And what is the bliss of making use of wealth? There is the case where the son of a good family, using the wealth earned through his efforts and enterprise, amassed through the strength of his arm, and piled up through the sweat of his brow, righteous wealth righteously gained, partakes of his wealth and makes merit. When he thinks, 'Using the wealth earned through my efforts and enterprise, amassed through the strength of my

arm, and piled up through the sweat of my brow, righteous wealth righteously gained, I partake of wealth and make merit,' he experiences bliss, he experiences joy. This is called the bliss of making use of wealth.

"And what is the bliss of debtless-ness? There is the case where the son of a good family owes no debt, great or small, to anyone at all. When he thinks, 'I owe no debt, great or small, to anyone at all,' he experiences bliss, he experiences joy. This is called the bliss of debtless-ness.

"And what is the bliss of blamelessness? There is the case where a disciple of the noble ones is endowed with blameless bodily kamma, blameless verbal kamma, blameless mental kamma. When he thinks, 'I am endowed with blameless bodily kamma, blameless verbal kamma, blameless mental kamma,' he experiences bliss, he experiences joy. This is called the bliss of blamelessness.

"These are the four kinds of bliss that can be attained in the proper season, on the proper occasions, by a householder enjoying the pleasures of the senses."

Knowing the bliss of debtless-ness,
and recollecting the bliss of having,
enjoying the bliss of wealth, the mortal
then sees clearly with discernment.
Seeing clearly -- the wise one --
he knows both sides:
that these are not worth one sixteenth-sixteenth
of the bliss of blamelessness.

Ánanda Sutta

To Ánanda

(On Self, No Self, and Not-self)

Translated from the Pali by Thanissaro Bhikkhu

Then the wanderer Vacchagotta went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, he sat down to one side. As he was sitting there he asked the Blessed One: "Now then, Venerable Gotama, is there a self?"

When this was said, the Blessed One was silent.

"Then is there no self?"

A second time, the Blessed One was silent.

Then Vacchagotta the wanderer got up from his seat and left.

Then, not long after Vacchagotta the wanderer had left, Ven. Ánanda said to the Blessed One, "Why, lord, did the Blessed One not answer when asked a question by Vacchagotta the wanderer?"

"Ánanda, if I -- being asked by Vacchagotta the wanderer if there is a self -- were to answer that there is a self, that would be conforming with those priests and contemplatives who are exponents of Eternalism [the view that there is an eternal, unchanging soul]. If I -- being asked by Vacchagotta the wanderer if there is no self -- were to answer that there is no self, that would be conforming with those priests and contemplatives

who are exponents of Annihilationism [the view that death is the annihilation of consciousness]. If I -- being asked by Vacchagotta the wanderer if there is a self -- were to answer that there is a self, would that be in keeping with the arising of knowledge that all phenomena are not-self?"

"No, lord."

"And if I -- being asked by Vacchagotta the wanderer if there is no self -- were to answer that there is no self, the bewildered Vacchagotta would become even more bewildered: 'Does the self I used to have now not exist?'"

Ánanda Sutta

To Ánanda: On Mindfulness of Breathing

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's Park. Then Ven. Ánanda went to the Blessed One and, on arrival, bowed down to him and sat to one side. As he was sitting there he addressed the Blessed One, saying, "Is there one quality that, when developed and pursued, brings four qualities to completion? And four qualities that, when developed and pursued, bring seven qualities to completion? And seven qualities that, when developed and pursued, bring two qualities to completion?"

"Yes, Ánanda, there is one quality that, when developed and pursued, brings four qualities to completion; and four qualities that, when developed and pursued, bring seven qualities to completion; and seven qualities that, when developed and pursued, bring two qualities to completion. And what is the one quality that, when developed and pursued, brings four qualities to completion? What are the four qualities that, when developed and pursued, bring seven qualities to completion? What are the seven qualities that, when developed and pursued, bring two qualities to completion?"

"Mindfulness of in-and-out breathing, when developed and pursued, brings the four frames of reference (foundations of mindfulness) to completion. The four frames of reference, when developed and pursued, bring the seven factors for Awakening to completion. The seven factors for awakening, when

developed and pursued, bring clear knowing and release to completion.

Mindfulness of In-and-Out Breathing

"Now how is mindfulness of in-and-out breathing developed and pursued so as to bring the four frames of reference to their culmination?

"There is the case where a monk, having gone to the wilderness, to the shade of a tree, or to an empty building, sits down folding his legs crosswise, holding his body erect, and setting mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.

"[1] Breathing in long, he discerns that he is breathing in long; or breathing out long, he discerns that he is breathing out long. [2] Or breathing in short, he discerns that he is breathing in short; or breathing out short, he discerns that he is breathing out short. [3] He trains himself to breathe in sensitive to the entire body, and to breathe out sensitive to the entire body. [4] He trains himself to breathe in calming the bodily processes, and to breathe out calming the bodily processes.

"[5] He trains himself to breathe in sensitive to rapture, and to breathe out sensitive to rapture. [6] He trains himself to breathe in sensitive to pleasure, and to breathe out sensitive to pleasure. [7] He trains himself to breathe in sensitive to mental processes, and to breathe out sensitive to mental processes. [8] He trains himself to breathe in calming mental processes, and to breathe out calming mental processes.

"[9] He trains himself to breathe in sensitive to the mind, and to breathe out sensitive to the mind. [10] He trains himself to breathe in satisfying the mind, and to breathe out satisfying the mind. [11] He trains himself to breathe in steadying the mind, and to breathe out steadying the mind. [12] He trains himself to breathe in releasing the mind, and to breathe out releasing the mind.

"[13] He trains himself to breathe in focusing on inconstancy, and to breathe out focusing on inconstancy. [14] He trains himself to breathe in focusing on dispassion [literally, fading], and to breathe out focusing on dispassion. [15] He trains himself to breathe in focusing on cessation, and to breathe out focusing on cessation. [16] He trains himself to breathe in focusing on relinquishment, and to breathe out focusing on relinquishment.

The Four Frames of Reference

"[1] Now, on whatever occasion a monk breathing in long discerns that he is breathing in long; or breathing out long, discerns that he is breathing out long; or breathing in short, discerns that he is breathing in short; or breathing out short, discerns that he is breathing out short; trains himself to breathe in... and... out sensitive to the entire body; trains himself to breathe in... and... out calming the bodily processes: On that occasion the monk remains focused on the body in and of itself - - ardent, alert, and mindful -- subduing greed and distress with reference to the world. I tell you that this -- the in-and-out breath -- is classed as a body among bodies, which is why the monk on that occasion remains focused on the body in and of itself --

ardent, alert, and mindful -- putting aside greed and distress with reference to the world.

"[2] On whatever occasion a monk trains himself to breathe in... and... out sensitive to rapture; trains himself to breathe in... and... out sensitive to pleasure; trains himself to breathe in... and... out sensitive to mental processes; trains himself to breathe in... and... out calming mental processes: On that occasion the monk remains focused on feelings in and of themselves -- ardent, alert, and mindful -- subduing greed and distress with reference to the world. I tell you that this -- close attention to in-and-out breaths -- is classed as a feeling among feelings, which is why the monk on that occasion remains focused on feelings in and of themselves -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world.

"[3] On whatever occasion a monk trains himself to breathe in... and... out sensitive to the mind; trains himself to breathe in... and... out satisfying the mind; trains himself to breathe in... and... out steadying the mind; trains himself to breathe in... and... out releasing the mind: On that occasion the monk remains focused on the mind in and of itself -- ardent, alert, and mindful -- subduing greed and distress with reference to the world. I don't say that there is mindfulness of in-and-out breathing in one of confused mindfulness and no alertness, which is why the monk on that occasion remains focused on the mind in and of itself -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world.

"[4] On whatever occasion a monk trains himself to breathe in... and... out focusing on inconstancy; trains himself to breathe in... and... out focusing on dispassion; trains himself to breathe in... and... out focusing on cessation; trains himself to breathe in...

and... out focusing on relinquishment: On that occasion the monk remains focused on mental qualities in and of themselves -- ardent, alert, and mindful -- subduing greed and distress with reference to the world. He who sees clearly with discernment the abandoning of greed and distress is one who oversees with equanimity, which is why the monk on that occasion remains focused on mental qualities in and of themselves -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world.

"This is how mindfulness of in-and-out breathing is developed and pursued so as to bring the four frames of reference to their culmination.

The Seven Factors for Awakening

"And how are the four frames of reference developed and pursued so as to bring the seven factors for Awakening to their culmination?

"[1] On whatever occasion the monk remains focused on the body in and of itself -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world, on that occasion his mindfulness is steady and without lapse. When his mindfulness is steady and without lapse, then mindfulness as a factor for Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[2] Remaining mindful in this way, he examines, analyzes, and comes to a comprehension of that quality with discernment. When he remains mindful in this way, examining, analyzing, and coming to a comprehension of that quality with

discernment, then analysis of qualities as a factor for Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[3] In one who examines, analyzes, and comes to a comprehension of that quality with discernment, unflagging persistence is aroused. When unflagging persistence is aroused in one who examines, analyzes, and comes to a comprehension of that quality with discernment, then persistence as a factor for Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[4] In one whose persistence is aroused, a rapture not-of-the-flesh arises. When a rapture not-of-the-flesh arises in one whose persistence is aroused, then rapture as a factor for Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[5] For one who is enraptured, the body grows calm and the mind grows calm. When the body and mind of an enraptured monk grow calm, then serenity as a factor for Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[6] For one who is at ease -- his body calmed -- the mind becomes concentrated. When the mind of one who is at ease -- his body calmed -- becomes concentrated, then concentration as a factor for Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[7] He oversees the mind thus concentrated with equanimity. When he oversees the mind thus concentrated with equanimity, equanimity as a factor for Awakening becomes aroused. He

develops it, and for him it goes to the culmination of its development.

Similarly with the other three frames of reference: feelings, mind, and mental qualities.

"This is how the four frames of reference are developed and pursued so as to bring the seven factors for Awakening to their culmination.

Clear Knowing and Release

"And how are the seven factors for Awakening developed and pursued so as to bring clear knowing and release to their culmination? There is the case where a monk develops mindfulness as a factor for awakening dependent on seclusion... dispassion... cessation, resulting in relinquishment. He develops analysis of qualities as a factor for Awakening... persistence as a factor for Awakening... rapture as a factor for Awakening... serenity as a factor for Awakening... concentration as a factor for Awakening... equanimity as a factor for Awakening dependent on seclusion... dispassion... cessation, resulting in relinquishment.

"This is how the seven factors for awakening, when developed and pursued, bring clear knowing and release to their culmination."

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

Ánanda Sutta

Ánanda (Instructions to Vangisa)

Translated from the Pali by Thanissaro Bhikkhu.

On one occasion Ven. Ánanda was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Then early in the morning he put on his robes and, carrying his bowl and outer robe, went into Savatthi for alms with Ven. Vangisa as his attendant monk. Now at that time dissatisfaction with the chaste life had arisen in Ven. Vangisa. Lust invaded his mind. So he addressed Ven. Ánanda with this verse:

With sensual lust I burn.
My mind is on fire.
Please, Gotama, from compassion,
tell me how to put it out.

[Ven. Ánanda:]

From distorted perception
your mind is on fire.
Shun the theme of the beautiful
accompanied by lust.
See mental fabrications as other,
as stress,
and not-self.

Extinguish your great lust.
Don't keep burning again and again.

Develop the mind
-- well centered and one --
in the foul,
through the foul.
Have your mindfulness
immersed in the body.
Be one who pursues
disenchantment.
Develop the theme-less.
Cast out conceit.
Then, from breaking through
conceit,
you will go on your way at peace.

Ánandabhaddekarattasuttam

A single Auspicious Attachment to Venerable Ánanda

I heard thus. At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi. At that time venerable Ánanda was in the attendance hall, instructing, advising, and making the hearts light of the Bhikkhus, with the short and detailed exposition of the single auspicious attachment. Then the Blessed One got up from his seclusion in the evening approached the attendance hall sat on the prepared seat and addressed the Bhikkhus. 'Bhikkhus, who was instructing, advising, and making the hearts light of the Bhikkhus in the attendance hall, with the short and detailed exposition of the single auspicious attachment?'

'Venerable sir, venerable Ánanda, was instructing, advising, and making the hearts light of the Bhikkhus in the attendance hall, with the short and detailed exposition of the single auspicious attachment'

Then the Blessed One addressed venerable Ánanda. 'Ánanda, how did you instruct advise and make the hearts light of the Bhikkhus in the attendance hall, with the short and detailed exposition of the single auspicious attachment?'

'Venerable sir, I instructed, advised and made the hearts light of the Bhikkhus in the attendance hall, with the short and detailed exposition of the single auspicious attachment, in this manner.

Do not recollect the past, nor desire the future,

The past is over, the future has not come.

These things of the present, see them with insight as they arise
Not faltering and not moved, think about them.

Today itself-the dispelling should be done

Tomorrow death might come

We will not have any associations with Death and his great
army

You should abide dispelling thus, day and night zealously,

This is the single auspicious attachment, the appeased sage tells

Bhikkhus, how do you recollect the past? You think interestedly,
I was of such matter in the past. I was of such feelings in the past.
I was of such perceptions in the past. I was of such
determinations in the past. I was of such consciousness in the
past. Bhikkhus, thus you recollect the past.

Bhikkhus, how do you not recollect the past? You do not think
interestedly, I was of such matter in the past. I was of such
feelings in the past. I was of such perceptions in the past. I was
of such determinations in the past. I was of such consciousness
in the past. Bhikkhus, thus you do not recollect the past.

Bhikkhus, how do you not desire the future? You do not desire
interestedly, I should be of such matter in the future I should be
of such feelings in the future I should be of such perceptions in
the future I should be of such determinations in the future I
should be of such consciousness in the future Bhikkhus, thus
you do not desire the future.

.Bhikkhus, how do you falter with things of the present?
Bhikkhus, the not learned ordinary man, who has not seen noble ones and Great Beings, not clever in their Teaching, and not trained in their Teaching reflects, matter in self, or a material self, or in self-matter, or in matter self. Reflects feelings in self, or a feeling self, or in self-feelings, or in feelings self. Reflects perceptions in self, or a perceiving self, or in self-perceptions, or in perceptions self. Reflects determinations in self, or a determining self, or in self-determinations or in determinations self. Reflects consciousness in self, or a conscious self, or in self-consciousness, or in consciousness self. Bhikkhus, thus you falter with things of the present.

Bhikkhus, how do you not falter with things of the present?
Bhikkhus, the learned noble disciple, who has seen noble ones and Great Beings, clever in their Teaching, and trained in their Teaching does not reflect, matter in self, or a material self, or in self-matter, or in matter self. Does not reflect feelings in self, or a feeling self, or in self-feelings, or in feelings self. Does not reflect perceptions in self, or a perceiving self, or in self-perceptions, or in perceptions self. Does not reflect determinations in self, or a determining self, or in self-determinations or in determinations self. Does not reflect consciousness in self, or a conscious self, or in self-consciousness, or in consciousness self. Bhikkhus, thus you do not falter with things of the present.

Do not recollect the past, nor desire the future,

The past is over, the future has not come.

These things of the present, see them with insight as they arise

Not faltering and not moved, think about them.

Today itself-the dispelling should be done

Tomorrow death might come

We will not have any associations with Death and his great army

You should abide dispelling thus, day and night zealously,

This is the single auspicious attachment, the appeased sage tells

'Venerable sir I instructed, advised and made the hearts light of the Bhikkhus with the short and detailed exposition of the single auspicious attachment in this manner..

'Ánanda, how is the past recollected? You think interestedly, I was of such matter in the past. I was of such feelings in the past. I was of such perceptions in the past. I was of such determinations in the past. I was of such consciousness in the past. Ánanda, thus you recollect the past.

Ánanda, how do you not recollect the past? You do not think interestedly, I was of such matter in the past. I was of such feelings in the past. I was of such perceptions in the past. I was of such determinations in the past. I was of such consciousness in the past. Ánanda, thus you do not recollect the past.

Ánanda, how do you not desire the future? You do not desire interestedly, I should be of such matter in the future I should be of such feelings in the future I should be of such perceptions in the future I should be of such determinations in the future I should be of such consciousness in the future Ánanda, thus you do not desire the future.

Ánanda, how do you falter with things of the present? Ánanda, the not learned ordinary man, who has not seen noble ones and Great Beings, not clever in their Teaching, and not trained in their Teaching reflects, matter in self, or a material self, or in self-matter, or in matter self. Reflects feelings in self, or a feeling self, or in self-feelings, or in feelings self. Reflects perceptions in self, or a perceiving self, or in self-perceptions, or in perceptions self. Reflects determinations in self, or a determining self, or in self-determinations or in determinations self. Reflects consciousness in self, or a conscious self, or in self-consciousness, or in consciousness self. Ánanda, thus you falter with things of the present.

Ánanda, how do you not falter with things of the present? Ánanda, the learned noble disciple, who has seen noble ones and Great Beings, clever in their Teaching, and trained in their Teaching does not reflect, matter in self, or a material self, or in self-matter, or in matter self. Does not reflect feelings in self, or a feeling self, or in self-feelings, or in feelings self. Does not reflect perceptions in self, or a perceiving self, or in self-perceptions, or in perceptions self. Does not reflect determinations in self, or a determining self, or in self-determinations or in determinations self. Does not reflect consciousness in self, or a conscious self, or in self-consciousness, or in consciousness self. Ánanda, thus you do not falter with things of the present.

Do not recollect the past, nor desire the future,

The past is over, the future has not come.

These things of the present, see them with insight as they arise

Not faltering and not moved, think about them.

Today itself-the dispelling should be done

Tomorrow death might come

We will not have any associations with Death and his great army

You should abide dispelling thus, day and night zealously,

This is the single auspicious attachment, the appeased sage tells'

The Blessed One said thus and venerable Ānanda delighted in the words of the Blessed.

Anangana Sutta

Blemishes

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi.

Venerable Shariputra addressed the Bhikkhus: " Friends, Bhikkhus," and those Bhikkhus replied "Yes, friend." And venerable Shariputra said: Friends, there are four persons in the world, what four?

"Here, a certain person with blemish does not know, as it really is, 'there is blemish in me.' A certain person with blemish knows, as it really is, 'there is blemish in me.' A certain person without blemish does not know as it really is, 'there is no blemish in me.' A certain person without blemish knows as it really is, 'there is no blemish in me.' Of the two persons with blemish, the one who does not know as it really is, 'there is blemish in me' is the inferior The one who knows as it really is, 'there is blemish in me' is the superior one.

Of the two persons without blemish, the one who does not know, as it really is, 'there is no blemish' is the inferior one. The one who knows as it really is, 'there is no blemish in me' is the superior.

When this was said, venerable Maha Moggallana said , Friend, Shariputra, what is the reason that of the two with blemish that one should be inferior and the other superior and of the other

two without blemish, what is the reason that one should be inferior and the other superior.

Here, friend, Moggallana, this person with blemish, who does not know, as it really is, 'there is blemish in me,' would not arouse interest, and make effort to dispel that blemish. So he would die with a defiled mind with greed, hate and delusion. Just like a bronze bowl bought from a shop or smithy would be covered with dust and stains, its owner not partaking food in it would not clean it, would let it lie with dust and as time goes that bronze bowl would be much more dusty and stained. In the same way this person with blemish, who would not know, as it really is, 'there is blemish in me,' would not arouse interest, and make effort to dispel that blemish. So he would die with a defiled mind with greed, hate and delusion.

Friend, this person with blemish, who knows, as it really is, 'there is blemish in me,' would arouse interest, and make effort to dispel that blemish. He would die with a non-defiled mind without greed, hate and delusion. Just like a bronze bowl bought from a shop or smithy would be covered with dust and stains. Its owner partaking food in it would clean it. Would not let it lie with dirt and as time goes the bronze bowl would be more and more clean. In the same manner this person with blemish, who knows, as it really is, 'there is blemish in me,' would arouse interest and make effort to dispel that blemish. So he would die with a non-defiled mind without greed, hate, and delusion.

Friend, this person without blemish, who does not know, as it really is, 'there is no blemish in me,' attending to an agreeable sign, greed would overcome his mind, hate and delusion would overcome his mind and he would die with a defiled mind. Just like a bronze bowl bought from a shop or smithy clean and pure,

the owner would not partake in it, would let it lie with dirt, then as time goes, that bronze bowl would be more and more dusty and stained in the same manner this person without blemish, who does not know, as it really is, 'there is no blemish in me,' attending to an agreeable sign greed would overcome his mind, hate and delusion would overcome his mind and he would die with a defiled mind.

Friend, this person without blemish, who knows, as it really is, 'there is no blemish in me,' attending to an agreeable sign, greed would not overcome his mind, hate and delusions would not overcome his mind. He would die without greed, hate and delusion; He would die with an undefiled mind. Just like a bronze bowl bought from a shop or smithy, clean and pure, the owner would partake in it, would clean it and not let it lie in dirt, and as time goes that bronze bowl would be more and more clean. In the same manner this person without blemish, who knows, as it really is, 'there is no blemish in me,' attending to an agreeable sign, greed, would not overcome his mind, hate and delusion would not overcome his mind. He would die without greed, hate and delusion. He would die with an undefiled mind.

Friend, Moggallana, this is the reason for the two persons with blemish, one to be called inferior and the other superior. For the two persons without blemish, one to be called inferior and the other superior.

Friend, it is called blemish, what is a synonym for blemish? Friend, blemish is the wanderings of thoughts, in evil demerit. It may happen, that such a desire would arise to a Bhikkhu. 'I have fallen to an offence, may the Bhikkhus not know about this.' The Bhikkhus know, that this Bhikkhu has fallen to an offence, so

this Bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen, that such a desire would arise to a Bhikkhu, 'I have fallen to this offence, may the Bhikkhus advise me in secrecy not in the midst of the community.' It happens that the Bhikkhu is advised in the midst of the community, For advising in the midst of the community this Bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen, that such a desire would arise to a Bhikkhu, 'I have fallen to this offence, may a Bhikkhu and not the Teacher advise me,' It happens that the Bhikkhu is advised by the Teacher. For being advised by the Teacher this Bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen, that such a desire would arise to a Bhikkhu, 'O! May the Teacher ask questions from me and proceed to preach the Bhikkhus.' It happens that the Teacher asks questions from another Bhikkhu and proceeds to preach the Bhikkhus. Because the Teacher asks questions from another Bhikkhu before proceeding to preach the Bhikkhus, this Bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. 'May I lead the Bhikkhus when going the alms round in the village.' It happens that another Bhikkhu leads the Bhikkhus going the alms round in the village Because another Bhikkhu leads the Bhikkhus when going the alms round in the village, this Bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. 'May I be the gainer of the most prominent seat, the first bowl of

water and the first morsel of food in the refectory.' It happens that another Bhikkhu becomes the gainer of the most prominent seat, the first bowl of water and the first morsel of food in the refectory. Because another Bhikkhu becomes the gainer of the most prominent seat, the first bowl of water and the first morsel of food in the refectory, this Bhikkhu becomes angry and averse. Both anger and aversion are blemishes. .

It may happen that such a desire would arise to a Bhikkhu. 'May I be the Bhikkhu, to give the thanks giving at the end of the meal...' It happens that another Bhikkhu gives the thanks giving at the end of the meal. Because another Bhikkhu gives the thanks giving at the end of the meal, this Bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. 'May I preach the Bhikkhus that come to the monastery.' It happens that another Bhikkhu preaches the Bhikkhus that come to the monastery. Because another Bhikkhu preaches the Bhikkhus that come to the monastery, this Bhikkhu becomes angry and averse. Both anger and aversion are blemishes...

It may happen that such a desire would arise to a Bhikkhu. 'May I preach the Bhikkhunis that come to the monastery.' It happens that another Bhikkhu preaches the Bhikkhunis that come to the monastery. Because another Bhikkhu preaches the Bhikkhunis that come to the monastery, this Bhikkhu becomes angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. 'May I preach the lay disciples male that come to the monastery.' It happens that another Bhikkhu preaches the lay disciples male that come to the monastery. Because another Bhikkhu preaches

the lay disciples male that come to the monastery, this Bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. 'May I preach the lay disciples female that come to the monastery.' It happens that another Bhikkhu preaches the lay disciples female that come to the monastery. Because another Bhikkhu preaches the lay disciples female that come to the monastery, this Bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. 'May the Bhikkhus honor, revere and venerate me.' It happens that the Bhikkhus honor revere and venerate some other Bhikkhu. Because some other Bhikkhu is honored, revered and venerated, this Bhikkhu is angry and averse Both anger and aversion are blemishes...

It may happen that such a desire would arise to a Bhikkhu. 'May the Bhikkhunis honor, revere and venerate me.' It happens that the Bhikkhunis honor, revere and venerate some other Bhikkhu. Because the Bhikkhunis honors, revere and venerate some other Bhikkhu, this Bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. 'May the lay disciples male honor, revere and venerate me.' It happens that the lay disciples male honor, revere and venerate some other Bhikkhu. Because the lay disciples male honor, revere and venerate some other Bhikkhu, this Bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. 'May the lay disciples female honor, revere and venerate me.' It

happens that the lay disciples female honor revere and venerate some other Bhikkhu. Because the lay disciples female honor, revere and venerate some other Bhikkhu, this Bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. 'May I be the gainer of excellent robes.' It happens that another Bhikkhu is the gainer of excellent robes. Because the gainer of excellent robes is another Bhikkhu, this Bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. 'May I be the gainer of excellent morsel food...' It happens that another Bhikkhu is the gainer of excellent morsel food. Because the gainer of excellent morsel food is another Bhikkhu, this Bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu. 'May I be the gainer of excellent dwellings.' It happens that another Bhikkhu is the gainer of excellent dwellings. Because the gainer of excellent dwellings is another Bhikkhu, this Bhikkhu is angry and averse. Both anger and aversion are blemishes.

It may happen that such a desire would arise to a Bhikkhu, 'May I be the gainer of excellent requisites when ill.' It happens that another Bhikkhu is the gainer of excellent requisites when ill. Because the gainer of excellent requisites when ill is some other Bhikkhu, this Bhikkhu is angry and averse. Both anger and aversion are blemishes. Friend, the wanderings of thoughts in evil demerit is the meaning of blemish.

Friend, to whatever Bhikkhu these wanderings of thought in evil demerit is seen and heard to be present, whoever he may be, a forest dweller, a leaves hut dweller, a partaker of morsel food

going in due order, a wearer of rough rag robes, his co-associates in the holy life do not honor, revere and venerate him: What is the reason: Because the wanderings of thoughts in evil demerit are seen and heard to be not dispelled in him. Just as a bronze bowl pure and clean bought from a shop or a smithy, its owner would fill up with the dead body of a serpent, a dog or a human covering it up with another bowl would carry it to the fair. People seeing it would say, friend, what is it you are carrying, seems to be something delicious. Then they would stop him, open it and peep inside. At the sight of it disgust and running away from it gets established. Those hungry lose their appetite, what's there to speak of those not hungry. Friend, in the same manner to whatever Bhikkhu these wanderings of thought in evil demerit are seen and heard to be present, whoever he may be, a forest dweller, a leaves hut dweller, a partaker of morsel food going in due order, a wearer of rough rag robes, his co-associates in the holy life do not honor, revere and venerate him. What is the reason: Because the wanderings of thoughts in evil demerit are seen and heard to be not dispelled in him. Friend, to whatever Bhikkhu these wanderings of thought in evil demerit are seen and heard to be dispelled, whoever he may be a dweller in the out skirts of the village, an invitee, a wearer of robes offered by householders, his co-associates in the holy life honor, revere and venerate him. What is the reason: Because the wanderings of thoughts in evil demerit are seen and heard to be dispelled in him. Just as a bronze bowl pure and clean bought from a shop or a smithy, its owner would fill up with cooked fine rice, dark seeds picked with various soups and curries. Covering it up with another bowl would carry it to the fair. People seeing it would say, friend, what is it you are carrying, seems to be something delicious. Then they would stop him, open it and peep inside. At

the sight of it agreeability and a desire to eat gets established. Even those not hungry desire to eat it, what to speak of those hungry. Friend, in the same manner, to whatever Bhikkhu these wanderings of thought in evil demerit are seen and heard to be dispelled whoever he may be a dweller in the out skirts of the village, an invitee, a wearer of robes offered by householders, his co-associates in the holy life honor, revere and venerate him. What is the reason: Because the wanderings of thoughts in evil demerit are seen and heard to be dispelled in him...

When this was said venerable Maha Moggallana said: Friend, Shariputra, a comparison occurs to me. "Friend, say it." "Friend, at one time, I was living in the mountains of Rajagaha. Then one morning wearing robes and taking bowl and robes I entered Rajagaha. At that time Samiiti the chariot maker's son was bending the circumference of a wheel for an ascetic, the son of Pandu, the earlier chariot maker. Then it occurred to the ascetic, O! If Samiiti's son corrects these crooked-nesses, slants, and faults and makes the wheel perfect. Whatever crookedness, slant, or fault that the ascetic thought of, that and that he corrected and made the circumference of the wheel perfect. Then the ascetic expressed words of pleasure and said. 'It's like he knew the heart with the heart.' Friend, Shariputra, in the same manner, those making a livelihood without faith, crafty hypocrites, trained deceivers, unsteady, wavering, with loose talk, mental faculties not restrained, not knowing the right amount to partake, not yoked to wakefulness and not desirous of the recluse -ship, not honoring the training, living in abundance and lethargy, unyoked from seclusion, without effort, not mindful and aware, not concentrated, those lacking in wisdom deaf and dumb, hearing this discourse should know the heart with the heart and make repairs.

As for those sons of clansmen gone forth out of faith, not crafty, not hypocrites, not trained deceivers, steady, without loose talk, mental faculties restrained, yoked to wakefulness, desirous of the recluse-ship, honoring the training, not living in abundance and lethargy, yoked to seclusion with effort, mindful and aware, concentrated and wise, they hearing this discourse of venerable Shariputra, I think should devour the word and thought of it. Good if the co-associates in the holy life raised themselves from demerit and got established in merit."

The two great men delighted in each other's words.

Anangana Sutta

Without Blemishes

Thus have I heard:

On one occasion the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park. There the venerable Shariputra addressed the Monks thus, "Friends, Monks." - "Friend," they replied. The venerable Shariputra said this,

"Friends, there are these four kinds of persons found existing in the world. What four? Here some person with a blemish does not understand it as it actually is thus, 'I have a blemish in myself.' Here some person with a blemish understands it as it actually is thus, 'I have a blemish in myself.' Here some person with no blemish does not understand it as it actually is thus, 'I have no blemish in myself.' Here some person with no blemish understands it as it actually is thus, 'I have no blemish in myself.'

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

"Herein, the person with no blemish who does not understand it as it actually is thus, 'I have no blemish' is called the inferior of these two persons with no blemish. Herein, the person with no blemish who understands it as it actually is thus, 'I have no

blemish' is called the superior of these two persons with no blemish."

When this was said, the venerable Maha Moggallana asked the venerable Shariputra, "Friend Shariputra, what is the cause and reason why, of these two persons with a blemish, one is called the inferior man and one is called the superior man? What is the cause and reason why, of these two persons with no blemish, one is called the inferior man and one is called the superior man?"

"Herein, friend, when a person with a blemish does not understand it as it is thus, 'I have a blemish in myself,' it can be expected that he will not arouse zeal, make effort, or instigate energy to abandon that blemish, and that he will die with lust, hate, and delusion, with a blemish, with mind defiled. Suppose a bronze dish were brought from a shop or a smithy covered with dirt and stains, and the owners neither used it nor had it cleaned, but put it away in a dusty corner. Would the bronze dish thus get more defiled and stained later on?" - "Yes, friend." - "So too, Friend, when a person with a blemish does not understand it as it is actually thus, 'I have a blemish in myself,' it can be expected that he will not arouse zeal, make effort, or instigate energy to abandon that blemish, and that he will die with lust, hate, and delusion, with a blemish, with mind defiled.

"Herein, when a person with a blemish understands it as it actually is thus, 'I have a blemish in myself,' it can be expected that he will arouse zeal, make effort, instigate energy to abandon that blemish, and that he will die without lust, hate, and delusion, without blemish, with mind undefiled. Suppose a bronze dish were brought from a shop or a smithy covered with dirt and stains, and the owners had cleaned it and did not put it

in a dusty corner. Would the bronze dish get cleaner and brighter later on?" - "Yes, Friend." - "So too, friend, when a person with a blemish understands it as it actually is thus, 'I have a blemish in myself,' it can be expected that he will arouse zeal, make effort, instigate energy to abandon that blemish, and that he will die without lust, hate, and delusion, without blemish, with mind undefiled.

"Herein, when a person with no blemish does not understand it as it is actually thus, 'I have no blemish in myself,' it can be expected that he will give attention to the sign of the beautiful, that by his doing so lust will infect his mind, and that he will die with lust, hate, and delusion, with a blemish, with mind defiled. Suppose a bronze dish were brought from a shop or smithy clean and bright, and the owners neither used it nor had it cleaned, but put it in a dusty corner. Would the bronze dish thus get more defiled and more stained later on?" - "Yes, friend." - "So too, friend, when a person with no blemish does not understand it as it is actually thus, 'I have no blemish in myself,' it can be expected that he will give attention to the sign of the beautiful, that by his doing so lust will infect his mind, and that he will die with lust, hate, and delusion, with a blemish, with mind defiled.

"Herein, when a person with no blemish understands it as it actually is thus, 'I have no blemish in myself,' it can be expected that he will not give attention to the sign of the beautiful, that by his not doing so lust will not infect his mind, and that he will die without lust, hate, and delusion, without blemish, with mind undefiled. Suppose a bronze dish were brought from a shop or smithy clean and bright, and the owners used it and had it cleaned, and did not put it in a dusty corner. Would the bronze dish thus get cleaner and brighter later on?" - "Yes, friend." - "So

too, friend, when a person with no blemish understands it as it is actually thus, 'I have no blemish in myself,' it can be expected that he will not give attention to the sign of the beautiful, that by his doing so lust will not infect his mind, and that he will die without lust, hate, and delusion, with no blemish, with mind undefiled.

"This is the cause and reason why, of these two persons with a blemish, one is called the inferior man and one is called the superior man. This is the cause and reason why, of these two persons with no blemish, one is called the inferior man and one is called the superior man.

"Blemish, blemish, is said friend, but what is this word Blemish a term for?"

"Blemish, friend, is a term for the spheres of evil unwholesome wishes.

"It is possible that a Monk here might wish, 'If I commit an offence, let the Monks not know that I have committed an offence.' And it is possible that the Monks come to know that that Monk has committed an offence. So he is angry and bitter thus, 'The Monks know that I have committed an offence.' The anger and bitterness are both a blemish.

"It is possible that a Monk here might wish, 'I have committed an offence, the monks should admonish me in private, not in the midst of the Sangha.' And it is possible that the monks admonish that monk in the midst of the Sangha, not in private. So he is angry and bitter thus, 'The monks admonished me in the midst of the Sangha, not in private.' The anger and bitterness are both a blemish.

"It is possible that a monk here might wish, 'I have committed an offence. A person who is my equal should admonish me, not a person who is not my equal.' And it is possible that a person not his equal admonishes him, not a person his equal. So he is angry and bitter thus, 'A person not my equal admonishes me, not a person my equal.' The anger and bitterness are both a blemish.

"It is possible that a monk here might wish, 'O that the teacher might teach the Dhamma to the monks by asking a series of questions of me, not of some other monk!' And it is possible the teacher teaches the Dhamma to the monks by asking a series of questions of some other monk, not of that monk. So he is angry and bitter thus, 'The teacher teaches the Dhamma to the monks by asking a series of questions of some other monk, not of me!' The anger and bitterness are both a blemish.

"It is possible that a monk here might wish, 'O that the monks might enter a village for alms putting me in the forefront not some other monk!' And it is possible that the monks enter a village for alms putting some other monk in the forefront, not that monk. So he is angry and bitter thus, 'The monks enter the village for alms putting some other monk in the forefront, not me!' The anger and bitterness are both a blemish.

"It is possible that a monk here might wish, 'O that I might get the best seat, the best water, the best alms food in the monastery, not some other monk!' And it is possible that some other monk gets the best seat, the best water, and the best alms food in the monastery, not that monk. So he is angry and bitter thus, 'Some other monk got the best seat, the best water, and the best alms food in the monastery, not me!' The anger and bitterness are both a blemish.

"It is possible that a monk here might wish, 'O that I might give the blessing in the monastery after the meal, not some other monk!' And it is possible that some other monk gives the blessing, not that monk. So he is angry and bitter thus, 'Some other monk gave the blessing in the monastery after the meal, not me!' The anger and bitterness are both a blemish.

"It is possible that a monk here might wish, 'O that I might teach the Dhamma to the monks, that I might teach the Dhamma to the nuns, that I might teach the Dhamma to the men lay followers, that I might teach the Dhamma to the women lay followers, not some other monk.' And it is possible that some other monk teaches the Dhamma to the monks and nuns, laymen and laywomen. So he is angry and bitter thus, 'Some other monk gives the teachings to the monks, nuns, laymen and laywomen, not me!' The anger and bitterness are both a blemish.

"It is possible that a monk here might wish, 'O that the monks, nuns, laymen and laywomen might honor, respect, revere and venerate me, not some other monk.' And it is possible that they honor, respect, revere and venerate some other monk, not that monk. So he is angry and bitter thus, "Some other monk gets the honor, respect, reverence, and veneration, not me!" The anger and bitterness are both a blemish.

"It is possible that a monk here might wish, 'O that I might be the one to get a superior robe, superior alms food, a superior resting place, superior medicinal requisites, not some other monk!' And it is possible that some other monk is the one to get a superior robe, superior alms food, a superior resting place and superior medicinal requisites, not that monk. So he is angry and bitter thus, 'Another monk has received a superior robe, superior alms food, a superior resting place, and superior

medicinal requisites, not me!' The anger and the bitterness are both a blemish. Blemish, friend, is a term for the spheres of these evil, unwholesome wishes.

"If the spheres of these evil, unwholesome wishes are seen and heard to be un-abandoned in any monk, then for all that he may be a forest dweller, a frequenter of remote abodes, an alms food eater, a house to house seeker, a refuse rag wearer, a wearer of rough robes, still his fellows in the holy life do not honor, respect, revere, and venerate him. Why is that? Because the spheres of these evil unwholesome wishes are seen and heard to be un-abandoned in that venerable one.

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

"So too if the spheres of these evil unwholesome wishes are seen and heard to be un-abandoned in any monk, then for all that he may be a forest dweller, a frequenter of remote abodes, an alms food eater, a house to house seeker, a refuse rag wearer, a wearer of rough robes, still his fellows in the holy life do not honor, respect, revere, and venerate him. Why is that? Because the spheres of these evil unwholesome wishes are seen and heard to be un-abandoned in that venerable one.

"If the spheres of these evil unwholesome wishes are seen and heard to be abandoned in any monk, then for all that he may be a village dweller, an accepter of invitations, a wearer of robes given him by householders, yet his fellows in the holy life honor, respect, revere and venerate him. Why is that? Because the spheres of these evil unwholesome wishes are seen and heard to be abandoned in that venerable one.

"Suppose a metal bowl were brought from a shop or a smithy, clean and bright; and the owners put clean boiled rice and various soups and sauces into it, and covering it with another bowl went back to the market; then people seeing it said, , 'What is that you are carrying about like a treasure?' Then, raising the lid and uncovering it they looked in, and as soon as they saw they were inspired with such liking, appetite, and relish, that even those who were full would want to eat, not to speak of those who were hungry. So too, friend, If the spheres of these evil unwholesome wishes are seen and heard to be abandoned in any monk, then for all that he may be a village dweller, an accepter of invitations, a wearer of robes given him by householders, yet his fellows in the holy life honor, respect, revere and venerate him. Why is that? Because the spheres of these evil unwholesome wishes are seen and heard to be abandoned in that venerable one.

When this was said, the Venerable Maha Moggallana said to the Venerable Shariputra, "A simile occurs to me friend Shariputra." - "State it friend Moggallana."

"On one occasion, friend, I was living at the Hill Fort at Rajagaha. Then, when it was morning, I dressed, and taking my bowl and outer robe, I went into Rajagaha for alms. Now on that occasion Samiti, the Cartwright's Son, was smoothing a beam of wood

and the Ajivaka [A rival sect that practices severe austerities and believed in the concept of fate.] Panduputta, son of a former Cartwright was standing by. Then this thought arose in the Ajivaka Panduputta's mind, 'O that this Samiti, the Cartwright Son might plane this bend, this twist, this fault out of the wood so that it would be without bends, twists, or faults and come to consist purely of heartwood.' And just as this thought came to pass in his mind so did Samiti, the Cartwright's Son plane that bend, that twist, that fault, out of the wood. Then the Ajivaka Panduputta, son of a former Cartwright was glad and he voiced his gladness thus, 'He planes just as if he knew my heart with his heart!'

"So too friend, there are persons who are faithless and have gone forth from the home life into homelessness not out of faith, but seeking a livelihood, who are fraudulent, deceitful, treacherous, haughty, hollow, personally vain, rough tongued, loose spoken, unguarded in the sense faculties, immoderate in eating, un-devoted to wakefulness, unconcerned with recluse-ship, not greatly respectful of training, luxurious, careless, leaders in backsliding, neglectful of seclusion, lazy, wanting in energy, unmindful, not fully aware, un-concentrated, with straying minds, devoid of wisdom, drivellers. The venerable Shariputra with his discourse on the Dhamma planes out their faults just as if he knew my heart with his heart!"

"But there are clansmen who have gone forth out of faith from the home life into homelessness, who are not fraudulent, deceitful, treacherous, haughty, hollow, personally vain, rough tongued, or loose spoken; who are guarded in their sense faculties, moderate in eating, devoted to wakefulness, concerned with recluse-ship, greatly respectful of training, not luxurious or careless, who are keen to avoid backsliding, leaders in seclusion,

energetic, resolute, established in mindfulness, fully aware, concentrated, with unified minds, possessing wisdom, not drivellers. These, on hearing the venerable Shariputra's discourse on the Dhamma drink it in and eat it as it were by word and thought. Good indeed it is that he makes his fellows in the holy life emerge from the unwholesome and establish themselves in the wholesome.

"Just as a woman or a man, young, youthful, fond of adornments, with head bathed, having received a garland of lotuses, jasmine, or roses would take it with both hands and place it on the head, so too there are clansmen who have gone forth out of faith from the home life into homelessness who are not fraudulent, deceitful, treacherous, haughty, hollow, personally vain, rough tongued, or loose spoken; who are guarded in their sense faculties, moderate in eating, devoted to wakefulness, concerned with recluse-ship, greatly respectful of training, not luxurious or careless, who are keen to avoid backsliding, leaders in seclusion, energetic, resolute, established in mindfulness, fully aware, concentrated, with unified minds, possessing wisdom, not drivellers. These, on hearing the venerable Shariputra discourse on the Dhamma drink it in and eat it as it were by word and thought. Good indeed it is that he makes his fellows in the holy life emerge from the unwholesome and establish himself in the wholesome."

Thus it was that these two great beings rejoiced in each others good words.

Anapanasati Sutta

Mindfulness of Breathing

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying at Savatthi in the Eastern Monastery, the palace of Migara's mother, together with many well-known elder disciples -- with Ven. Shariputra, Ven. Maha Moggallana, Ven. Maha Kassapa, Ven. Maha Kaccayana, Ven. Maha Kotthita, Ven. Maha Kappina, Ven. Maha Cunda, Ven. Revata, Ven. Ánanda, and other well-known elder disciples. On that occasion the elder monks were teaching and instructing. Some elder monks were teaching and instructing ten monks, some were teaching and instructing twenty monks, some were teaching and instructing thirty monks, some were teaching and instructing forty monks. The new monks, being taught and instructed by the elder monks, were discerning grand, successive distinctions.

Now on that occasion -- the Uposatha day of the fifteenth, the full-moon night of the Pavarana ceremony -- the Blessed One was seated in the open air surrounded by the community of monks. Surveying the silent community of monks, he addressed them:

"Monks, I am content with this practice. I am content at heart with this practice. So arouse even more intense persistence for the attaining of the as-yet-unattained, the reaching of the as-yet-un-reached, the realization of the as-yet-unrealized. I will remain right here at Savatthi [for another month] through the 'White water-lily' month, the fourth month of the rains."

The monks in the countryside heard, "The Blessed One, they say, will remain right there at Savatthi through the White water-lily month, the fourth month of the rains." So they left for Savatthi to see the Blessed One.

Then the elder monks taught and instructed even more intensely. Some elder monks were teaching and instructing ten monks, some were teaching and instructing twenty monks, some were teaching and instructing thirty monks, some were teaching and instructing forty monks. The new monks, being taught and instructed by the elder monks, were discerning grand, successive distinctions.

Now on that occasion -- the Uposatha day of the fifteenth, the full-moon night of the White water-lily month, the fourth month of the rains -- the Blessed One was seated in the open air surrounded by the community of monks. Surveying the silent community of monks, he addressed them:

"Monks, this assembly is free from idle chatter, devoid of idle chatter, and is established on pure heartwood: such is this community of monks, such is this assembly. The sort of assembly that is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, an incomparable field of merit for the world: such is this community of monks such is this assembly. The sort of assembly to which a small gift, when given, becomes great, and a great gift greater: such is this community of monks such is this assembly. The sort of assembly that it is rare to see in the world: such is this community of monks, such is this assembly -- the sort of assembly that it would be worth traveling for leagues, taking along provisions, in order to see.

"In this community of monks there are monks who are Arahants, whose mental effluents are ended, who have reached fulfillment, done the task, laid down the burden attained the true goal, totally destroyed the fetter of becoming, and who are released through right gnosis: such are the monks in this community of monks.

"In this community of monks there are monks who, with the total ending of the first set of five fetters, are due to be reborn [in the Pure Abodes], there to be totally unbound, never again to return from that world: such are the monks in this community of monks.

"In this community of monks there are monks who, with the totally ending of [the first] three fetters, and the with attenuation of passion, aversion, and delusion, are once-returners, who -- on returning only one more time to this world -- will make an ending to stress: such are the monks in this community of monks.

"In this community of monks there are monks who, with the total ending of [the first] three fetters, are stream-winners, steadfast, never again destined for states of woe, headed for self-awakening: such are the monks in this community of monks.

"In this community of monks there are monks who remain devoted to the development of the four frames of reference ... the four right exertions ... the four bases of power ... the five faculties ... the five strengths ... the seven factors of awakening ... the noble eightfold path: such are the monks in this community of monks.

"In this community of monks there are monks who remain devoted to the development of good will ... compassion ...

appreciation ... equanimity ... the perception of the foulness of the body ... the perception of inconstancy: such are the monks in this community of monks.

"In this community of monks there are monks who remain devoted to mindfulness of in-and-out breathing.

"Mindfulness of in-and-out breath, when developed and pursued, is of great fruit, of great benefit. Mindfulness of in-and-out breathing, when developed and pursued, brings the four frames of reference to their culmination. The four frames of reference, when developed and pursued, bring the seven factors of awakening to their culmination. The seven factors of awakening, when developed and pursued, bring clear knowing and release to their culmination.

Mindfulness of In-and-Out Breathing

"Now how is mindfulness of in-and-out breathing developed and pursued so as to bring the four frames of reference to their culmination?

"There is the case where a monk, having gone to the wilderness, to the shade of a tree, or to an empty building, sits down folding his legs crosswise, holding his body erect, and setting mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.

"[1] Breathing in long, he discerns that he is breathing in long; or breathing out long, he discerns that he is breathing out long. [2] Or breathing in short, he discerns that he is breathing in short; or breathing out short, he discerns that he is breathing out short. [3]

He trains himself to breathe in sensitive to the entire body, and to breathe out sensitive to the entire body. [4] He trains himself to breathe in calming the bodily processes, and to breathe out calming the bodily processes.

"[5] He trains himself to breathe in sensitive to rapture, and to breathe out sensitive to rapture. [6] He trains himself to breathe in sensitive to pleasure, and to breathe out sensitive to pleasure. [7] He trains himself to breathe in sensitive to mental processes, and to breathe out sensitive to mental processes. [8] He trains himself to breathe in calming mental processes, and to breathe out calming mental processes.

"[9] He trains himself to breathe in sensitive to the mind, and to breathe out sensitive to the mind. [10] He trains himself to breathe in satisfying the mind, and to breathe out satisfying the mind. [11] He trains himself to breathe in steadying the mind, and to breathe out steadying the mind. [12] He trains himself to breathe in releasing the mind, and to breathe out releasing the mind.

"[13] He trains himself to breathe in focusing on inconstancy, and to breathe out focusing on inconstancy. [14] He trains himself to breathe in focusing on dispassion [literally, fading], and to breathe out focusing on dispassion. [15] He trains himself to breathe in focusing on cessation, and to breathe out focusing on cessation. [16] He trains himself to breathe in focusing on relinquishment, and to breathe out focusing on relinquishment.

The Four Frames of Reference

"[1] Now, on whatever occasion a monk breathing in long discerns that he is breathing in long; or breathing out long, discerns that he is breathing out long; or breathing in short, discerns that he is breathing in short; or breathing out short, discerns that he is breathing out short; trains himself to breathe in...and... out sensitive to the entire body; trains himself to breathe in...and...out calming the bodily processes: On that occasion the monk remains focused on the body in and of itself -- ardent, alert, and mindful -- subduing greed and distress with reference to the world. I tell you, monks, that this -- the in-and-out breath -- is classed as a body among bodies, which is why the monk on that occasion remains focused on the body in and of itself -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world.

"[2] On whatever occasion a monk trains himself to breathe in...and...out sensitive to rapture; trains himself to breathe in...and...out sensitive to pleasure; trains himself to breathe in...and...out sensitive to mental processes; trains himself to breathe in...and...out calming mental processes: On that occasion the monk remains focused on feelings in and of themselves -- ardent, alert, and mindful -- subduing greed and distress with reference to the world. I tell you, monks, that this -- close attention to in-and-out breaths -- is classed as a feeling among feelings, which is why the monk on that occasion remains focused on feelings in and of themselves -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world.

"[3] On whatever occasion a monk trains himself to breathe in...and...out sensitive to the mind; trains himself to breathe in...and...out satisfying the mind; trains himself to breathe in...and...out steadying the mind; trains himself to breathe

in...and...out releasing the mind: On that occasion the monk remains focused on the mind in and of itself -- ardent, alert, and mindful -- subduing greed and distress with reference to the world. I don't say that there is mindfulness of in-and-out breathing in one of confused mindfulness and no alertness, which is why the monk on that occasion remains focused on the mind in and of itself -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world.

"[4] On whatever occasion a monk trains himself to breathe in...and...out focusing on inconstancy; trains himself to breathe in...and...out focusing on dispassion; trains himself to breathe in...and...out focusing on cessation; trains himself to breathe in...and...out focusing on relinquishment: On that occasion the monk remains focused on mental qualities in and of themselves -- ardent, alert, and mindful -- subduing greed and distress with reference to the world. He who sees clearly with discernment the abandoning of greed and distress is one who oversees with equanimity, which is why the monk on that occasion remains focused on mental qualities in and of themselves -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world.

"This is how mindfulness of in-and-out breathing is developed and pursued so as to bring the four frames of reference to their culmination.

The Seven Factors Of Awakening

"And how are the four frames of reference developed and pursued so as to bring the seven factors of awakening to their culmination?

"[1] On whatever occasion the monk remains focused on the body in and of itself -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world, on that occasion his mindfulness is steady and without lapse. When his mindfulness is steady and without lapse, then mindfulness as a factor of awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[2] Remaining mindful in this way, he examines, analyzes, and comes to a comprehension of that quality with discernment. When he remains mindful in this way, examining, analyzing, and coming to a comprehension of that quality with discernment, then analysis of qualities as a factor of awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[3] In one who examines, analyzes, and comes to a comprehension of that quality with discernment, unflagging persistence is aroused. When unflagging persistence is aroused in one who examines, analyzes, and comes to a comprehension of that quality with discernment, then persistence as a factor of awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[4] In one whose persistence is aroused, a rapture not-of-the-flesh arises. When a rapture not-of-the-flesh arises in one whose persistence is aroused, then rapture as a factor of awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[5] For one who is enraptured, the body grows calm and the mind grows calm. When the body and mind of an enraptured monk grow calm, then serenity as a factor of awakening

becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[6] For one who is at ease -- his body calmed -- the mind becomes concentrated. When the mind of one who is at ease -- his body calmed -- becomes concentrated, then concentration as a factor of awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

"[7] He oversees the mind thus concentrated with equanimity. When he oversees the mind thus concentrated with equanimity, equanimity as a factor of awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

[Similarly with the other three frames of reference: feelings, mind, and mental qualities.]

"This is how the four frames of reference are developed and pursued so as to bring the seven factors of awakening to their culmination.

Clear Knowing and Release

"And how are the seven factors of awakening developed and pursued so as to bring clear knowing and release to their culmination? There is the case where a monk develops mindfulness as a factor of awakening dependent on seclusion ... dispassion ... cessation, resulting in relinquishment. He develops analysis of qualities as a factor of awakening ... persistence as a factor of awakening ... rapture as a factor of awakening ... serenity as a factor of awakening... concentration as a factor of

awakening ... equanimity as a factor of awakening dependent on seclusion ... dispassion ... cessation, resulting in relinquishment.

"This is how the seven factors of awakening, when developed and pursued, bring clear knowing and release to their culmination."

That is what the Blessed One said. Glad at heart, the monks delighted in the Blessed One's words.

Anathapindikovada Sutta

Instructions to Anathapindika

Translated from the Pali by Thanissaro Bhikkhu.

I have heard that on one occasion the Blessed One was staying near Savatthi, in Jeta's Grove, Anathapindika's monastery. And on that occasion Anathapindika the householder was diseased, in pain, severely ill. Then Anathapindika the householder said to one of his men, "Come, my good man. Go to the Blessed One and, on arrival, pay homage to his feet with your head in my name and say 'Lord, Anathapindika the householder is diseased, in pain, severely ill. He pays homage with his head to the Blessed One's feet.' Then go to Ven. Sariputta and, on arrival, pay homage to his feet with your head in my name and say 'Venerable sir, Anathapindika the householder is diseased, in pain, severely ill. He pays homage with his head to your feet.' Then say: 'It would be good if Ven. Sariputta would visit Anathapindika's home, out of sympathy for him.'"

Responding, "As you say, lord," to Anathapindika the householder, the man went to the Blessed One and, on arrival, bowed down to him and sat to one side. As he was sitting there he said, "Lord, Anathapindika the householder is diseased, in pain, severely ill. He pays homage with his head to the Blessed One's feet." Then he went to Ven. Sariputta and, on arrival, on arrival, bowed down to him and sat to one side. As he was sitting there he said, 'Venerable sir, Anathapindika the householder is diseased, in pain, severely ill. He pays homage with his head to your feet.' Then he said, "It would be good if

Ven. Sariputta would visit Anathapindika's home, out of sympathy for him."

Then Ven. Sariputta, taking his bowl & robe, went to the home of Anathapindika the householder with Ven. Ananda as his attendant. On arrival, he sat down on a prepared seat and said to Anathapindika the householder: "I hope you are getting better, householder. I hope you are comfortable. I hope that your pains are lessening and not increasing. I hope that there are signs of their lessening, and not of their increasing."

[Anathapindika:] "I am not getting better, venerable sir. I am not comfortable. My extreme pains are increasing, not lessening. There are signs of their increasing, and not of their lessening. Extreme forces slice through my head, just as if a strong man were slicing my head open with a sharp sword... Extreme pains have arisen in my head, just as if a strong man were tightening a turban made of tough leather straps around my head... Extreme forces carve up my stomach cavity, just as if a butcher or his apprentice were to carve up the stomach cavity of an ox... There is an extreme burning in my body, just as if two strong men, grabbing a weaker man by the arms, were to roast and broil him over a pit of hot embers. I am not getting better, venerable sir. I am not comfortable. My extreme pains are increasing, not lessening. There are signs of their increasing, and not of their lessening."

[Ven. Sariputta:] "Then, householder, you should train yourself in this way: 'I won't cling to the eye; my consciousness will not be dependent on the eye.' That's how you should train yourself. 'I won't cling to the ear... nose... tongue... body; my consciousness will not be dependent on the body.' ... 'I won't

cling to the intellect; my consciousness will not be dependent on the intellect.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to forms... sounds... smells... tastes... tactile sensations; my consciousness will not be dependent on tactile sensations.' ... 'I won't cling to ideas; my consciousness will not be dependent on ideas.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to eye-consciousness... ear-consciousness... nose-consciousness... tongue-consciousness... body-consciousness; my consciousness will not be dependent on body-consciousness.' ... 'I won't cling to intellect-consciousness; my consciousness will not be dependent on intellect-consciousness.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to contact at the eye... contact at the ear... contact at the nose... contact at the tongue... contact at the body; my consciousness will not be dependent on contact at the body.' ... 'I won't cling to contact at the intellect; my consciousness will not be dependent on contact at the intellect.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to feeling born of contact at the eye... feeling born of contact at the ear... feeling born of contact at the nose... feeling born of contact at the tongue... feeling born of contact at the body; my consciousness will not be dependent on feeling born of contact at the body.' ... 'I won't cling to feeling born of contact at the intellect; my consciousness will not be dependent on

feeling born of contact at the intellect.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to the earth property... liquid property... fire property... wind property... space property; my consciousness will not be dependent on the space property.' ... 'I won't cling to the consciousness property; my consciousness will not be dependent on the consciousness property.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to form... feeling... perception... thought-fabrications; my consciousness will not be dependent on thought-fabrications.' ... 'I won't cling to consciousness; my consciousness will not be dependent on consciousness.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to the dimension of the infinitude of space... the dimension of the infinitude of consciousness... the dimension of nothingness; my consciousness will not be dependent on the dimension of nothingness.' ... 'I won't cling to the sphere of neither perception nor non-perception; my consciousness will not be dependent on the sphere of neither perception nor non-perception.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to this world; my consciousness will not be dependent on this world... I won't cling to the world beyond; my consciousness will not be dependent on the world beyond.' That's how you should train yourself.

"Then, householder, you should train yourself in this way: 'I won't cling to what is seen, heard, sensed, cognized, attained, sought after, pondered by the intellect; my consciousness will not be dependent on that.' That's how you should train yourself."

When this was said, Anathapindika the householder wept and shed tears. Ven. Ananda said to him, "Are you sinking, householder? Are you foundering?"

"No, venerable sir. I'm not sinking, nor am I foundering. It's just that for a long time I have attended to the Teacher, and to the monks who inspire my heart, but never before have I heard a talk on the Dhamma like this."

"This sort of talk on the Dhamma, householder, is not given to lay people clad in white. This sort of talk on the Dhamma is given to those gone forth."

"In that case, Ven. Sariputta, please let this sort of talk on the Dhamma be given to lay people clad in white. There are clansmen with little dust in their eyes who are wasting away through not hearing [this] Dhamma. There will be those who will understand it."

Then Ven. Sariputta and Ven. Ananda, having given this instruction to Anathapindika the householder, got up from their seats and left. Then, not long after they left, Anathapindika the householder died and reappeared in the Tusita heaven. Then Anathapindika the deva's son, in the far extreme of the night, his extreme radiance lighting up the entirety of Jeta's Grove, went to the Blessed One and, on arrival, bowed down to him and stood to one side. As he was standing there, he addressed the Blessed One with this verse:

This blessed Jeta's Grove,
home to the community of seers,
where there dwells the Dhamma King:
the source of rapture for me.

Action, clear-knowing, & mental qualities,[1]
virtue, the highest [way of] life:
 through this are mortals purified,
 not through clan or wealth.

Thus the wise,
seeing their own benefit,
investigating the Dhamma appropriately,
should purify themselves right there.

As for Sariputta:
 any monk who has gone beyond,
 at best can only equal him
 in discernment, virtue, & calm.

That is what Anathapindika the deva's son said. The Teacher approved. Then Anathapindika the deva's son, [knowing,] "The Teacher has approved of me," bowed down to him, circled him three times, keeping him to his right, and then disappeared right there.

Then when the night had past, The Blessed One addressed the monks: "Last night, monks, a certain deva's son in the far extreme of the night, his extreme radiance lighting up the entirety of Jeta's Grove, came to me and, on arrival, bowed down to me and stood to one side. As he was standing there, he addressed me with this verse:

This blessed Jeta's Grove,
home to the community of seers,
where there dwells the Dhamma King:
the source of rapture for me.

Action, clear-knowing, & mental qualities,
virtue, the highest [way of] life:
through this are mortals purified,
not through clan or wealth.

Thus the wise,
seeing their own benefit,
investigating the Dhamma appropriately,
should purify themselves right there.

As for Sariputta:
any monk who has gone beyond,
at best can only equal him
in discernment, virtue, & calm.

"That is what the deva's son said. And [thinking], 'The Teacher has approved of me,' he bowed down to me, circled me three times, and then disappeared right there."

When this was said, Ven. Ananda said to the Blessed One, "Lord, that must have been Anathapindika the deva's son. Anathapindika the householder had supreme confidence in Ven. Sariputta."

"Very good, Ananda. Very good, to the extent that you have deduced what can be arrived at through logic. That *was* Anathapindika the deva's son, and no one else."

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

Footnotes

1. The Thai edition, which I have followed here, reads *dhammaa*: mental qualities. Other editions read *dhammo*: the Dhamma. The Commentary maintains that mental qualities conducive to concentration are intended here. [Go back]

Anattá Lakkhana Sutta

The Discourse on the Not-self Characteristic

I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana. There he addressed the group of five monks: "Form, monks, is not self. If form were the self, this form would not lend itself to disease. It would be possible to say with regard to form, 'Let this form be thus. Let this form not be thus.' But precisely because form is not self, form lends itself to disease. And it is not possible to say with regard to form, 'Let this form be thus. Let this form not be thus.' "Feeling is not self... "Perception is not self... "Mental fabrications are not self... "Consciousness is not self. If consciousness were the self, this consciousness would not lend itself to disease. It would be possible to say with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.' But precisely because consciousness is not self, consciousness lends itself to disease. And it is not possible to say with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.' "What do you think, monks -- Is form constant or inconstant?" "Inconstant, lord." "And is that which is inconstant easeful or stressful?" "Stressful, lord." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my self. This is what I am'?" "No, lord." "...Is feeling constant or inconstant?" "Inconstant, lord."... "...Is perception constant or inconstant?" "Inconstant, lord."... "...Are fabrications constant or inconstant?" "Inconstant, lord."... "What do you think, monks -- Is consciousness constant or inconstant?" "Inconstant, lord." "And is that which is inconstant easeful or stressful?" "Stressful, lord." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'this is mine. This is

my self. This is what I am'?" "No, lord." "Thus, monks, any body whatsoever that is past, future, or present; internal or external; latent or subtle; common or sublime; far or near: every body is to be seen as it actually is with right discernment as: 'this is not mine. This is not my self. This is not what I am.' "Any feeling whatsoever... "Any perception whatsoever... "Any fabrications whatsoever... "Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness is to be seen as it actually is with right discernment as: 'this is not mine. This is not my self. This is not what I am.' "Seeing thus, the instructed noble disciple grows disenchanted with the body, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'Fully released.' He discerns that 'Birth is depleted, the holy life fulfilled, the task done. There is nothing! Further for this world.'" That is what the Blessed One said. Gratified, the group of five monks delighted at his words. And while this explanation was being given, the hearts of the group of five monks, through not clinging not being sustained, were fully released from fermentation/effluents.

Anattalakkhana Sutra

The Discourse on the Not-self Characteristic

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana. There he addressed the group of five monks:

"The body, monks, is not self. If the body were the self, this body would not lend itself to disease. It would be possible (to say) with regard to the body, 'Let my body be thus. Let my body not be thus.' But precisely because the body is not self, the body lends itself to disease. And it is not possible (to say) with regard to the body, 'Let my body be thus. Let my body not be thus.'

"Feeling is not self. If feeling were the self, this feeling would not lend itself to disease. It would be possible (to say) with regard to feeling, 'Let my feeling be thus. Let my feeling not be thus.' But precisely because feeling is not self, feeling lends itself to disease. And it is not possible (to say) with regard to feeling, 'Let my feeling be thus. Let my feeling not be thus.'

"Perception is not self. If perception were the self, this perception would not lend itself to disease. It would be possible (to say) with regard to perception, 'Let my perception be thus. Let my perception not be thus.' But precisely because perception is not self, perception lends itself to disease. And it is not possible (to say) with regard to perception, 'Let my perception be thus. Let my perception not be thus.'

"Mental processes are not self. If mental processes were the self, these mental processes would not lend themselves to disease. It

would be possible (to say) with regard to mental processes, 'Let my mental processes be thus. Let my mental processes not be thus.' But precisely because mental processes are not self, mental processes lend themselves to disease. And it is not possible (to say) with regard to mental processes, 'Let my mental processes be thus. Let my mental processes not be thus.'

"Consciousness is not self. If consciousness were the self, this consciousness would not lend itself to disease. It would be possible (to say) with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.' But precisely because consciousness is not self, consciousness lends itself to disease. And it is not possible (to say) with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.'

"How do you construe thus, monks -- Is the body constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my self. This is what I am'?"

"No, lord."

"How do you construe thus, monks -- Is feeling constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my self. This is what I am'?"

"No, lord."

"How do you construe thus, monks -- Is perception constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my self. This is what I am'?"

"No, lord."

"How do you construe thus, monks -- Are mental processes constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my self. This is what I am'?"

"No, lord."

"How do you construe thus, monks -- Is consciousness constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my self. This is what I am!'"

"No, lord."

"Thus, monks, any body whatsoever -- past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every body -- is to be seen as it actually is with right discernment as: 'this is not mine. This is not my self. This is not what I am.'

"Any feeling whatsoever -- past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every feeling -- is to be seen as it actually is with right discernment as:

'This is not mine. This is not my self. This is not what I am.'

"Any perception whatsoever -- past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every perception -- is to be seen as it actually is with right discernment as: 'this is not mine. This is not my self. This is not what I am.'

"Any mental processes whatsoever -- past, future, or present; internal or external; blatant or subtle; common or sublime; far or

near: all mental processes -- are to be seen as they actually are with right discernment as: 'this is not mine. This is not my self. This is not what I am.'

"Any consciousness whatsoever -- past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness -- is to be seen as it actually is with right discernment as: 'this is not mine. This is not my self. This is not what I am.'

"Seeing thus, the instructed Noble disciple grows disenchanted with the body, disenchanted with feeling, disenchanted with perception, disenchanted with mental processes, and disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is released.

"With release, there is the knowledge, 'Released.' He discerns that, 'Birth is depleted, the holy life fulfilled, the task done. There is nothing further for this world.'"

That is what the Blessed One said. Glad at heart, the group of five monks delighted at his words.

And while this explanation was being given, the hearts of the group of five monks, through lack of clinging, were released from the mental effluents.

Andhakavinda Sutta

At Andhakavinda

Translated from the Pali by Thanissaro Bhikkhu

On one occasion the Blessed One was staying among the Magadhans at Andhakavinda. Then Ven. Ānanda went to him and, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him, "Ānanda, the new monks -- those who have not long gone forth, who are newcomers in this Dhamma and Discipline -- should be encouraged, exhorted, and established in these five things. Which five?

"Come, friends, be virtuous. Dwell restrained in accordance with the Patimokkha, consummate in your behavior and sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults.' Thus they should be encouraged, exhorted, and established in restraint in accordance with the Patimokkha.

"Come, friends, dwell with your sense faculties guarded, with mindfulness as your protector, with mindfulness as your chief, with your intellect self-protected, endowed with an awareness protected by mindfulness.' Thus they should be encouraged, exhorted, and established in restraint of the senses.

"Come, friends, speak only a little, place limits on your conversation.' Thus they should be encouraged, exhorted, and established in limited conversation.

"Come, friends, dwell in the wilderness. Resort to remote wilderness and forest dwellings.' Thus they should be encouraged, exhorted, and established in physical seclusion.

"Come, friends, develop right view. Be endowed with right vision.' Thus they should be encouraged, exhorted, and established in right vision.

"New monks -- those who have not long gone forth, who are newcomers in this Dhamma and Discipline -- should be encouraged, exhorted, and established in these five things."

Aneñja Sappaya Sutta

Conducive to the Imperturbable

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying in the Kuru country. Now there is a town of the Kurus called Kammasadhamma. There the Blessed One addressed the monks: "Monks!"

"Yes, lord," the monks responded.

The Blessed One said: "Monks, sensuality is inconstant, hollow, vain, deceptive. It is illusory, the babble of fools. Sensuality here and now; sensuality in lives to come; sensual perceptions here and now; sensual perceptions in lives to come: both are Mara's realm, Mara's domain, Mara's bait, Mara's range. They lead to these evil, unskillful mental states: greed, ill will, and contentiousness. They arise for the obstruction of a disciple of the noble ones here in training.

"In that case, the disciple of the noble ones considers this: 'Sensuality here and now; sensuality in lives to come; sensual perceptions here and now; sensual perceptions in lives to come: both are Mara's realm, Mara's domain, Mara's bait, Mara's range. They lead to these evil, unskillful mental states: greed, ill will, and contentiousness. They arise for the obstruction of a disciple of the noble ones here in training. What if I -- overpowering the world [of the five senses] and having determined my mind -- were to dwell with an awareness that was abundant and enlarged? Having done so, these evil, unskillful mental states -- greed, ill will, and contentiousness -- would not come into being.

With their abandoning, my mind would become unlimited, immeasurable, and well developed.' Practicing and frequently abiding in this way, his mind acquires confidence in that dimension. There being full confidence, he either attains the imperturbable [1] now or else is committed to discernment. With the break-up of the body, after death, it's possible that this leading-on consciousness of his will go to the imperturbable. This is declared to be the first practice conducive to the imperturbable.

"Then again, the disciple of the noble ones considers this: 'Sensuality here and now; sensuality in lives to come; sensual perceptions here and now; sensual perceptions in lives to come: whatever is form, every form, is the four great elements or a form derived from the four great elements.' Practicing and frequently abiding in this way, his mind acquires confidence in that dimension. There being full confidence, he either attains the imperturbable now or else is committed to discernment. With the break-up of the body, after death, it's possible that this leading-on consciousness of his will go to the imperturbable. This is declared to be the second practice conducive to the imperturbable.

"Then again, the disciple of the noble ones considers this: 'Sensuality here and now; sensuality in lives to come; sensual perceptions here and now; sensual perceptions in lives to come; forms here and now; forms in lives to come; form-perceptions here and now; form-perceptions in lives to come: both are inconstant. Whatever is inconstant is not worth relishing, is not worth welcoming, is not worth remaining fastened to.' Practicing and frequently abiding in this way, his mind acquires confidence in that dimension. There being full confidence, he either attains the imperturbable now or else is committed to

discernment. With the break-up of the body, after death, it's possible that this leading-on consciousness of his will go to the imperturbable. This is declared to be the third practice conducive to the imperturbable.

"Then again, the disciple of the noble ones considers this: 'Sensuality here and now; sensuality in lives to come; sensual perceptions here and now; sensual perceptions in lives to come; forms here and now; forms in lives to come; form-perceptions here and now; form-perceptions in lives to come; perceptions of the imperturbable: all are perceptions. Where they cease without remainder: that is peaceful, that is exquisite, i.e., the dimension of nothingness.' Practicing and frequently abiding in this way, his mind acquires confidence in that dimension. There being full confidence, he either attains the dimension of nothingness now or else is committed to discernment. With the break-up of the body, after death, it's possible that this leading-on consciousness of his will go to the dimension of nothingness. This is declared to be the first practice conducive to the dimension of nothingness.

"Then again, the disciple of the noble ones, having gone into the wilderness, to the root of a tree, or into an empty dwelling, considers this: 'This is empty of self or of anything pertaining to self.' Practicing and frequently abiding in this way, his mind acquires confidence in that dimension. There being full confidence, he either attains the dimension of nothingness now or else is committed to discernment. With the break-up of the body, after death, it's possible that this leading-on consciousness of his will go to the dimension of nothingness. This is declared to be the second practice conducive to the dimension of nothingness.

"Then again, the disciple of the noble ones considers this: 'I am not anyone's anything anywhere; nor is anything of mine in anyone anywhere.' Practicing and frequently abiding in this way, his mind acquires confidence in that dimension. There being full confidence, he either attains the dimension of nothingness now or else is committed to discernment. With the break-up of the body, after death, it's possible that this leading-on consciousness of his will go to the dimension of nothingness. This is declared to be the third practice conducive to the dimension of nothingness.

"Then again, the disciple of the noble ones considers this: 'Sensuality here and now; sensuality in lives to come; sensual perceptions here and now; sensual perceptions in lives to come; forms here and now; forms in lives to come; form-perceptions here and now; form-perceptions in lives to come; perceptions of the imperturbable; perceptions of the dimension of nothingness: all are perceptions. Where they cease without remainder: that is peaceful, that is exquisite, i.e., the dimension of neither perception nor non-perception.' Practicing and frequently abiding in this way, his mind acquires confidence in that dimension. There being full confidence, he either attains the dimension of neither perception nor non-perception now or else is committed to discernment. With the break-up of the body, after death, it's possible that this leading-on consciousness of his will go to the dimension of neither perception nor non-perception. This is declared to be the practice conducive to the dimension of neither perception nor non-perception.

When this was said, Ven. Ānanda said to the Blessed One:

"There is the case, lord, where a monk, having practiced in this way -- 'It should not be, it should not occur to me; it will not be, it will not occur to me. What is, what has come to be, that I

abandon' -- obtains equanimity. Now, would this monk be totally unbound, or not?"

"A certain such monk might, *Ánanda*, and another might not.'

"What is the cause, what is the reason, whereby one might and another might not?"

"There is the case, *Ánanda*, where a monk, having practiced in this way -- (thinking) 'It should not be, it should not occur to me; it will not be, it will not occur to me. What is, what has come to be, that I abandon' -- obtains equanimity. He relishes that equanimity, welcomes it, remains fastened to it. As he relishes that equanimity, welcomes it, remains fastened to it, his consciousness is dependent on it, is sustained by it (clings to it). With clinging/sustenance, *Ánanda*, a monk is not totally unbound."

"Being sustained, where is that monk sustained?"

"The dimension of neither perception nor non-perception."

"Then, indeed, being sustained, he is sustained by the supreme sustenance."

"Being sustained, *Ánanda*, he *is* sustained by the supreme sustenance; for this -- the dimension of neither perception nor non-perception -- is the supreme sustenance. There is [however] the case where a monk, having practiced in this way -- 'It should not be, it should not occur to me; it will not be, it will not occur to me. What is, what has come to be, that I abandon' -- obtains equanimity. He does not relish that equanimity, does not welcome it, does not remain fastened to it. As does not relish that equanimity, does not welcome it, does not remain fastened

to it, his consciousness is not dependent on it, is not sustained by it (does not cling to it). Without clinging/sustenance, Ánanda, a monk is totally unbound."

"It's amazing, lord. It's astounding. For truly, the Blessed One has declared to us the way to cross over the flood by going from one support to the next. But what is the noble liberation?"

"There is the case, Ánanda, where a disciple of the noble ones considers this: 'Sensuality here and now; sensuality in lives to come; sensual perceptions here and now; sensual perceptions in lives to come; forms here and now; forms in lives to come; form-perceptions here and now; form-perceptions in lives to come; perceptions of the imperturbable; perceptions of the dimension of nothingness; perceptions of the dimension of neither perception nor non-perception: that is an identity, to the extent that there is an identity. This is deathless: the liberation of the mind through lack of clinging/sustenance.'

"Now, Ánanda, I have taught the practice conducive to the imperturbable. I have taught the practice conducive to the dimension of nothingness. I have taught the practice conducive to the dimension of neither perception nor non-perception. I have taught the way to cross over the flood by going from one support to the next, the noble liberation. Whatever a teacher should do -- seeking the welfare of his disciples, out of sympathy for them -- that have I done for you. Over there are the roots of trees; over there, empty dwellings. Practice jhana, Ánanda. Don't be heedless. Don't later fall into regret. This is our message to you all."

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

Footnote:

1. The "imperturbable" usually denotes the four formless attainments. In this context, though, it means the fourth jhana and the first two formless attainments based on it: the dimension of the infinitude of space and the dimension of the infinitude of consciousness.

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Angulimaala Sutta

To Angulimala

I heard thus:

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. At that time in King Pasenadi Kosala's kingdom there was a robber named Angulimala. He was fierce, with bloody hands, engaged in killing living things without mercy. At that time he destroyed complete villages, complete hamlets and even the state. He killed humans to wear a garland of fingers. Then the Blessed One put on robes in the morning, taking bowl and robes entered Savatthi for alms. Going the alms round and returning from the alms round and after the meal was over, arranged the dwelling and taking bowl and robes, followed up the path to where Angulimala was. Cowherds, farmers and travelers seeing the Blessed One following up the path leading to where Angulimala was staying said, 'Recluse do not fall to that path, there lives a robber named Angulimala, a fierce one with bloody hands, engaged in killing living things, without mercy. He has destroyed complete villages, complete hamlets and even states. He kills humans to wear a garland of fingers. O, recluse, even a band of ten, twenty, thirty forty, or even fifty people going along this path were killed by this robber Angulimala. When this was said the Blessed One went on, silently.

For the second time they said it and the Blessed One went on, silently and for the third time they said it and the Blessed One went on, silently.

The robber Angulimala saw the Blessed One coming in the distance and it occurred to him: 'Indeed it is wonderful, people

come along this path in bands of ten, or twenty, or thirty, or forty, or fifty, they all got into my hands, this recluse comes all alone, without another, maybe he thinks to overcome me. What if I kill this recluse?' Then the robber Angulimala took out his sword and armor and fixed his bow and arrow and followed close behind the Blessed One. The Blessed One performed such a psychic intention, that the robber Angulimala pursuing the Blessed One with all his strength could not reach the Blessed One. Then it occurred to the robber Angulimala: 'It is indeed wonderful, earlier, I could overtake a running elephant, a running horse, a moving chariot, here running with all my strength, I cannot reach up to this recluse.' He stopped and called to the Blessed One. 'Stop! Recluse stop!'

'Angulimala, I have stopped. 'When will you stop?' The Blessed One said.

Then it occurred to the robber Angulimala: These recluses, the sons of the Sakyas talk the truth and are established in the truth: Yet while walking why did he say, 'I have stopped and Angulimala when will you stop? What if I ask about it from the recluse?' Then the robber Angulimala said this verse to the Blessed One.

'While going the recluse says 'I have stopped,' when I have stopped, he says I have not stopped.
Recluse, explain this to me, how have you stopped and I have not stopped?

Angulimala I have stopped for good, giving up punishing living things.

You are not restrained towards living things, therefore I have stopped and you have not.

After a long time did we meet a great sage in the great forest,
I will throw away demerit for good, hearing your words
enjoined with the Teaching.

Then and there the robber threw away his weapons into the
depths of the forest

Fell at the feet of the Blessed One and begged for the going forth,
The Blessed One, the sage with compassion, for the whole world,
Gave him the going forth saying. 'Come O, Bhikkhu!' that was
his going forth

Then the Blessed One with venerable Angulimala as the second
monk went through the streets of Savatthi and arrived at the
monastery offered by Anathapindika in Jeta's grove. At that
time at the entrance to the palace of king Pasenadi of Kosala was
assembled a large gathering, making much noise: 'Lord, there is
a robber Angulimala, in the kingdom. He is fierce, with bloody
hands, has no compassion for living things, destroys, hamlets,
villages and states. He killing humans collects fingers to wear as
a garland round his neck. Lord he should be punished.'

Then king Pasenadi of Kosala left his palace with about five
hundred riders on horseback and approached the monastery. He
went as far as could be reached in that conveyance and
approached the Blessed One, on foot. Approaching the Blessed
One he worshipped and sat on one side. Then the Blessed One
said thus to king Pasenadi of Kosala 'Great king, has king Seniya
Bimbisara of Magadha arisen against you, or has the Licchavis
of Vesali arisen against you?' 'No, venerable sir, neither king
Seniya Bimbisara of Magadha has arisen against me, nor the
Licchavis of vesali have arisen against me. Yet there is a robber
in my kingdom, by the name Angulimala, fierce, bloody handed,
without compassion for living things. He destroys hamlets,
villages and states killing humans to collect fingers to wear a
garland round his neck. Venerable sir, I cannot punish him.'

‘Great king, if you see, Angulimala, with shaved head and beard, donning yellow clothes, gone forth homeless, abstaining from, destroying life, taking the not given, telling lies, partaking one meal a day, and virtuous. What would you do to him?’

‘Venerable sir, I will get up from my seat on his arrival, prepare him a seat, invite him, arrange to provide the four requisites of life, robes, morsel food, dwellings and requisites when ill and provide him righteous protection. Yet venerable sir, how could such virtues come to evil doers, like him?’

At that time venerable Angulimala was seated close to the Blessed One, and the Blessed One stretched his right and said, to king Pasenadi of Kosala: ‘Great king that is Angulimala.’

Then king Pasenadi of Kosala was shivering with fear and his hairs stood on end. Then the Blessed One knowing that king Pasenadi of Kosala was shivering with fear and that his hairs were standing on end, said thus: ‘Great king, do not fear, there is nothing to fear now.’ Then all that fear vanished from the king and approached venerable Angulimala and said. ‘Venerable sir, are you Angulimala?’

‘Yes, great king, I’m Angulimaala.’

‘Of what clan is the venerable one’s father and of what clan is the venerable one’s mother?’

‘Great king, my father is Gagga and my mother Mantani’

‘Venerable sir, venerable Gaggamantaniputta, take pleasure in the Dispensation, I will provide with the four requisites of life such as robes, morsel food dwellings and requisites when ill. At that time venerable Angulimala was a dependent on morsel food, a forest dweller, a rag robe wearer and confined to three

robes. So venerable Angulimala said to king Pasenadi of Kosala. 'This is useless great king, my three robes are complete.'

Then king Pasenadi of Kosala approached the Blessed One worshipped, sat on one side and said. 'Indeed, it is wonderful, how you tame, those that have to be tamed, how you appease those that are not appeased, how you make the not extinguished to extinguish. How you tame those that could not be tamed with stick or weapon, without stick or weapon. Now we have much work to do, we would go.' Then king Pasenadi of Kosala getting up from his seat, worshipped and circumambulated the Blessed One, and went away.'

Then venerable Angulimala putting on robes in the morning and taking bowl and robes entered Savatthi for alms. When going the alms round in Savatthi in due order, saw a certain woman with the pains of childbirth, then it occurred to him, indeed beings are defiled. Then after the alms round and after the meal was over, venerable Angulimala approached the Blessed One worshipped, sat on one side and said to the Blessed One: 'Venerable sir, when I was going for alms in due order, I saw a certain woman suffering from the pains of childbirth and it occurred to me: Indeed beings are defiled.'

'Then Angulimala go to Savatthi, approach that woman and tell her. 'Sister, since my birth I have not destroyed a living thing knowingly, by that truth may you be well and may the one to be born be well.'

'Venerable sir, won't it be a lie told with awareness, I have destroyed many living things with awareness.'

Then Angulimala go to Savatthi and approach that woman and tell her. 'Sister, since I was born in the noble birth I have not

destroyed a living thing knowingly, by that truth may you be well and may the one to be born be well.'

Then venerable Angulimala agreed went to Savatthi, approached that woman and told her, 'Sister, since I was born in the noble birth I have not destroyed a living thing knowingly, by that truth may you be well and may the one to be born be well.' Then she got well and the child was also well. Then Angulimala, withdrawn from the crowd, secluded and diligent for dispelling, abode and before long for whatever reason sons of clansmen rightfully leave the household and become homeless, that noble end of the holy life, he here and now knowing realized and abides in. He knew, birth is destroyed, the holy life is lived, what should be done is done. There is nothing more to wish.

Then venerable Angulimala putting on robes in the morning and taking bowl and robes went the alms round in Savatthi. Then if a clod was thrown at anybody else, it hit venerable Angulimala. If a stick was thrown at anybody else, it hit venerable Angulimala. If a stone was thrown, it hit venerable Angulimala. Venerable Angulimala would come to the Blessed One with a split head and blood dripping, with the bowl broken and with robes torn. The Blessed One seeing venerable Angulimala approaching in the distance would say: Brahmin, endure that, on account of the results of your actions you would have been reaping results for many years, for many hundreds of years, for many thousands of years in hell. Brahmin, bear the results of your actions here and now.

Venerable Angulimala experienced the pleasantness of release in his seclusion, and then these verses occurred to him:

'The negligent one became diligent, and illuminates the world like the moon freed from clouds.

When his merit covers up the demerit, he illuminates the world

like the moon freed from clouds.

The young Bhikkhu yoked to the Dispensation of the Blessed One illuminates the world-like the moon freed from clouds.

My enemies, listen to the Teaching, be yoked to the Dispensation of the Blessed One.

My enemies, associate with friends who show the appeasing Teaching.

My enemies, with patience and aversion dispelled, listen to the Teaching and live according to the Teaching,

Do not hurt me or anybody else for any reason, attain to the highest appeasement and protect the firm and the infirm.

Irrigators lead water, fletchers bend arrows, the carpenter bends wood and the wise tame the self.

Some are tamed with a stick, or hook or whip, I was tamed without a stick or weapon, by a such like one.

Earlier when I was a hurter, my name was non-hurter, now am true to my name--I do not hurt anyone.

Earlier I was a robber known as Angulimala, and was carried away by the surge of the refuge in the enlightenment.

Earlier I was known as Angulimala with bloody hands, look at the refuge the leader of being is destroyed

Having done many actions leading to birth in hell, touched by the results of actions, I partake food without a debt.

Fools are yoked to negligence, the wise protect diligence as the highest wealth.

Do not be yoked to negligence, and sensual pleasures, concentrate diligently to attain pleasantness.

Go to increase, not to decrease, this is good advice, reach the highest of the analytical knowledge's.

Go to increase, not to decrease, this is good advice of mine, I have attained the

Three knowledge's and done the dispensation of the Enlightened One.

Angulimala Sutta

About Angulimala

Translated from the Pali by Thanissaro Bhikkhu.

I have heard that on one occasion the Blessed One was staying near Savatthi at Jeta's Grove, Anathapindika's monastery. And at that time in King Pasenadi's realm there was a bandit named Angulimala: brutal, bloody-handed, devoted to killing & slaying, showing no mercy to living beings. He turned villages into non-villages, towns into non-towns, settled countryside into unsettled countryside. Having repeatedly killed human beings, he wore a garland (*mala*) made of fingers (*anguli*).

Then the Blessed One, early in the morning, having put on his robes and carrying his outer robe & bowl, went into Savatthi for alms. Having wandered for alms in Savatthi and returning from his alms round after his meal, set his lodging in order. Carrying his robes & bowl, he went along the road to where Angulimala was staying. Cowherds, shepherds, & farmers saw him going along the road to where Angulimala was staying, and on seeing him said to him, "Don't go along that road, contemplative, for on that road is Angulimala: brutal, bloody-handed, devoted to killing & slaying, showing no mercy to living beings. He has turned villages into non-villages, towns into non-towns, settled countryside into unsettled countryside. Having repeatedly killed human beings, he wears a garland made of fingers. Groups of ten, twenty, thirty, & forty men have gone along that road, and

even they have fallen into Angulimala's hands." When this was said, the Blessed One kept going in silence.

A second time... A third time, cowherds, shepherds, & farmers said to the Blessed One, "Don't go along that road, contemplative... Groups of ten, twenty, thirty, & forty men have gone along that road, and even they have fallen into Angulimala's hands." When this was said, the Blessed One kept going in silence.

Then Angulimala saw the Blessed One coming from afar and on seeing him, this thought occurred to him: "Isn't it amazing! Isn't it astounding! Groups of ten, twenty, thirty, & forty men have gone along this road, and even they have fallen into my hands, and yet now this contemplative comes attacking, as it were, alone and without a companion. Why don't I kill him?" So Angulimala, taking up his sword & shield, buckling on his bow & quiver, followed right behind the Blessed One.

Then the Blessed One willed a feat of psychic power such that Angulimala, though running with all his might, could not catch up with the Blessed One walking at normal pace. Then the thought occurred to Angulimala: "Isn't it amazing! Isn't it astounding! In the past I've chased & seized even a swift-running elephant, a swift-running horse, a swift-running chariot, a swift-running deer. But now, even though I'm running with all my might, I can't catch up with this contemplative walking at normal pace." So he stopped and called out to the Blessed One, "Stop, contemplative! Stop!" "I *have* stopped, Angulimala. *You* stop."

Then the thought occurred to Angulimala, "These Sakyan contemplatives are speakers of the truth, asserters of the truths, and yet this contemplative, even while walking, says,

'I have stopped, Angulimala. *You* stop.' Why don't I question him?"

So Angulimala the bandit addressed this verse to the Blessed One:

"While walking, contemplative,
you say, 'I have stopped.'
But when *I* have stopped
you say I haven't.
I ask you the meaning of this:
How have you stopped?
How haven't I?"

[The Buddha:]

"I have stopped, Angulimala,
once & for all,
having cast off violence
toward all living beings.
You, though,
are unrestrained toward beings.
That's how I've stopped
and you haven't."

[Angulimala:]

"At long last a greatly revered great seer
for my sake
has come to the great forest.
Having heard your verse
in line with the Dhamma,
I will go about
having abandoned evil."

So saying, the bandit
hurled his sword & weapons
over a cliff
into a chasm,
a pit.

Then the bandit paid homage
to the feet of the One Well-gone,
and right there requested the Going-forth.

The Awakened One,
the compassionate great seer,
the teacher of the world, along with its devas,
said to him then:

"Come, bhikkhu."

That in itself
was bhikkhuhood for him.

Then the Blessed One set out wandering toward Savatthi with Ven. Angulimala as his attendant monk. After wandering by stages he reached Savatthi, and there he lived, near Savatthi, in Jeta's Grove, Anathapindika's monastery. Now at that time a large crowd of people, loud & noisy, had gathered at the gates to King Pasenadi Kosala's inner palace, [calling out,] "There is a bandit in your realm, sire, named Angulimala: brutal, bloody-handed, devoted to killing & slaying, showing no mercy to living beings. He has turned villages into non-villages, towns into non-towns, settled countryside into unsettled countryside. Having repeatedly killed human beings, he wears a garland made of fingers. The king must stamp him out!" Then King Pasenadi Kosala, with a cavalry of roughly 500 horsemen, drove out of Savatthi and entered the monastery. Driving as far as the ground was passable for chariots, he

got down from his chariot and went on foot to the Blessed One. On arrival, having bowed down, he sat to one side. As he was sitting there, the Blessed One said to him, "What is it, great king? Has King Seniya Bimbisara of Magadha provoked you, or have the Licchavis of Vesali or some other hostile king?"

"No, lord. King Seniya Bimbisara of Magadha hasn't provoked me, nor have the Licchavis of Vesali, nor has some other hostile king. There is a bandit in my realm, lord, named Angulimala: brutal, bloody-handed, devoted to killing & slaying, showing no mercy to living beings. He has turned villages into non-villages, towns into non-towns, settled countryside into unsettled countryside. Having repeatedly killed human beings, he wears a garland made of fingers. I am going to stamp him out." [1]

"Great king, suppose you were to see Angulimala with his hair & beard shaved off, wearing the ochre robe, having gone forth from the home life into homelessness, refraining from killing living beings, refraining from taking what is not given, refraining from telling lies, living the holy life on one meal a day, virtuous & of fine character: what would you do to him?"

"We would bow down to him, lord, or rise up to greet him, or offer him a seat, or offer him robes, almsfood, lodgings, or medicinal requisites for curing illness; or we would arrange a lawful guard, protection, & defense. But how could there be such virtue & restraint in an unvirtuous, evil character?" Now at that time Ven. Angulimala was sitting not far from the Blessed One. So the Blessed One, pointing with his right arm, said to King Pasenadi Kosala, "That, great king, is Angulimala." Then King Pasenadi Kosala was frightened, terrified, his hair standing on end. So the Blessed One,

sensing the king's fear & hair-raising awe, said to him,
"Don't be afraid, great king. Don't be afraid. He poses no
danger to you.

Then the king's fear, his terror, his hair-standing-on-end
subsided. He went over to Ven. Angulimala and said, "Are
you really Angulimala, lord?"

"Yes, great king."

"What is your father's clan? What is your mother's clan?"

"My father is a Gagga, great king, and my mother a
Mantani."

"Then may Master Gagga Mantaniputta delight [in staying
here]. I will be responsible for your robes, almsfood,
lodgings, & medicinal requisites for curing illness."

Now it so happened that at that time Ven. Angulimala was a
wilderness-dweller, an alms-goer, wearing one set of the
triple robe made of cast-off cloth. So he said to King
Pasenadi Kosala, "Enough, great king. My triple robe is
complete."

So King Pasenadi Kosala went to the Blessed One and on
arrival, having bowed down, sat to one side. As he was
sitting there he said to the Blessed One, "It's amazing, lord.
It's astounding, how the Blessed One has tamed the
untamed, pacified the unpeaceful, and brought to
Unbinding those who were not unbound. For what we could
not tame even with blunt or bladed weapons, the Blessed
One has tamed without blunt or bladed weapons. Now, lord,
we must go. Many are our duties, many our
responsibilities."

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

Then King Pasenadi Kosala got up from his set, bowed down to the Blessed One and -- keeping him to his right -- departed.

Then Ven. Angulimala, early in the morning, having put on his robes and carrying his outer robe & bowl, went into Savatthi for alms. As he was going from house to house for alms, he saw a woman suffering a breech birth. On seeing her, the thought occurred to him: "How tormented are living beings! How tormented are living beings!" Then, having wandered for alms in Savatthi and returning from his alms round after his meal, he went to the Blessed One. On arrival, having bowed down to him, he sat to one side. As he was sitting there he said to the Blessed One, "Just now, lord, early in the morning, having put on my robes and carrying my outer robe & bowl, I went into Savatthi for alms. As I was going from house to house for alms, I saw a woman suffering a breech birth. On seeing her, the thought occurred to me: 'How tormented are living beings! How tormented are living beings!'"

"In that case, Angulimala, go to that woman and on arrival say to her, 'Sister, since I was born I do not recall intentionally killing a living being. Through this truth may there be wellbeing for you, wellbeing for your fetus.'"

"But, lord, wouldn't that be a lie for me? For I have intentionally killed many living beings."

"Then in that case, Angulimala, go to that woman and on arrival say to her, 'Sister, since I was born in the noble birth, I do not recall intentionally killing a living being. Through this truth may there be wellbeing for you, wellbeing for your fetus.'"[2]

Responding, "As you say, lord," to the Blessed One, Angulimala went to that woman and on arrival said to her, "Sister, since I was born in the noble birth, I do not recall intentionally killing a living being. Through this may there be wellbeing for you, wellbeing for your fetus." And there was wellbeing for the woman, wellbeing for her fetus. Then Ven. Angulimala, dwelling alone, secluded, heedful, ardent, & resolute, in no long time reached & remained in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus Ven. Angulimala became another one of the arahants.

Then Ven. Angulimala, early in the morning, having put on his robes and carrying his outer robe & bowl, went into Savatthi for alms. Now at that time a clod thrown by one person hit Ven. Angulimala on the body, a stone thrown by another person hit him on the body, and a potsherd thrown by still another person hit him on the body. So Ven. Angulimala -- his head broken open and dripping with blood, his bowl broken, and his outer robe ripped to shreds - - went to the Blessed One. The Blessed One saw him coming from afar and on seeing him said to him: "Bear with it, brahman! Bear with it! The fruit of the kamma that would have burned you in hell for many years, many hundreds of years, many thousands of years, you are now experiencing in the here-&-now!" [3]

Then Ven. Angulimala, having gone alone into seclusion, experienced the bliss of release. At that time he exclaimed:

Who once was heedless,
but later is not,
 brightens the world
 like the moon set free from a cloud. [4]

His evil-done deed
is replaced with skillfulness:
 he brightens the world
 like the moon set free from a cloud. [5]

Whatever young monk
devotes himself
to the Buddha's bidding:
 he brightens the world
 like the moon set free from a cloud.

May even my enemies
 hear talk of the Dhamma.
May even my enemies
 devote themselves
 to the Buddha's bidding.
May even my enemies
 associate with those people
 who -- peaceful, good --
 get others to accept the Dhamma.
May even my enemies
 hear the Dhamma time & again
 from those who advise endurance,
 forbearance,
 who praise non-opposition,
and may they follow it.

For surely he wouldn't harm me,
or anyone else;
he would attain the foremost peace,
would protect the feeble & firm.

Irrigators guide the water.
Fletchers shape the arrow shaft.
Carpenters shape the wood.
The wise control
themselves. [6]

Some tame with a blunt stick,
with hooks, & with whips
But without blunt or bladed weapons
I was tamed by the one who is Such.

"Doer of No Harm" is my name,
but I used to be a doer of harm.
Today I am true to my name,
for I harm no one at all.

A bandit
I used to be,
renowned as Angulimala.
Swept along by a great flood,
I went to the Buddha as refuge.

Bloody-handed
I used to be,
renowned as Angulimala.
See my going for refuge!
Uprooted is [craving],
the guide to becoming.

Having done the type of kamma
that would lead to many
bad destinations,
touched by the fruit of [that] kamma,
unindebted, I eat my food. [7]

They're addicted to heedlessness
-- dullards, fools --
while one who is wise
cherishes heedfulness
as his highest wealth. [8]

Don't give way to heedlessness
or to intimacy
with sensual delight --
for a heedful person,
absorbed in jhana,
attains an abundant bliss. [9]

This [10] has come well & not gone away,
it was not badly thought through for me.
From among well-analyzed qualities,
I have obtained
the best.

This has come well & not gone away,
it was not badly thought through for me.
The three knowledges
have been attained;
the Buddha's bidding,
done.

Notes

1. The PTS reading here, followed in *The Middle Length Sayings* and *The Middle Length Discourses of the Buddha* -- "I will not stamp him out" -- is surely a mistake. I follow the Thai reading on this passage, even though it is somewhat ungrammatical. There are passages in MN 90 where King Pasenadi's sentences don't quite parse, and perhaps this is another example of his brusque language.
2. This blessing is often chanted at house blessings in Theravada countries.
3. This incident illustrates the kammic principle stated in AN III.99.
4. This verse = Dhp 172.
5. This verse = Dhp 173.
6. This verse = Dhp 80.
7. This verse is another illustration of the principle stated in AN III.99.
8. This verse = Dhp 26.
9. This verse = Dhp 27.
10. "This" apparently refers to the abundant bliss mentioned in the previous verse

Angulimala Sutta

To Angulimala

I heard thus:

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. At that time in King Pasenadi Kosala's kingdom there was a robber named Angulimala. He was fierce, with bloody hands, engaged in killing living things without mercy. At that time he destroyed complete villages, complete hamlets and even the state. He killed humans to wear a garland of fingers. Then the Blessed One put on robes in the morning, taking bowl and robes entered Savatthi for alms. Going the alms round and returning from the alms round and after the meal was over, arranged the dwelling and taking bowl and robes, followed up the path to where Angulimala was. Cowherds, farmers and travelers seeing the Blessed One following up the path leading to where Angulimala was staying said. 'Recluse do not fall to that path, there lives a robber named Angulimala, a fierce one with bloody hands, engaged in killing living things, without mercy. He has destroyed complete villages, complete hamlets and even states. He kills humans to wear a garland of fingers. O recluse, even a band of ten, twenty, thirty forty, or even fifty people going along this path were killed by this robber Angulimala. When this was said the Blessed One went on, silently.

For the second time they said it and the Blessed One went on, silently and for the third time they said it and the Blessed One went on, silently.

The robber Angulimala saw the Blessed One coming in the distance and it occurred to him: Indeed it is wonderful, people come along this path in bands of ten, or twenty, or thirty, or forty, or fifty, they all got into my hands, this recluse comes all alone, without another, may be he thinks to overcome me. What if I kill this recluse? Then the robber Angulimala took out his sword and armor and fixed his bow and arrow and followed close behind Blessed One. The Blessed One performed such a psychic intention, that the robber Angulimala pursuing the Blessed One with all his strength would not reach the Blessed One. Then it occurred to the robber Angulimala: It is indeed wonderful, earlier, I could overtake a running elephant, a running horse, a moving chariot, here running with all my strength, I cannot reach up to this recluse. He stopped and called to the Blessed One. 'Stop! Recluse stop!'

Angulimala, I have stopped. 'Stop you too!' The Blessed One said.

Then it occurred to the robber Angulimala: These recluses, the sons of the Sakyas talk the truth and are established in the truth: Yet while walking why did he say, I have stopped and Angulimala you too stop! What if I ask about it from the recluse?' Then the robber Angulimala said this verse to the Blessed One.

'While going the recluse says 'I have stopped,' when I have stopped, he says I have not stopped.

Recluse, explain this to me, how have you stopped and I have not stopped.

Angulimala I have stopped for good, giving up punishing living things.

You are not restrained towards living things, therefore I have stopped and you have not.

After a long time did we meet a great sage in the great forest,

I will throw away demerit for good, hearing your words enjoined with the Teaching.

Then and there the robber threw away his weapons into the depths of the forest, fell at the feet of the Blessed One and begged for the going forth.

The Blessed One, the sage with compassion, for the whole world, gave him the going forth saying. 'Come O Bhikkhu!' that was his going forth

Then the Blessed One with venerable Angulimala as the second monk went through the streets of Savatthi and arrived at the monastery offered by Anathapindika in Jeta's grove. At that time at the entrance to the palace of king Pasenadi of Kosala was assembled a large gathering, making much noise: Lord, there is a robber Angulimala, in the kingdom. He is fierce, with bloody hands, has no compassion for living things, destroys, hamlets, villages and states. He killing humans collects fingers to wear as a garland round his neck. Lord he should be punished.

Then king Pasenadi of Kosala left his palace with about five hundred riders on horseback and approached the monastery. Went as far as could be reached in that conveyance and approached the Blessed One, on foot. Approaching the

Blessed One worshipped and sat on a side. Then the Blessed One said thus to king Pasenadi of Kosala 'Great king, has king Seniya Bimbisara of Magadha arisen against you, or has the Licchavis of Vesali arisen against you?' 'No, venerable sir, neither king Seniya Bimbisara of Magadha has arisen against me, nor the Licchavis of Vesali have arisen against me. Yet there is a robber in my kingdom, by the name Angulimala, fierce, bloody handed, without compassion for living things. He destroys hamlets, villages and states killing humans to collect fingers to wear a garland round his neck. Venerable sir, I cannot punish him.'

'Great king, if you see, Angulimala, with shaved head and beard, donning yellow clothes, gone forth homeless, abstaining from, destroying life, taking the not given, telling lies, partaking one meal a day, and virtuous. What would you do to him?'

'Venerable sir, I will get up from my seat on his arrival, prepare him a seat, invite him, arrange to provide the four requisites of life, robes, morsel food, dwellings and requisites when ill and provide him righteous protection. Yet venerable sir, how could such virtues come to evil doers, like him?'

At that time venerable Angulimala was seated close to the Blessed One, and the Blessed One stretched his right and said, to king Pasenadi of Kosala: Great king that is Angulimala.

Then king Pasenadi of Kosala was shivering with fear and his hairs stood on end. Then the Blessed One knowing that king Pasenadi of Kosala was shivering with fear and that his

hairs were standing on end, said thus: Great king, do not fear, there is nothing to fear now. Then all that fear vanished from the king and approached venerable Angulimala and said. 'Venerable sir, are you Angulimala?'

'Yes, great king, I'm Angulimaala.'

'Of what clan is the venerable one's father and of what clan is the venerable one's mother?'

'Great king, my father is Gagga and my mother Mantani'

'Venerable sir, venerable Gaggamantaniputta, take pleasure in the Dispensation, I will provide with the four requisites of life such as robes, morsel food dwellings and requisites when ill. At that time venerable Angulimala was a dependent on morsel food, a forest dweller, a rag robe wearer and confined to three robes. So venerable Angulimala said to king Pasenadi of Kosala.' Useless great king, my three robes are complete.'

Then king Pasenadi of Kosala approached the Blessed One worshipped, sat on a side and said. 'Indeed, it is wonderful, how you tame, those that have to be tamed, how you appease those that are not appeased, how you make the not extinguished to extinguish. How you tame those that could not be tamed with stick or weapon, without stick or weapon. Now we have much work to do, we would go. Then king Pasenadi of Kosala getting up from his seat, worshipped and circumambulated the Blessed One, and went away.'

Then venerable Angulimala putting on robes in the morning and taking bowl and robes entered Savatthi for alms. When going the alms round in Savatthi in due order, saw a certain

woman with the pains of childbirth, then it occurred to him, indeed beings are defiled. Then after the alms round and after the meal was over, venerable Angulimala approached the Blessed One worshipped, sat on a side and said to the Blessed One: 'Venerable sir, when I was going for alms in due order, I saw a certain woman suffering from the pains of childbirth and it occurred to me: Indeed beings are defiled.'

'Then Angulimala go to Savatthi, approach that woman and tell her. 'Sister, since my birth I have not destroyed a living thing knowingly, by that truth may you be well and may the one to be born be well.'

'Venerable sir, won't it be a lie told with awareness, I have destroyed many living things with awareness.'

Then Angulimala go to Savatthi and approach that woman and tell her. 'Sister, since I was born in the noble birth I have not destroyed a living thing knowingly, by that truth may you be well and may the one to be born be well.'

Then venerable Angulimala agreed went to Savatthi approached that woman and told her. 'Sister, since I was born in the noble birth I have not destroyed a living thing knowingly, by that truth may you be well and may the one to be born be well.' Then she got well and the child was also well. Then Angulimala withdrawn from the crowd, secluded and diligent for dispelling abode and before long for whatever reason sons of clansmen rightfully leave the household and become homeless, that noble end of the holy life he here and now knowing realized and abode. He knew, birth is destroyed, the holy life is lived, what should be done is done. There is nothing more to wish.

Then venerable Angulimala putting on robes in the morning and taking bowl and robes went the alms round in Savatthi. Then if a clod was thrown at anybody else, it hit venerable Angulimala. If a stick was thrown at anybody else, it hit venerable Angulimala. If a stone was thrown, it hit venerable Angulimala. Venerable Angulimala would come to the Blessed One with a split head and blood dripping, with the bowl broken and with robes torn. The Blessed One seeing venerable Angulimala approaching in the distance would say: Brahmin, endure that, on account of the results of your actions you would have been reaping results for many years, for many hundreds of years, for many thousands of years in hell. Brahmin, bear the results of your actions here and now.

Venerable Angulimala experienced the pleasantness of release in his seclusion, and then these verses occurred to him:

‘The negligent one became diligent, and illuminates the world like the moon freed from clouds.

When his merit covers up the demerit, he illuminates the world like the moon freed from clouds.

The young Bhikkhu yoked to the Dispensation of the Blessed One illuminates the world-like the moon freed from clouds.

My enemies, listen to the Teaching, be yoked to the Dispensation of the Blessed One.

My enemies, associate friends who show the appeasing Teaching

My enemies, with patience and aversion dispelled, listen to the Teaching and live according to the Teaching,

Do not hurt me or anybody else for any reason, attain to the highest appeasement and protect the firm and the infirm.

Irrigators lead water, fletchers bend arrows, the carpenter bends wood and the wise tame the self.

Some are tamed with a stick, or hook or whip, I was tamed without a stick or weapon, by a such like one.

Earlier when I was a hurter, my name was non-hurter, now am true to my name I do not hurt anyone.

Earlier I was a robber known as Angulimala, and was carried away by the surge of the refuge in the enlightenment.

Earlier I was known as Angulimala with bloody hands, look at the refuge the leader of being is destroyed

Having done many actions leading to birth in hell, touched by the results of actions I partake food without a debt.

Fools are yoked to negligence; the wise protect diligence as the highest wealth.

Do not be yoked to negligence, and sensual pleasures, concentrate diligently to attain pleasantness.

Go to increase, not to decrease, this is good advice, reach the highest of the analytical knowledge's.

Go to increase, not to decrease, this is good advice of mine, I
have attained the Three knowledge's and done the
dispensation of the Enlightened One.

[End of the Angulimala Sutta]

Ani Sutta

The Peg

Staying at Savatthi. "Monks, there once was a time when the Dasarahas had a large drum called 'Summoner.' Whenever Summoner was split, the Dasarahas inserted another peg in it, until the time came when Summoner's original wooden body had disappeared and only a conglomeration of pegs remained. [1]

"In the same way, in the course of the future there will be monks who won't listen when discourses that are words of the Tathágata -- deep, deep in their meaning, transcendent, connected with emptiness -- are being recited. They won't lend ear, won't set their hearts on knowing them, won't regard these teachings as worth grasping or mastering. But they will listen when discourses that are literary works -- the works of poets, elegant in sound, elegant in rhetoric, the work of outsiders, words of disciples -- are recited. They will lend ear and set their hearts on knowing them. They will regard these teachings as worth grasping and mastering.

"In this way the disappearance of the discourses that are words of the Tathágata -- deep, deep in their meaning, transcendent, connected with emptiness -- will come about.

"Thus you should train yourselves: 'We will listen when discourses that are words of the Tathágata -- deep, deep in their meaning, transcendent, connected with emptiness -- are being recited. We will lend ear, will set our hearts on knowing them, will regard these teachings as worth

grasping and mastering.' That's how you should train yourselves."

Note

1. The Commentary notes that the drum originally could be heard for twelve leagues, but in its final condition couldn't be heard even from behind a curtain.

Anubuddha Sutta

Understanding

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying among the Vajjians at Bhandā Village. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded.

The Blessed One said: "It's because of not understanding and not penetrating four things that we have wandered and transmigrated on such a long, long time, you and I. Which four?"

"It's because of not understanding and not penetrating noble virtue that we have wandered and transmigrated on such a long, long time, you and I.

"It's because of not understanding and not penetrating noble concentration that we have wandered and transmigrated on such a long, long time, you and I.

"It's because of not understanding and not penetrating noble discernment that we have wandered and transmigrated on such a long, long time, you and I.

"It's because of not understanding and not penetrating noble release that we have wandered and transmigrated on such a long, long time, you and I.

"But when noble virtue is understood and penetrated, when noble concentration... noble discernment... noble release is

understood and penetrated, then craving for becoming is destroyed, the guide to becoming (craving and attachment) is ended, there is now no further becoming."

That is what the Blessed One said. When the One Well-gone had said that, he -- the Teacher -- said further:

Unexcelled virtue, concentration,
discernment, and release:
have been understood by Gotama of glorious stature.
Having known them directly,
he taught the Dhamma to the monks --
the Awakened One
the Teacher who has put an end to suffering and stress,
the One with vision
totally unbound.

Anugghita Sutta

Supported

Translated from the Pali by Thanissaro Bhikkhu.

"Monks, when right view is supported by five factors, it has release through awareness as its fruit, release through awareness as its reward; it has release through discernment as its fruit, release through discernment as its reward. Which five?

"There is the case where right view is supported by virtue, supported by learning, supported by discussion, supported by tranquillity, supported by insight.

"When supported by these five factors, right view has release through awareness as its fruit, release through awareness as its reward; it has release through discernment as its fruit, release through discernment as its reward."

Anumaana Sutta

Self Observation

I heard thus:

At one time venerable Maha Moggallana lived in the deer park, in the Bhesakalaa forest among the Sumsumaara hills in the Bhagga country. Then venerable Maha Moggallana addressed the Bhikkhus

Even if the Bhikkhus concede to be advised, if they are unruly, with unruly talk, not submissive to advice, the co-associates in the holy life should think not to advise them and not take them into their confidence. Friends, what are the unruly things? The Bhikkhu with evil desires is submerged in them. The Bhikkhu with evil desires submerged in them is an unruly thing. Praising himself the Bhikkhu disparages others. The Bhikkhu praising himself and disparaging others is an unruly thing. Again the angry Bhikkhu is overcome by it. The Bhikkhu angry and overcome by it, is an unruly thing. Again the angry Bhikkhu bears a grudge. The Bhikkhu angry and bearing a grudge, is an unruly thing. Becoming angry the Bhikkhu has a cursing nature. The Bhikkhu angry and cursing on account of that anger, is an unruly thing. Becoming angry the Bhikkhu speaks angry words. The Bhikkhu becoming angry, speaking angry words, is an unruly thing. When reprimanded the Bhikkhu retorts. The reprimanded Bhikkhu retorting is an unruly thing. When reprimanded the Bhikkhu reprimands in return. The reprimanded Bhikkhu reprimanding in return, is an unruly thing. When

reprimanded the Bhikkhu makes a counter charge. The reprimanded Bhikkhu making a counter charge is an unruly thing. Again, when reprimanded the Bhikkhu evades the question and shows anger and discontent The reprimanded Bhikkhu evading the question, and becoming angry and discontented, is an unruly thing. The reprimanded Bhikkhu would not accept admonition. The reprimanded Bhikkhu not accepting admonition is an unruly thing. Again the Bhikkhu becomes hypocritical and unmerciful. The Bhikkhu becoming hypocritical and un-merciful is an unruly thing. Again the Bhikkhu becomes jealous and selfish. The Bhikkhu becoming jealous and selfish is an unruly thing. Again the Bhikkhu becomes crafty and fraudulent. The Bhikkhu becoming crafty and fraudulent, is an unruly thing. Again the Bhikkhu becomes obstinate and holds a high opinion of himself. The Bhikkhu, becoming obstinate and holding a high opinion of himself is an unruly thing. Again the Bhikkhu stained with worldliness, holds to it tenaciously finding it difficult to give up. The worldly Bhikkhu holding to views tenaciously and finding it difficult to give up, is an unruly thing...Even if the Bhikkhus do not ask for advice, are suave, have a gentle disposition, patient, and full of reverence when advised, the Bhikkhus should think to advise them and take them into confidence

Friends, Bhikkhus, what are suave things. A Bhikkhu not overcome by evil desires is a suave thing. Again, the Bhikkhu not praising himself and not disparaging others is a suave thing. Again the Bhikkhu not angry and not bearing a grudge is a suave thing. Again, the Bhikkhu not angry and not cursing others is a suave thing. Again, the Bhikkhu not speaking angry words is a suave thing. Again, the Bhikkhu

not retorting when reprimanded is a suave thing. Again, the Bhikkhu not counter charging when reprimanded is a suave thing. Again, the reprimanded Bhikkhu not leading the conversation aside and not showing anger and discontent, is a suave thing. Again, the reprimanded Bhikkhu accepting admonition is a suave thing. Again, the Bhikkhu not hypocritical, is merciful is a suave thing. Again, the Bhikkhu not jealous and selfish is a suave thing. Again, the Bhikkhu not crafty and fraudulent is a suave thing. Again, the Bhikkhu not obstinate, not holding a high opinion of himself, is a suave thing.

Here, friends, by the Bhikkhu himself should this observation be done, 'I do not like a person overcome by evil desires, in the same manner if I were overcome by evil desires, others would detest me, knowing this, I should arouse thoughts, not to be overcome by evil desires. I do not like a person praising himself and disparaging others, in the same manner, if I praise myself and disparage others, I would be detested, knowing this I should arouse thoughts to be careful when praising myself and disparaging others. I do not like an angry person, in the same manner, I would be detested, if overcome by anger, knowing this I should arouse thoughts not to be overcome by anger. I do not like a person with a grudge, in the same manner, if I had a grudge on account of anger, others would detest me, knowing this I should arouse thoughts not to bear a grudge. I do not like a cursing person, in the same manner others would detest me if I had a cursing nature, knowing this I should arouse thoughts to dispel the cursing nature. I do not like a person speaking angrily, in the same manner others would detest me if I spoke angry words, knowing this, I should arouse

thoughts to overcome this nature. I do not like a person who retorts when reprimanded, in the same manner, I would be detested if I retorted when reprimanded, knowing this I should not retort when reprimanded. I do not like a person who evades the question and becomes angry and discontented when reprimanded, if I did this, others would detest me. Knowing this, I should not evade the question and become angry and discontented when reprimanded. I do not like a person who would not accept admonition after being reprimanded. If I did this others would detest me. Knowing this, I should accept admonition after being reprimanded. I do not like a merciless hypocrite. If I became a merciless hypocrite, others would detest me. Knowing this, I should be merciful and no hypocrite. I do not like a jealous, selfish person. If I were jealous and selfish, others would detest me, knowing this I should be not jealous and selfish. I do not like a crafty, fraudulent person. If I were crafty and fraudulent, others would detest me, knowing this I should be not crafty and not fraudulent. I do not like an obstinate person who has a high opinion of himself. If I was obstinate and had a high opinion of myself, others would detest me, knowing this I should not be obstinate and hold a high opinion of myself. I do not like a worldly person who holds to views tenaciously and finds it difficult to give them up. If I was like that others would detest me, knowing this, I should not hold to views tenaciously and should give them up with ease.'

Again, the Bhikkhu should reflect, 'are there evil desires in me?' If when reflecting, the Bhikkhu sees any evil desires, he should make an effort to dispel those evil desires. When reflecting, if the Bhikkhu sees there are no evil desires, he

should abide delighted and joyful, training in those meritorious things day and night. Again the Bhikkhu should reflect, do I praise myself and disparage others? When reflecting if the Bhikkhu sees, praising himself and disparaging others, he should make an effort to dispel those evil things. When reflecting if the Bhikkhu sees not praising himself and not disparaging others, he should abide delighted and joyful, training in those meritorious things day and night. Again the Bhikkhu should reflect am I overcome with anger? When reflecting, if the Bhikkhu sees himself overcome by anger, he should make an effort to dispel those evil things. When reflecting if the Bhikkhu sees himself not overcome by anger, he should abide delighted and joyful training in those meritorious things. Again the Bhikkhu should reflect, do I bear a grudge? When reflecting, if the Bhikkhu sees himself angry with a grudge, he should make an effort to dispel those evil things. When reflecting, if the Bhikkhu sees himself not angry and without a grudge, he should abide delighted and joyful training in those meritorious things day and night. Again the Bhikkhu should reflect, do I curse with an angry mind? When reflecting, if the Bhikkhu sees himself cursing and angry, he should make an effort to dispel those evil things. When reflecting, if the Bhikkhu sees himself not angry and not cursing he should abide delighted and joyful training in those meritorious things day and night. Again the Bhikkhu should reflect, do I utter angry words? When reflecting, if the Bhikkhu sees himself uttering angry words, he should make an effort to dispel those evil things. When reflecting, if he sees himself not uttering angry words, he should abide delighted and joyful training in those meritorious things say and night. Again the Bhikkhu should reflect, do I retort when

reprimanded? When reflecting, if the Bhikkhu sees himself retorting when reprimanded, he should make an effort to dispel those evil things. When reflecting if the Bhikkhu sees himself not retorting when reprimanded, he should abide delighted and joyful training in those meritorious things. Again the Bhikkhu should reflect, do I depreciate the reprimander? When reflecting, if the Bhikkhu sees himself depreciating the reprimander, he should make an effort to dispel those evil things. When reflecting if the Bhikkhu sees himself not depreciating the reprimander, he should abide delighted and joyful training in those meritorious things. Again the Bhikkhu should reflect, do I reprimand the reprimander? When reflecting if the Bhikkhu sees himself reprimanding the reprimander, he should make an effort to dispel those evil things. When reflecting, if he sees himself not reprimanding the reprimander, he should abide delighted and joyful training in those meritorious things. Again, the Bhikkhu should reflect do I evade the reprimander and show anger and discontent? When reflecting if the Bhikkhu sees himself evading the reprimander and showing anger and discontent, he should make an effort to dispel those evil things. When reflecting if he sees himself not evading the reprimander and not showing anger and discontent, he should abide delighted and joyful training in those meritorious things. Again the Bhikkhu should reflect do I accept admonition from the reprimander? When reflecting if the Bhikkhu sees himself not accepting admonition from the reprimander, he should make an effort to dispel those evil things. When reflecting if the Bhikkhu sees himself accepting admonition from the reprimander, he should abide delighted and joyful training in those meritorious things day and night. Again the

Bhikkhu should reflect am I an unmerciful hypocrite? When reflecting, if the Bhikkhu sees himself an unmerciful hypocrite, he should make an effort to dispel those evil things. When reflecting if he sees himself merciful and not a hypocrite, he should abide delighted and joyful training in those meritorious things day and night. Again, the Bhikkhu should reflect, am I jealous and selfish? When reflecting if the Bhikkhu sees himself jealous and selfish, he make an effort to dispel those evil things. When reflecting if the Bhikkhu sees himself not jealous or selfish, he should abide delighted and joyful, training in those meritorious things day and night. Again the Bhikkhu should reflect am I crafty and fraudulent? When reflecting, if the Bhikkhu sees himself crafty and fraudulent, he should make an effort to dispel those evil things. When reflecting if the Bhikkhu sees himself not crafty nor fraudulent, he should abide delighted and joyful, training in those meritorious things day and night. Again, the Bhikkhu should reflect, am I obstinate and do I have a high opinion of myself? When reflecting, if the Bhikkhu sees himself obstinate with a high opinion of himself, he should make an effort to dispel those evil things. When reflecting if he sees himself not obstinate and without a high opinion of himself, he should abide delighted and joyful training in those meritorious things day and night. Again, the Bhikkhu should reflect, am I worldly holding to views tenaciously and finding it difficult to give up? When reflecting, if he sees himself holding to views tenaciously and finding it difficult to give up, he should make effort to dispel those evil things. When reflecting, if he sees himself not holding to views tenaciously and giving them up with ease, he should be delighted and joyful, training in those meritorious things day and night. .

When reflecting, if the Bhikkhu sees all these evil things not dispelled, he should make effort to dispel all these evil things. When reflecting if he sees all these things dispelled, he should abide delighted and joyful training in those meritorious things day and night. Like a woman, a man, a child or youth fond of decoration would take a mirror, a clear surface, or a bowl of water and would see the reflection of the face, and seeing a speck of dirt would make effort to dispel it, not seeing a speck of dirt would be pleased on account of it. In the same way the Bhikkhu when reflecting if he sees all these evil things should make effort to dispel them. When reflecting if he does not see these things should be delighted and joyful training in those meritorious things day and night.

Venerable Maha Moggallana said thus and those Bhikkhus delighted in those words.

Âtânâtiya Sutta

The Discourse Called Âtânâtiya

Thus I heard. Buddha resided on the mountain Gijjha-kuta (the Eagle-peak) near Râjagaha. One night the four gods, regents of the four quarters, visited him, attended by a large retinue of demons, inferior gods and Nâgas, and arranged themselves on the four sides, illuminating the whole of the Eagle-rock with their splendour, and having worshipped him, sat down near him. Some of the demons (Yakkhas) worshipped him and sat down; others sat down after having had pleasing conversation with Buddha; others merely bowed themselves with elevated clasped hands and sat down; some announced their names and race, and others sat down in silence. When they were seated the great king Vessavana (chief of the demons) thus addressed Buddha: There are, my Lord, some demons of great power who are opposed to Buddha and some who are attached to him; there are some demons of the middle class who are opposed to Buddha and some who are attached to him; there are some demons of the lowest order who are attached to Buddha and some who are opposed to him. What is the reason, my Lord, that many demons are opposed to Buddha? Buddha, my Lord, has preached abstinence from destroying life, abstinence from theft, from lewdness, from lying, and from intoxicating drinks which cause irreligion, and they are dissatisfied and displeased with these doctrines.

My Lord, there are disciples of Buddha who reside in solitary [p. 333](#) parts of forests, free from noise and tumult, in quiet and retirement, remote from men. In those retired

places demons of great power reside who are opposed to the doctrines of Buddha. Therefore, my Lord, to placate them, learn the Â.tânâ.tiya defence (or Paritta) by which the priests and priestesses, the male and female disciples (lay members) may be preserved, defended, kept free from harm, and live in peace. Buddha silently assented to his request. Then the great king Vessavana perceiving that Buddha silently consented, spoke the Â.tânâ.tiya defence.

Adored be the all seeing and glorious Vipassi; adored be Sikhi, compassionate to all creatures¹.

Adored be Vessabhû, the subjector and destroyer of the passions; adored be Kakusandha, the conqueror of the hosts of Mâra.

Adored be the pure and perfect Konâgama, adored be Kassapa, the perfectly free.

Adored be the glorious Buddha, the son of Sakya², who teaches the doctrines destroying all sorrow.

Those in the world whose passions are extinguished perceive things as they really are; they, mild in speech, noble, and free from fear,

Worship Gotama, the benefactor of gods and men, who has attained to the paths of wisdom, who is noble and fearless.

Where the sun rises with its large resplendent orb, the night ceases.

When he arises it is called day. There is the deep, the abyss, the sea, the wide spread expanse of water.

It is known that there is the sea, the expanse of waters: this side is named by men the front (i.e. the East).

This quarter is guarded by the great and glorious king Dhatara.t.tha, chief of the Gandhabbas, attended by his Gandhabbas, and delighted by their songs and dances.

He has many sons, all as I have heard of one name; ninety one named Inda (a chieftain), of vast power.

They also perceiving Buddha, of the solar race, the great and the fearless, worship from afar.

Adoration to thee, first of men! adoration to thee, chief of the people! excellently thou beholdest all! The Amanussa (those who are not men, the demons), we have ever heard, worship thee!

Therefore let us say, Worship Gotama, the conqueror! We worship Gotama the conqueror; we worship Gotama the Buddha endued with all knowledge.

There is a place where they who are called Petâ (a kind of hobgoblin) reside; harsh in speech, contemptuous, murderous, fierce, thievish, deceitful.

Men name the place they occupy the right (i.e. the South).

The great and glorious king Virû.lha, the chief of the Kumbha.n.das (a class of demi-gods), is regent of that quarter, and resides there attended by them, and delighted with their songs and dances.

He also has many sons, all as I have heard of one name; ninety one named Inda, of vast power.

They also perceiving Buddha, Buddha of the solar race, the great and the fearless, worship from afar.

Adoration to thee, first of men! adoration to thee, chief of the people! excellently thou beholdest all. Those who are not men worship thee: this we have ever heard.

Therefore let us say, Worship Gotama the conqueror! We worship Gotama the conqueror; we worship Gotama, the Buddha endued with all knowledge.

Where the sun with its large resplendent orb sets, there the day ceases.

When he sets it becomes night: there is the depth, the sea, the expanse of waters;

There the sea, the expanse of waters is known to be. This is named by men the hinder part (i.e. the West).

The great and glorious king Virûpakkha, chief of the Nâgas [p. 335](#) (cobra capello with superhuman powers, who can assume the human form and intermarry with the human race), is regent of that quarter, and resides there, attended by Nâgas, and delighted with their songs and dances.

He also has many sons, all as I have heard of one name; ninety one named Inda, of vast power.

They also perceiving Buddha, Buddha of the solar race, the great and the fearless, worship from afar.

Adoration to thee, first of men! adoration to thee, chief of the people! excellently thou beholdest all! Those who are not men worship thee: this we have ever heard.

Therefore let us say, Worship Gotama the conqueror! We worship Gotama the conqueror; we worship Gotama, the Buddha endued with all knowledge.

On one side are the delightful Uttara-kuru (the Northern continent), and the beautiful Mahâ Meru. There the inhabitants have all things in common and have no private rights.

They do not use the plough nor sow seed, but without the labours of husbandry eat the most delicious food, spontaneously produced.

The inhabitants travel from place to place on oxen, or on other quadrupeds, on men, women, youths and maidens, and the attendants on that king (Vessavana) mount these vehicles and travel in every direction.

The splendid king uses elephants, horses, celestial charriots, palaces and state palanquins.

He has cities well built in the sky, Â.tânâ.tâ, Kusinâ.tâ, Parakusinâ.tâ, Nâ.tapuriyâ, Parakusitanâ.tâ;

On the North, Kapiivanta; on the West, Janogha, Navanavatiya, Ambara, Ambaravatiya, and the province of Â.lakamanda .

Happy one! the great king Kuvera possesses the province of Visânâ , therefore he is called Vessavana.

His attendants are known, Tatolâ, Tattalâ, Tatotalâ, Ojasi, Tejasi, Tatojasi, Sûro râja, Ari.t.tha, Nemi.

There is also the deep lake Dhara.nî , from which the clouds descend in scattered rain; and there is the hall Bhagalavati, p. 336 where the Yakkhas assemble. Fruit bearing trees are in constant verdure, among which multitudes of birds live and sing (the names of many are inserted), and there the lotus of Kuvera is ever seen.

This is called by men the upper side (i.e. the North).

The glorious king Kuvera, the chief of the Yakkhas (commonly called in English devils, but answering to the daimonia of the Greeks), is the regent of this quarter, and resides there attended by his demons, delighted with their songs and dances.

He also has many sons, all as I have heard of one name; ninety one named Inda, of vast power.

They also perceiving Buddha, Buddha of the solar race, the great and the fearless, worship from afar.

Adoration to thee, first of men! adoration to thee, chief of the people! excellently thou beholdest all! Those who are not men worship thee: this we have ever heard.

Therefore let us say, Worship Gotama the conqueror! We worship Gotama the conqueror; we worship Gotama, the Buddha endued with all knowledge.

This, Happy one! is the Â.tânâ.tiya defence, for the preserving in safety and peace, free from injury, priests and priestesses, male and female disciples.

If any priest or priestess, male or female disciple, fully and perfectly learn this, none of the Amanussa (not man), no male nor female Yakkha, no youth nor maiden of the Yakkha, no chief Yakkha, nor his attendants, nor his servants; no male nor female Gandhabba, no youth nor maiden of the Gandhabba, no chief of the Gandhabba; nor his attendants, nor his servants; no Kumbha.n.da, etc.; no Nâga, etc., will approach him with an evil design whether walking, standing, sitting, or reclining.

Happy one! should any of my amanussa act so (i.e. approach with an evil intent one who has used this Paritta), he will obtain neither hospitality nor respect in town nor in village; neither garden nor habitation in the province of Â.lakamanda, nor be allowed to join in the assemblies, and is neither worthy of being given or received in marriage, but be [p. 337](#) an object of contempt and reproach, and compelled to hang down his head like a dried leaf, or have it split into seven pieces.

Happy one! there are some Amanussa who are fierce, cruel, contemptuous; they attend not to the four guardian gods, nor to their ministers, but are rebellious, even as in the kingdom of Magadha the thieves rebel against the king and his ministers. But, Happy one! if any such Yakkha, etc. (the classes are all named) should approach with an evil intent any priest, etc. (who has used this Paritta), whether walking, standing, sitting, or reclining, the chief commanders of the Yakkhas will command to have them apprehended and

punished, saying, Seize that Yakkha, torment that Yakkha, etc.

Who are these chief commanders? Inda, Soma, Varu.na, Bhâradvâja, Pajâpati, Candana, Kâmase.t.tha, Kinnugha.n.du, Niga.n.du, Panâda, Opamañña, Devasuta, Mâtali, Cittasena, Gandhabba, Nâla-râja, Janesabha, Sâtâgira, Hemavata, Pu.n.naka, Karatiya, Gu.la, Sivaka, Mucalinda, Vessâmitta, Yugandhara, Gopâla, Suppageda, Hiri, Netti, Mandiya, Pañcâlaca.n.da, Â.lavaka, Pajjunna, Sumana, Sumukha, Dadhimukha, Ma.ni, Mâ.nicara, Dîgha, Atha, Serissaka. These are the chiefs who will punish the disobedient demons.

This, Happy one! is the Â.tânâ.tiya defence for the priests, etc.

We now, Happy one! depart, for we have much to attend to.

Buddha replied: Great kings, attend to your occupations.

They then arose from their seats, worshipped Buddha and departed.

In the morning Buddha called his priests and related to them, word for word, what had been said by the four guardian gods, and commanded the priests to learn the Paritta.

Footnotes

1 These are the names of former Buddhas.

2 Gotama, the present Buddha.

Attadanda Sutta

The Training

Translated from the Pali by John D. Ireland

"Violence breeds misery; [1] look at people quarreling. I will relate the emotion agitating me.

"Having seen people struggling and contending with each other like fish in a small amount of water, fear entered me. The world is everywhere insecure, every direction is in turmoil; desiring an abode for myself I did not find one uninhabited. [2] When I saw contention as the sole outcome, aversion increased in me; but then I saw an arrow [3] here, difficult to see, set in the heart. Pierced by it, once runs in every direction, but having pulled it out one does not run nor does one sink. [4]

"Here follows the rule of training:

"Whatever are worldly fetters, may you not be bound by them! Completely break down sensual desires and practice so as to realize Nibbána for yourself!

"A sage should be truthful, not arrogant, not deceitful, not given to slandering others, and should be without anger. He should remove the evil of attachment and wrongly directed longing; he should conquer drowsiness, lassitude and sloth, and not dwell in indolence. A man whose mind is set on Nibbána should not be arrogant. He should not lapse into untruth nor generate love for sense objects. He should thoroughly understand the nature of conceit and abstain from violence. He should not delight in what is past, nor be

fond of what is new, nor sorrow for what is disappearing, nor crave for the attractive.

"Greed, I say, is a great flood; it is a whirlpool sucking one down, a constant yearning, seeking a hold, continually in movement; [5] difficult to cross is the morass of sensual desire. A sage does not deviate from truth, a brahmana [6] stands on firm ground; renouncing all, he is truly called 'calmed.'

"Having actually experienced and understood the Dhamma he has realized the highest knowledge and is independent. [7] He comports himself correctly in the world and does not envy anyone here. He who has left behind sensual pleasures, an attachment difficult to leave behind, does not grieve nor have any longing; has cut across the stream and is unfettered.

"Dry out that which is past, [8] let there be nothing for you in the future. [9] If you do not grasp at anything in the present you will go about at peace. One who, in regard to this entire mind-body complex, has no cherishing of it as 'mine,' and who does not grieve for what is non-existent truly suffers no loss in the world. For him there is no thought of anything as 'this is mine' or 'this is another's'; not finding any state of ownership, and realizing, 'nothing is mine,' he does not grieve.

"To be not callous, not greedy, at rest and unruffled by circumstances -- that is the profitable result I proclaim when asked about one who does not waver. For one who does not crave, who has understanding, there is no production of new kamma. [10] Refraining from initiating new kamma he sees security everywhere. A sage does not speak in terms of

being equal, lower or higher. Calmed and without selfishness he neither grasps nor rejects."

Footnotes:

1. *Attadanda bhayam jatam*: "Violence" (*attadanda*, lit.: "seizing a stick" or "weapons") includes in it all wrong conduct in deeds, words and thoughts. *Bhaya* is either a subjective state of mind, "fear," or the objective condition of "fearfulness," danger, misery; and so it is explained in the Comy. as the evil consequences of wrong conduct, in this life and in future existence.

2. Uninhabited by decay and death, etc. (Comy).

3. The arrow of lust, hate, delusion and (wrong) views.

4. That is, sink into the four "floods" of sensual desire, continual becoming, wrong views and ignorance. These are the two contrasting dangers of Samsára, i.e., restless *running*, ever seeking after sensual delights, and *sinking*, or passively clinging to the defilements, whereby one is overwhelmed by the "flood." In the first discourse of the Samyutta-Nikáya the Buddha says: "If I stood still, I sank; if I struggled, I was carried away. Thus by neither standing still nor struggling, I crossed the flood."

5. According to the commentary these four phrases, beginning with a "whirlpool sucking down," are all synonyms for craving (*tanha*) or greed (*gedha*) called the "great flood."

6. In Buddhism the title "Brahmana" is sometimes used for one who has reached final deliverance. The Buddha himself is sometimes called "the Brahmana."

7. Independent of craving and views.

8. "Dry out" (*visodehi*) your former, and not your matured kamma, i.e., make it unproductive, by not giving room to passions that may grow out of the past actions.

9. Do not rouse in kamma-productive passions concerning the future.

10. Volitional acts, good or bad, manifesting in deeds of body, speech and mind leading to a future result.

Atthakarana Sutta

In Judgment

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. As he was sitting to one side, King Pasenadi Kosala said to the Blessed One: "Just now, lord, as I was sitting in judgment, I saw that even affluent nobles, affluent Brahmans, and affluent householders -- rich, with great wealth and property, with vast amounts of gold and silver, vast amounts of valuables and commodities, vast amounts of wealth and grain -- tell deliberate lies with sensual pleasures as the cause, sensual pleasures as the reason, simply for the sake of sensual pleasures. Then, the thought occurred to me: 'I've had enough of this judging! Let some other fine fellow be known for his judgments!'"

"That's the way it is, great king! That's the way it is! Even affluent nobles, affluent Brahmans, and affluent householders... tell deliberate lies with sensual pleasures as the cause, sensual pleasures as the reason, simply for the sake of sensual pleasures. That will lead to their long-term harm and pain."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

Impassioned with sensual possessions,
greedy, dazed by sensual pleasures,
they don't awaken to the fact
that they've gone too far --
like fish into trap set out.
Afterwards it's bitter for them:

evil for them
the result.

Atthasatapariyaya Sutta

One Hundred Eight Feelings

Translated from the Pali by Nyanaponika Thera

"I shall show you, O monks, a way of Dhamma presentation by which there are one hundred and eight feelings. Hence listen to me.

"In one way, O monks, I have spoken of two kinds of feelings, and in other ways of three, five, six, eighteen, thirty six and one hundred and eight feelings.

"What are the two feelings? Bodily and mental feelings.

"What are the three feelings? Pleasant, painful and neither-painful-nor-pleasant feelings.

"What are the five feelings? The faculties of pleasure, pain, gladness, sadness and equanimity.

"What are the six feelings? The feelings born of sense-impression through eye, ear, nose, tongue, body and mind.

"What are the eighteen feelings? There are the above six feelings by which there is an approach to the objects in gladness; and there are six approaches in sadness and there are six approaches in equanimity.

"What are the thirty six feelings? There are six feelings of gladness based on the household life and six based on renunciation; six feelings of sadness based on the household life and six based on renunciation; six feelings of equanimity based on the household life and six based on renunciation.

"What are the hundred and eight feelings? There are the above thirty-six feelings of the past; there are thirty-six of the future and there are thirty-six of the present.

"These, O monks, are called the hundred and eight feelings; and this is the way of the Dhamma presentation by which there are one hundred and eight feelings."

Atthi Raga Sutta

Where There is Passion

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi... "There are these four nutriments for the maintenance of beings who have come into being or for the support of those in search of a place to be born. Which four? Physical food, gross or refined; contact as the second, intellectual intention the third, and consciousness the fourth. These are the four nutriments for the maintenance of beings who have come into being or for the support of those in search of a place to be born.

"Where there is passion, delight, and craving for the nutriment of physical food, consciousness lands there and grows. Where consciousness lands and grows, name-and-form alights. Where name-and-form alights, there is the growth of fabrications. Where there is the growth of fabrications, there is the production of renewed becoming in the future. Where there is the production of renewed becoming in the future, there is future birth, aging, and death, together, I tell you, with sorrow, affliction, and despair.

"Where there is passion, delight, and craving for the nutriment of contact...

"Where there is passion, delight, and craving for the nutriment of intellectual intention...

"Where there is passion, delight, and craving for the nutriment of consciousness, consciousness lands there and

grows. Where consciousness lands and grows, name-and-form alights. Where name-and-form alights, there is the growth of fabrications. Where there is the growth of fabrications, there is the production of renewed becoming in the future. Where there is the production of renewed becoming in the future, there is future birth, aging, and death, together, I tell you, with sorrow, affliction, and despair.

"Just as -- when there is dye, lace, yellow for pigment, indigo, or crimson -- a dyer or painter would paint the picture of a woman or a man, complete in all its parts, on a well-polished panel or wall, or on a piece of cloth; in the same way, where there is passion, delight, and craving for the nutriment of physical food... contact... intellectual intention...

consciousness, consciousness lands there and grows. Where consciousness lands and grows, name-and-form alights. Where name-and-form alights, there is the growth of fabrications. Where there is the growth of fabrications, there is the production of renewed becoming in the future. Where there is the production of renewed becoming in the future, there is future birth, aging, and death, together, I tell you, with sorrow, affliction, and despair.

"Where there is no passion for the nutriment of physical food, where there is no delight, no craving, then consciousness does not land there or grow. Where consciousness does not land or grow, name-and-form does not alight. Where name-and-form does not alight, there is no growth of fabrications. Where there is no growth of fabrications, there is no production of renewed becoming in the future. Where there is no production of renewed

becoming in the future, there is no future birth, aging, and death. That, I tell you, has no sorrow, affliction, or despair.

"Where there is no passion for the nutriment of contact...

"Where there is no passion for the nutriment of intellectual intention...

"Where there is no passion for the nutriment of consciousness, where there is no delight, no craving, then consciousness does not land there or grow. Where consciousness does not land or grow, name-and-form does not alight. Where name-and-form does not alight, there is no growth of fabrications. Where there is no growth of fabrications, there is no production of renewed becoming in the future. Where there is no production of renewed becoming in the future, there is no future birth, aging, and death. That, I tell you, has no sorrow, affliction, or despair.

"Just as if there were a roofed house or a roofed hall having windows on the north, the south, or the east. When the sun rises, and a ray has entered by way of the window, where does it land?"

"On the western wall, lord."

"And if there is no western wall, where does it land?"

"On the ground, lord."

"And if there is no ground, where does it land?"

"On the water, lord."

"And if there is no water, where does it land?"

"It does not land, lord."

"In the same way, where there is no passion for the nutriment of physical food... contact... intellectual intention... consciousness, where there is no delight, no craving, then consciousness does not land there or grow. Where consciousness does not land or grow, name-and-form does not alight. Where name-and-form does not alight, there is no growth of fabrications. Where there is no growth of fabrications, there is no production of renewed becoming in the future. Where there is no production of renewed becoming in the future, there is no future birth, aging, and death. That, I tell you, has no sorrow, affliction, or despair."

The Avalambana Sutta

or

The Urabon Sutta

Thus have I heard:

Buddha at one time was residing in the country of Shravasti, in the garden of Jeta the friend of the orphans. At this time Maudgalyayana having begun to acquire the six supernatural powers, desiring above all things, from a motive of piety, to deliver his father and mother, forthwith called into use his power of supernatural sight, and looking throughout the world he beheld his unhappy mother existing without food or drink in the world of *Prêtas* (hungry ghosts) nothing but skin and bone. Maudgalyayana, moved with filial pity, immediately presented to her his alms-bowl filled with rice. His mother, then taking the bowl in her left hand, endeavored with her right to convey the rice to her mouth, but before it came near to her lips, lo, the rice was converted into fiery ashes, so that she could not eat thereof. At the sight of this, Maudgalyayana uttered a piteous cry, and wept many tears as he bent his way to the place where Buddha was located. Arrived there, he explained what had happened, and awaited Buddha's instruction. On this the master opened his mouth, and said, "The sin which binds your mother to this unhappy fate is a very grievous one; from it you can never by your own strength rescue her, no, nor yet all the powers of earth or heaven, men or divine beings: not all these are equal to the task of deliverance. But by assembling the priests of the ten quarters, through their spiritual energy deliverance may be had. I will now recount

to you the method of rescue from this and all similar calamities." Then Buddha continued: "On the 15th day of the 7th month the priests of the ten quarters being gathered together ought to present an offering for the rescue of ancestors during seven generations past, as well as those of the present generation, every kind of choice food and drink, as well as sleeping materials and beds. These should be offered up by the assembled priesthood as though the ancestors themselves were present, by which they shall obtain deliverance from the pains, and be born at once in a condition of happiness in Heaven." And, moreover, the World-Honored One taught his followers certain words to be repeated at the offering of the sacrifices, by which the virtue thereof would be certainly secured.

On this Maudgalyayana with joy accepted the instruction, and by means of this institution rescued his mother from her sufferings.

And so for all future time this means of deliverance shall be effectual for the purpose designed, as year by year the offerings are presented according to the form delivered by Buddha.

Having heard these words, Maudgalyayana and the rest departed to their several places, with joyous hearts and glad thoughts.

Avalika Sutta

Sister Avalika

At Savatthi: Then, early in the morning, Avalika the nun put on her robes and, taking her bowl and outer robe, went into Savatthi for alms. When she had gone for alms in Savatthi and had returned from her alms round, after her meal she went to the Grove of the Blind to spend the day. Having gone deep into the Grove of the Blind, she sat down at the foot of a tree for the day's abiding.

Then Mara the Evil One, wanting to arouse fear, "horripilation," (sic) and terror in her, wanting to make her fall away from solitude, approached her and addressed her in verse:

"There's no
escape
in the world,
so what are you trying to do
with solitude?
Enjoy sensual delights.
Don't be someone
who later regrets."

Then the thought occurred to Avalika the nun: "Now who has recited this verse -- a human being or a non-human one?" Then it occurred to her: "This is Mara the Evil One, who has recited this verse wanting to arouse fear, "horripilation," and terror in me, wanting to make me fall away from solitude."

Then, having understood that "This is Mara the Evil One," she replied to him in verses:

"There is
an escape in the world,
well touched by me
with discernment --
something that you,
you Evil One,
kinsman of the heedless,
don't know.
Sensual pleasures
are like swords and spears,
the aggregates,
their executioner's block.
What you call *sensual delight*
is *no delight* for me."

Then Mara the Evil One -- sad and dejected at realizing,
"Avalika the nun knows me" -- vanished right there.

Avarana Sutta

Obstacles

Translated from the Pali by Thanissaro Bhikkhu.

On one occasion the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's Monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks replied to the Blessed One.

The Blessed One said: "These five are obstacles, hindrances that overwhelm awareness and weaken discernment. Which five?"

"Sensual desire is an obstacle, a hindrance that overwhelms awareness and weakens discernment. Ill will... Sloth & drowsiness... Restlessness & anxiety... Uncertainty is an obstacle, a hindrance that overwhelms awareness and weakens discernment. These are the five obstacles, hindrances that overwhelm awareness and weaken discernment. And when a monk has not abandoned these five obstacles, hindrances that overwhelm awareness and weaken discernment, when he is without strength and weak in discernment: for him to understand what is for his own benefit, to understand what is for the benefit of others, to understand what is for the benefit of both, to realize a superior human state, a truly noble distinction in knowledge & vision: that is impossible.

"Suppose there were a river, flowing down from the mountains -- going far, its current swift, carrying everything with it -- and a man would open channels leading away from it on both sides, so that the current in

the middle of the river would be dispersed, diffused, & dissipated; it wouldn't go far, its current wouldn't be swift, and it wouldn't carry everything with it. In the same way, when a monk has not abandoned these five obstacles, hindrances that overwhelm awareness and weaken discernment, when he is without strength and weak in discernment for him to understand what is for his own benefit, to understand what is for the benefit of others, to understand what is for the benefit of both, to realize a superior human state, a truly noble distinction in knowledge & vision: that is impossible.

"Now, when a monk has abandoned these five obstacles, hindrances that overwhelm awareness and weaken discernment, when he is strong in discernment: for him to understand what is for his own benefit, to understand what is for the benefit of others, to understand what is for the benefit of both, to realize a superior human state, a truly noble distinction in knowledge & vision: that is possible.

"Suppose there were a river, flowing down from the mountains -- going far, its current swift, carrying everything with it -- and a man would close the channels leading away from it on both sides, so that the current in the middle of the river would be undispersed, undiffused, & undissipated; it would go far, its current swift, carrying everything with it. In the same way, when a monk has abandoned these five obstacles, hindrances that overwhelm awareness and weaken discernment, when he is strong in discernment: for him to understand what is for his own benefit, to understand what is for the benefit of others, to understand what is for the benefit of both, to

realize a superior human state, a truly noble distinction in knowledge & vision: that is possible."

Avaranata Sutta

Obstructions

Translated from the Pali by Thanissaro Bhikkhu

"Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful mental qualities even when listening to the true Dhamma. Which six?"

"He is endowed with a present kamma obstruction, a defilement obstruction, a result-of-past-kamma obstruction; he lacks conviction, has no desire to listen, and has dull discernment.

"Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful mental qualities even when listening to the true Dhamma.

"Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful mental qualities even while listening to the true Dhamma. Which six?"

"He is not endowed with a present kamma obstruction, a defilement obstruction, or a result-of-past-kamma obstruction; he has conviction, has the desire to listen, and is discerning.

"Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful mental qualities even while listening to the true Dhamma."

Avijja Sutta

Ignorance

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi, in Jeta's Grove, Anathapindika's monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded.

The Blessed One said, "Monks, ignorance is the leader in the attainment of unskillful qualities, followed by lack of conscience and lack of concern. In a unknowledgeable person, immersed in ignorance, wrong view arises. In one of wrong view, wrong resolve arises. In one of wrong resolve, wrong speech... In one of wrong speech, wrong action... In one of wrong action, wrong livelihood... In one of wrong livelihood, wrong effort... In one of wrong effort, wrong mindfulness... In one of wrong mindfulness, wrong concentration arises.

"Clear knowing is the leader in the attainment of skillful qualities, followed by conscience and concern. In a knowledgeable person, immersed in clear knowing, right view arises. In one of right view, right resolve arises. In one of right resolve, right speech... In one of right speech, right action... In one of right action, right livelihood... In one of right livelihood, right effort... In one of right effort, right mindfulness... In one of right mindfulness, right concentration arises."

Avatamsaka Sutra

(The Flower Garland Sutra)

{Practices and Vows of the Bodhisattva Samantabhadra}

[The first part of this document is an excerpt from one of the great Buddhist sutras. (Book One Begins below) Buddha Shakyamuni preached it in heaven shortly after his attainment of Buddhahood. The sutra reveals different causes and ways of cultivation of many great Bodhisattvas, such as Ten Grades of Faith, Ten Stages of Wisdom, Ten Activities, Ten Transference of Merits, Ten Stages of Bodhisattvas, Absolute Universal Enlightenment, Wonderful Enlightenment, etc. It also reveals how to enter Avatamsaka World (Buddha's world) from the Saha World. "The Flower Adornment Sutra" -- whose full title is the "Great Means Expansive Buddha Flower Adornment Sutra" -- is the longest Sutra in Mahayana Buddhism. Referred to by Buddhist scholars as "the King of Kings of Buddhist scripture" and the "epitome of Buddhist Thought, Buddhist sentiment, and Buddhist experience," the Flower Adornment Sutra is 81 rolls (bamboo scrolls) long and contains more than 700,000 Chinese characters.]

At one time Samantabhadra addressed the assembled, having praised the exalted merits and virtues of Buddha Vairocana, the Bodhisattva Bodhisattvas, along with Sudhana, as follows:

"Good men, even if all the Buddha's of all the ten directions were to speak continuously, for as many eons as there are fine motes of dust in an incalculable number of Buddha lands

(worlds), the merits and virtues of the Buddha could never be fully described.

"Those wishing to achieve these merits and virtues should cultivate ten vast and great practices and vows. What are these ten?

First, Pay homage and respect to all Buddha's.

Second, Praise all the Buddha's.

Third, Make abundant offerings.

Fourth, Repent misdeeds and evil karma's (actions).

Fifth, Rejoice in others' merits and virtues.

Sixth, Request the Buddha's to teach.

Seventh, Request the Buddha's to remain in the world.

Eighth, Follow the teachings of the Buddha's at all times.

Ninth, Accommodate and benefit all living beings.

Tenth, Transfer all merits and virtues universally."

After explaining the significance of the first eight vows, the Bodhisattva Samantabhadra continues:

Ninth Vow

"Sudhana, to accommodate and benefit all living beings is explained like this: throughout the oceans of worlds in the ten directions exhausting the Dharma realm (cosmos) and the realms of empty space there are many different kinds of

living beings. That is to say, there are those born from eggs, the womb-born, the transformational born, as well as those who live and rely on earth, water, fire and air for their existence. There are beings dwelling in space, and those who are born in and live in plants and trees. This includes all the many species and races with their diverse bodies, shapes, appearances, life spans, families, names, and natures. This includes their many varieties of knowledge and views, their various desires and pleasures, their thoughts and deeds, and their many different behaviors, clothing and diets.

"It includes beings who dwell in different villages, towns, cities and palaces, as well as gods, dragons, and others of the eight divisions, Humans and non-humans alike. There are also footless beings, beings with two feet, four feet, and many feet, with form and without form, with thought and not entirely with thought and not entirely without thought.

" I will accord with and take care of all these many kinds of beings, providing all manner of services and offerings for them. I will treat them with the same respect I show my own parents, teachers, elders, Arhats, and even the Buddha's. I will serve them all equally without difference.

" I will be a good Physician for the sick and suffering. I will lead those who have lost their way to the right road. I will be a bright light for those in the dark night, and cause the poor and destitute to uncover hidden treasures.

"The Bodhisattva impartially benefits all living beings in this manner.

"Why is this? If a Bodhisattva accords with living beings, then he accords with and makes offerings to all Buddha's. If

he can honor and serve living beings then he honors and serves the Buddha's. If he makes living beings happy, he is making all Buddha's happy. Why is this? It is because all Buddha's take the mind of great compassion as their substance. Because of living beings, they develop great compassion. From great compassion the bodhi mind is born; and because of the bodhi mind, they accomplish supreme, perfect enlightenment (Buddhahood).

"It is like a great regal tree growing in the rocks and sand of a barren wilderness. When the roots get water, the branches, leaves, flowers, and fruits will all flourish. The regal Bodhi-tree growing in the wilderness of birth and death is the same. All living beings are its roots; all Buddha's and Bodhisattvas are its flowers and fruits. By benefiting all beings with the water of great compassion, one can realize the flowers and fruits of the Buddha's and Bodhisattvas wisdom. Why is this? It is because by benefiting living beings with the water of great compassion, the Bodhisattvas can achieve supreme perfect enlightenment; therefore, Bodhi belongs to living beings. Without living beings, no Bodhisattva could achieve supreme, perfect enlightenment.

"Good man, you should understand these principals in this way: When the mind is impartial towards all living beings, one can accomplish full and perfect great compassion. By using the mind of great compassion to accord with living beings, one perfects the offering of the Dharma to the Buddha's. In this way the Bodhisattva constantly accords with living beings.

"Even when the realms of empty space are exhausted, the realms of living beings are exhausted, the karma's of living

beings are exhausted, I will still accord endlessly, continuously, in thought after thought, without cease. My body, speech and mind never weary of these deeds.

Tenth Vow

"Moreover, good man, to transfer all merits and virtues universally is explained like this: all merits and virtues, from the first vow, to pay homage and respect up to and including the vow to accommodate and benefit all living beings throughout out the Dharma realm (cosmos) and to the limits of empty space. I vow all living beings will be constantly happy without sickness or suffering. I vow that no one will succeed in doing any evil, but that all will quickly perfect their cultivation of good karma. I vow to shut the door to evil destinies and open the right paths of humans, gods and that of Nirvana. I will stand in for living beings and receive all the extremely severe fruits of suffering which they bring around with their evil karma. I will liberate all these beings and ultimately bring them to accomplish unsurpassed Bodhi (Buddhahood). The Bodhisattva cultivates transference's in this way.

"Even when the realms of empty space are exhausted, the realms of living beings are exhausted, the karma's of living beings are exhausted, and the afflictions of living beings are exhausted, I will transfer all merits and virtues endlessly, continuously, in thought after thought without cease. My body, speech and mind never weary of these deeds.

"Good man, these are the ten great vows of the great Bodhisattvas in their entirety. If all Bodhisattvas can follow and abide by these great vows, then they will succeed in

bringing all living beings to maturity. They will be able to accord with the path of the supreme, perfect enlightenment and complete Samantabhadra's sea of conduct and vows. Therefore, good man, you should know the meaning of this...

"Further, when a person who recites these vows is on the verge of death, at the last instant of life, when all his faculties scatter and he departs from his relatives, when all power and status are lost and nothing survives, when his "Prime Minister, great officials, his inner court and outer cities his elephants, horses, carts, and treasures of precious jewels" can no longer accompany him, these great vows alone will stay with him. At all times they will guide him forward, and in a single instant he will be reborn in the land of ultimate bliss arriving there, he will see Amitabha Buddha, The Bodhisattvas Manjushri, Samantabhadra, Avalokiteshvara, Maitreya, and others. The appearance of these Bodhisattvas will be magnificent and their virtues and merits complete. Together they will surround him.

"This person will see himself born from a lotus flower and will receive a prediction of Buddhahood. Therefore, he will pass through a incalculable number of eons and, with his power of wisdom, he will accord with the minds of living beings in order to benefit them everywhere, throughout the countless worlds of the ten directions.

"Before long he will sit in front of the Bodhi-mandala (place of enlightenment), subdue the demonic armies, accomplish supreme, perfect enlightenment, and turn the wonderful Dharma Wheel (Preach Buddhism). He will cause living beings in worlds as numerous as the fine motes of dust in

Buddha lands to develop the Bodhi mind (Mind of Enlightenment).

"According with their inclinations and basic natures, he will teach, transform, and bring them to maturity.

"To the exhaustion of the oceans of future eons, he will greatly benefit living beings..."

At that time the great Bodhisattva Samantabhadra, wishing to restate his meaning, contemplated everywhere in the ten directions and spoke in verse.

1. Before the Buddha's "Lions Among Men,"

Through out the worlds of the ten directions,

in the past, in the present, and also in the future,

With Body, Speech and Mind entirely pure,

I bow down before them all, omitting none.

With the awesome power of Samantabhadra's Vows,

I appear at the same time before every Buddha,

And in transformed bodies as numerous as motes of dust in all lands,

Bow to the Buddha's as numerous as motes of dust in all lands.

2. With oceans of sound I every where let fall

Words and phrases, wonderful and endless,

Which now and through all the eons of the future,
Praise the wide, deep sea of the Buddha's Merits and Virtues.

3. Flower garlands, supreme and wonderful,

Music, perfume, parasols, and canopies,

And other decorations rich and rare,

I offer to every Buddha.

Fine clothing, superior incense,

Powdered and burning incense, lamps and candles,

Each one heaped up as high as mount Sumeru,

I offer completely to all Buddha's

With a vast, great, supremely liberated mind,

I believe in all Buddha's of the three periods of time,

With the strength of Samantrabhadras conduct and vows

I make offerings to all Buddha's everywhere.

4. For all the evil deeds I have done in the past,

Created by my body, speech, and mind,

From beginning-less greed, anger, and delusion,

I now know shame and repent them all.

5.-I rejoice in the merits and virtues,

of all beings in the ten directions,
from the most humble to the Arhats,
Pratyekabuddhas, Bodhisattvas and Buddha's.

6.-Before the "Lights of the Worlds" of the ten
directions,

Who have just accomplished supreme Bodhi,
I now request and beseech them all,
To turn the foremost, wondrous Dharma Wheel.

7. If there are Buddha's who wish for Nirvana,

I request with deep sincerity,
That they dwell in the world for a long time,
To bring benefits and bliss to every being.

The good roots gained,
from following and rejoicing in merit and virtue
and from repentance and reform,

I transfer to living beings and the Buddha way.

8. I study with the Buddha's and practice
the perfect conduct of Samantabhadra;

I make offerings to all the Buddha's of the past

and to all present Buddha's throughout the ten directions

All future "Teachers of Gods and Men"

Whose aspirations and vows have been completed,

I will follow in study throughout the three periods of time

And quickly attain the great Bodhi...

I vow that every being in all directions

Will be peaceful, happy, and without worry.

May they obtain the proper Dharmas profound aid,

And may their afflictions be wiped away,

Without exception.

In my practice striving for Buddhahood,

I will gain the knowledge of my past lives

In all destinies.

I will always leave the home-life and cultivate

pure precepts,

Without default, never broken, and without stain.

Be they Gods, Dragons, Yakshas, or Kumbhandas,

Humans, Non-humans, and the rest,

In the many languages of all such living beings,

With every sound I will speak the Dharma.
I will cultivate the pure paramitas with vigor,
and never abandon the Bodhi Mind.
I will banish all Obstructions and defilement's,
And fulfill all wondrous practices.
From all delusions, karma's, and demon states,
amid all worldly paths, I will be freed,
As the lotus does not touch the water,
As Sun and Moon do not stop in Space.

9. -Ending the sufferings of the paths of evil,
And to everyone equally bringing joy,
May I for eons like the motes of dust
in all the lands
ever benefit all in the ten directions
Always in accord with living beings,
Cultivating through all future eons
The vast conduct of Samantrabhardra,
The unsurpassed Bodhi will I perfect.

I vow always to meet Buddha's face-to-face
And the hosts of disciples who gather around them;
I will raise offerings, which are vast and great,
Untiring to the end of future eons.
I will hold high the subtly wondrous Dharma
And illuminate all the practices of Bodhi;
I will be ultimately pure in Samantabhadra's way,
Practicing until the end of time.
Inexhaustible blessings and wisdom,
I cultivate throughout all worlds;
By concentration, wisdom, skillful means,
and samádhis,
I will gain an endless store of merits and virtues.
In one mote of dust are lands as numerous as motes of
dust;
In each land are incalculable numbers of Buddha's.
In every place where Buddha's dwell I see the host
assembled
Endlessly proclaiming all the practices of Bodhi.

In ten directions everywhere, throughout the sea of
lands,
Every hair-tip encompasses oceans of past, present and
future.
So, too, there is a sea of Buddha's, a sea of Buddha
lands;
Pervading them all I cultivate for seas of endless time.
The speech of all Buddha's is pure;
Each word contains an ocean of sounds.
According with what beings like to hear,
The Buddha's' seas of eloquent flows forth...
I can penetrate the future
And exhausting all eons in a single thought.
In a single thought I compress
All eons of the three periods of time.
In one thought I see all "Lions of Men"
Of the past, present, and future;
I constantly fathom the Buddha's' states,
Their magical samádhis and their awesome strength.

On the tip of an extremely fine hair,
Appears jeweled lands of past, present and future;
Lands on hair-tips as numerous as dust motes in all
lands of the ten directions,
I deeply enter, adorn, and purify ...
The seas of lands I everywhere adorn and purify,
And I liberate all living beings, without exceptions.
With skill I make selections from among the seas of
Dharmas
And enter deeply into the wisdom sea ...
Each Buddha has an elder disciple
Named Samantabhadra, Honored One.
I now transfer all good roots, and I vow
To perform deeds of wisdom identical to his.
I vow that my body, speech and mind will be
forever pure,
And that all practices and lands will be also.
I vow in every way to be identical
To the wisdom of Samantabhadra.

I will wholly purify Samantabhadra's conduct,
And the great vows of Manjushri as well.
All their deeds I will fulfill, leaving nothing undone.
Till the end of time I will never tire.
Infinite and measureless is my cultivation;
Boundless merit and virtue I obtain.
Amid limitless practices I will dwell in peace,
And penetrate the strength of spiritual powers.
10. Manjushri has wisdom, courage and bravery;
Samantabhadra's conduct and wisdom are the same.
I now transfer all good roots
In order to follow them in practice and in study...
In the three periods of time, all Buddha's praise
such vows as these, lofty and great.
I now transfer all good roots, wishing to perfect
The supreme practices of Samantabhadra
I vow that when my life approaches its end,
all obstructions will be swept away;
I will see Amitabha Buddha,

And be born in his land of Ultimate Bliss and Peace.
When reborn in the western land,
I will perfect and completely fulfill,
without exception, these great vows,
To delight and benefit all beings.
The assembly of Amitabha Buddha is completely pure;
When from a matchless lotus I am reborn,
I will behold the Buddha's Measureless light as he
appears before me
To bestow a prediction of Buddhahood.
Receiving a prediction from the Buddha,
I will take countless appearances and forms,
and with wisdom power vast and great, pervade ten
directions
to benefit all the realms of living beings.
Realms of worlds in empty space might reach an end,
And living beings, Karma's and afflictions be
extinguished;
But they will never be exhausted,

and neither will my vows.

With myriad jewels in boundless lands in all
directions,

I make decorations and offerings to the Buddha's,

For eons as numerous as the motes of dust in
all lands,

I bring the foremost peace to gods and humans.

Yet, if anyone believes in these great vows,

as they pass by the ears a single time,

And in search of Bodhi thirstily craves these vows,

The merits and virtues gained will surpass these
offerings

With bad advisers forever left behind,

From paths of evil he departs for eternity,

Soon to see the Buddha of limitless light

And perfect Samantrbhardras supreme vows.

Easily obtaining the blessings of long life,

Assured of a noble rebirth in the human realm,

before long he will perfect and complete

the practices of Samantabhadra.

In the past, owing to a lack of wisdom power,

The five offenses of extreme evil he has committed;

In one thought they can be wiped away by reciting

The great vows of Samantabhadra.

His clan, Race, features and characteristics

with his wisdom are all perfected and complete;

Demons and externalists will have no way to harm him,

and he will be a field of merits in the triple realm.

To the regal Bodhi tree he will quickly go,

and seated there subdue hordes of demons,

Supremely and perfectly enlightened, he will turn the

Dharma Wheel,

To benefit all sentient beings.

If anyone can read, recite, receive, and hold high

Samantrabhadras vows and proclaim them,

His reward only the Buddha's will know,

and he will achieve Supreme Enlightenment.

If anyone recites Samantrabhadras vows,

I will speak of a portion of his good roots:
in one single thought he can fulfill
the pure vows of sentient beings.

The supreme and endless blessings from
Samantrabhadras conduct

I now universally transfer;

May every living being, drowning and adrift,

Soon return to the pure land, the land of

Limitless light!

When the great Bodhisattva Samantabhadra finished speaking these pure verses on the great Vows of Samantabhadra before the Buddha, the youth Sudhana was overwhelmed with boundless joy. All the Bodhisattvas were extremely happy as well, and the Buddha applauded saying "Good indeed, Good Indeed..."

The Wonderful Adornments Of The Leaders Of The Worlds

Thus have I heard:

At one the time the Buddha was in the land of Magadha, in a state of purity, at the site of enlightenment, having just realized true awareness. The ground was solid and firm, made of diamond, adorned with exquisite jewel discs and myriad precious flowers, with pure clear crystals. The Ocean of Characteristics of the various colors appeared over an infinite extent. There were banners of precious stones, constantly emitting shining light and producing beautiful sounds. Nets of myriad gems and garlands of exquisitely scented flowers hung all around. The finest jewels appeared spontaneously, raining inexhaustible quantities of gems and beautiful flowers all over the Earth. There were rows of jewel trees, their branches and foliage lustrous and luxuriant. By the Buddha's spiritual power, he caused all the adornments of this enlightenment sight to be reflected therein.

The tree of enlightenment was tall and outstanding. Its trunk was diamond, its main boughs were semi-precious stones, its branches and twigs were of various precious elements. The leaves, spreading in all directions, provided shade, like clouds. The precious blossoms were of various colors, the branching twigs spread out their shadows. Also, the fruits were jewels containing a blazing radiance. They were together with the flowers in great arrays. The entire circumference of the tree emanated light; within the light there rained precious stones, and within each gem were

enlightened beings, in great hosts, like clouds, simultaneously appearing.

Also, by virtue of the awesome spiritual power of the Buddha, the tree of enlightenment constantly gave forth sublime sounds speaking various truths without end.

The Palace chamber in which the Buddha was situated was spacious and beautifully adorned. It extended throughout the ten directions. It was made of jewels of various colors and was decorated with all kinds of precious flowers. The various adornments emanated lights like clouds; the masses of their reflections from within the Palace formed banners.

A boundless host of enlightening beings, the congregation at the site of enlightenment, were all gathered there: by means of the ability to manifest the lights and inconceivable sounds of the Buddhas, they fashioned nets of the finest jewels, from which came forth all the realms of action of the spiritual powers of the Buddhas, and in which were reflected images of the abodes of all beings.

Also, by virtue of the aid of the spiritual power of the Buddha, they embraced the entire cosmos in a single thought.

Their Lion Seats were high, wide, and beautiful. The bases were made of jewels, their nets of lotus blossoms, their tableaus of pure, exquisite gemstones. They were adorned with various flowers of all colors, their roofs, chambers, steps, and doors were adorned by the images of all things. The branches and fruits of jewel trees surrounded them, arrayed at intervals.

Clouds of radiance of jewels reflected each other: the Buddhas of the ten directions conjured regal pearls, and the exquisite jewels in the topknots of all the enlightening beings all emanated light, which came and illuminated them.

Furthermore, sustained by the spiritual power of all Buddhas, they expounded the vast perspective of the enlightened ones, their subtle tones extending afar, their being no place they did not reach.

At that time, the Buddha, the world honored one, in this setting, attained to supreme, correct awareness of all things. His knowledge entered into all times with complete equanimity; his body filled all worlds; his voice universally accorded with all lands in the ten directions. Like space, which contains all forms, he made no discrimination among all objects. And, as space extends everywhere, he entered all lands with equanimity. His body forever sat omnipresent, in all sites of enlightenment. Among the host of enlightening beings, his awesome light shone clearly, like the sun emerging, illuminating the world. The Ocean of myriad virtues which he practiced in all times was thoroughly pure, and he constantly demonstrated the production of all the Buddha lands, their boundless forms and spheres of light extending throughout the entire cosmos equally and impartially.

He expounded all truths, like spreading great clouds. Each of his hair tips was able to contain all worlds without interference, in each manifesting immeasurable spiritual powers, teaching and civilizing all sentient beings. His body extended throughout the ten directions, yet without coming or going. His knowledge entered into all forms and realized

the emptiness of things. All the miraculous displays of the Buddhas of past, present, and future, were all seen in his light, and all the adornments of inconceivable eons were revealed.

There were great enlightening beings, numerous as the atoms in Ten Buddha Worlds, surrounding him. Their names were: Universally Good (Samantabhadra), Light of the Supreme Lamp of Universal Virtue, Lion Banner of Universal Light, Subtle Light of Flames of Universal Jewels, Banner of Oceans of Qualities of Universal Sounds, Realm of Enlightenment of Radiance of Universal Knowledge, Banner of Flowers of a topknot of Universal Jewels, Pleasing Voice of Universal Awareness, Light of Inexhaustible Virtue of Universal Purity, Mark of Universal Light, Great Brilliance of the Light of the Moon Reflected in the Ocean, Undeclared Treasury of Light of Oceans of Cloud-Like Sounds, Born of Wisdom and Adorned with Virtue, Great Light of Sovereign Virtue, Brave Lotus Topknot, Sun Banner of Clouds of Universal Knowledge, Greatly Persevering with Indestructible Courage, Light Banner of Fragrant Flames, Deep Beautiful Sound of Great Enlightened Virtue, Born of Wisdom with the Light of Great Virtue. These and Others were the leaders-there were as many as there are atoms in ten Buddha Worlds.

These enlightening beings had all in the past accumulated roots of goodness along with Vairocana Buddha and were all Born from the oceans of roots of goodness of the Buddha. They had already fulfilled the various means of transcendence, and their wisdom eye was thoroughly clear. They observed all times with impartiality. They were thoroughly purified in all states of concentration. Their

eloquence was oceanic, extensive and inexhaustible. They possessed the qualities of Buddhahood, were dignified and honorable. They knew the faculties of sentient beings, and taught them according to potential and necessity. They entered into the matrix of the Cosmos, their knowledge was non-discriminatory; they experienced the liberation of the Buddhas, exceedingly deep and immensely vast. They were able to enter into one stage, according to technical expediency, yet maintain the virtues of all stages, supported by the ocean of all vows, always accompanied by wisdom, throughout the future. They had thoroughly comprehended the rarely attained, vast secret realm of all Buddhas. They were familiar with the equal teachings of all Buddhas; they were already treading the Buddha's ground of universal light. They entered the doors of boundless oceans of concentrations. They manifested bodies in all places and participated in worldly activities. Their memory power was enormous, and they assembled the ocean of all the teachings. With intelligence, eloquence, and skill, they turned the wheel, which never turns back. The vast ocean of virtuous qualities of all Buddhas entered entirely into their bodies. They went willingly to all the lands in which there were Buddhas. They had already made offerings to all Buddhas, over boundless eons, joyfully and tirelessly. In all places, when the Buddhas attained enlightenment, they were always there, approaching them and associating with them, never giving up. Always, by means of the vows of universal goodness and wisdom, they caused the wisdom body of all sentient beings to be fulfilled. They had perfected innumerable such virtues.

There were also present thunderbolt bearing spirits as numerous as atoms in a Buddha world, known as demigod of wonderful form, banner of swiftness of the sun, light of the flowers of the polar mountain, pure sound of clouds, sublime faculties, delightful light, sound of thunder in great trees, lion king white, auspicious eye of intense flames, jewel topknot of lotus light; these were the leaders, and there were as many of them as there are atoms in a Buddha World. All of them had constantly invoked great vows over countless past eons, vowing to always draw near to and serve the Buddhas. Their practices in accord with their vows had already reached fulfillment and they had reached the other shore. They had accumulated boundless pure good works. They had clearly arrived at all the realms of meditative absorption, and had attained spiritual powers. They dwelled wherever a Buddha was, and entered into the realm of inconceivable liberation; taking their place in the assembly, their dignified light stood out. They manifested their bodies according to the needs of sentient beings and thereby pacified them. Wherever there were manifestations of Buddhas, they all went there magically. Wherever the Buddhas dwelt, they always diligently guarded and protected the place.

There were also multiple body spirits, numerous as atoms in a Buddha World, known as flower topknot adornment, light illuminating all directions, oceanic sound conquering, pure flower adorned topknot, infinite dignified postures, a ray of supreme light, fragrant clouds of pure light, guardian sustainer, ubiquitous Shepard, immutable light, these were the leaders; there were as many as there are atoms in a

Buddha World. They had all in the past fulfilled great vows and had provided for and served all the Buddhas.

Also there were footstep following spirits, numerous as atoms in a Buddha World. Their leaders were known as precious symbol, lotus light, topknot of pure flowers, embodying all beautiful visions, exquisite gem star banner, joyfully uttering sublime sounds, sandal wood tree light, lotus luminosity, subtle light, collection of fine flowers, and so on. Over innumerable past ages they had all associated with Buddhas, always following them.

There were also sanctuary spirits, as numerous as atoms in a Buddha World. Their leaders were known as banner of pure adornments, polar mountain jewel light, sign of the thunder banner, wonderful eyes raining flowers, garland light topknot, raining jewel arrays, courageous fragrant eye, diamond colored cloud, lotus light, radiance of ineffable light, and so on. All of them had in the past met innumerable Buddhas, perfected their willpower, and brought forth extensive offerings.

There were also city spirits, as numerous as atoms in a Buddha World. Their leaders were known as jewel peak radiance, beautifully adorned palace, jewel of pure joy, sorrow less purity, flower lamp flame eyes, flame banner clearly showing, light of virtue, pure light, fragrant topknot adornment, beautiful jewel light, and so on. All of them had, over innumerable, inconceivable eons, adorned the mansions in which the Buddhas Stayed.

There were also earth spirits, as numerous as atomic particles in a Buddha World. Their leaders were know as

pure flower of universal virtue, adornment of stable blessings, beautiful flower adorned tree, universal distributor of treasures, pure eye observing the season, beautiful supreme eye, fragrant hair emitting light, pleasing sound, curled topknot of beautiful flowers, diamond adorned body, and so on. They had all in the past made profound grave vows, vowing to always associate with the Buddhas, and cultivate the same virtuous acts.

There were also innumerable mountain spirits led by such as jewel peak blooming flower, flower forest beautiful topknot, lofty banner shining everywhere, undefiled jeweled topknot, light illuminating all directions, light of great power, awesome light conquering all, light orb of subtle intensity, universal eye clearly seeing, adamant eye of mystery. They had all attained pure eyes in regarding all things.

There were also an inconceivable number of forest spirits, led by such spirits as spreading flowers like clouds, outstanding trunk unfolding light, bearing branches emitting radiance, auspicious pure leaves, draped flame treasury, pure light, pleasant thunder, light and fragrance all pervading, subtle light shining far, flowers and fruits savoring of light, and so on. They all had infinite pleasing glows.

There were also innumerable herb spirits, led by such as auspicious, sandalwood forest, pure light, universal renown, radiant pores, universal purifier, roarer, banner of light outshining the sun, seeing in all directions, energy augmenting clear eyes, and so on.

Their natures were all free from defilement, and they helped beings with kindness and compassions.

There were also innumerable crop spirits, led by such spirits as, gentle superb flavor, pure light of seasonal flowers, physical strength courage and health, increasing vitality, everywhere producing roots and fruits, wonderfully adorned circular topknot, moistening pure flowers, developing wonderful fragrance, liked all by all who see, undefiled pure light. All of them had attained perfection of great joyfulness.

There were also innumerable river spirits, led by such spirits as, everywhere producing swift currents, universally purifying springs and streams, dust free pure eye, roaring everywhere, rescuing sentient beings, heatless pure light, universally causing joy, supreme banner of extensive virtue, light shining on all worlds, light of oceanic virtues. All of them diligently concentrated on benefiting living beings.

There were also innumerable ocean spirits, led by such spirits as, Producing Jewel Light, Diamond Banner, Undefiled, Palaces In All Waters, Auspicious Jewel Moon, Beautiful Flower Dragon Topknot, Everywhere Holding The Flavor Of Light, Jewel Flame Flower Light, Beautiful Diamond Topknot, Thunderer Of The Ocean Tide. They had all filled their bodies with the great ocean of virtues of the Buddhas.

There were also innumerable water spirits, led by such spirits as, Ubiquitous Cloud Banner, Cloud-Like Sound Of The Ocean Tide, Beautiful Round Topknot, Whirlpool Of Skills, Store Of Undefiled Fragrance, Virtue Bridge Light

Sound, Freedom Of Contentment, Good Sound Of Pure Joy, Everywhere Manifesting Awesome Light, Roaring Sound Filling The Sea. They always diligently strived to rescue and protect all beings.

There were also countless fire spirits, led by such spirits as, Repository Of Flames Of Universal Light, Banner Of Universal Assembly Of Light, Great Light Shining Everywhere, Palace Of Wonders, Inexhaustible Light Topknot, Eyes Of Various Flames, Palaces In All Directions Like Polar Mountains, Sovereign Of Awesome Light, Light Destroying The Darkness, Thunder And Lightning. All of them manifested various kinds of light, causing the irritations of sentient beings to vanish.

There were also innumerable wind spirits, led by such spirits as, Unimpeded Light, Everywhere Manifesting Courageous Action, Wind Striking Cloud Banner, Arrays Of Light, Power Able To Dry Up Water, Great Voice Howling Everywhere, Tree Branch Hanging Topknot, Unimpeded Wherever It Goes, Various Mansions, Great Light Shining Everywhere. They all worked to dispel the mentality of conceit.

There were also innumerable space spirits, led by such spirits as, Pure Light Shining All Around, Traveling Everywhere Deeply And Extensively, Producing Auspicious Wind, Abiding Securely Beyond Obstruction, Broad Steps And Beautiful Topknot, Unhindered Light Flames, Unobstructed Conquering Power, Spotless Light, Deep And Far Reaching Sublime Sound, All Pervading Light. Their minds were all free from defilement, broad, vast, clear, and pure.

There were also innumerable direction spirits, led by such spirits as, Dwelling Everywhere, Ubiquitous Light, Array Of Light Beams, Traveling Everywhere Unhindered, Forever Ending Confusion, Roaming Everywhere In Pure Space, Great Sound Of Cloud Banners, Topknot And Eyes Undisturbed, Universally Observing The Doings Of The Worlds, Traveling Everywhere Watching. They were able, by means of their skills, to emanate light in all directions, always illuminating the ten directions continuously without interruption.

There were also innumerable night spirits, led by such spirits as, Pure Light Of Universal Virtue, Observing The World With Joyful Eyes, Everywhere Manifesting Auspicious Omens, Everywhere Causing Tree Flowers To Bloom, All Senses Always Joyful, Producing Pure Bounty. They all practiced diligently, taking delight in the truth.

There were also innumerable day spirits, led by such as, Displaying Palaces, Bringing Forth The Fragrance Of Wisdom, Delighting In Superb Adornments, Exquisite Light Of Fragrant Flowers, Collecting All Wonderful Herbs, Liking To Make Joyful Eyes, Appearing In All Places, Light Of Great Compassion, Radiance Of Goodness, Garlands Of Beautiful Flowers. They all had certain faith in the sublime truth, and always strived diligently in concert to adorn the palace.

There were also innumerable Titan Kings, led by such as Rahula, Bhimacitta, Skillful Magical Arts, Great Following, Great Strength, Universal Shining, Wonderful Adornment of Firm Action, Vast Causal Wisdom, Magnifying Superior

Qualities, Sublime Voice. They had all worked energetically to conquer pride and other afflictions.

There were also an inconceivable number of Kinnara Kings, led by such as, Heaven Of Light Of Refined Intellect, Exquisite Flower Banner, Various Adornment, Pleasing Sound, Jewel Tree Light, Delight To The Beholder, Adornment Of Supreme Light, Delicate Flower Banner, Earth Shaking Power, Conquering Evil Beings. They had all made diligent efforts, contemplating all things, their minds always blissful, roaming freely.

There were also innumerable Garuda Kings, led by such as, Power of Great Swiftiness, Unbreakable Jewel Topknot, Pure Speed, Non-Regression Mind, Sustaining Power in the Ocean, Steady Pure Light, Artistically Decorated Crown Topknot, Immediate Manifestation Everywhere, Surveying the Ocean, Universal Sound and Broad Eyes. They had already perfected the power of great skill in expedient methods of liberation and were able to rescue all beings.

There were also innumerable Mahoraga Kings, led by such as, Beneficent Wisdom, Pure Dignified Sound, Adornment of Supreme Wisdom, Lord of Sublime Eyes, Lamp Like Banner, Refuge of the Masses, Supreme Light Banner, Lion Guts, Sound Adorned by Myriad Subtleties, Stable as a Polar Mountain, Delightful Light. They had all diligently cultivated great and extensive skills in method to cause sentient beings to forever tear apart the net of ignorance.

There were also innumerable Yaksha Kings, led by such as, Vaishravana, Independent Sound, Solemn Weapon Bearer, Great Wisdom, Lord of Flaming Eyes, Adamantine Eye, Arm

of Courage and Strength, Bravely Resisting General, Rich in Material Goods, Power to Smash High Mountains. They all strived to guard and protect all living beings.

There were also innumerable Great Naga Kings, led by such as, Virupakasha, Shakra, Subtle Banner of Cloud Sounds, Flaming Mouth Ocean Light, Ubiquitous High Cloud Banner, Unbounded Steps, Pure Form, Great Sound Traveling Everywhere, No Heat or Torment; they all worked hard making clouds and spreading rain to cause the heat and afflictions of all beings to vanish.

There were also innumerable Kumbanda Kings, led by such as, Increase, Dragon Lord, Banner of Adornments of Goodness, Universally Beneficial Action, Most Fearsome, Handsome with Beautiful Eyes, High Peak Intellect, Brave and Strong Arms, Boundless Pure Flower Eyes, Enormous God-Like Face with Titan's Eyes. They all diligently practiced and studied the teachings of freedom from impediment, and emitted great light.

There were also innumerable Gandharva Kings, led by such as, sustaining the nation, tree light, clear eyes, flower crown, universal sound, joyously moving beautiful eyes, wondrous sound lion banner, diamond tree flower banner, joyfully causing adornments to appear everywhere. They all had deep faith and appreciation of the great teaching, rejoiced in it, and respected it, and diligently practiced it tirelessly.

There were also innumerable Moon Deities, led by such as Moon Godling, Flower King Topknot Halo, Myriad Sublime Pure Lights, Pacifying the Hearts of the World, Luminosity of tree king eyes, manifesting pure light, immutable light

traveling everywhere, sovereign monarch of constellations, moon of pure awareness, great majestic light. All strived to bring to light the mind jewel of living beings.

There were also innumerable sun deities, led by such as Sun Godling, Eyes Of Flames Of Light, Awesome Light, Undeified Jewel Arrays, Non-Regression Courage, Light Of Beautiful Flower Garlands, Supreme Banner Light, Universal Light Of A Jewel Topknot, Eyes Of Light. All of them diligently learned and practiced to benefit living beings and increase their roots of goodness.

There were also innumerable kings of the thirty three heavens, led by such as Shakra-Indra, Everywhere Intoning Fulsome Sound, Kind Eyes Jewel Topknot, Jewel Light Banner Fame, Joy-Producing Topknot, Admirable Right Mindfulness, Supreme Sound Of The Polar Mountain, Perfect Mindfulness, Pleasing Flower Light, Eye Of The Sun Of Knowledge, Independent Light Able To Enlighten. All of them strived to bring forth great works in all worlds.

There were also innumerable kings of the Suyama Heavens, led by such as Timely Portion, Delightful Light, Banner Of Inexhaustible Wisdom And Virtue, Skilled In Miraculous Displays, Great Light Of Memory Power, Inconceivable Wisdom, Circular Naval, Light Flames, Illumination, Greatly Famed For Universal Observation. All of them diligently cultivated great roots of goodness, and their minds were always joyful and content.

There were also an inconceivable number of kings of the Tushita Heavens, led by such as Contented, Ocean Of Bliss Topknot, Supreme Virtue Banner, Still And Silent Light,

Pleasing Beautiful Eyes, Clear Moon On A Jewel Peak, Supreme Courage And Strength, Subtle Diamond Light, Constellation Array Banner, Pleasing Adornments. All of them diligently kept in mind the names and epithets of all the Buddhas.

There were also innumerable kings of the heavens of enjoyment of emanations, led by such as Skilful Transformation And Emanation, Light Of Silent Sound, Light Of The Power Of Transformation And Emanation, Master Of Adornment, Light Of Mindfulness, Supreme Cloud Sound, Supreme Light Of Myriad Subtleties, Exquisite Topknot Light, Perfect Joy And Intellect, Flower Light Topknot, And Seeing In All Directions. All of them worked diligently to tame living beings and enabled them to attain liberation.

There were also countless kings of the heavens of free enjoyment of others emanations, led by such as Sovereign Freedom, Sublime Eye Lord, Beautiful Crown Banner, Courageous Intelligence, Wonderful Sound Phrases, Subtle Light Banner, Gate Of The Realm Of Peace, Array Of Splendid Discs Banner, Flower Grove Independent Intellect, And Light Of Beautiful Adornments Of The Power Of Indra. All of them diligently practiced and studied the vast and great teaching of independent skill in means of liberation.

There were also uncountable kings of the great Brahma heavens, led by such as Shikhin, Light Of Wisdom, Radiance Of Beneficent Wisdom, Sound Of Ubiquitous Clouds, Independent Observer Of The Sounds Of Speech Of The Worlds, Eyes Of Still Light, All Pervading Light, Sound Of Magical Displays, Eyes Of Shining Light, And Pleasing

Ocean Sound. All of them had great compassion and took pity on living beings; unfolding light that illuminated everywhere, they caused them to be joyful and blissful.

There were also innumerable kings of the heavens in which light is used for sound, led by Pleasing Light, Pure Subtle Light, Sound Of Freedom, Supreme Awareness And Knowledge, Delightful Pure Subtle Sound, Sound Of Skilful Meditation, Universal Sound Illuminating Everywhere, Most Profound Light-Sound, Pure Name Light, And Supreme Pure Light. All of them dwelt in the unhindered state of great peace, tranquility, joy, and bliss.

There were also innumerable kings of the heavens of universal purity, led by such as Pure Reputation, Supreme Vision, Virtue Of Tranquility, Sound Of The Polar Mountain, Eye Of Pure Mindfulness, Light Flame Sovereign, Enjoyer Of Mediation On The Truth And Creating Demonstrations, Banner Of Miraculous Displays, And Exquisite Array Of Constellation Sounds. They were all already abiding securely in the great teaching, and worked diligently to benefit all worlds.

There were also innumerable kings of the heavens of vast results, led by such as Banner Of The Delightful Light Of Truth, Ocean Of Pure Adornments, Light Of Supreme Wisdom, Independent Wisdom Banner, Delight In Tranquility, Eye Of Universal Knowledge, Delight In Use Of Intellect, Light Of Intellect Sown With Virtue, Undeiled Tranquil Light, And Vast Pure Light. They all dwelt at peace in the palace of tranquility.

There were also countless kings of the heavens of great freedom led by such as Sea Of Subtle Flames, Light Of The Name Of Freedom, Eye Of Pure Virtues, Enjoyable Great Intelligence, Freedom Of Immutable Light, Eyes Of Sublime Adornments, Light Of Skilful Meditation, Delightful Great Knowledge, Universal Sound Array Banner, And Light Of Fame Of Extreme Exertion. All of them diligently contemplated the truth of formlessness, and their actions were all equanimous, and impartial.

At that time the oceanic hosts at the Buddhas site of enlightenment had assembled: the unlimited types and species were all around the Buddha, filling everywhere. Their forms and companies were each different. From wherever they came, they approached the world honored one, wholeheartedly looking up to him. These assembled masses has already gotten rid of all afflictions and mental defilements, as well as their residual habits. They had pulverized the mountains of multiple barriers, and perceived the Buddha without obstruction. They were like this because Vairochana Buddha in past times, over oceans of aeons, cultivating the practices of enlightening beings, had received them and taken care of them with the four saving practices of generosity, kind words, beneficial action, and cooperation, and while planting roots of goodness in the company of each Buddha in those eons, had already taken good care of them and had taught and developed them by various means, establishing them on the path of omnipotence, where they sewed innumerable virtues, gained great merits, and had all entered completely into the ocean of skill in liberative means and undertaking of vows. The actions they carried out were fully pure, and they had

well embarked on the way to emancipation. They always saw the Buddha, clearly illuminated, and by the power of supreme understanding, entered into the ocean of the qualities of Buddhahood. They found the doors of liberation of all Buddhas, and roamed freely in spiritual powers.

That is to say, Ocean Of Subtle Flames, a King of a Heaven of Great Freedom, found the door of liberation through the tranquility and practical power of the realm of space and the cosmos. The Celestial King, Light of the Name of Freedom, gained the door of liberation through freely observing all things. The Celestial King Eye of Pure Virtues found the door of liberation of effortless action knowing that all things are not born, do not perish, and do not come or go. The celestial king Enjoyable Great Intelligence found the door of liberation through the ocean of wisdom directly perceiving the real character of all things. The Celestial King Freedom Of Immutable Light found the door of liberation through the great practical concentration of bestowing boundless peace and happiness on living beings. The Celestial King Eye Of Sublime Adornments found the door of liberation through causing observation of the truth of nullity and annihilating all ignorance and fear. The Celestial King Light Of Skillful Meditation found the door of liberation through entering infinite realms without producing any activity of thought about existents. The Celestial King Delightful Great Knowledge found the door of liberation by going everywhere in the ten directions to preach the truth, yet without moving and without relying on anything. The celestial King Universal Sound Array Banner found the gate of liberation by entry into the Buddhas realm of tranquility and everywhere manifesting great light. The celestial King

Light Of Fame Of Extreme Exertion found the gate of liberation by abiding in his own enlightenment, yet having an infinitely broad perspective.

At that time the Celestial King Ocean Of Subtle Flames, imbued with the spiritual power of the Buddha, surveyed the whole host of celestial beings of the heavens of great freedom, and said in verse,

The Buddha Body Extends throughout all the great assemblies:

It fills the cosmos without end.

Quiescent, without essence, it cannot be grasped;

It appears just to save all beings.

The Buddha, king of the teaching, appears in the world
Able to light the lamp of sublime truth, which illuminates the world;

His state is boundless and inexhaustible:

This is what Name of Freedom has realized.

The Buddha is inconceivable beyond discrimination,
Comprehending Forms everywhere as Insubstantial.
For the sake of the world he opens wide the path of purity:
This is what Pure Eyes can see.

The Buddhas wisdom is unbounded —

No one in the world can measure it.

It forever destroys beings ignorance and confusion:

Great Intelligence has entered this deeply and abides there in peace.

The Buddhas virtues are inconceivable;

In beings who witness them, afflictions die out

They cause all worlds to find peace:
Immutable Freedom can see this.

Sentient Beings, in the darkness of ignorance, are always
deluded;
The Buddha expounds for them the teaching of dispassion
and serenity.
This is the lamp of wisdom that illuminates the world:
Sublime Eyes knows this technique.

The Buddhas Body of pure subtle form
Is manifest everywhere and has no compare;
This Body has no essence and no resting place:
It is contemplated by Skillful Meditation.

The Voice of the Buddha has no limit or obstruction;
All those capable of accepting the teaching hear it.
Yet the Buddha is quiescent in forever unmoving;
This is the liberation of Delightful Knowledge.

Serene, emancipated, master of the celestial and the human,
There is nowhere in the ten directions he does not appear.
The radiance of his light fills the world:
This is seen by Majestic Banner of Unimpeded Truth.

The Buddha sought enlightenment for the sake of all beings
Over boundless oceans of eons;
With various spiritual powers he teaches all;
Light of Fame has realized this truth.

Furthermore, the celestial king Banner of the Delightful
Light of Truth found the door of liberation in observing the
faculties of all beings, expounding the truth for them, and
cutting off their doubts. The celestial king Ocean Of Pure

Adornments found the door of liberation, causing vision of Buddha whenever brought to mind. The celestial king Light Of Supreme Wisdom found the door of liberation realizing the body of adornments that have no basis and are equal in terms of phenomenal nature. The celestial king Banner of Independent Wisdom found the door of liberation of comprehending all mundane things and in a single instant setting up oceans of inconceivable adornments. The celestial king Delight in Tranquility found the door of liberation of manifesting inconceivable Buddha Lands in a single pore without hindrance. The celestial king Eye of Universal Knowledge found the door of liberation of all sided observation of the universe. The celestial king Delight in Use of Intellect found the door of liberation producing all kinds of displays for the benefit of all beings always appearing eternally. The celestial king Light of Intellect Sewn With Virtue found the door of liberation observing all objects in the world and entering into the truth of inconceivability. The celestial king undefiled tranquil light found the door of liberation showing all beings the essential ways of emancipation. The celestial king Vast Pure Light found the door of liberation of observing all teachable beings and guiding them into the way of enlightenment.

At that time the celestial king Banner of the Delightful Light of Truth, imbued with the Buddha's power, surveyed all the hosts of the heavens of minor vastness, infinite vastness and vast results, and said in verse,

The realm of the Buddhas is inconceivable:
No sentient being can fathom it.
The Buddhas cause their minds to develop faith and

resolution

And great enjoyment without end.

If any beings can accept the teaching,
The Buddha, with spiritual powers, will guide them
Causing them to always see the Buddha before them:
Ocean of Adornments sees in this way.

The nature of all things has no resting place —
The Buddhas appearance in the world is the same way —
They have no resting place in any state of being:
Supreme Wisdom can contemplate the meaning of this.

Whatever be the hearts desire of sentient beings,
The Buddhas spiritual powers can manifest.
Each different, they are inconceivable:
This is Wisdom Banners Ocean of liberation.

All lands existing in the past
They can show in a single Pore:
This is the great spiritual power of the Buddhas:
Delight in Tranquility can expound this.

The inexhaustible ocean of all teachings
Is assembled in the sanctuary of one teaching.
Such is the nature of truth explained by the Buddhas:
Eye of Knowledge can understand this Technique.

In all lands, in all quarters
Expounding the truth in each in everyone,
The Buddha's body has no coming or going:
This is the realm of delight in use of intellect.

The Buddha sees things of the worlds as like reflections of light;
He enters into their most recondite mysteries
And explains that the nature of all things is always quiescent:
Intellect Sewn With Virtue can see this.

The Buddha knows all phenomena
And reins the rein of truth according the beings faculties
In order to open the inconceivable gate of emancipation
Tranquil Serenity can understand this.

The World Honored One Always, with great kindness and compassion,
Appears in order to benefit sentient beings,
Equally showering the rain of truth to the fill of their capacities
Pure Light can expound this.

Furthermore, the celestial king Repute of Pure Wisdom found the door of liberation comprehending the ways and means of emancipation of all sentient beings. The celestial king Supreme Vision found the door of liberation of shadow like demonstration according to the wishes of all celestial beings. The celestial king Virtue of Tranquility the found the door of liberation of great skill in means adorning the realms of all Buddha's. The celestial king Sound of the Polar Mountain found the door of liberation of following all sentient beings into the eternally flowing cycle of birth and death. The celestial king Eye of Pure Mindfulness found the door of liberation remembering the Buddha's ways of taming and pacifying sentient beings. The celestial king Delightful Universal Illumination found the door of liberation that flowed forth from the ocean of universal

memory and concentration power. The celestial king Sovereign Lord of the World found the door of liberation of ability to cause sentient beings to meet the Buddha and produce the treasury of faith. The celestial king Light Flame Sovereign found the door of liberation of ability to cause all beings to hear the truth, to believe and rejoice, and become emancipated. The celestial king Enjoyer of Meditating on the Truth and Creating Demonstrations found the door of liberation entering into the civilizing activities of all enlightening beings, boundless and inexhaustible as space. The celestial king Banner of Miraculous Displays found the door of liberation observing the infinite afflictions of sentient beings with universal compassion and wisdom.

At that time the celestial king Repute of Pure Wisdom, imbued with the power of the Buddha, surveyed the host of celestial beings of the heavens of little purity, boundless purity, and ubiquitous purity, and said in verse,

He who realizes that the nature of things is without solidity
Appears in all the boundless lands of the ten directions:
Expounding the inconceivability of the realm of
Buddhahood,
He causes all to return to the ocean of liberation.

The Buddha is in the world without a resting place—
Like a shadow or reflection he appears in all lands.
The nature of things is ultimately non-origination:
This is the entryway of the King Supreme Vision.

Cultivating Skill in means over countless ages,
Purifying all lands in the ten directions,

The Suchness of the Universe never moves:
This is the realization of virtue of tranquility.

Sentient Beings are shrouded and veiled by ignorance;
Blind, in the dark, they remain always in Birth and Death.
The Buddha shows them the path of purity:
This is the liberation of Polar Mountain Sound.

The Unexcelled Path that the Buddhas traverse
Cannot be plumbed by any sentient being.
It is shown by various expedient methods:
Pure Eye, clearly observing, can comprehend them all.

The Buddha, by means of concentration formulae,
Numerous as the atoms in oceans of lands
Teaches sentient beings, covering everything:
Universal Illumination can enter this.

The appearance of a Buddha is hard to encounter;
It may be met once in countless eons;
It is capable of inducing faith in sentient beings:
This is the realization of the Celestial Sovereign.

The Buddha explains that the nature of things is nature less;
Profound, far-reaching, it is inconceivable.
He causes all beings to engender pure faith:
Light Flame can comprehend this.

The Buddhas of all times are replete with virtue;
They teach sentient beings inconceivably.
Contemplating this produces joy:
Enjoyer of Truth can teach in this way.

Sentient beings are sunk in the ocean of afflictions:
Their ignorance and pollution of views are much to be
feared.

The great teacher pities them and frees them forever:
This is the realm of contemplation of Banner of Miracles.

The Buddha constantly emits great beams of light;
In each light beam are innumerable Buddhas.
Each makes displays of sentient beings affairs;
This is the entryway of wonderful sound.

Furthermore, the celestial king Pleasing Light found the door of liberation of always experiencing the bliss of tranquil serenity yet being able to appear in order to eliminate the sufferings of the world. The celestial king Pure Subtle Light found the door of liberation of the ocean of great compassion, the mine of joy and happiness of all sentient beings. The celestial kings Sound of Freedom found the door of liberation manifesting in a single instant the power of virtue of all sentient beings of boundless eons. The celestial king supreme awareness and knowledge found the door of liberation causing all becoming, existing, and disintegrating worlds to be as pure as space. The celestial king Delightful Pure Subtle Sound found the door of liberation of joyfully believing and accepting the teaching of all sages. The celestial king Sound of Skilful Meditation found the door of liberation of ability to spend an eon expounding the meanings and methods of all stages of enlightenment. The celestial king Adornment Explaining Sound found the door of liberation of methods of making great offerings when all enlightening beings descend from the Tushita Heaven to be born in the world. The celestial king Profound Light Sound found the door of liberation of contemplation of the

inexhaustible ocean of spiritual power and wisdom. The celestial king Great Fame found the door of liberation of techniques for appearing in the world, having fulfilled the ocean of virtues of all Buddhas. The celestial king Supreme Pure Light found the door of liberation of the mine of faith and delight produced by the power of the Buddha's ancient VOWS.

Then the celestial king Pleasing Light, imbued with the power of the Buddha, surveyed all the celestial hosts from the heavens of little light, infinite light, and intense light, and said in verse,

I remember the past practice of the Buddha,
Serving and providing offerings for innumerable Buddhas;
His pure deeds, in accord with his original faith,
Are now all visible, through the Buddha's spiritual power.

The Buddhas body is formless, free from all defilement;
Always abiding in compassion and pity,
He removes the distress of all worlds:
This is the liberation of Subtle Light.

The Buddha's teaching is vast and boundless;
It is manifest in all fields,
According to their becoming and decay, Each Different:
This is the power of liberation of Sound of Freedom.

The Buddhas spiritual power is incomparable;
It appears everywhere, in the vast fields of all directions,
And makes them all pure, always manifest:
This is the technique of Liberation of Supreme Mindfulness.

Respectfully Serving all the Buddhas,
Numerous as atoms in oceans of lands,
Hearing the teaching, getting rid of defilement, not acting in
vain,
This is subtle sounds application of the Teaching.

The Buddhas have, for immeasurable eons,
Expounded the techniques of the stages, without peer.
What they have explained is boundless and inexhaustible:
Sound of skilful meditation knows the meaning of this.

The infinite scenes of the Buddhas miraculous displays
Appear in all places in a single instant,
Great techniques for conquering spirits and attaining
enlightenment:
This is the liberation of Adorning Sounds.

Sustained by awesome power, able to explain
And to demonstrate the deeds of spiritual powers of the
Buddhas,
Purifying all according to their faculties:
This is the liberation door of Light Sound.

The Buddhas Wisdom is boundless –
It has no equal in the world, it has no attachment;
Compassionately responding to beings, it manifests
everywhere:
Great Fame has realized this path.

The Buddha, in the past, cultivated enlightening practices,
made offerings to all the Buddhas of the ten directions –
The vows made in the presence of each Buddha
Supreme Light hears and greatly rejoices.

Furthermore, the Brahma King Shikhin, found the door of liberation abiding in all sites of enlightenment everywhere and preaching the truth while being pure and free of attachments in all actions. Brahma king Light of Wisdom found the door of liberation inducing all sentient beings to enter meditative absorption and stay there. Brahma King Radiance of Beneficent Wisdom found the door of liberation entering everywhere into all inconceivable truths. Brahman King Sound of Ubiquitous Clouds found the door of liberation entering into the ocean of all utterances of the Buddhas. Brahma King Independent Observer of the Sounds and Speech of the Worlds found the door of liberation of ability to remember all the techniques used by enlightening beings in teaching all sentient creatures. Brahma King Eyes of Still Light found the door of liberation showing the individual differences in characteristics of results of actions of all beings. Brahma King All Pervading Light found the door of liberation of appearing before all sentient beings to guide them according to their various types. Brahma King sound of magical displays found the door of liberation dwelling in the realm of tranquil and serene action of the pure aspect of all things. Brahma King Eyes Of Shining Light found the door of liberation of always diligently appearing with no attachments, no boundaries, and no dependence in the midst of all existence. Brahma King Pleasing Ocean Sound found the door of liberation of constant contemplation and investigation of the inexhaustible truth.

At that time the great Brahma King Shikhin imbued with the spiritual power of the Buddha surveyed all the celestial hosts of the heavens of Brahma Bodies, Brahma Assistants, Brahma Masses, and Great Brahmas, and said in verse,

The Buddha body is pure and always tranquil;
The Radiance of its light extends throughout the world;
Sign-less, pattern-less, without images,
Like clouds in the sky, thus is it seen.

This realm of concentration of the Buddha Body
Cannot be assessed by any sentient being;
It shows them inconceivable expedient doors:
This is the Enlightenment of Wisdom Light.

The Ocean of teachings, numerous as atoms in a Buddha
Land,
Are expounded in a single word – all without remainder.
They can be expounded this way for oceans of eons without
ever being exhausted.
This is the liberation of Light of Beneficent Wisdom.

The complete sound of the Buddhas is equal to the worlds;
Sentient beings each attain understanding according to their
kind,
Yet there is no difference in their sound:
Such is the understanding of the Brahma King Universal
Sound.

The Methods of Entering Enlightenment
Of the Buddhas of all times
Are all apparent in the Buddha Body:
This is the liberation of Sound of Freedom.

The activities of all sentient beings are different;
According to the causes, the effects are various.
In this way did the Buddhas appear in the world:
Silent Light can understand this.

Master of countless media of teaching,
Civilizing sentient beings everywhere in all quarters
Yet not making distinctions therein:
Such is the realm of Universal Light.

The Buddha Body is like space, inexhaustible –
Formless, unhindered, it pervades the ten directions.
All of its accommodation manifestations are like
conjurations:
Sound of Magical Displays understands this way.

The appearances of the Buddha Body are boundless,
And so are the knowledge, wisdom, and voice –
Being in the world, manifesting form, yet without
attachment:
Shining Light has entered this door.

The king of truth reposes in the palace of sublime reality –
The light of the reality body illuminates everything.
The nature of reality is incomparable and has no marks.
This is the liberation of king Ocean Sound.

Furthermore, the celestial king Sovereign Freedom had
found the door of liberation of the treasury of freedom
manifestly
developing and maturing innumerable sentient beings.
Celestial
King Sublime Eye Lord found the door of liberation
examining the pleasures of all sentient beings and causing
them to enter the pleasure of the realm of sages. Celestial
King Beautiful Jewel Banner Crown found the door of
liberation causing all sentient beings to initiate practices
according to their various inclinations and understandings.

Celestial King Courageous Intelligence found the door of liberation holding together all the doctrines preached for the benefit of sentient beings. Celestial King Wonderful Sound Phrases found the door of liberation remembering the compassion of the Buddha and increasing progress in his own practice. Celestial King Subtle Light Banner found the door of liberation of manifesting the door of great compassion and smashing down the banner of all pride and conceit. Celestial King Realm of Peace found the door of liberation conquering the malicious attitudes of all people. Celestial King Array of Splendid Discs Banner found the door of liberation of all the infinite Buddhas of the ten directions coming whenever they are remembered. Celestial King Flower Light Wisdom found the door of liberation of everywhere manifesting perfect enlightenment according to the minds and thoughts of sentient beings. Celestial King Sublime Light of Indra found the door of liberation of independence of great awesome power to enter all worlds.

At that time the Celestial King Sovereign Freedom, imbued with the majestic power of the Buddha, surveyed all the celestial hosts of the heavens of freedom and said in verse,

The Buddha Body is all pervasive, equal to the cosmos.
It manifests in response to all sentient beings;
With various teachings he is always guiding:
Master of Teaching, he is able to enlighten.

Of the various pleasures of the world,
The pleasure of holy tranquility is supreme;
Abiding in the vast essence of reality:
Sublime Eye sees this.

The Buddha appears throughout the Ten Directions.
Universally Responding to all Hearts, Teaching the Truth—
All doubting thoughts are cut off:
This is the door of liberation of Beautiful Banner Crown.

The Buddhas speak of the wondrous sound throughout the
world;
The teachings spoken over countless ages
Can all be expounded in a single word:
This is the liberation of courageous intelligence.

All the great kindness in the world
Cannot equal a hair tip of the Buddhas.
The Buddhas kindness is inexhaustible as space:
This is the realization of Wonderful Sound.

Completely demolishing in all quarters,
The mountains of pride of all beings,
This is the function of the great compassion of the Buddha:
This is the path traveled by Subtle Light Banner.

The Light of Wisdom, Pure, Fills the world;
Any who see it are relieved of ignorance
And cause to leave to evil ways:
Realm of Peace realizes this truth.

The Light of a hair pore is able to expound
Buddha Names as numerous as sentient beings.
According to their pleasure, they all can hear it:
This is Splendid Disc Banners Liberation.

The Buddhas freedom cannot be measured—
It fills the cosmos and all space.

All the congregations see it clearly:
This liberation door Flower Intellect enters.

Over oceans of eons, infinite, boundless,
Manifesting everywhere and preaching the truth,
Never has a Buddha been seen to have any going or coming:
This is the enlightenment of Wonderful Light.

Furthermore, the celestial king Skilful Transformation found the door of liberation of the power of magical displays demonstrating all actions. Celestial King Light of Silent Sound found the door of liberation of relinquishing all clinging to objects. Celestial King Light of the Power of Transformation and Emanation found the door of Liberation Annihilating the Ignorant Muddled Minds of all beings and causing their wisdom to become fully complete. Celestial King Master of Adornments found the door of liberation manifesting unlimited pleasing sounds. Celestial King Light of Mindfulness found the door of liberation knowing the infinite virtuous characteristics of all Buddhas. Celestial King Supreme Cloud Sound found the door of liberation knowing the process of becoming and decay of all past ages. Celestial King Supreme Light found the door of Liberation of Knowledge to Enlighten All Beings. Celestial King Exquisite Topknot found the door of liberation shedding light swiftly filling space in all directions. Celestial King Joyful Wisdom Found the Door of Liberation of the Power of Energy whose deeds cannot be ruined by anyone. Celestial King Flower Light Topknot found the door of liberation knowing the rewards of actions of all sentient beings. Celestial King Seeing in all Directions found the door of

liberation showing inconceivable differences in form and kind of sentient beings.

At that time the celestial king Skilful Transformation imbued with the majestic power of the Buddha, surveyed the whole host of celestial beings of the heavens of enjoyment of emanations and said in verse,

The essence of the doings of the world is inconceivable —
The Buddha teaches all about it for the confused,
Skillfully explaining the true principle of causality
And the different doings of all sentient beings.

Looking at the Buddha in various ways, there's nothing there;
Seeking him in all directions, he can't be found.
The manifestations of the reality body have no true actuality:
This is truth is seen by Silent Sound.

The Buddha cultivated many practices over oceans of eons
In order to extinguish the ignorance and confusion of the world.
Therefore his purity is the most radiant light:
This is the realization of the mind of Light Power.

Of the sublime sounds and voices in the world,
None can compare to the Buddhas Sound.
The Buddha pervades the ten directions with a single sound:
Entering this liberation is the Master of Adornment.

All the power of wealth in the world
Is not equal to a single characteristic of the Buddha —
The virtues of the Buddha are like space:
This is perceived by Mindful Light.

The infinite ages of past, present, and future,
The various aspects of their becoming and decay,
The Buddha can show in a single pore –
Supreme Cloud Sound can comprehend this.

The extent of all space may be known,
But the extent of a pore of Buddha cannot be apprehended.
Such non-obstruction is inconceivable:
Exquisite Topknot has been able to realize this.

The Buddha, in countless past ages
Fully cultivated the far reaching transcendent means,
Working diligently with non-flagging vigor:
Joyful Intelligence knows this teaching.

The causes and conditions of the nature of actions are
inconceivable –
The Buddha explains them for all the world.
The nature of things is fundamentally pure, with no
defilements:
This is the entryway of Flower Light.

You should gaze on a pore of the Buddha –
All sentient beings are therein,
And they neither come nor go:
This is the understanding of Universal Sight.

Furthermore, the celestial king Contended found the door of
liberation of all Buddhas bringing forth a complete, fully
rounded teaching in the world. Celestial King Ocean of Joy
and Bliss Topknot found the door of liberation of the body of
pure light extending throughout the realm of space. Celestial
king Banner of Supreme Virtues found the door of liberation
of the ocean of pure vows to extinguish the sufferings of the

world. Celestial King Still and Silent Light found the door of liberation of physical manifestation everywhere to expound the truth. Celestial King Pleasing Eyes found the door of liberation purifying the realms of all sentient beings. Celestial King Jewel Peak Moon found the door of liberation of the inexhaustible store of eternal manifestation teaching all worlds. Celestial King Courage and Strength found the door of liberation showing the realm of true awakening of all Buddhas. Celestial King Subtle Diamond Light found the door of liberation fortifying and solidifying all sentient beings will for enlightenment, making it unbreakable. Celestial King Constellation Banner found the door of liberation of techniques for associating with all Buddhas that appear, meditative investigation, and harmonization of sentient beings. Celestial King Pleasing Adornments found the door of liberation of instantly knowing the minds of sentient beings and appearing according to their potentials.

At that time Celestial King Contented, imbued with the awesome power of the Buddha, surveyed all the hosts of the heaven of contentment and spoke in verse,

The Buddha is vast, extending throughout the cosmos,
Equal toward all sentient beings –
Universally responding to all hearts, he opens the door of wonder,
Causing them to enter the inconceivable pure truth.

The Buddha Body manifests everywhere in the ten directions;
Free from attachment and obstruction, it cannot be grasped.
In various forms it is seen by all worlds:
This is the entry of Topknot of Joy.

The Buddha cultivated various practices in the past,
His pure great vows deep as the sea;
All enlightening ways he causes to be fulfilled:
Supreme virtue knows these techniques.

The Buddhas Body is inconceivable;
Like reflections it shows separate forms, equal to the cosmos,
Everywhere clarifying all things:
This is the liberation door of Silent Light.

Sentient beings are bound and covered by habitual
delusion –
Conceited, careless, their minds run wild.
The Buddha expounds for them the way to calm:
Pleasing Eyes, aware of this, rejoices at heart.

The true guide of all worlds,
He appears to rescue, to provide refuge,
Showing all beings the abode of peace and happiness:
Jewel Peak Moon enters deeply into this.

The state of the Buddha's is inconceivable –
It extends throughout all universes,
Entering all things, reaching the other shore:
Courageous Intellect, seeing this, rejoices.

If any sentient beings can accept the teaching,
And, hearing the virtues of Buddha, strive for enlightenment,
He causes them to dwell in the ocean of bounty, forever pure:
Subtle Light is able to observe this.

Gathering around all the Buddhas,
Numerous as the atoms of the lands of the ten directions,

Reverently making offerings, and hearing the teaching:
This is the vision of Constellation Banner.

The ocean of sentient beings minds is inconceivable;
It has no rest, no motion, no place of abode —
The Buddha can see it all in an instant:
This beautiful array well comprehends.

Furthermore, the celestial king Timely Portion had found the
door of liberation of inspiring virtue in all sentient beings
and

causing them to be forever free from anxiety and torment.
Celestial King sublime light found the door of liberation
entering into all realms. Celestial King Banner of
Inexhaustible Wisdom And Virtue found the door of
liberation of the wheel of great compassion destroying all
afflictions. Celestial King Skilled In Miraculous Displays
found the door of liberation comprehending the mentalities
of all sentient beings of the past, present, and future.
Celestial King Great Light Of Memory Power found the door
of liberation of the light of the gates of concentration
formulae holding in memory all teachings without
forgetting. Celestial King Inconceivable Wisdom found the
door of liberation of inconceivable methods of skillfully
entering into the nature of all actions. Celestial King Circular
Navel found the door of liberation of methods of activating
the cycles of the teaching and developing sentient beings to
maturity. Celestial King Light Flame found the door of
liberation of the vast eye observing all sentient beings and
going to civilize them. Celestial King Illumination found the
gate of liberation, getting beyond all barriers of habit and not
going along with bedeviling doings. Celestial King Greatly
Famed for Universal Observation found the door of

liberation of skillfully guiding all celestial beings and inducing them to undertake actions with a pure heart.

At that time The Celestial King Timely Portion, imbued with the power of the Buddha, surveyed all the hosts of the Suyama Heavens of good timely portion and spoke in verse, saying,

The Buddha, for innumerable long eons,
Has dried up the sea of troubles of the world:
Opening wide the road of purity out of defilement,
He causes to shine eternally the lamp of beings wisdom.

The Buddhas body is exceedingly vast —
No borders can be found in the ten directions.
His expedient means are unlimited:
Subtle Light's knowledge has access to this.

The pains of birth, aging, sickness, death, and grief
Oppress beings without relief.
The Great Teacher takes pity and vows to remove them all:
Inexhaustible Wisdom Light can comprehend this.

Unhindered is the Buddha's knowledge that all is illusory;
He clearly comprehends all things in all times,
Delving into the mental patterns of all sentient beings:
This is the realm of Skilful Teaching.

The bounds of his total recall are not to be found;
The ocean of his eloquence is also unlimited.
He is able to turn the wheel of the pure, subtle, truth:
This is the liberation of Great Light.

The nature of actions is vast and inexhaustible—
His knowledge comprehends it and skillfully explains;
All his methods are inconceivable:
Such is the entry of Wisdom.

Turning the wheel of inconceivable truth,
Demonstrating and practicing the way of enlightenment,
Forever annihilating the suffering of all sentient beings:
This is the level of technique of Circular Navel.

The real body of the Buddha is fundamentally non-dual;
Yet it fills the world according to beings and forms—
Sentient beings each see it before them:
This is the perspective of Flames of Light.

Once any sentient beings see the Buddha,
It will cause them to clear away habitual obstructions.
And forever abandon devilish actions:
This is the path traveled by Illumination.

All the hosts of beings are vast as oceans—
Among them the Buddha is most majestically glorious.
Everywhere he reins the rein of truth to Enrich sentient
beings
This liberation door Greatly Famed enters.

Furthermore, the celestial king Shakra-Indra had found the
liberation door of great joy remembering the appearance in
the world of the Buddhas of past, present, and future, and
clearly seeing the becoming and disintegration of the lands.
Celestial king Full Sound of Universal Fame found the door
of liberation of ability to cause the form body of the Buddha
to be most pure and vast, without compare in the world.
Celestial King Kind Eyes Jewel Topknot found the door of

liberation of clouds of compassion covering all. Celestial King Jewel Light Banner Fame found the door of liberation of always seeing the Buddha manifesting various forms of majestic bodies to all the leaders of the worlds. Celestial king Joy Producing Topknot found the door of liberation knowing from what virtuous actions the cities and buildings of all sentient beings came to be. Celestial King Admirable Mindfulness found the door of liberation showing the deeds of the Buddha's developing sentient beings. Celestial King lofty supreme sound found the door of liberation of knowledge of the becoming and decay of all worlds and the signs of change of the ages. Celestial King Perfect Mindfulness found the door of liberation of calling to mind the acts of future enlightening beings in civilizing people. Celestial King Pure Flower Light found the door of liberation of knowledge of the cause of happiness in all heavens. Celestial King Son of Wisdom Eye found the gate of liberation showing the acceptance and production of roots of goodness of all celestial beings, removing ignorance and illusion. Celestial King Independent Light found the door of liberation enlightening all celestial beings, causing them to cut off all sorts of doubts forever.

At that time celestial king Shakra-Indra, imbued with the power of the Buddha, surveyed all the hosts of celestial beings of the thirty three heavens, and spoke in verse saying,

I am conscious of the spheres of all Buddhas
In all times being all equal
As their lands form and disintegrate:
They see all by enlightened spiritual powers.

The Buddha body is vast and all pervasive;
Its ineffable form, incomparable, aids all beings,
The radiance of its light reaching everywhere:
This path Universal Fame can observe.

The Buddhas great compassionate ocean of techniques
Has been utterly purified by past eons of practice
And guides sentient beings without bound:
Jewel Topknot has realized this.

I contemplate the ocean of virtues of the King of Truth,
Supreme in the world, having no peer,
Producing an immense sense of joy,
This is the Liberation of Jewel Light.

The Buddha knows the sea of sentient beings good works,
Various excellent causes producing great blessings;
All these he causes to be manifest:
This is seen by Topknot of joy.

The Buddhas appear in the ten directions,
Everywhere throughout all worlds,
Observing the minds of beings and showing how to tame
them:
Right Mindfulness realizes this path.

The vast eye of the Buddhas wisdom body
Sees every particle of the world
And reaches in the same way throughout the ten directions:
This is the liberation of Cloud Sound.

The enlightening practice of all Buddhists
The Buddha shows in a single hair pore,

Infinite as they are, all complete:
This is seen clearly by Mindfulness.

All the pleasant things of the world,
Are born of the Buddha –
The virtues of the Buddhas are supreme, unequaled:
This liberation Flower King enters.

If one thinks of a bit of the Buddhas virtue,
The mind concentrating on it for even a moment,
The fears of the evil ways will be banished forever:
Wisdom eye profoundly realizes this.

Great spiritual powers within the state of tranquility
Universally respond to all minds, extending everywhere,
Causing all doubt and confusion to be cut off:
This is the attainment of Light.

Furthermore, Sun Godling had found the door of liberation of pure light shining on the sentient beings of the ten directions always benefiting them forever and ever. The deity Light Flame Eyes found the door of liberation enlightening sentient beings through the agency of all corresponding bodies causing them to enter the ocean of wisdom. The deity Polar Mountain Light Joy Banner found the door of liberation of being the leader of all sentient beings and having them diligently cultivate boundless pure qualities. The deity Pure Jewel Moon found the door of liberation of the Joy of profound determination cultivating all ascetic practices. The deity Non-Regressing Courage found the door of liberation of unhindered light shining everywhere causing all beings to increase in purity and

clarity. The deity Light Of Beautiful Flower Garlands found the door of liberation of pure light illuminating the bodies of all sentient beings and causing them to produce oceans of joy and faith. Supreme Banner Light found the door of liberation of light illuminating all worlds, causing them to perfect various wonderful qualities. The deity universal light of a jewel topknot found the door of liberation of the ocean of great compassion manifesting jewels of various forms and colors of boundless realms. The deity eyes of light found the door of liberation purifying the eyes of all sentient beings causing them to see the matrix of the cosmos. The deity Virtue Bearing found the door of liberation developing pure continuous attention never letting it be lost or broken. The deity Universal Light found the door of liberation carrying the palace of the sun all over, shining on all sentient beings of the ten directions, allowing them to accomplish their work.

At that time Sun Godling, imbued with the Buddhas Power surveyed all the Sun Deities and said in verse,

The Buddhas great light of knowledge
Illuminates all lands in the ten directions:
All sentient beings can see the Buddha's
Various disciplines and manifold techniques.

The forms of the Buddha are boundless,
Appearing to all according to their inclinations,
Opening up the ocean of knowledge for all worlds:
Flame Eyes beholds the Buddha in this way.

The Buddha Body is peerless, it has no compare
Its light shines throughout the ten directions,

Transcending all, supremely unexcelled:
Such a teaching has Joyful Attained.

Practicing austerities to benefit the world,
Traversing all realms of existence for countless ages,
This light is everywhere as pure as space:
Jeweled Moon knows these techniques.

The Buddha speaks the wondrous sound without obstacle —
It pervades all lands in the ten directions,
Benefiting the living with the flavor of truth:
Courageous knows this technique.

Emanating inconceivable nets of light,
Everywhere purifying all conscious beings,
He causes them to engender profound faith:
This is the way Flower Garland has entered.

All the lights in the world
Cannot match the light of a single pore of the Buddha —
This is how inconceivable the Buddhas light is:
This is the liberation of supreme banner light.

The way of all Buddhas is thus:
They all sit under the tree of enlightenment
And bring the errant to the right path:
Jewel Topknot Light sees in this way.

Sentient beings are blind, ignorant, and suffering —
The Buddha wants to make them produce a pure eye,
And so lights the lamp of wisdom for them:
Good Eye looks deeply into this.

Honored Master of liberating techniques –
If any see him and make an offering,
He causes them to cultivate practice and reach the result:
This is Virtues power of means.

In one teaching there are many aspects –
For countless ages he teaches this way.
The far-reaching meanings of the teachings expounded
Are comprehended by Universal Light.

Furthermore, Moon Godling found the door of liberation of pure light illuminating the universe, edifying all sentient beings. The Deity Flower King Topknot Halo found the door of liberation observing worlds of all sentient beings and causing them to enter the boundless truth. The Deity Myriad Subtle Pure Lights found the door of liberation knowing the various operations of clinging to objects in the ocean of the minds of all sentient beings. The Deity Pacifying the Hearts of the World found the door of liberation bestowing inconceivable happiness on all sentient beings, causing them to dance with joy. The deity Luminosity of Tree King Eyes found the door of liberation protecting agricultural work, the seeds, sprouts, stalks, et cetera, according to the season, causing it to be successfully accomplished. The deity Manifesting Pure Light found the door of liberation compassionately saving and protecting all sentient beings, causing them to witness the facts of experiencing pain and pleasure. The deity Immutable Light Traveling Everywhere found the door of liberation able to hold the pure clear moon and show it throughout the ten directions. The deity Sovereign Monarch Of Constellations found the door of liberation showing all things to be illusory and like empty

space, formless and without inherent nature. The deity Moon Of Pure Awareness found the door of liberation performing great works for the benefit of all beings. The Deity Great Majestic Light found the door of liberation universally cutting off all doubt and confusion.

At that time Moon Godling, imbued with the spiritual power of the Buddha, surveyed all the celestial hosts in all the moon palaces and said in verse,

The Buddha Radiates light pervading the world,
Illuminating the lands in the ten directions,
Expounding the inconceivable, far reaching teaching:
To destroy forever the darkness of ignorance and delusion.

He is sphere is infinite and inexhaustible –
He teaches eternally through countless eons,
Edifying beings through various powers:
Flower Topknot looks upon Buddha this way.

The Ocean of sentient beings minds varies from moment to moment;
The Buddhas knowledge is so broad it comprehends all this,
Expounding the truth for them all making them glad:
This is the liberation of Subtle Light.

Sentient beings have no holy tranquility;
Sunk in evil ways, they suffer many pains –
The Buddha shows them the nature of things:
Peaceful meditation sees in this way.

The Buddha, with unprecedented great compassion,
Enters all states of existence to help sentient beings,

Explaining truth, encouraging virtue, promoting fulfillment:
This is known to Eye Light.

The Buddha opens up the light of truth,
Analyzing the natures of the acts of all worlds,
Their good and their evil, without a mistake:
Pure light, seeing this, gives rise to joy.

The Buddha is the basis of all blessings,
Like the earth supporting all buildings;
He skillfully shows the peaceful way out of distress:
Immutable knows this technique.

The bright glow of his fire of knowledge pervades the
universe –
He manifests countless forms, equal to all beings,
Exposing true reality for the benefit of all:
Monarch of Constellations realizes this path.

The Buddha is like space, with no inherent nature;
Appearing in the world to benefit the living,
His features and refinements are like reflections:
Pure awareness sees in this way.

The pores of the Buddhas body emit sounds everywhere:
The clouds of the teaching cover all worlds;
All those who hear are joyful and glad:
Such is the realization of Liberation Light.

Furthermore, the Gandharva King Sustaining the Nation
found the door of liberation of independent techniques for
saving all sentient beings. The Gandharva king Tree Light
found the door of liberation seeing the array of all virtues.
The Gandharva king Clear Eyes found the door of liberation

cutting off forever the grief and suffering of all sentient beings, producing a treasury of joy. The Gandharva king Flower Crown found the door of liberation forever cutting off the confusion of all sentient being erroneous views. The Gandharva king Universal Sound Of Joyful Steps found the door of liberation like clouds over spreading, shading and refreshing all sentient beings. The Gandharva king Joyously Moving Beautiful Eyes found the door of liberation manifesting an enormous beautiful body, causing all to obtain peace and bliss. The Gandharva King Wondrous Sound Lion Banner found the door of liberation scattering all famous jewels in all direction. The Gandharva King Universal Emanation of Jewel Light found the door of liberation manifesting the pure body of all great joyous lights. The Gandharva King Diamond Tree Flower Banner found the door of liberation causing all trees to richly flourish, causing all who see them to be delighted. The Gandharva King Universal Manifestation of Adornments found the door of liberation skillfully entering into the sphere of all Buddhas and bestowing peace and happiness on all living beings.

At that time the Gandharva king Sustaining the Nation, Imbued with the power of the Buddha looked over all the hosts of Gandharvas, and said in verse,

The innumerable doors to the realm of the Buddhas
Cannot be entered by any sentient beings.
The Buddha is like the nature of space, pure;
He opens the right path for all worlds.

In each one of the Buddhas Pores
Is an ocean of virtues, all replete —

all worlds are benefited and pleased by them:
This is what Tree Light can see.

The vast ocean of sorrow and suffering of the world
The Buddha can evaporate entirely.
The Buddha, compassionate, has many techniques:
Clear Eyes has deep understanding of this.

The ocean of lands of the ten directions is boundless —
The Buddha illuminates them all with the light of
knowledge
,Causing them to wash away all wrong views:
This is where Tree Flower enters.

The Buddha, over countless eons in the past
Cultivated great compassion and skill in means,
To pacify all the worlds:
This path Universal Sound can enter.

The Buddha body is pure — All like to see it.
It can produce endless enjoyment in the world
As the causes and effects of liberation are successively
fulfilled:
Good Eyes skillfully demonstrates this.

Sentient beings are confused, always going in circles —
Their barriers of ignorance are most firm and dense.
The Buddha expounds the great teaching for them:
This, Lion Banner is able to expound.

The Buddha manifests everywhere a body of wondrous
form.
With innumerable differentiations equal to sentient beings,

By various means enlightening the world:
Wondrous Sound looks upon the Buddha this way.

The infinite doors of knowledge and means
The Buddha opens for all sentient beings,
To enter the true practice of supreme enlightenment
This, Diamond Banner well observes.

Within and instant, millions of eons –
The Buddhas power can show this with no effort,
Bestowing peace and comfort equally on all living beings:
This is the liberation of pleasant adornment.

Furthermore, the Kumbanda King Increase found the door of liberation of the power to eliminate all maliciousness. The Kumbanda King Dragon Leader found the door of liberation cultivating a boundless ocean of practices. The Kumbanda King Adornment found the door of liberation knowing what is pleasing to the minds of all sentient beings. The Kumbanda King beneficial action found the door of liberation of work perfecting pure radiance. The Kumbanda King Fearsome found the door of liberation showing all sentient beings the safe path free from fear. The Kumbanda King Sublime Adornment found the door of liberation evaporating the ocean of cravings of all sentient beings. The Kumbanda King High Peak Intellect found the door of liberation manifesting clouds of lights in all realms of being. The Kumbanda King Brave Strong Arms found the door of liberation shedding light everywhere destroying mountain-like barriers. The Kumbanda King Boundless Pure Flower Eyes found the door of liberation revealing the treasury of non-regressing great compassion. The Kumbanda King

Enormous Face found the door of liberation everywhere
manifesting bodies transmigrating in the various states of
being.

At that time the Kumbanda King Increase, imbued with the
power of the Buddha, looked over all the assembled
Kumbandas and said in verse,

Perfecting the power of patience, the Guide of the World
Cultivated practice for the sake of beings for countless eons,
Forever leaving the confusion of worldly pride –
Therefore his body is most majestically pure.

In the past the Buddha cultivated oceans of practices,
Edifying innumerable beings in all quarters,
Benefiting the living by all sorts of means,
This liberation door Dragon Leader has found.

The Buddha saves sentient beings with great knowledge,
Clearly understanding all of their minds
And taming them with various powers:
Adornment Banner, seeing this, gives rise to Joy.

Spiritual Powers appear responsibly like reflections of a
Light;
The Wheel of Teaching in reality is like space,
Being thus in the world for incalculable eons:
This is realized by the Beneficent King.

Sentient Beings are blinded by ignorance always confused;
The light of Buddha illuminates the path of safety.
To rescue them and cause suffering to be removed:
Fearsome Contemplates this teaching well.

Floating and sinking in the ocean of desire full of all pains;
The all illuminating light of wisdom annihilates this all.
And having removed pain then expounds the truth:
This is the realization of Splendid Arrays.

The Buddha Body responds to all – none do not see it.
With various techniques it teaches the living,
Sound like thunder, showering the rain of truth:
This teaching High Intellect Enters.

The Pure light is not shown in vain –
Any who meet it, it will cause to dissolve heavy barriers;
It expounds Buddhas Virtues without any bounds:
Grave Arms can clarify this profound principle.

To give peace and comfort to all sentient beings,
He practiced great compassion for innumerable ages
Removing all pains by various means:
This is the vision of Pure Flower.

Spiritual Powers, independent and inconceivable,
That body appears throughout the ten directions,
Yet nowhere does it come or go:
This is what enormous face understands.

Furthermore, the Naga King Virupaksha found the door of liberation extinguishing all the burning pains of the state of Naga's. Shakra found the door of liberation of instantaneously transforming his own Naga form and manifesting the forms of countless beings. The Naga King Cloud Sound Banner found the door of liberation speaking the boundless ocean of Buddha names with a pure clear voice in all realms of being. The Naga King Flaming Mouth found the door of liberation showing the differences in

arrangements of boundless Buddha Worlds. The Naga King Cloud Banner found the door of liberation showing all sentient beings the ocean of great joy and virtue. The Naga King Takshaka found the door of liberation Destroying all fears with the pure voice of salvation. The Naga King Boundless Steps found the door of liberation showing the form body of all Buddhas and the succession of their eons. The Naga King Pure Form found the door of liberation producing the ocean of great delight and joy of all sentient beings. The Naga King Great Sound Traveling Everywhere found the door of liberation manifesting the pleasing unobstructed sound that is equal to all. The Naga King No Heat or Torment found the door of liberation annihilating all the sufferings of the world with a cloud of great compassion that covers all.

At that time, Naga King Virupaksha, imbued with the power of the Buddha, looked over all the host of Nagas, and said in verse,

See how the Buddhas teaching is always thus
It helps and benefits all sentient beings;
It can, by the power of great compassion and pity,
Rescue those who have fallen into fearful ways.

The various differences of all sentient beings
The Buddha shows all on the tip of a hair,
Filling the world with spiritual demonstrations: |
Shakra sees the Buddha this way.

The Buddha, by means of unlimited spiritual power,
Tells of his names and epithets, as many as all beings —

He makes them all hear whichever they like:
Thus can Cloud Sound understand.

The beings of infinite, boundless lands,
The Buddha can make enter a single pore
While sitting at rest among those hosts.
This is the vision of Flaming Mouth

The irascible minds of all sentient beings,
Their bondage in ignorance, are deep as the sea;
The Buddha compassionately removes it all:
Flame Naga, observing this, can see it clearly.

The virtuous powers of all sentient beings
Appear clearly in the Buddhas Pores –
Having shown this, he returns all to the ocean of blessings:
This is the vision of High Cloud Banner.

The pores of the Buddhas body radiate the light of wisdom:
That light intones a sublime sound everywhere –
All who hear it are free from worry and fear:
Takshaka realizes this way.

The lands, adornments, and succession of ages
Of all the Buddhas of all times
Appear as they are in the Buddhas Body:
Broad Steps sees this spiritual power.

I observed the Buddhas practice in the past,
Making offerings to the ocean of all Buddhas
Increasing his joy with all of them:
This is the entry of Naga Swift.

The Buddha, by means of expedient sound adapted to type
Expounds truth for the masses making them rejoice.
That sound is pure and sublime, enjoyed by all who hear:
Going Everywhere, hearing this, joyfully awakens.

Sentient beings are oppressed in all states of existence,
Whirled about by habitual delusion, with no one to rescue
them,
The Buddha liberates them with Great Compassion:
No Heat or Torment realizes this.

Furthermore, the Yaksha King Vishravana found the door of
Liberation saving evil beings by boundless skill in means.
The Yaksha King Independent Sound found the door of
Liberation examining all sentient beings, saving them with
appropriate techniques. The Yaksha King Solemn Weapon
Bearer found the door of Liberation of ability to give
sustenance to all emaciated evil sentient beings. The Yaksha
King Great Wisdom found the door of Liberation extolling
the ocean of virtue of all sages. The Yaksha King Lord of
Flaming Eyes found the door of Liberation Observing all
sentient beings and engendering great compassion and
knowledge. The Yaksha King Adamantine Eye found the
door of Liberation aiding and comforting all sentient beings
by various appropriate means. The Yaksha King Arm of
Courage and Strength found the door of Liberation entering
into the meaning of all teachings. The Yaksha King Bravely
Resisting General found the door of Liberation guarding all
sentient beings, causing them to abide in the way, with none
living in vain. The Yaksha King Rich in Material Goods
found the door of Liberation increasing all beings stores of
blessings and virtues and causing them to always feel
blissful. The Yaksha King Power to Smash High Mountains

found the door of Liberation producing the light of wisdom and power of the Buddhas whenever called to mind.

At that time the Great Yaksha King Learned, imbued with the power of the Buddha, looked over the assembly of Yakshas and said in verse,

The evils of sentient beings are extremely fearsome –
They do not see the Buddha for hundreds, thousands of eons –
Drifting through life and death, they suffer myriad pains –
To rescue them, the Buddhas appear in the world.

The Buddha saves and protects all worlds,
Appearing before all sentient beings
To put a stop to the pains of transmigration and fearsome realms:
Independent sound enters this gate of teaching.

Sentient beings, evil deeds create multiple barriers;
The Buddha demonstrates sublime principles to break through
them,
While lighting up the world with a bright lamp;

This truth Weapon Bearer can see.
The Buddha cultivated practices over oceans of eons past,
Praising all the Buddhas in the ten directions –
Therefore he has a lofty, far reaching fame:

This is what is understood by wisdom.
is wisdom is like space, unbounded;
His reality-body is immense, inconceivable –
Therefore he appears in all ten directions:

Flaming Eyes can observe this.
Intoning the wondrous sound in all realms of being,
He expounds the truth to benefit the living;
Wherever his voice reaches, all pains vanish:

Delving into this Technique is Adamant Eye.
All profound, vast meanings
The Buddha can expound in one phrase;
Thus the principles of the teaching are equal to the worlds:

This is the realization of courageous wisdom.
All sentient beings are on false paths –
Buddha shows them the right path, inconceivable,
Causing all worlds to be vessels of truth:

This Brave General can understand.
All virtuous activities in the world'
Come from the Buddha's Light;
The Ocean of Buddhas wisdom is immeasurable:

Such is the liberation of Materially Rich
Recall the countless eons of the past
When the Buddha cultivated the ten powers,
Able to fulfill all the powers: This is comprehended by High-
Banner.

Furthermore, the Mahoraga King Beneficent Wisdom found
the door of Liberation of using all spiritual powers and
techniques to cause sentient beings to amass virtues. The
Mahoraga King Dignified Sound found the door of
liberation causing all sentient beings to get rid of afflictions
and attain the joy of coolness. The Mahoraga King
Adornment of Supreme Wisdom found the door of

liberation causing all sentient beings, having good or bad thoughts, and consciousness, to enter into the pure truth. The Mahoraga King Lord of Sublime Eyes found the door of Liberation comprehending the equality of all virtuous powers without any attachments. The Mahoraga King lamp banner found the door of liberation edifying all sentient beings and causing them to leave the dark, fearsome states. The Mahoraga King Supreme Light Banner found the door of Liberation knowing the virtues of all the Buddhas and giving rise to joy. The Mahoraga King Lion Guts found the door of Liberation of the courage and strength to be the savior and guardian of all beings. The Mahoraga King Sound Adorned by Myriad Subtleties found the door of liberation causing all sentient beings to give rise to boundless joy and pleasure whenever brought to mind. The Mahoraga King Polar Mountain Guts found the door of Liberation of certain un-shakability in the face of all objects, finally reaching the other shore. The Mahoraga King Pleasing Light found the door of Liberation of showing the path of equality to all unequal beings.

At that time the Mahoraga King Dignified Light of Beneficent Wisdom, imbued with the power of the Buddha, surveyed the assembly of all the Mahoragas said in verse,

Observe the purity of the essence of the Buddha;
Manifesting everywhere a majestic light to benefit all kinds,
Showing the Path of Elixir making them clear and cool,
All miseries vanishing having no basis.

All sentient beings dwell in the sea of existence
Binding themselves with evil deeds and delusions —

He shows them the way of serenity he practices:
Pure dignified sound can well understand this.

The Buddha's knowledge is peerless, inconceivable.
He knows the minds of all beings, in every respect
And clarifies for them the pure truth:
This Adorned Topknot can comprehend.

Innumerable Buddha's appear in the world,
Being fields of blessings for all sentient beings –
Their ocean of blessings is vast and immeasurably deep:
Sublime Eyes can see all of this.

All sentient beings suffer grief and fear –
Buddha's appear everywhere to rescue them,
Extending everywhere through the space of the cosmos:
This is the sphere of Lamp Banner.

The virtues in a single pore of the Buddha
Cannot be assessed by all beings combined –
They are boundless, Infinite, the same as space:
Thus does vast light banner perceive.

The Buddha comprehends all things,
Is aware of the nature of all things,
Unshakable as the Polar Mountain:
Entering this approach to the truth is Lion Gut.

The Buddha in vast eons past
Amassed an ocean of joy, endlessly deep;
Therefore all who see him are glad:
This truth Adorned Sound has entered.

Realizing the real cosmos has no formal characteristics,
The ocean of transcendent ways completely fulfilled
His great light saves all sentient beings:
Mountain Gut knows this technique.

Observe the independent power of the Buddha
Appearing equally in the ten directions
Illuminating and Awakening all sentient beings:
This subtle light can well enter into.

Furthermore, the Kinnara King Heaven of Light of Refined Intellect found the door of Liberation universally producing all joyous actions. The Kinnara King Exquisite Flower Banner found the door of Liberation able to produce the unexcelled joy of truth and cause all beings to experience comfort and happiness. The Kinnara King Various Adornments found the door of Liberation of the vast store of pure faith replete with all virtues. The Kinnara King Pleasing Sound found the door of Liberation always producing all pleasing sounds, causing those who hear to be free from distress and fear. The Kinnara King Jewel Tree Light found the door of Liberation of compassionately establishing all sentient beings in enlightened understanding of mental objects. The Kinnara King Delight to the Beholder found the door of Liberation, manifesting all bodies of exquisite form. The Kinnara King Supreme Light Array found the door of Liberation knowing the works by which are produced all the most excellent adornments. The Kinnara King Subtle Flower Banner found the door of Liberation observing the results produced by the activities of all worlds. The Kinnara King Earth Shaking Power found the door of Liberation Always doing all things to benefit living beings. The Kinnara King

Fierce Lord found the door of Liberation thoroughly
knowing the minds of all Kinnara's and skillfully controlling
them.

At that time the Kinnara King Heaven of Light of Refined
Intellect Imbued with the Power of the Buddha, looked over
all the masses of Kinnaras and said in verse,

All the pleasant things in the world
Arise from seeing the Buddha.
The Guide benefits all living beings
Being the savior and refuge of all.

He produces all joys and delights
Which beings receive without end;
He causes all who see not to waste:
This is the enlightenment of Flower Banner.

The ocean of Buddhas virtue is inexhaustible;
No bounds or limits to it can be found.
Its light shines in all ten directions:
This is the liberation of Adornment King.

The Buddha's great sound is always spoken
Showing the real true way out of distress.
All beings who hear it are happy and glad:
Pleasing sound is capable of believing this way.

I see the Buddhas sovereign powers
All stem from practices cultivated in the past;
With great compassion he saves beings and makes them
pure:
This, Jewel Tree King can understand.

It is difficult to get a chance to see a Buddha;
Beings may encounter one in a million eons,
Adorned with the marks of greatness all complete:
This is the view of Beholders Delight.

Observe the Great Knowledge and Wisdom of Buddha
Responding to the Desires of all sentient beings,
Expounding to all the path of omniscience:
Supreme Adornments can comprehend this.

The Ocean of Deeds is inconceivably vast—
Beings suffering and happiness all come from it;
All this the Buddha can show:
This is what Flower Banner knows.

The Buddhas mystic powers are uninterrupted—
In all directions the earth constantly quakes,
Though no sentient beings are aware of it:
This immense power ever clearly sees.

Manifesting spiritual powers while among the masses,
He radiates light to make them wake up,
Revealing the realm of all the enlightened:
This fierce lord capably observes.

Furthermore, the Garuda King Power of Great Swiftmess had
found the door of Liberation of the non attached,
unobstructed
eye observing everything in the worlds of sentient beings.
The Garuda King unbreakable Jewel Topknot found the
door of Liberation abiding in the realm of reality and
teaching sentient beings. The Garuda King Pure Speed
found the door of Liberation of the power of energy to
perfect all means of transcendence. The Garuda King Non-

Regressing Mind found the door of Liberation of bold power entering the realm of enlightenment. The Garuda King Steady Pure Light found the door of Liberation fully developing knowledge of the boundless differences in sentient beings. The Garuda King Beautifully Adorned Crown Topknot found the door of liberation adorning the citadel of the Buddha Teaching. The Garuda King Immediate Manifestation Everywhere found the door of Liberation perfecting the power of unbreakable equanimity. The Garuda King Ocean Surveyor found the door of Liberation knowing the physical forms of all sentient beings and manifesting forms for them. The Garuda King Dragon Sound Great Eye Energy found the door of Liberation of the knowledge entering into the acts of all sentient beings in death and life.

At that time the Garuda King Power of Great Swiftmess, receiving the power of the Buddha, looked over all the Garudas and said in verse,

The Buddha Eye is vast and boundless,
Seeing all the lands in the ten directions.
Sentient beings therein are innumerable:
Showing great spiritual powers, he conquers them all.

The Buddhas Spiritual Powers are unhindered;
He sits under all the enlightenment trees in the ten directions
And expounds the truth like a cloud filling everywhere:
Jewel Topknot, hearing this, does not oppose.

The Buddha did various practices in the past,
Universally purifying great means of transcendence,

Giving offerings to all the enlightened:
This, the Swift King deeply believes.

In each pore of the Buddha
Boundless practices are shown in an instant;
Such is the realm of Buddhahood:
Adorned by Non Regression clearly sees all.

The Buddhas boundless wisdom light
Can destroy the net of ignorance and delusion
Saving all beings in all worlds:
This is the teaching held by Stable Light.

The citadel of truth is immense, endless;
Its gates are various and uncountable –
The Buddha, in the world, opens them wide:
Here, Beautiful Crown Topknot clearly enters.

All the Buddhas are one reality body –
True Suchness, equal, without distinctions;
The Buddha always abides through this power:
Immediate Manifestation Everywhere can fully expound this.

The Buddha in the past saved beings in all realms,
Shining Light throughout the world,
Teaching and taming by various means:
This supreme teaching Ocean Surveyor Realizes.

The Buddha sees all lands
All resting on the ocean of doing,
And reins the rein of truth on them all:
Dragon Sounds liberation is like this.

Furthermore, the Titan King Rahula found the door of Liberation of appearing as the honored leader of the masses. Bimacitta found the door of Liberation making countless eons manifest. The Titan King Skilful Magical Arts found the door of Liberation extinguishing the sufferings of all sentient beings and purifying them. The Titan King Great Following found the door of Liberation of self adornment by cultivation of all ascetic practices. The Titan King Bhandhi found the door of Liberation causing boundless realms in all the ten directions to quake. The Titan King Universal Shining found the door of Liberation of securely establishing all sentient beings by various techniques. The Titan King Wonderful Adornment of Firm Action found the door of Liberation of everywhere gathering unbreakable roots of goodness of clearing away all attachments. The Titan King Vast Causal Wisdom found the door of Liberation of leadership with great compassion free from confusion. The Titan King Manifesting Supreme Virtue found the door of Liberation causing all to see the Buddhas, serve, make offerings, and cultivate roots of goodness. The Titan King Good Sound found the door of Liberation of the practice of sure equanimity entering into all states of being.

At that time the Titan King Rahula, imbued with the power of the Buddha, looked over all the titans and said in verse,

In all the great masses in the ten directions,
The Buddha is most unique among them.
The radiance of his light is equal to space,
Appearing before all sentient beings

Billions of eons' Buddha Lands
Clearly appear in an instant;

Shedding light, he edifies beings everywhere:
This, Bhimasitta praises with joy.

The realm of Buddhahood has no compare —
With various teachings he is always giving aid,
Annihilating beings pains of existence:
King Kumara can see this.

Practicing austerities for countless eons,
He aids sentient beings and purifies the worlds
Thereby is the sages wisdom universally perfected:
Herein does Great Following See the Buddha.

Unhindered, incomparable great mystic powers
Move all lands in the ten directions
Without causing sentient beings to fear:
Great power can understand this.

The Buddha appears in the world to save the living,
Revealing the way to complete knowledge,
Causing all to give up suffering, and attained peace and bliss:
This teaching universal shining expounds.

The ocean of blessings in the world
Buddhas power can produce and purify:
Buddha can show the realm of liberations:
Adornment of Firm Action enters this door.

Unequaled is the Buddhas body of compassion
Extending everywhere, unhindered, causing all to see,
Like a reflection appearing in the world:
Causal Wisdom can express this quality.

Rare, incomparable great mystic powers,
Manifest Bodies everywhere throughout the cosmos
Each sitting under a tree of enlightenment:
Superior Qualities can explain the meaning of this.

The Buddha has cultivated practices for all times,
Having passed through every state of existence.
Liberating sentient beings from distress.
This is praised by King Good Sound.

Furthermore, the day spirit Displaying Palaces found the door of liberation entering into all worlds. The day spirit Bringing Forth the Fragrance of Wisdom found the door of liberation observing all sentient beings, helping and benefiting them all, causing them to be happy and content. The day spirit Delighting in Superb Adornments found the door of liberation emanating boundless pleasing lights beams. The day spirit Exquisite Light of Fragrant Flowers found the door of Liberation arousing the pure faith and understanding of boundless sentient beings. The Day Spirit Everywhere Collecting Marvelous Herbs found the door of Liberation of power to assemble and array of all pervading lights. The Day Spirit Liking To Make Joyful Eyes found the door of Liberation universally enlightening all sentient beings whether they be suffering or happy, and causing them to realize the enjoyment of truth. The Day Spirit Observing the Directions and Appearing Everywhere found the door of Liberation of different bodies of the worlds in the ten directions. The Day Spirit Majestic Power of Great Compassion found the door of Liberation saving all sentient beings and making them peaceful and happy. The Day Spirit Radiance of Goodness found the door of Liberation of the power to produce the virtues of joy and contentment in

everyway. The Day Spirit Garland of Beautiful Flowers found the door of Liberation of universal renown and bringing benefit to all who see.

At that time, the Day Spirit Displaying Palaces, imbued with the power of the Buddha, surveyed all the Day Spirits and said in verse,

The Buddhas knowledge is like space; it has no end.
His light shines throughout the ten directions.
He knows the mental patterns of all sentient beings.
There is no world he does not enter.

Knowing what pleases all sentient beings,
He expounds an ocean of teachings according to suitability;
The Expressions and meanings, Greats and Far-Reaching,
are not the same:
Complete Wisdom can perceive them all.

Buddha radiates light illuminating the world;
Those who see it rejoice without fail –
It shows the vast, profound realm of pure peace:
Delight in Pleasing Adornments understands this.

The Buddha showers the rain of truth without bound,
Able to make witnesses greatly rejoice;
Supreme roots of goodness are born from this.
Such is the realization of Exquisite Light.

Entering into all aspects of teaching with enlightening power
Ages of cultivation and discipline thoroughly pure
All this is for the salvation of beings:
This is what Wonderful Herbs understands.

Edifying sentient beings by various means,
All who see or hear receive benefit, Causing them all to
dance for
joy:
Joyful Eyes sees in this way.

Appearing responsibly throughout the world,
Throughout indeed the entire cosmos,
Buddhas substance and nature neither exist nor do not
This, The Direction Observer Enters Into.

Sentient beings wander through difficulty and danger –
Buddha appears in the world out of pity for them
Making them get rid of all suffering:
In this liberation, Compassion Power Dwells.

Sentient Beings are shrouded in Darkness, sunk in eternal
night;
Buddha preaches truth for them, bringing the dawn.
Allowing them to find happiness, getting rid of distress:
Light of Goodness enters this door.

The extent of Buddhas Blessings is like that of space –
All blessings in the world arise there from.
Whatever he does is not in vain:
This liberation Flower Garland Gains.

Furthermore, The Night Spirit Pure Light of Universal
Virtue found the door of Liberation of great courage and
strength in the bliss of tranquil meditation. The Night Spirit
Observing the World with Joyful Eyes found the door of
Liberation characterized by great pure delightful virtues.
The Night Spirit World Protecting Energy found the door of
Liberation Appearing everywhere in the world taming

sentient beings. The Night Spirit Sound of a Tranquil Sea found the door of Liberation accumulating a spirit of immense joy. The Night Spirit Everywhere manifesting splendor found the door of Liberation of the sound of profound independent pleasing speech. The Night Spirit Everywhere Causing Flower Trees to Bloom found the door of Liberation of a vast store of joy full of light. The Night Spirit Egalitarian Protector and Nourisher found the door of Liberation enlightening sentient beings and causing them to develop roots of goodness. The Night Spirit Sporting Happily found the door of Liberation of boundless compassion rescuing and protecting sentient beings. The Night Spirit All Senses Always Joyful Found the Door of Liberation Everywhere Manifesting the Magnificent Gates of Great Compassion. The Night Spirit Producing Pure Bounty found the door of Liberation causing all sentient beings desires to be fulfilled.

At that time The Night Spirit Pure Light of Universal Virtue imbued with the power of the Buddha, looked over all the Night Spirits and said in verse,

You all should observe the Buddha's action,
It's vastness, serenity,
and space like character;
The shore less sea of craving he purifies completely,
His undefiled majesty illuminating all quarters.

All beings like to see the Buddha,
Met with but once in countless eons
Compassionately mindful of all, beings extending to all
This liberation door World Observer Sees.

The Guide saves and protects all worlds;
All beings see him before them
Able to purify all realms of existence:
This World Guardian Ably Observes.

In the past Buddha cultivated an ocean of joy –
Vast, Boundless, Beyond all measure;
Therefore, those who see are all delighted
This is realized by Silent Sound.

The realm of the Buddha is immeasurable –
Tranquil, yet able to preach throughout all quarters,
Causing all beings minds to be pure:
The Night Spirit Splendor, hearing, rejoices.

Among sentient beings who have no blessings,
Buddhas Array of Great Blessings Majestically Shine,
Showing them the way of serenity, beyond the dusts of the
world:
Causing Flowers to Bloom Everywhere realizes this way.

Displaying great mystic powers everywhere,
Taming all sentient beings,
He makes them see various physical forms:
This, the Guardian Nourisher perceives.

In the past, Buddha spent every moment
Purifying the ocean of means and compassion.
To save all beings in all of the worlds:
This is the liberation of Blissful Happiness.

Sentient Beings are ignorant, always muddled –
The stubborn poisons of their minds are much to be feared.

The Buddha appears for their sake out of pity:
This Enemy Destroyer realizes with Joy.

The Buddhas past practice was for sentient beings,
To let them satisfy their aspirations;
Because of this he has developed virtuous characteristics
This is what Bounty Producer Enters into.

Furthermore, the Direction Spirit Dwelling Everywhere found the Door of Liberation of the power of universal salvation. The Direction Spirit Ubiquitous Light found the Door of Liberation perfecting the practice of mystic powers to edify all sentient beings. The Direction Spirit Array of Light Beams found the Door of Liberation destroying all barriers of darkness and producing the great light of joy and happiness. The direction spirit Traveling Everywhere Unhindered found the Door of Liberation appearing in all places without wasted effort. The Direction Spirit Forever Ending Confusion found the Door of Liberation Revealing Names and Epithets of Buddha equal in number to all sentient beings producing virtue and merit. The Direction Spirit Roaming Everywhere in Pure Space found the Door of Liberation continuously producing exquisite sound causing all who hear it to be pleased. The Direction Spirit Great Sound of Cloud Banner found the Door of Liberation bringing rain everywhere, like a Naga, causing sentient beings to rejoice. The Direction Spirit Topknot and Eyes undisturbed found the Door of Liberation of the independent power to show the doings of all sentient beings without discrimination. The Direction Spirit Universally Observing the Doings of the Worlds found the Door of Liberation examining the various actions of beings in all realms of existence. The Direction Spirit Traveling

Everywhere Watching found the Door of Liberation
fulfilling all tasks and bringing happiness to all sentient
beings.

At that time, the Direction Spirit Dwelling Everywhere,
Imbued with the Power of the Buddha, looked over all the
Direction Spirits and said in verse,

The Buddha freely appears in the world
To teach all living beings,
Showing the ways to truth, having them understand and
enter,
Putting them in a position to realize highest wisdom.

His spiritual powers are as boundless as beings,
Displaying various forms according to their desires;
And all who see are freed from suffering:
This is Ubiquitous Lights power of Liberation.

Buddha, in the ocean of beings hindered by darkness,
Manifests the great light of the lamp of truth for them,
That light shining everywhere, so none do not see:
This is the liberation of Light Beam Arrays.

Commanding the various languages of all worlds,
Buddha teaches so that all can understand,
And the affliction of his hearers disappear:
This is the realization of Traveling Everywhere.

As many names as there are in all worlds,
Buddha Names emerge in equal numbers
Causing all beings to be free from ignorance:
This is the sphere of Ending Confusion.

If any sentient beings come before the Buddha
And hear the Buddhas sublime sound,
They will all be greatly delighted:
Traveling Throughout Space Understands this truth.

The Buddha, in every single instant,
Everywhere Showers the boundless rain of truth,
Causing all beings afflictions to perish
This is known to Cloud Banner

The Ocean of doings of all worlds
The Buddha equally shows,
Causing all beings to be rid of delusion by actions:
This is what Undisturbed Eye understands.

The Stage of omniscience has no bounds;
All the various mentalities of beings
The Buddha perceives with complete clarity:
This immense door the World Observer enters.

Buddha cultivated various practices in the past,
Completely fulfilling infinite transcendent ways,
Compassionately aiding all sentient beings:
This is the liberation of Universal Traveler.

Furthermore, the space spirit Pure Light Shining all around
found the door of liberation knowing the mentalities of
sentient beings in all realms of existence. The space spirit
Traveling Everywhere Deeply found the door of liberation
entering everywhere into the cosmos of reality. The space
spirit Producing Auspicious Wind found the door of
liberation comprehending the physical forms of boundless
objects. The space spirit Abiding Securely Beyond

Obstruction found the door of liberation able to remove all beings obstacles by delusions caused by actions. The space spirit Broad Steps and Beautiful Topknot found the door of liberation observing and contemplating them cast ocean of practical application. The space spirit Unhindered Light Flames found the door of liberation of the light of great compassion rescuing all sentient beings from danger. The space spirit Unobstructed Conquering Power found the door of liberation entering into the power of all virtues free from attachment. The space spirit Spotless Light found the door of liberation able to cause the minds of all beings to remove their veils and become pure. The space spirit Deep and Far Reaching Sublime Sound found the door of liberation of the light of knowledge seeing everywhere. The space spirit All Pervading Light found the door of liberation manifesting everywhere without moving from its own place.

At that time the space spirit Pure Light Shining All Around, imbued with the power of the Buddha, surveyed all the space spirits and spoke the following verses,

The Vast eye of the Buddha
Is pure and clear as space
Seeing all beings
With complete clarity

The great light of the Buddha Body
Illumines the ten directions
Manifesting in every place
Traveling Everywhere sees this way

The Buddha Body is like space
Unborn, it clings to nothing
It is ungraspable and without inherent nature
This is seen by Wind of Good Omen.

The Buddha, for countless eons
Has expounded all holy paths
Destroying barriers for all beings
This Sphere of Perfect Light understands

I observe the enlightenment practices
Accumulated by the Buddha in the past
All to make the world at peace
Beautiful Topknot works in this sphere

The realms of all sentient beings
whirl in the sea of Birth and Death
Buddha Emits a pain-killing light
The Unhindered Spirit can understand this.

His treasury of pure virtues
Is a field of blessings for the world
Appropriately enlightening with knowledge
The spirit Power understands this.

Sentient beings are veiled by ignorance
Wandering on dangerous paths
The Buddha emanates light for them
Spotless light realizes this.

Knowledge and Wisdom have no Bounds
Appearing in Every Land

With Light illumining the world
Sublime Sound sees Buddha here.

Buddha, to liberate beings
Cultivates practices everywhere
This grandiose will
Universal Manifestation can Observe.

Furthermore, the wind Spirit Unimpeded Light found the door of liberation entering into all the Buddha teachings and all worlds. The wind spirit Everywhere Manifesting Courageous Action found the door of liberation providing extensive offerings to all the Buddhas appearing in innumerable lands. The Wind Spirit Gust Striking Cloud Banner found the door of Liberation eliminating the sickness of all sentient beings with a fragrant wind. The wind spirit Arrays of Pure Light found the door of liberation producing roots of goodness in all sentient beings and causing them to pulverize the mountains of multiple barriers. The Wind Spirit Power to Dry Up Water found the door of liberation able to defeat boundless armies of malicious demons. The wind spirit Great Voice Howling Everywhere found the door of liberation annihilating the fears of all sentient beings. The Wind Spirit Tree Branch Hanging Topknot found the door of liberation of the Ocean of Powers elucidation, entering into the real character of all things. The Wind Spirit Going Everywhere Unimpeded found the door of liberation of the treasury of techniques to harmonize and civilize all sentient beings. The Wind Spirit Various Mansions found the door of liberation entering into still, serene meditative poise and destroying the extremely deep darkness of folly and ignorance. The wind spirit Great Light Shining

Everywhere found the door of Liberation of Unhindered
Power to go along with all sentient beings.

At that time the Wind Spirit Unimpeded Light, imbued with
the power of the Buddha, looked over all the wind spirits
and said in verse,

The teachings of all Buddhas are most profound
With unhindered means by which all may enter
Appearing always in all worlds
Sign less, formless, without image.

Observe how the Buddha in the past
Gave offerings to endless Buddhas in a single instant —
Such bold enlightenment practice
Everywhere Manifesting can comprehend.

Buddha saves the world inconceivably;
None of his methods are used in vain
All cause action to be free from distress
This is the liberation of Cloud Banner

Beings have no blessings, they suffer many pains
With Heavy Veils and dense barriers always deluding them
Buddha makes them all attain liberation
This is known to Pure Light.

The Buddha's Vast Mystic Power
Conquers all armies of Demons
All his methods of subduing

Healthy Power is able to Observe.

Buddha emanates subtle sound from his pores
Which extends everywhere throughout the world
Causing all misery and fear to end
This is understood by Howling Everywhere.

Buddha, in all oceans of lands
Always preaches, over unthinkable eons
This wonderful elucidation power of Buddhahood
Tree Branch Topknot can comprehend.

Buddhas Knowledge enters all avenues of means
Completely free of hindrance therein
His realm is boundless and without any equal
This is the liberation of Going Everywhere.

The Buddhas state is without bounds –
By expedient means he shows it everywhere
Yet his body is tranquil and has no form.
This is the liberation of Various Mansions.

The Buddha cultivated practices for Oceans of Eons
And has completely fulfilled all powers
And can respond to beings in accord with worldly norms
This is the view of Shining Everywhere.

Furthermore, The Fire Spirit Repository of Flames of
Universal Light found the door of liberation removing the
darkness of all worlds. The Fire Spirit Banner of Universal
Assembly of Light found the door of liberation able to end
all sentient beings delusions, wanderings, and pains of
irritating afflictions. The Fire Spirit Great Light Shining

Everywhere found the door of liberation of the treasury of great compassion with the immutable power of enriching. The Fire Spirit Topknot of Inexhaustible Light found the door of liberation of Light Beams Illuminating the boundless reaches of space. The Fire Spirit Eyes of Various Flames found the door of liberation of silent, serene lights in various magnificent arrays. The Fire Spirit Palace of Wonders found the door of liberation observing the Buddhas spiritual powers appearing without bound. The Fire Spirit Palaces in All Directions Like Polar Mountains found the door of liberation able to extinguish the blazing torments of all beings in all worlds. The Fire Spirit Sovereign of Awesome Light found the door of liberation able to freely enlighten all beings. The Fire Spirit Light Shining in All Directions found the door of liberation destroying forever all ignorant attached opinions. The fire Spirit Thunder Enlightening found the door of liberation of the great roar of power to fulfill all undertakings.

At that time the fire spirit Repository of Flames of Universal Light imbued with power from the Buddha looked over all the Fire Spirits and said in verse,

Observe the Buddhas Power of Energy--
For Vast, inconceivable millions of eons
They have appeared in the world to help sentient beings
causing all barriers of darkness to be destroyed

Sentient Beings in their folly create various views
Their passions are like Torrents, like fires blazing
The Guides Techniques Remove them all
Banner of Universal Assembly of Light Understands this.

Blessings and Virtues like space, unending —
No bounds to them can ever be found
This is the Buddhas immutable power of compassion
Light Shining realizing this conceives Great Joy

I observe the Buddhas practices
Over the eons, without bound
Thus manifesting spiritual powers
Palace of Wonders understands this.

Practice perfected over Billions of Eons, inconceivable
To which no one can find any bound or limit
Buddha expounds the real character of things, causing joy
This is Perceived by Inexhaustible Light.

All the vast masses in the Ten Directions
Behold the Buddha present before them
The tranquil light clearly lighting the world:
This Subtle Flames can Comprehend.

Sage appears in all worlds
Sitting in all of their palaces
Raining the boundless great teaching
This is the perspective of All Directions

The Buddhas wisdom is most profound;
Free in all ways, they appear in the world
Able to clarify all genuine truths
Awesome Light, realizing this, rejoices at heart.

The Folly of Views is a dark veil
Beings, deluded, eternally wander

For them, Buddha opens the gate of sublime teaching
Illuminating all Quarters can understand this.

The Gate of Buddhas Vows is vast, inconceivable--
Their powers and transcendent ways are developed and
purified
All appear in the world according to their ancient vows
This is what Thunder and Lightning understands.

Furthermore, The Water Spirit Ubiquitous Cloud Banner realized the door of liberation of compassion equally benefiting all beings. The water spirit Cloud Like Sound of the Ocean Tide found the door of liberation adorned with boundless truths. The Water Spirit Beautiful Round Topknot found the door of liberation observing those who could be taught and dealing with them with appropriate techniques. The Water Spirit Whirlpool of Skills found the door of liberation everywhere expounding the most profound realm of the Buddhas. The Water Spirit Store of undefiled Fragrance found the door of liberation everywhere manifesting pure, bright light. The Water Spirit Virtue Bridge Light-Sound found the sign-less, essence-less door of liberation of the pure realm of truth. The Water Spirit Freedom of Contentment found the door of liberation of the inexhaustible ocean of great compassion. The Water Spirit Good Sound of Pure Joy found the door of liberation being a mine of great joy among the hosts of enlightening beings at sites of enlightenment. The Water Spirit Everywhere Manifesting Awesome Light found the door of liberation appearing everywhere by means of the unimpeded, immensely vast power of virtue. The Water Spirit Roaring Sound Filling the Sea found the door of liberation observing

all sentient beings and producing infinite techniques for harmonizing and pacifying them.

At that time the Water Spirit Ubiquitous Cloud Banner imbued with power from the Buddha looked over all the Water Spirits and said,

Gates of Pure Compassion, as many as atoms in all lands,
Together produce a single sublime feature of the Buddha.
Other features are also are each like this:

Therefore beholders of Buddha never become Jaded.

When the Buddha cultivated practice in the past,
He went to visit all of the Buddhas,
Cultivating himself in various ways, never lax:
These methods Cloud Sound enters.

The Buddha, In all ten directions,
Is still unmoving, not coming or going
Yet teaches beings appropriately causing them all to see:
This is what Round Topknot Knows.

The realm of the Buddha is boundless, immeasurable--
All sentient beings cannot comprehend it.
The preaching of his wondrous voice fills all directions
This is Technique Whirlpool's Sphere.

The Light of the Buddha has no end
It fills the cosmos inconceivably
Teaching, edifying, liberating beings:
This Pure Fragrance watches and sees.

The Buddha is pure as space,
Sign-less, Form-less, Present everywhere,
Yet causing all beings to see
This Light of Blessings well observes.

Of old, Buddha practiced great compassion
His mind as broad as all life.
Therefore he is like a cloud appearing in the world
This Liberation Contentment Knows.

All Lands in the ten directions
See the Buddha sitting on his seat
Becoming clearly enlightened with great realization
This is where Joyful Sound enters in.

Buddhas sphere of action is free from hindrance--
He goes to all lands in the ten directions,
everywhere showing great mystic powers--
Manifesting Awesome Light has realized this.

He cultivates boundless expedient practices
Equal to the worlds of sentient beings, Filling them all,
The Subtle action of his mystic power never ceasing:
Roaring Sound Filling the Sea can enter this.

Furthermore, The Ocean Spirit Producing Jewel Light found
the door of liberation impartially bestowing an Ocean of
Blessings on all beings. The Ocean Spirit Unbreakable
Diamond Banner found the door of liberation preserving the
good roots of all sentient beings by skilful means. The
Ocean Spirit Undeiled found the door of liberation able to

evaporate the Ocean of all Sentient Beings afflictions. The Ocean Spirit Always Dwelling in the Waves found the door of liberation causing all sentient beings to depart from evil ways. The Ocean Spirit Auspicious Jewel Moon found the door of liberation Everywhere destroying the darkness of great ignorance. The Ocean Spirit Beautiful Flower Dragon Topknot found the door of liberation extinguishing the Sufferings of all states of being and bestowing peace and happiness. The Ocean Spirit Everywhere Holding the Flavor of Light found the door of liberation Purifying all Sentient beings of their opinionated, ignorant nature. The Ocean Spirit Jewel Flame Flower Light found the door of liberation producing the will of enlightenment, which is the source of all nobility. The Ocean Spirit Beautiful Diamond Topknot found the door of liberation of the ocean of virtues of the unshakable mind. The Ocean Spirit Thunder of the Sea Tide found the door of liberation entering everywhere into absorption in the cosmos of reality.

At that time, the Ocean Spirit Producing Jewel Light Imbued with power from the Buddha, Looked over all the ocean spirits and spoke these verses,

Over an Ocean of inconceivably Vast Eons
He made offerings to all the Buddhas,
Distributing the merit to all living beings--
That is why his dignity is beyond compare.

Appearing in all worlds,
Knowing the capacities and desires of all beings,
Buddha expounds for them the ocean of truths:
This is Joyfully Realized by Indestructible Banner.

All sentient beings are shrouded by afflictions
Roaming in all conditions, subject to all miseries--
For them he reveals the state of Buddhahood.
Palace of all Waters enters this door.

Buddha, in unthinkable oceans of eons,
Cultivated all practices endlessly,
Forever Cutting the net of Beings confusion:
Jewel Moon can clearly Enter this.

Buddha sees beings always afraid
Whirling in the Ocean of Birth and Death
He shows them the Buddhas unexcelled way
Dragon Topknot, comprehending, gives rise to joy.

The realm of the Buddhas cannot be conceived--
It is equal to the cosmos and space--
It can clear away beings' net of delusion:
This Flower Holding is able to Expound.

The Buddha eye is pure and inconceivable
Comprehensively viewing all things
He points out to all the excellent paths
This, Flower Light understands.

The army of demons, huge, uncountable,
He destroys in the space of an instant
His mind undisturbed, unfathomable:
This is Diamond Topknot's Technique.

Speaking a Wondrous Sound in the Ten Directions,
That sound pervades the entire universe--

Such is the Buddha's meditation state
This is the realm of Ocean Tide Thunder.

Furthermore, the River Spirit Everywhere Producing Swift Currents found the door of liberation everywhere raining the Boundless rain of truth. The River Spirit Universally Purifying Springs and Streams found the door of liberation appearing before all sentient beings and causing them to be forever free from afflictions. The River Spirit Dust Free Pure Eye found the door of liberation by compassion and appropriate techniques washing away the dust of delusions from all sentient beings. The River spirit Roaring Everywhere found the door of liberation constantly producing sounds beneficial to all sentient beings. The River Spirit Rescuing Sentient Beings everywhere found the door of liberation always being non-malevolent and kind towards all sentient beings. The River Spirit Heatless Pure Light found the door of liberation Showing all pure and cool roots of goodness. The River Spirit Universally Causing Joy found the door of liberation cultivating complete generosity, causing all sentient beings to forever give up stinginess and attachment. The River Spirit Supreme Banner of Extensive Virtue found the door of liberation Being a Field of Blessings giving Joy to All. The River Spirit Light Shining on all worlds found the door of liberation causing all defiled beings to be pure, and all those poisoned with anger become joyful. The River Spirit Light of Oceanic Virtues found the door of liberation Able to Cause all sentient beings to enter the ocean of liberation and always experience complete bliss.

At that time the river spirit Everywhere Producing Swift Currents, imbued with the power of the Buddhas, looked

over all the river spirits and spoke in verse,

Of old the Buddha, For the Sake of all beings,
Cultivated boundless practices of ocean of truth;
Like refreshing rain clearing blazing heat,
He extinguishes the heat of beings afflictions.

Buddha, in uncountable past eons,
Purified the world with the light of his vows,
Causing the Mature to realize enlightenment:
This is the realization of Universal Purifier.

With compassion and Methods numerous as beings
He appears before all, always guiding,
Clearing away the dirt of afflictions:
Pure Eyes, seeing this, rejoices profoundly.

Buddhas Speak of wondrous sound, causing all to hear--
Sentient beings, delighted, have hearts full of joy.
Causing them to wash away innumerable pains:
This is the liberation of Everywhere Roaring.

The Buddha cultivated enlightenment practice
to aid sentient beings for innumerable ages--
Therefore his light fills the world
The Spirit Guardian, Remembering is happy.

The Buddha cultivated practices for the sake beings
By various means making them mature
Purifying the ocean of blessings, removing all pains
Heatless, seeing this, rejoices at heart.

The gate of generosity is inexhaustible
Benefiting all sentient beings
Causing witnesses to have no attachment:
This is the enlightenment of Universal Joy.

Buddha cultivated genuine methods of enlightenment
Developing a boundless ocean of Virtues
Causing witness all to rejoice
This supreme Banner Happily Realizes.

He clears away the defilements of beings
Equally compassionate even to the vicious
Therefore acquiring radiance filling all space
Light shining on All Worlds sees and rejoices

Buddha is the field of blessings, ocean of virtues
Able to cause all to abandon evil
And fulfill great enlightenment
This is the liberation of Ocean Light.

Furthermore, the crop spirit Gentle Superb Flavor found the door of liberation bestowing rich flavor on all sentient beings, causing them to develop a Buddha Body. The crop spirit Pure Light of Seasonal Flowers found the door of liberation able to cause all sentient beings to experience great joy and happiness. The crop spirit Physical Strength Courage and Health found the door of liberation purifying all realms by means of all round, complete teachings. The crop spirit Increasing Vitality found the door of liberation seeing the boundless mystical powers compassionately used by the Buddha edifying demonstrations. The crop spirit Everywhere Producing Roots and Fruits found the door of

liberation everywhere revealing the Buddha's field of blessings and causing seeds planted there not to spoil. The crop Spirit Wonderfully Adorned Circular Topknot found the door of liberation causing the flower of sentient beings everywhere to bloom. The crop spirit Moistening Pure Flowers found the door of liberation compassionately saving sentient beings and causing them to increase in blessings and virtue. The crop spirit Developing Wonderful Fragrance found the door of liberation extensively demonstrating all methods of enlightening practice. The crop spirit Like by All who See found the door of liberation able to cause all sentient beings in the universe to abandon such ills as sloth and anxiety and to become pure in all ways. The Crop Spirit Pure Light found the door of liberation observing the good roots of all sentient beings, explaining the truth to them in appropriate ways, bringing joy and fulfillment to the masses.

At that time the crop spirit Gentle Superb Flavor, imbued with power from the Buddha, Looked over all the Crop Spirits and said,

The Buddhas Ocean of Unexcelled Virtues
Manifests a lamp which illumines the world:
Saving and protecting all sentient beings
He gives them all peace, not leaving without one.

The Buddhas virtues are boundless--
No beings hear them in Vain--
He causes them to be free from suffering and always happy
This is what Seasonal Flavors enters into

The powers of the Buddha are all complete--
His array of virtues appears in the world
And all sentient beings are harmonized
To this fact Courage Power can witness

The Buddha cultivated an ocean of compassion
The heart always as broad as the whole world
Therefore his spiritual powers are boundless
Increased Vitality can see this.

Buddha always appears throughout the world
None of his methods are employed in vain
Clearing away beings' delusions and torments
This is the liberations of Universal Producer.

Buddha is the great ocean of knowledge in the world
Emanating pure light which reaches everywhere
Whence is born all great faith and resolution
Thus can Adorned Topknot clearly enter

Buddha, observing the world, conceives kind compassion,
Appearing in order to aid sentient beings
Showing them the supreme way of peace and joy
This is the liberation of Pure Flowers

The pure practices cultivated by Buddha
Are fully expounded under the tree of enlightenment
Thus edifying everyone in all quarters
This, Wonderful Fragrance can hear.

Buddha, in all worlds,
Brings Freedom from sorrow, creating great Joy

All potentials and aspirations he purifies
The spirit Pleasing understands this.

The Buddha appears in the world
Observes the inclinations of all beings
And matures them by various means
This is the liberation of Pure Light.

Furthermore, the herb spirit Auspicious found the door of liberation observing the mentalities of all sentient beings and striving to unify them. The herb spirit Sandalwood Forest found the door of liberation embracing all sentient beings with light and causing those who see it not to waste the experience. The herb spirit Pure Light found the door of liberation able to annihilate the afflictions of all sentient beings by pure techniques. The herb spirit Universal Renown found the door of liberation able to increase the boundless ocean of good roots by means of a great reputation. The herb spirit Radiant Pores found the door of liberation hurrying to all sites of illness with the banner of great compassion. The herb spirit Darkness Destroying Purifier found the door of liberation able to cure all blind sentient beings and cause their eye of wisdom to be clear. The herb spirit Roarer found the door of liberation able to expound the verbal teaching of the Buddha explaining the different meanings of all things. The herb spirit Banner of Light Outshining the Sun found the door of liberation able to be the advisor of all sentient beings, causing all who see to produce roots of goodness. The herb spirit Seeing in All Directions found the door of liberation of the mine of pure compassion able to make beings give rise to faith and resolve by means of appropriate techniques. The herb spirit

Everywhere Emanating Majestic Light found the door of liberation causing beings to remember Buddha, thereby eliminating their sickness.

At that time the Herb Spirit Auspicious, imbued with power from the Buddha looked over all the herb spirits and said,

The Buddha's Knowledge is inconceivable--
He knows the minds of all sentient beings,
And by the power of Various Techniques
Destroys their delusions and infinite pains.

The Great Hero's Skills cannot be measured
Nothing he does is ever in Vain
Unfailingly Causing the suffering of beings to vanish
Sandalwood Forest can understand this.

Observe the Buddha's teaching like so
He practiced for innumerable eons
And has no attachment to anything
This is the entry of Pure Light.

A Buddha is hard to meet in a million ages
If any can see one or hear one's name
It will unfailingly bring benefit
This is the understanding of Universal Renown

Each of the Buddha's hair pores
Emits light annulling distress
Causing worldly afflictions to end
This is the entry of Radiant Pores.

All sentient beings are blinded by ignorance
With an infinite variety of miseries from deluded acts--
Buddha clears it all away and opens the radiance of wisdom
This Darkness Breaker can see.

One tone of the Buddha has no limiting measure--
It can open up the ocean of all teachings
So that all who hear can comprehend
This is the liberation of Great Sound.

See how Buddha's knowledge is inconceivable--
Appearing in all realms he saves beings there,
Able to make those who see follow his teaching
This Outshining the Sun deeply understands

Buddha's Ocean of compassionate means
Is produced to help the world
Opening the right path wide to show beings
This Seeing in All Directions can comprehend

Buddha emits great light all around
Illuminating all in the ten directions
Causing virtue to grow as the Buddha's remembered
This is the Liberation door of Majestic Light.

Furthermore, the forest spirit Spreading Flowers like Clouds
found the door of liberation of the repository of the vast,
boundless sea of knowledge. The forest spirit Outstanding
Trunk Unfolding Light found the door of liberation of Great
Cultivation and universal purification. The forest spirit
Bearing Branches Emitting Radiant Light found the door of
liberation increasing the growth of all sorts of sprouts of

pure faith. The forest spirit Auspicious Pure Leaves found the door of liberation arrayed with all Pure Virtues. The forest spirit Draped Flame Treasury found the door of liberation of universal Wisdom Always viewing the entire cosmos. The forest spirit Pure Arrays of Light found the door of liberation knowing the ocean of all sentient beings activities and producing and spreading clouds of teaching. The forest spirit Pleasant Thunder found the door of liberation enduring all unpleasant sounds and producing pure sounds. The forest spirit Light and Fragrance All-Pervading found the door of liberation showing the vast realm of practices cultivated and mastered in the past. The forest spirit Subtle Light Shining Far found the door of liberation benefiting the world by means of all virtuous qualities. The forest spirit Flowers and Fruits Savoring of Light found the door of liberation able to cause all to see the Buddha appearing in the world, to always remember with respect and never forget, and adorn the mine of virtues.

At that time the Forest Spirit Spreading Flowers Like Clouds, imbued with power from the Buddha, looked over all the Forest Spirits and said,

In the past Buddha cultivated enlightening practices;
His virtue and wisdom are thoroughly complete
He has all powers fully in command
Emitting great light, he appears in the world.

The aspects of his compassion are as infinite as beings
Buddha purified them all in eons past
And therefore is able to bring aid to the world
This is the understanding of Outstanding Trunk.

Once sentient beings see the Buddha
He'll plunge them into the ocean of faith
Showing to all the enlightening way
This is the liberation of Wonderful Branches.

The virtues amassed in a single pore
Cannot be all not told of in an ocean of eons
The Buddhas techniques are inconceivable
Pure Leaves can understand this teaching.

I recall the Buddha in the past
Made offerings to infinite numbers of Buddhas
His knowledge becoming clear with each
This is what Store of Flames understands.

The ocean of actions of all sentient beings
The Buddha knows in an instant of thought
Such vast unhindered knowledge
Beautiful Adornments can begin to realize.

Always intoning the Buddhas serene, sublime sound
Produces incomparable joy everywhere
Causing all to awaken according to their understanding and
inclination
This is the principle of Thunder Sounds practice.

The Buddha shows great mystic powers
All throughout the ten directions
Causing all his past deeds to be seen
This is where wheel All-Pervading Light and Fragrance
Enters.

Sentient beings are dishonest and don't practice virtue
Lost and deluded they sink and flow in birth and death
For them he clearly opens the paths of knowledge
This is seen by Subtle Light.

Buddha, for the sake of beings blocked by habits
Appears in the world after of millions of eons
Causing them to see always for the rest of time
This is observed by Saver of Light.

Furthermore, The Mountain Spirit Jewel Peak Blooming
Flowers found the door of liberation entering the light of
absorption in great quiescence. The Mountain Spirit Flower
Forest Topknot found the door of liberation cultivating and
collecting good roots of kindness and developing an
inconceivable number of beings to maturity. The Mountain
Spirit Lofty Banner Shining Everywhere found the door of
liberation Looking into the inclinations of all sentient beings
and purifying their senses. The Mountain Spirit Undefined
Jewel Topknot found the door of liberation of boundless
eons of diligent striving without becoming weary or remiss.
The Mountain Spirit Light Illumining All Directions found
the door of liberation awakening all with lights of infinite
qualities. The Mountain Spirit Light of Great Power found
the door of liberation of capability of self development and
causing sentient beings to give up deluded behavior. The
Mountain Spirit Awesome Light Conquering All found the
door of liberation removing all pains so that none are left.
The Mountain Spirit Light Orb of Subtle Intensity found the
door of liberation spreading the light of the teachings,
showing the virtues of all Buddhas. The Mountain Spirit

Universal Eye Clearly See found the door of liberation
causing all sentient beings to make their roots of goodness
grow even in dreams. The Mountain Spirit Adamantine Eye
of Mystery found the door of liberation bringing forth the
great ocean of meaning.

At that time, the Mountain Spirit Blooming Flowers all over
the Earth, imbued with power from the Buddha, surveyed
all the hosts of mountain spirits and said in verse,

Having cultivated excellent practices without bound
Now he has attained mystic powers, also infinite.
His gates of teaching are wide open, numerous as atoms,
Causing all sentient beings to deeply understand and rejoice.

His body, adorned in many ways, is omnipresent,
The lights from his pores are all pure
With compassionate techniques he teaches all
Flower Forest Topknot understands this.

The Buddha-Body appears everywhere – its boundless,
Filling all worlds in the ten directions,
All faculties pure, a joy to all beholders.
This truth High banner can Understand.

For eons practicing diligently without flagging,
Unaffected by worldly things, like empty space,
By various means he edifies beings:
Realizing this is Jewel Topknot.

Sentient beings blindly enter dangerous paths;
Pitying them, Buddha emits shining Light,

Causing all beings thereby to awake:
Awesome light, understanding this, rejoices.

Extensively cultivating practices in all states of being,
He made offerings to innumerable Buddhas,
Causing beings who saw to make great vows:
This Great Power can clearly enter.

Seeing beings sufferings in transmigration,
Always enshrouded by barriers of doing,
He extinguishes all with the light of wisdom,
This is the liberation of conquering all.

Each of his pores emits subtle sound
Praising the Buddhas in accord with beings mentalities
Pervading all quarters for uncounted ages:
This is the door by which Light Orb has entered.

Buddha appears throughout the ten directions
Expounding the Subtle truth by various means,
With an ocean of practices abiding all beings:
This is what Clearly Seeing has understood.

The Gates of the Teaching are boundless as the sea
He expounds it with one voice making all understand,
Preaching forever with never an end:
Delving into this technique is Diamond Eye.

Furthermore, the Earth Spirit Pure Flower of Universal
Virtue found the door of liberation constantly watching all
sentient beings with an attitude of kindness and compassion.
The Earth Spirit Adornment of Stable Blessings found the

door of liberation manifesting the power of blessings and virtues of all sentient beings. The Earth Spirit Beautiful Flower Adorned Tree found the door of liberation Entering into all things and producing adornment for all Buddha fields. The Earth Spirit Universal Distribution of Treasures found the door of liberation cultivating and producing various states of meditation and causing sentient beings to get rid of obstructing defilements. The Earth Spirit Pure Eye observing the Season found the door of liberation causing all sentient beings to sport happily. The Earth Spirit Beautiful Golden Eyes found the door of liberation manifesting all pure bodies and harmonizing sentient beings. The Earth Spirit Fragrant Hair emitting light found the door of liberation of great power comprehending the ocean of virtues of all Buddhas. The Earth Spirit Silent Pleasing Sound found the door of liberation holding the ocean of speech sounds of all sentient beings. The Earth Spirit Curled Topknot of Beautiful Flowers found the door of liberation of the undefiled nature pervading all Buddha fields. The Earth Spirit Indestructible All Sustainer found the door of liberation revealing all that is contained in the cycles of teachings of all Buddhas.

At that time, the Earth Spirit Pure Flower of Universal Virtue, imbued with power from the Buddha, looked over all the Earth Spirits and said,

The doors of compassion opened by the Buddha
In every moment in the past cannot be all told of
He cultivated such practice unceasingly,
Therefore he has an indestructible body.

The Store of Blessings of All
Sentient Beings in all times, As well as enlightening beings,
All appear in the Buddhas Pores:
Adornment of Blessings, seeing this, rejoices.

His vast state of serene absorption
Is unborn, imperishable, has no coming or going;
Yet he purifies lands to show sentient beings
This is the Liberation of Flowered Tree.

Buddha Cultivated various practices
To make sentient beings dissolve all barriers;
Universal Distributor of Treasure
Sees this Liberation and rejoices.

The sphere of the Buddha is boundless--
He appears every moment throughout the world:
Observing the Season with Pure Eyes,
Seeing Buddha's realm of action, is joyful.

His sublime voice is limitless and inconceivable--
He destroys afflictions for all sentient beings:
Diamond Eye can realize this,
Seeing Buddhas boundless supreme virtues.

He appears in disguise in all kinds of forms
All throughout the universe:
Fragrant Hair Emitting Light always sees Buddha
Thus teaching all sentient beings.

His sublime voice extends everywhere
Explaining for beings for infinite eons

Pleasing Sound earth spirit comprehends this
And, hearing it from the Buddha, is reverently joyful.

Buddha's pores emit clouds of fragrant flames
Filling the world according to the mentalities of beings:
All who see this develop maturity:
This is what Flower Swirl observes.

Stable and unbreakable as Diamond
More unshakable than the Polar Mountain
The Buddha's body is in the world this way
All-Sustainer, able to see, gives rise to joy.

Furthermore, the city spirit Jewel Peak Radiance found the door of liberation benefiting sentient beings by appropriate means. The City Spirit Beautifully Adorned Palace found the door of liberation knowing the faculties of sentient beings and teaching and maturing them. The city spirit Jewel of Pure Joy found the door of liberation always joyfully causing all sentient beings to receive various blessings. The City Spirit Sorrow-less Purity found the door of liberation of the mine of great compassion saving those in fear. The City Spirit Flower Lamp Flame Eyes found the door of liberation of universally clear great wisdom and knowledge. The City Spirit Flame Banner Clearly Showing found the door of liberation appearing everywhere with appropriate means. The City Spirit Light of Virtue found the door of liberation observing all sentient beings and causing them to cultivate the vast ocean of virtue. The City Spirit Body of Pure Light found the door of liberation awakening all sentient beings from the darkness of ignorance. The city of spirit Eyes of Light of a Mountain of Jewels found the

door of liberation able to pulverize the mountains of obstructions hindering sentient beings, by means of a great light.

At that time the City Spirit Jewel Peak Radiance, imbued with power from the Buddha, Surveyed all the hosts of City Spirits and said in verse,

The Guide is so inconceivable,
With light illuminating the Ten Directions:
All sentient beings see Buddha Before them,
Teaching and developing countless numbers.

The faculties of sentient beings are each different;
The Buddha knows them all.
The spirit Beautifully Adorned Palaces
Enters this gate of teaching with joy.

The Buddha cultivated practices for boundless eons,
Maintaining the teachings of the Buddha of past ages,
His mind always happily accepting them:
Jewel of Joy realizes this way.

Buddha in past was already able to remove
The fears of all sentient beings
And always exercise kindness and compassion toward them:
This, the spirit, sorrow less comprehends with joy.

Buddha's knowledge is vast and boundless;
Like space it cannot be measured.
Flower Eyes, realizing this, is pleased:
He can study the Buddhas ineffable wisdom.

The Buddhas physical forms are equal to sentient beings--
He causes them to see him according to their inclinations;
Flame Banner Clearly Showing understands this in his heart.
And practices this technique, producing joy.

Buddha cultivated an ocean of myriad blessings--
Pure, Vast, without any bounds:
Light of Virtue Banner, Taking this approach,
Contemplates, Comprehends, and is happy in mind.

Sentient beings ignorantly wander through various states of
existence;
Like people born blind, after all they cannot see.
Buddha appears in the world to help them:
Pure light enters this door.

The Buddha's powers are boundless,
Like Clouds covering all the world;
He appears even in dreams to teach:
This is what Fragrant Banner perceives.

Sentient beings are foolish and ignorant, as though blind and
deaf,
They are shrouded by all kinds of obstructing veils;
Buddhas light penetrates them, making them open up:
Such is the entry way of mountain of jewels.

Furthermore, The sanctuary spirit Banner of Pure
adornments found the door of liberation of the power of
commitment to produce vast adornments to offer to the
Buddha. The sanctuary spirit Polar Mountain Jewel Light

found the door of liberation Appearing Before all sentient beings perfecting the practice of great enlightenment. The sanctuary spirit Sign of the Thunder found the door of liberation causing all sentient beings to see the Buddha in Dreams teaching them according to their mentalities and according to their inclinations. The sanctuary spirit Wonderful Eyes raining flowers found the door of liberation able to rain all precious adornments that are hard to part with. The Sanctuary spirit Form of Pure Flowers found the door of liberation able to manifest beautifully adorned sanctuaries, teach many beings, and cause them to develop to maturity. The Sanctuary Spirit Garland Light Topknot found the door of liberation teaching the truth according to beings faculties, causing them to develop right awareness. The Sanctuary Spirit Raining Jewel Arrays found the door of liberation able to eloquently rain everywhere Boundless Joyous Truths. The Sanctuary Spirit Courageous Fragrant Eye found the door of liberation extensively praising the virtues of the Buddhas. The Sanctuary Spirit Diamond Colored Cloud found the door of liberation causing arrays of trees of boundless colors and forms to appear. The Sanctuary Spirit Lotus Light found the door of liberation being still and unmoving under the tree of enlightenment yet being present everywhere. The Sanctuary Spirit Radiance of Ineffable Light found the door of liberation demonstrating the various powers of a Buddha.

At that time the Sanctuary Spirit Banner of Pure Adornments, imbued with power from the Buddha, looked over all the sanctuary spirits and said,

I recall the Buddha in former times

The practices he performed for countless eons
Making offerings to all the Buddhas who appeared
So he has virtues vast as all space.

The Buddha practiced unlimited generosity
In infinite lands, numerous as all atoms.
Thinking of the Well-Faring Buddha
Polar Lights Heart is Glad.

Physical Forms of Buddha have no end;
His transformation pervade all lands,
Always appearing, even in dreams:
Thunder Banner, seeing this, gives rise to joy.

He practiced relinquishment for countless ages
Able to give up eyes, hard to part with, enough to fill a sea--
This practice of relinquishment was for the sake of all beings:
This, Wonderful Eyes happily understands.

Boundless forms, like blazing clouds of jewels,
Appear in sanctuaries throughout the world:
The spirit Form of Pure Flames rejoices
Upon seeing the mystical power of the Buddha.

The ocean of sentient beings activities is shore-less;
The Buddha fills it with the rain of truth,
Removing doubt and confusion according to potential
Flower Garland, realizing this is pleased.

The Different meanings of innumerable teachings
Are delved into by his oceanic eloquence:
The Spirit Raining Precious Adornments

Is always thus in mind.

In unspeakably many lands
He praised the Buddhas in all languages
And therefore has great fame and virtue:
Courageous Eye can keep this in mind.

Infinite Trees of various forms
Appear beneath the King Tree of Enlightenment:
Diamond Colored Cloud realizes this,
And always watches the tree with delight.

Bounds to the ten directions cannot be found
Likewise the knowledge of Buddha on the site of
enlightenment:
The Lotus Lights Pure Mind of Faith
Enters this liberation and profoundly rejoices.

Everything at this site of enlightenment produces exquisite
sound
Extolling the Pure, inconceivable powers of the Buddha
As well as the perfected causal practices:
This can be heard by ineffable Light.

Furthermore, the footstep following spirit Precious Symbol
found the door of liberation raining jewels all over,
producing bountiful joy. The Footstep-Following Spirit
Lotus Light found the door of liberation showing the
Buddha seated on a Lotus Throne of lights of all colors,
causing delight to those who see. The Footstep-Following
Spirit Supreme Flower Topknot found the door of liberation
setting up the sanctuaries and assemblies of all Buddhas in

every moment of thought. The Footstep-Following Spirit Embodying all beautiful visions found the door of liberation pacifying and harmonizing countless sentient beings at every step. The Footstep-Following Spirit Exquisite Gem Star Banner found the door of liberation in every moment of thought magically producing various Lotus-Like Webs of Light, everywhere raining showers of Jewel producing marvelous sounds. The Footstep-Following Spirit Joyfully Uttering Sublime Sounds found the door of liberation producing boundless oceans of joy. The Footstep-Following Spirit Sandalwood Tree Light found the door of liberation awakening the assemblies at all sites of enlightenment with a Fragrant Breeze. The Footstep Following Spirit Lotus Light emanating Light found the door of liberation from every pore intoning the subtle sounds of truth. The footstep-following period Subtle Light found the door of liberation producing from the body webs of various lights illuminating everywhere. The Footstep-Following Spirit Collection of Fine Flowers found the door of liberation enlightening all beings and causing them to develop oceans of virtues.

At that time the footstep following spirit Precious Symbol, imbued with the Buddhas power, surveyed all the assembled Footstep Following Spirits and said in verse,

Buddha practiced for innumerable eons,
making offerings to all the Buddhas,
His mind always joyful, never wearied,
His joy is deep and vast as the sea.

His spiritual powers, active every moment, are
immeasurable--

He produces lotuses of various fragrances,
With Buddhas sitting on them, traveling all over:
Lotus Light sees it all.

The teaching of the Buddhas is thus:
The Vast assemblies fill all directions
They show mystic powers which can't be assessed:
This Supreme Flower clearly perceives.

In all places in the ten directions,
With every step he takes
He can develop all beings:
This beautiful visions understands.

He manifests bodies numerous as beings;
Each of these bodies fills the universe,
All shedding pure light and showering jewels:
This liberation Star Banner enters into.

The realm of the Buddha has no bounds
He showers the rain of truth, filling all--
Seeing the Buddha, the masses rejoice:
This is what's seen by Sublime Sound.

The Buddhas voice is equal in extent to space--
All sounds and voices are contained therein;
It tames sentient beings, extending to all:
Thus can Sandalwood hear.

All his pores emit magical sounds
Extolling the names of Buddhas of all times;
All who hear these sounds are delighted:

Thus does Lotus Light see.

The disguised appearances of the Buddha are inconceivable-

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His physical forms are like the ocean,
Causing all to see according to mentality:
This is what Subtle Light apprehends.

Displaying great mystic powers everywhere,
He enlightens all beings:
Fine Flowers, seeing this truth,
Becomes joyful at heart.

Furthermore, the Multiple Body Spirit Realm of Pure Joy found the door of liberation remembering the ocean of Buddha's ancient vows. The Multiple Body Spirit Light Illuminating All Directions found the door of liberation of light shining everywhere on boundless worlds. The Multiple Body Spirit Oceanic Sound Conquering found the door of liberation of a great sound awakening all beings and causing them to be happy and harmoniously tranquil. The Multiple Body Spirit Pure Flower Adorned Topknot found the door of liberation of a Body Light Space, omnipresent. The Multiple Body Spirit Infinite Dignified Postures found the door of liberation showing all sentient beings the realm of the Buddhas. The multiple body spirit Array of Supreme Light found the door of liberation causing all famished sentient beings to be physically healthy and strong. The Multiple Body Spirit Fragrant Clouds of Pure Light found the door of liberation clearing away all sentient beings defiling afflictions. The multiple body spirit Guardian Sustainer found the door of liberation overturning all

sentient beings' ignorant, foolish, maniacal actions. The Multiple Body Spirit Ubiquitous Shepard found the door of liberation manifesting adornments in the Palaces of all world leaders. The Multiple Body Spirit Immutable Light found the door of liberation embracing all sentient beings and causing them to produce pure roots of goodness.

At that time the Multiple Body Spirit Realm of Pure Joy empowered by the Buddha, looked over all the multiple body spirits and said,

I remember, countless eons ago,
A Buddha, Sublime Light appeared in the world;
This world honored one in the presence of that Buddha
Vowed to attain enlightenment and served all Buddhas.

Buddhas body emits great light,
Which fills the entire cosmos;
When beings encounter it, their minds are subdued:
This is seen by illuminating all directions.

Buddhas voice makes all countries tremble.
Every sphere of sound
Awakes all beings without exception:
Conqueror, hearing, rejoices at heart.

The Buddha Body is pure, ever calm,
Manifesting all forms, yet without any signs,
Abiding this way everywhere in the world,
This is the approach of Pure Flowers.

The Guide is so inconceivable,

causing all to see according to their minds--
sometimes sitting, or walking, or standing:
Infinite Dignified Postures understands this.

A Buddha is hard to meet even in a million eons--
He appears in the world to give help freely,
Causing beings to be free from the pains of destitution:
Here is where Supreme Light Array enters.

Each of the Buddhas teeth
Emits blazing clouds of light, as from a fragrant lamp
Destroying the Illusions of all sentient beings:
Undefined Clouds sees in this way.

Beings' attachments and delusions are multiple barriers--
They follow demons in their ways, always involved in
routines;
Buddha shows them the way to liberation:
Guardian Sustainer can understand this.

I see the independent power of Buddha,
His light filling the universe;
In royal palaces he edifies beings.
This is the realm of the Ubiquitous One.

Beings are deluded, full of miseries--
Buddha is in their midst, always saving,
Causing delusions to vanish and joy to abound:
This is what's seen by Immutable Light.

Furthermore, the Thunderbolt Bearing Spirit Demigod of
Wonderful Form found the door of liberation seeing the

Buddha manifest a body of infinite physical forms. The Thunderbolt Bearing Spirit Banner of Swiftness of the Sun found the door of liberation of each hair of the Buddha Body radiating clouds of various light beams, like the sun. The Thunderbolt Bearing Spirit Light of the Flowers of the Polar Mountain found the door of liberation of great mystic powers manifesting innumerable bodies. The Thunderbolt Bearing Spirit Pure sound of Clouds found the door of liberation of infinite sounds corresponding to all species. The Thunderbolt Bearing Spirit Great Armed God found the door of liberation appearing as the leader in all worlds and awakening sentient beings. The Thunderbolt Bearing Spirit Delightful Light found the door of liberation revealing all the different aspects of the Buddhas teachings. The Thunderbolt Bearing Spirit Sound of Thunder and Great Trees found the door of liberation bringing together all the Tree Spirits with Delightful Ornaments. The Thunderbolt Bearing Spirit Lion King Light found the door of liberation fulfilling and clearly understanding the Buddhas vast array of blessings. The Thunderbolt Bearing Spirit Auspicious Eye of Intense Flames found the door of liberation observing the minds of sentient beings on dangerous paths and manifesting a magnificently adorned body for them. The Thunderbolt Bearing Spirit Lotus Jewel Topknot found the door of liberation showering everywhere the Jewel Topknot's Adorning all sentient beings.

At that the Thunderbolt Bearing Spirit Demi God of Wonderful Form, empowered by the Buddha, said in verse,

Observe the King of Truth--
The teaching of the King of Truth is thus.

His physical forms have no bounds,
Manifesting throughout the world.

Each of the Buddhas hairs
Is an inconceivable act of light,
Like the clear orb of the sun
Illuminating all Lands.

The Spiritual Powers of the Buddha
Pervade the entire cosmos--
In the presence of all sentient beings,
He manifests infinite bodies.

The Sound of the Buddhas teaching
Is heard in all quarters;
According to the type of being,
He satisfies all their minds.

The masses see the Honored Sage
In the palace of the World
For the sake of all the living
Expounding the Great Teaching.

In the whirlpool of the Ocean of Truth,
With all kinds of different doctrines,
Various appropriate techniques,
He teaches without end.

Those boundless great techniques
Respond to all the lands;
Those who meet the Buddhas Light
All see the Buddha Body.

Having served all the Buddhas,
Many as atoms in a billion lands,
His virtue is as vast as space,
Looked up to by all.

His mystical power is impartial,
Appearing in all lands;
While sitting at rest in the Sublime Enlightenment Site
He appears before all sentient beings.

Blazing Clouds Illuminating All
With Various Spheres of Light
Extending throughout the universe,
Showing where the Buddha acts.

Furthermore, The Enlightening Being Universally Good entered into the ocean of techniques and inconceivable doors of liberation and entered into the ocean of virtues of the Buddha. That is to say, there was a Door of Liberation called Purifying all Buddha Lands, Pacifying the Sentient beings and causing them all to be ultimately emancipated. There was a door of Liberation called Going to All Realms of Complete Virtues cultivated by all the Buddhas. There was a door of Liberation called the Great Ocean of Vows defining the stages of all enlightening beings. There was a door of Liberation called Everywhere manifesting infinite bodies numerous as atoms in the cosmos. There was a door of Liberation called explaining an inconceivable number of different names throughout all lands. There was a door of Liberation called showing all the boundless realms of enlightening beings psychic powers in all atoms. There was

a door of Liberation named showing the events of the formation and decay of the ages of past, present, and future in the space of an instant. There was a door of Liberation named showing the Oceans of Faculties of all enlightening beings, each entering their own spheres. There was a door of Liberation named ability to make various bodies appear by mystic powers all throughout the boundless cosmos. There was a door of Liberation called showing the processes of all enlightening beings practices, entering into the great techniques of universal knowledge.

At that time, The Enlightening Being Universally Good by virtue of his own accomplishment, and also receiving the spiritual power of the Buddha, having looked over the ocean of all the assemblies spoke these verses,

The immense, vast fields adorned by the Buddha
Are equal in number to all atoms;
pure children of Buddha fill them all,
Raining the inconceivable, most sublime teaching.

As in this assembly we see the Buddha sitting,
So it is also in every atom;
The Buddha body has no coming or going,
And clearly appears in all the lands there are.

Demonstrating the Practices Cultivated by enlightening
beings
The various techniques of innumerable approaches to their
stages
Expounding as well the inconceivable truth,
He causes the Buddha Children to enter the realm of reality.

Producing Phantom Buddhas numerous as atoms
Corresponding to the inclinations of all beings minds,
The expedient doors into the profound realm of truth,
Boundlessly Vast, all he expounds.

The Buddhas names are equal to the worlds,
Filling all lands in the ten directions;
None of his methods are employed in vain:
He tames sentient beings and purifies all.

The Buddha, in every atom,
Displays infinite great mystic powers--
Sitting in each on the enlightenment site,
He speaks of past Buddhas enlightening deeds.

All immense eons of past, present, and future,
Buddha reveals in every instant--
All the events of their formation and decay
His inconceivable knowledge comprehends.

The congregation of Buddhas Children is endlessly vast;
But though they try together to fathom Buddha state
The teaching of the Buddhas have no bounds--
To thoroughly know them all is most difficult.

Buddhas like space, without discrimination,
Equal to the real cosmos, with no resting place,
Phantom Manifestations Circulate Everywhere,
All sitting on enlightenment sites attaining true awareness.

Buddha teaches widely, with wonderful voice--

All stages of enlightenment are thoroughly clear
Appearing before each sentient being,
He gives all the Buddhas equal truth.

Furthermore the enlightening being Sublime Light of Pure Virtue, the Great Spiritual Hero found the door of liberation going to all assemblies of enlightening beings in the ten directions and adorning the sites of enlightenment. The enlightening being Light of the Supreme Lamp of Universal Virtue found the door of liberation in a single instant showing endless entrances to attainment of true awakening, teaching and developing inconceivable worlds of sentient beings. The enlightening being Lion Banner of Universal Light found the door of liberation cultivating the enlightening beings adornments of blessings and virtue, producing all Buddha Lands. The enlightening being Subtle Light of Flames of Universal Jewels found the door of liberation observing the realms of the Buddhas mystic powers, without confusion. The enlightening being Banner of Oceans of Qualities of Universal Sounds found the door of liberation showing the adornments of all Buddha fields in one congregation at a site of enlightenment. The enlightening being Light of Universal Knowledge Illuminating the Realm of Buddhahood found the door of liberation following the Buddha investigating the most profound and enormously vast matrix of the Cosmos. The Enlightening Being Light of Inexhaustible Virtue of Universal Purity found the door of liberation entering into all mundane activities and producing the boundless practices of enlightening beings. The enlightening being Universal Supreme Light found the door of liberation able to

manifest the spheres of all Buddhas within the formless realm of truth.

At that time the enlightening Being Sublime Light of Pure Virtue, the spiritual hero, empowered by the Buddha, looked over the ocean of liberation doors of all the enlightening beings and said in verse,

All lands there be in the ten directions
Are beautified and Purified all in an instant,
By the Sublime Voice turning the wheel of truth
Throughout the world, without an equal.

The realm of the Buddha has no bounds--
In an instant the cosmos is filled;
In every atom he sets up an enlightenment site,
Proving enlightenment in all creating mystic displays.

Buddha cultivated practices in the past
Extending through countless eons
Adorning all Buddha Fields,
Appearing unhindered, like space.

The Buddhas spiritual powers are unlimited,
Filling the boundless reaches of all time--
Even if one spent countless eons constantly observing,
One would never be weary or jaded.

Observe the realms of Buddha's mystic power--
All lands in all quarters are beautifully pure:
He appears therein in every one,
Instantaneously Changing, in infinite forms.

If you observe the Buddha for countless ages
You won't apprehend even the extent of one Hair--
The Buddha's boundless doors of Techniques
Illumine inconceivably many fields.

Buddha, in past ages in the world,
Served an infinite ocean of Buddhas;
Therefore all beings are like River Rapids
Coming to make offerings to the World Honored One.

The Buddha appears everywhere,
In infinite lands in each atom
The realms therein being all infinite too;
In all he abides for endless eons.

Buddha of Yore for the sake of all beings
Cultivated an ocean of boundless compassion,
Entering Birth and Death along with all beings,
Teaching the Masses, Making them Pure.

Buddhas abide in the Matrix of the Cosmos of Real Thus-
ness--
Sign-less, Formless, Free from all taints.
When beings observe Buddha's various Bodies,
All their troubles and pains then dissolve.

Furthermore, the enlightening being Great Brilliance of the
Moon Reflected in the Ocean, the Great Spiritual Hero,
found the door of liberation producing the means of
transcendence pertaining to each stage of enlightenment
thereby edifying sentient beings and purifying all Buddha

lands. The Enlightening Being Undefined Treasury of Light of Oceans of Cloudlike Sounds found the door of liberation in every instant of awareness entering into the various distinctions of all objective realms. The enlightening being Topknot born of Wisdom found the door of liberation revealing pure great virtues to all sentient beings when they first arrive at the site of enlightenment. The enlightening being Brave Lotus Topknot found the door of liberation revealing all the Buddha Teachings to sentient beings in accord with their infinite faculties and understandings. The Enlightening Being Sun Banner of Clouds of Universal Knowledge found the door of liberation developing the knowledge of Buddhahood, abiding forever. The Enlightening Being Greatly Persevering with Indestructible Courage found the door of liberation of power to enter into all the boundless symbols of the Teachings. The enlightening being Banner of Light of Fragrant Flames found the door of liberation showing how all the present Buddhas first began enlightening Practice, And on through to their final consummation of the Body of Knowledge and Wisdom. The Enlightening Being Deep Beautiful Sound of Great Enlightened Virtue found the door of liberation Peacefully abiding in the ocean of all the great vows of Vairocana, the Illuminator. The Enlightening Being Born of Wisdom with the light of Great Virtue found the door of liberation revealing the most profound realm of the Buddha, which pervades the cosmos.

At that time the enlightening being Great Brilliance of the Moon reflected in the Ocean, Empowered by the Buddha, observed the ocean of arrays of all the hosts of enlightening beings, and said in verse,

The transcendent means and the stages of enlightenment,
Vast, inconceivable, are all fulfilled:
Infinite sentient beings subdued and harmonized,
All Buddha Lands are Pure.

As Buddha teaches in the worlds of beings,
All lands in the ten directions are filled:
In an instant of thought he turns the wheel of truth
Accommodating it to all states of mind.

Buddha, over countless vast eons,
Has appeared everywhere before sentient beings;
According to his past cultivation,
He shows his purified realm of action.

I see everywhere in all directions
And see the Buddhas showing Mystic Powers
All sitting in Sanctuaries Realizing Enlightenment
Surrounded by Listening Crowds.

The Immense Radiance of Buddhas Reality Body
Can Appear in the World through Expedient Means
According with the inclinations of all beings minds
Raining the teachings to suit their faculties.

The impartial, sign-less body of true Suchness
The Pure Reality Body of Untainted Light
With Knowledge and Calm, with innumerable bodies
He preaches the truth, adapting to all.

The Powers of the King of Truth are all Pure
His knowledge and Wisdom like Space, unbounded;

He reveals all without any concealment.
Causing all beings to be enlightened.

In accord with what Buddha Cultivated
Up to his perfection of all knowledge
Now he radiates light through the cosmos
Showing it all therein.

Buddha shows mystic powers through his original vow,
Illuminating all in the Ten Directions;
What the Buddha Practiced of Yore,
All is expounded in these networks of light.

There is no end of worlds in all directions.
No Equals, No Bounds, Each one distinct.
Buddhas Unhindered Power Emits a great light
Clearly revealing all of those lands.

At that time the Buddhas Lion Seat, It's round platform of
exquisite flowers of many jewels, it's base, steps, doors, and
all of its embellishments, each produced as many great
enlightening beings as there are atoms in a Buddha Land.
There Names were Oceanic Wisdom, Sovereign King of
Occult Powers; Thunder Shaking All; Topknot of Lights of
Many Jewels; Bold Intelligence of the Son of Knowledge;
Seal of Knowledge made of Jewels of Inconceivable Qualities;
Hundred Eye Lotus Topknot; Light Spheres of Golden
Flames; Universal Sound of the Cosmos; Cloud Sound Pure
Moon; Banner of Light of Benevolent Courage: These were
the leaders, and there were as many of them as atoms in
many Buddha Lands.

At the same time as they appeared, these enlightening beings each produced clouds of various offerings: For example, clouds of flowers of all jewels, clouds of all subtle fragrances of Lotus Blossoms, Clouds of orbs of jewel lights, clouds of fragrant flames of boundless realms, clouds of jewel like light spheres from the treasury of the sun, clouds of all pleasing musical sounds, clouds of flames of light from all jewel lamps, with boundless colors and forms, clouds of branches, flowers, and fruits from trees of many jewels, clouds of regal jewels with inexhaustible pure radiance, clouds of all the finest decorative gems; there were as many such clouds of various offerings as there are atoms in a Buddha World. Each of these enlightening beings produced such clouds of offerings unceasingly, raining on the oceanic assemblies at all enlightenment sites.

Having manifested these clouds, they circled the Buddha to the right, circling him countless hundreds of thousands of times. In whatever direction they came from, there, not far from the Buddha, they magically produced innumerable Lotus Lion Seats of various Jewels, and each sat cross legged thereon.

The spheres of actions of these enlightening beings were pure and vast as the sea. They had attained the state of universality of illumination of knowledge and wisdom. Following the Buddhas, They were unhindered in their actions. They were able to enter the ocean of all principles of discernment and elucidation, and had mastered the teaching of inconceivable liberation. They dwelt in the state of all sided-ness of the Buddhas. They had already mastered all techniques of concentration formulae, and were able to

contain the ocean of all the teachings. They dwelt in the stage of equanimous knowledge of past, present, and future. They had attained the immense joy of profound faith. Their boundless stores of blessings were most pure. They observed everywhere in space throughout the cosmos. They diligently made offerings to all Buddhas appearing in any land in all worlds.

At that time, the enlightening being Oceanic Wisdom, Sovereign King of Occult Powers, the great spiritual hero, empowered by the Buddha, surveyed the oceans of masses at the scene of enlightenment and said in verse,

Buddha knows what all Buddhas have realized--
Unhindered as space he illumines all,
His light pervading countless lands everywhere.
He sits amidst the hosts all magnificently pure.

The Buddhas virtues cannot be measured;
They fill all the Cosmos in every direction.
Sitting under every enlightenment tree,
All the Great Powers Assemble like Clouds.

Buddha has such spiritual powers,
Manifesting infinite forms at once.
The Buddhas sphere is beyond bounds--
Individuals see according to their liberation.

Buddha passed oceans of eons
Working in all realms of being
Teaching Creatures by various means,
Having them accept and practice enlightening ways.

Vairochana replete with magnificent refinements,
Sits on a Lotus Bank Lion Seat.
All the assembled Hosts are Pure;
Silently all gaze in Respect.

The Banks of Jewels Radiate Light,
Emitting boundless clouds of fragrant flames;
Countless Flower Garlands are draped around
On Such a Seat does the Buddha Sit.

Various adornments decorate its glorious facades
Constantly Emitting Lamp-Like Clouds of Fragrant Flames,
Immensely Vast, Blazing, Illumining All.
The Sage sits upon Supreme Embellishments.

Beautiful Windows of Various Jewels,
Draped with Lotuses of Exquisite Gems,
Always producing Sublime Sounds delighting all hearers,
Thereon Buddha sits, most Radiant of all.

A Jewel Crescent Supports the Seat Shaped like a half moon;
Diamond is it's pedestal, its color blazing bright;
Enlightening Beings constantly circle it
Buddha is the most radiant among them.

His various mystic displays fill the ten directions.
Expounding the far-reaching vows of the enlightened one.
All reflected images appear therein;
It is on such a seat the Buddha calmly sits.

At that time the great enlightening being Thunder Shaking

All, empowered by the Buddha, Looked over all the assembled hosts and said,

Buddha accumulated enlightenment practices,
Making offerings to infinite Buddhas everywhere.
Sustained by the power of the Enlightened One
None do not see him on his seat.

Jewels of fragrant flames, fulfilling all wishes,
Encrust the Buddha's flower lion throne;
Various adornments, all appearing as reflections,
Are clearly seen by all the hosts.

Buddhas throne displays magnificent forms;
Instant to instant their colors and types each differ.
According to the Differences in Beings' Understandings
Each sees the Buddha thereupon.

Jewel Branches hanging down, Webs of Lotus Flowers
As the flowers open, enlightening beings emerge.
Each producing sublime, pleasing voices.
Praising the Buddha on his throne.

Buddhas virtues are extensive as space--
All adornments are born from them.
The embellishing features of each particular state
No sentient beings can comprehend.

Diamond is the ground, indestructible.
Vast, Pure, Level, and Even.
Nets of Pearls hang in the sky.
All around the enlightenment tree.

The infinite colors of the ground are all distinct;
Gold dust is spread all around,
Flowers and jewels strewn about,
All beautifying Buddha's throne.

Earth spirits dance with joy,
With infinite manifestations in an instant,
Creating clouds of adornments everywhere,
While remaining reverently gazing at Buddha.

Jewel Lamps, immensely large, shining extremely bright,
Fragrant Flames and swirling light never ending,
These manifestations differ according to the time.
Earth spirits make offerings of these.

All the adornments existing.
In every single land
Appear at this enlightenment scene
By the mystic power of Buddha.

Then the great enlightening being Jewel Light Topknot
empowered by the Buddha, surveyed the Oceanic Masses at
the site of enlightenment and said,

When the Buddha was cultivating practice in the past,
He saw the various Buddha Lands, all fully complete.
The lands he saw this way were endless:
All of them appear at this enlightenment scene.

The Buddhas enormous spiritual power
Sheds light showering gems everywhere

This treasury of jewels is scattered over the sight
Beautifying the ground all around.

Buddhas blessings and mystical powers
Adorn everywhere with precious gemstones;
The ground and the enlightenment tree
Alternately emit light and sound expressing the truth.

Precious lamps, infinite, rain from the sky,
Studded with regal sapphires,
All emitting subtle sounds speaking truth:
This, the earth spirits cause to appear.

The Jewel Ground manifests ubiquitous clouds of light
Jewel Lamps blaze bright as lightning
Jewel nets hung afar cover above.
Jewel boughs variously draped make decorations.

Look over the entire ground--
Adorned with various beautiful jewels.
It shows beings the ocean of actions,
Causing them to comprehend the real nature of things.

The enlightenment trees in all the spheres
Of all the Buddhas everywhere
All appear at the enlightenment site,
Expounding the Buddhas pure teaching.

In accord with the inclinations of beings' minds,
The ground produces wonderful sounds,
Conforming to what the Buddha would preach at his seat,
Each of the teachings fully explained.

The ground constantly produces subtle fragrant light;
In the light are chanted pure clear sounds;
If any beings are able to receive the teaching,
It causes them to hear, and their afflictions vanish.

Each adornment is fully complete.
And could not be described in a million years.
The Buddhas mystic power extends everywhere;
That's why the ground is beautifully pure.

Then the great enlightening being Bold Intelligence of the
Sun of Knowledge, empowered by the Buddha, looked over
all the multitudes assembled on the scene and said in verse,

Buddha sits in the hall of truth with steady gaze
Brilliantly lighting up the palace.
In accordance with the dispositions of all beings
His body appears throughout all lands.

The Buddhas palace is beyond conception,
Adorned with stores of precious jewels,
Each decorations shining with light;
Sitting there, the Buddha is most conspicuous of all.

With pillars of jewels of various hues,
Chimes of real gold hanging like clouds,
Jewel Stairways in rows on four sides,
The gates open in every direction.

Arrays of banners of flowery silk,
Jewel trees with decorated branches and boughs,

Garlands of pearls draped on all sides
The Ocean of Wisdom sits calmly therein.

Nets of jewels, exquisite fragrant banners
Brilliant Lamps hung like clouds
Covered with various decorations,
The world transcending true knower sits within.

Everywhere he manifests clouds of mystic displays
Those clouds teaching throughout the world
Harmonizing and calming down all sentient beings:
All this appears from the Buddhas Palace.

Trees of gems bloom with fine flowers.
Having no peer in all the world;
The embellishments of the lands of all times
Reveal their reflections therein.

Everywhere there are heaps of jewels;
There light blazes in countless hews.
Gates and doors open at intervals all around;
The beams and ceiling are especially beautiful.

The Buddha's palace is inconceivable;
Its pure radiance contains every form--
In it appears all palaces,
A Buddha sitting in each.

The Buddha's Palace is boundless;
The naturally awakened one abides therein.
All the masses from all ten directions
Come gather around the Buddha.

Then the great enlightening being Seal Of Knowledge Made
Of Jewels Of Inconceivable Qualities empowered by the
Buddha, looked over all the oceans of Beings gathered at the
scene of enlightenment, and said in verse,

The Buddha cultivated an ocean of blessings,
Many as the atoms in all lands;
Produced by the powers of his mind and will,
The enlightenment sight is pure, without any taint.

Wish fulfilling jewels are the roots of the trees
Diamond are their trunks
Nets of Jewels cover them
And a rich fragrance surrounds.

The tree branches are adorned by all kinds of gems,
The limbs are of precious stone soaring high;
The branches and twigs hang thickly, like heavy clouds:
Underneath sits Buddha on the enlightenment site.

The sight of enlightenment is unthinkable vast:
The trees surround it covering it all;
The dense foliage and luxurious flowers mutually cover and
reflect,
While in the flowers grow gemstone fruits.

From among all the branches emanate beautiful lights
Illuminating the whole enlightenment scene;
Pure, bright, inexhaustible,
This appears by the power of Buddha's vows.

Banks of precious stones are the flowers,
Reflections shining like patterned clouds;
The encircling trees perfume all around:
The enlightenment sites adorned everywhere.

See in the site of the Buddha's enlightenment
Lotuses and Jewel Nets, all pure;
Flames of light in whirls appear from here,
Music of bells and chimes comes from the clouds.

All the wonderfully adorned trees
Existing in all lands
Appear in the enlightenment tree;
Buddha, beneath it, sheds all defilement.

The site of enlightenment is made of vast blessings;
The tree branches rain jewels without end.
In the jewels appear enlightening beings,
Going everywhere to serve the Buddhas.

The realm of the Buddhas is inconceivable;
They cause all the trees there to produce music--
In accord with the enlightened way developed by the
Buddha,
The host of beings, hearing the music can see it all.

Then the great enlightening being Hundred Eyes Lotus
Topknot, empowered by the Buddha, surveyed all the
assemblies at the scene of enlightenment and said,

All the jewels emit wondrous sounds
Extolling the names of Buddhas of all times,

The deeds of those Buddhas' mystical powers
Can all be viewed in this enlightenment scene.

Flowers bloom in profusion, like parti-colored cloth;
Clouds of light flow in all directions:
The spirits of Enlightenment trees bring these to the Buddha,
With single-minded devotion making offerings of them.

Flames of jewel light all form banners;
From the banners burst forth sublime fragrances,
The fragrances perfuming all the congregations--
Therefore the place is all beautifully pure.

Lotuses hang down, with light of golden hue,
The light intoning clouds of Buddha's wondrous voice
Covering all the lands in all directions,
Extinguishing the fires of sentient beings' torments.

The independent power of Enlightenment Tree King
Constantly radiates light extremely pure;
The assembled masses in the ten directions have no bounds,
Yet all of them appear reflected in the enlightenment scene.

The light flames of the jewel branches are like bright lamps;
Their light emanates sound declaring the great vow--
What the Buddha practiced of yore in all states of being
Is fully expounded therein.

Under the tree are spirits, as many as atoms in the land,
All staying together at this enlightenment site,
Each before the Buddha's enlightenment tree
Continuously expounding the liberation doors.

Buddha practiced many deeds of yore,
Making offerings to all the enlightened:
His practices as well as his fame
All appear within the jewels.

Everything in the scene produces wonderful sound--
The sound is vast, pervading the ten directions;
If any beings can hear the teaching,
It civilizes them and makes them pure.

The Buddha in the past cultivated
Infinite embellishments, all;
All the adornments, innumerable kinds,
Of every enlightenment tree.

Then the great Enlightening Being Light Spheres of Golden
Flames empowered by the Buddha, looked over all the
assemblies at the scene of enlightenment and said,

Buddha cultivated enlightening practices,
Comprehending all things,
Clarifying the true and the false;
This is the Buddha's first power of knowledge.

As in the past he observed the nature of all things equally,
He clarified the oceans of all doings:
Thus now, in the nets of light
He can tell it all throughout all quarters.

In past eons he developed great techniques
For guiding beings according to their faculties
Causing all their minds to be pure;
Thus was the Buddha able to perfect the knowledge of

potentials.

As the understanding of sentient beings is not the same,
And their inclinations and actions are different,
He teaches them according to their needs:
Buddha can do this by his powers of knowledge.

Comprehending the Oceans of Lands in all Directions,
All the worlds of beings they contain,
Buddha's Knowledge is Equanimous, like space:
All he can show within a pore.

Buddha knows the outcome of all acts,
Comprehending past, present, and future instantly;
The Lands, Ages, Beings, and Times of all regions:
All he can reveal and make clear.

Meditation states, Liberations, and Powers are boundless,
And so are trances and other techniques:
Buddha shows them all to beings, gladdening them,
Causing all to wash away the darkness of afflictions.

Buddhas knowledge is unhindered, comprehending all
times;
All he shows in an instant, in his hair pores:
The Buddha's teachings, lands, and sentient beings:
All these appear from his recollective power.

Buddha's Eye is as Vast as Space;
He sees the entire cosmos.
In the unimpeded state, with unequaled function,
All Buddhas can tell of this eye.

All sentient beings are totally bound;
All their intoxications and habits
Buddha causes to be removed by his methods,
Appearing throughout the world.

Then the great enlightening being Universal Sound of the
Cosmos, empowered by the Buddha, looked over the
assembled beings at the site of enlightenment and said,

The Buddha's awesome spiritual powers pervade the ten
directions,
Their grandiose displays making no discrimination;
The transcendent means, enlightening practices
Fulfilled in the past – all they show.

Of old he conceived compassion for beings
And practiced transcendent generosity,
Wherefore his body is most sublime,
Gladdening all who see.

In boundless eons past
He cultivated transcendent self-control,
So acquired a pure body all-pervading,
Extinguishing the various torments of the world.

He cultivated patience and tolerance, pure,
Faithful to truth, without discrimination;
So his physical form is perfect,
Shedding light in all directions.

He strove for boundless eons past,
Able to overthrow the barriers of sentient beings;

Therefore he can emanate bodies in all directions,
All appearing under enlightenment trees.

Buddha practiced, for long, long eons,
Oceans of meditations, all of them pure;
Thus he delights his beholders,
Removing all taint of afflictions.

Buddha mastered the ocean of practices,
Fulfilling transcendent wisdom;
Therefore he sheds light illumining all,
Destroying the darkness of ignorance.

Edifying beings by various means
He causes their practice to succeed;
Traveling everywhere in the ten directions
For endless eons, he never rests.

Buddha practiced for boundless eons
Purifying and mastering transcendent vows;
Therefore he appears throughout the world
Saving beings forever and ever.

Buddha cultivated extensively for countless eons
Transcendent power to deal with all truth;
He has thus perfected natural power,
Appearing throughout all truths.

Buddha cultivated all sided knowledge;
The nature of his omniscience is like space:
Therefore he has unhindered power
Illuminating all lands in the ten directions.

Then the great enlightening being Cloud Sound Pure Moon
empowered by the Buddha looked over all the beings
gathered at the enlightenment site and said,

The realm of his spiritual powers is equal to space
No beings do not perceive them
The stages he perfected in his past practice
Are fully explained in the Jewels.

Striving purely for countless eons
He entered the first stage, that of extreme joy
Producing the vast knowledge of the cosmos
He saw countless Buddhas of the ten directions

In the stage of purity amidst all things
He observed standards of purity numerous as beings
Having practiced extensively for many eons
He served the boundless ocean of Buddhas

Accumulating virtue in the stage of radiance
His store of calm was firm and enduring
The vast cloud of teachings he had already learned
So it is told in the Gemstone Fruits.

The incomparable stage of clear intellect like an ocean of
flames
Comprehending situations, he gave rise to compassion
With an equal physical presence in all lands
These accomplishments of the Buddha are all expounded.

Universal Store of Equanimity – The difficult to conquer
stage

According with action and stillness, without contradiction
The realm of the Buddhist Teaching is completely impartial
How the Buddha Purified it, the jewels can tell.

Far reaching practice – The stage of oceanic wisdom,
Totally comprehending all aspects of the teachings,
Appearing in all lands like space:
The voice of these teachings comes from the trees.

The body of space, pervading the cosmos,
The lamp of wisdom, shining on all beings,
All practical methods completely purified:
His past long journey he causes to be told.

Adorned by execution of all vows,
Infinite oceans of lands are all pure;
Undisturbed by any discrimination,
This peer-less stage is fully explained

Mystic powers of infinite scope
Enter the illuminating power of the teachings;
This pure stage of beneficent wisdom
And it's eons of practice are fully revealed.

The Far Reaching tenth stage of clouds of teaching
Engulfs everything, pervading all space;
The realm of the Buddha is told in the voice
This voice is the Buddha's spiritual power

Then the great enlightening being Banner of Light of
Benevolent Courage, Empowered by the Buddha, surveyed

the ten directions and said,

Innumerable sentient beings are in the congregation;
Their various minds of faith are all Pure;
All can enter into understanding of Buddha's Wisdom
And understand all states which adorn it.

Each initiates pure vows and puts them into practice;
All have made offerings to innumerable beings
They are able to see the real true body of Buddha
As well as all his mystical displays.

Some can see the Buddha's reality body
Incomparable, unhindered, pervading everywhere:
The nature of all the infinity of things
Is in that Body completely.

Some see the Buddha's sublime body of form
Its boundless physical characteristics blazing with light;
According to the different understandings of various beings
It transforms into various appearances, everywhere.

Some see the body of Unobstructed knowledge
Equal in all times, like space;
According to the changes in beings inclinations
It causes them to see all kinds of differences.

Some can understand the Buddhas voice
Pervading all lands in the ten directions;
According to sentient beings abilities to understand,
It produces verbal sounds for them without any hindrance.

Some see the Buddha's various lights
Variously shining throughout the world,
And some see too in the Buddhas light,
Buddhas displaying their mystic power.

Some see Buddhas oceans of clouds of light
Issuing from his pores of radiant hues
Showing the paths he practiced of yore,
Causing beings to deeply believe and enter Buddha's
knowledge.

Some see the Buddha's adorning marks and blessings
And see where the blessings come from
The oceans of transcendent means he practiced of old
Are clearly seen in the Buddhas marks.

Buddhas qualities cannot be measured:
They fill the cosmos, without any bounds
These and the ranges of psychic powers
These beings can expound through Buddhas power.

Then the ocean of worlds of arrays of flower banks, by the
power of the Buddha, all shook in six ways, in eighteen
manners: That is, they trembled, trembled all over, trembled
all over in all directions; they welled up, welled up all over,
welled up all over in all directions; they surged, surged all
over, surged all over in all directions; they quaked, quaked
all over, quaked all over in all directions; they roared, roared
all over, roared all over in all directions; they crashed,

crashed all over, crashed all over in all directions.

These various world leaders each caused clouds of inconceivable offerings to appear, raining on the ocean of beings at the site of enlightenment: clouds of ornaments of all fragrant flowers; clouds and decorations of all precious stones; clouds of flower nets of all jewel flames; clouds of spheres of light of jewels of boundless varieties; clouds of treasuries of pearls of all colors; clouds of all precious sandalwood scents; clouds of canopies made of all kinds of precious substances, clouds of diamonds with pure resonance, clouds of necklaces of jewels shining like the sun; clouds of banks of lights of all gemstones; clouds of all sorts of decorations. These clouds of adornments were infinite, inconceivably numerous. These world leaders each produced such clouds of offerings, showering upon the ocean of beings at the Buddhas site of enlightenment, all reaching everywhere.

As in this world, the World Leaders joyfully produced such offerings, so did all the world leaders in all worlds of the ocean of worlds of arrays of flowers banks make such offerings. In each of their worlds there was a Buddha sitting on the site of enlightenment. The individual world leaders various resolutions of faith, foci of concentration, methods of meditation, practice of methods assisting enlightenment, accomplishments, joys, approaches, understandings of the teachings, access to the realm of Buddhas spiritual powers, access to the realms of Buddhas abilities, entryways into the Buddhas liberation, were the same as in the Flower Bank ocean of worlds in all the ocean of worlds in the entire space of the whole cosmos.

{End Book One}

Adittapariyaya Sutta

The Fire Sermon

I have heard that on one occasion the Blessed One was staying at Varanasi in Gaya, at Gaya Head, with 1,000 monks. There he addressed the monks:

'Monks, the All is aflame. What All is aflame? The eye is aflame. Forms are aflame. Visual consciousness is aflame. Visual contact is aflame. And whatever there is that arises in dependence on visual contact, experienced as pleasure, pain, or neither-pleasure-nor-pain that too is aflame. Aflame with what? Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I say, with birth, ageing death, with sorrows, lamentations, pains, grief's despairs.

'The ear is aflame. Sounds are aflame...

'The nose is aflame. Odors are aflame...

'The tongue is aflame. Flavors are aflame...

'The body is aflame. Tactile sensations are aflame...

'The intellect is aflame. Ideas are aflame. Mental consciousness is aflame. Mental contact is aflame. And whatever there is that arises in dependence on mental contact, experienced as pleasure, pain, or neither-pleasure-nor-pain that too is aflame. Aflame with what? Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I say, with birth, ageing, & death, with sorrows, lamentations, pains, grief's & despairs.

'Seeing thus, the instructed Noble disciple grows disenchanted with the eye, disenchanted with forms, disenchanted with visual consciousness, disenchanted with visual contact. And whatever there is that arises in dependence on visual contact, experienced as pleasure, pain, or neither-pleasure-nor-pain: He grows disenchanted with that too.

'He grows disenchanted with the ear...

'He grows disenchanted with the nose...

'He grows disenchanted with the tongue...

'He grows disenchanted with the body...

'He grows disenchanted with the intellect, disenchanted with ideas, disenchanted with mental consciousness, disenchanted with mental contact. And whatever there is that arises in dependence on mental contact, experienced as pleasure, pain, or neither-pleasure-nor-pain: He grows disenchanted with that too. Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, "Released." He discerns that, "Birth is depleted, the holy life fulfilled, the task done. There is nothing further for this world."

That is what the Blessed One said. Glad at heart, the monks delighted at his words. And while this explanation was being given, the hearts of the 1,000 monks, through no clinging (not being sustained), were released from the mental effluents.

Anupadasuttam

Uninterrupted Concentration

I heard thus:

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One addressed the Bhikkhus from there. ' Bhikkhus, Shariputra is wise, has wide wisdom, bright intelligence, spontaneous and sharp wisdom and penetrating wisdom. Shariputra concentrates a fortnight uninterrupted, secluded from sensual desires and thoughts of demerit, with thoughts and thought processes and with joy and pleasantness born of seclusion abides in the first jhana. These things of the first jhana such as thoughts, thought processes, joy, pleasantness, one pointed-ness of mind, contact, feelings, perceptions, intentions, interest, resolution, effort, mindfulness, equanimity and attention, follow one after the other to him. They rise, persist and fade with his knowledge. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released and unyoked and is unrestricted. knows there is an escape beyond this. With much practice they come to him.

Again, Bhikkhus, Shariputra, overcoming thoughts and thought processes, the mind internally appeased in one point, with joy and pleasantness born of concentration abides in the second jhana. These things of the second jhana such as internal appeasement, joy, pleasantness, one pointed ness of mind, contact, feelings, perceptions, intentions, interest, resolution, effort, mindfulness, equanimity and

attention, follow one after the other, to him. They rise, persist and fade with his knowledge. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released and unyoked and is unrestricted. knows there is an escape beyond this. With much practice they come to him.

Again, Bhikkhus, Shariputra, with equanimity to joy and detachment abides mindful and aware, and with the body experiences pleasantness too and abides in the third jhana. The noble ones say it's abiding in pleasantness mindfully. These things of the third jhana such as equanimity, pleasantness, mindful awareness, one pointed-ness of mind, contact, feelings, perceptions, intentions, interest, resolution, effort, equanimity and attention, follow one after the other to him. They rise, persist and fade with his knowledge. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released unyoked and unrestricted. knows there is an escape beyond this. With much practice they come to him.

Again, Bhikkhus, Shariputra, dispelling pleasantness and unpleasantness, earlier having overcome pleasure and displeasure purifying mindfulness with equanimity abides in the fourth jhana These things of the fourth jhana such as equanimity, neither unpleasant nor pleasant feelings, observed feelings not enjoyed, purified mindfulness, one pointed ness of mind, contact, feelings, perceptions, intentions, interest, resolution, effort, equanimity and attention, follow one after the other to him. They rise, persist and fade with his knowledge. He knows, these things come

to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released and unyoked and is unrestricted. knows there is an escape beyond this. With much practice they come to him.

Again, Bhikkhus, Shariputra, overcoming all perceptions, of matter and anger, not attending to various perceptions, with space is boundless attains to the sphere of space. Those things of the sphere of space such as the perception of space, one pointed-ness of mind, contact, feelings, perceptions, intentions, interest, resolution, effort, equanimity and attention, follow one after the other to him. They rise, persist and fade with his knowledge. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released unyoked and unrestricted. knows there is an escape beyond this. With much practice they come to him.

Again, Bhikkhus, Shariputra, overcoming all perceptions of space with consciousness is boundless attains to the sphere of consciousness. Those things of the sphere of consciousness such as the perception of consciousness, one pointed-ness of mind, contact, feelings, perceptions, intentions, interest, resolution, effort, equanimity and attention, follow one after the other. They rise, persist and fade with his knowledge. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released and unyoked and is unrestricted knows there is an escape beyond this. With much practice they come to him.

Again, Bhikkhus, Shariputra, overcoming all perceptions of consciousness with there is nothing attains to the sphere of nothingness. Those things of the sphere of nothingness such as the perception of nothingness, one pointed-ness of mind, contact, feelings, perceptions, intentions, interest, resolution, effort, equanimity and attention, follow one after the other to him. They rise, persist and fade with his knowledge. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released, unyoked and unrestricted knows there is an escape beyond this. With much practice they come to him.

Again, Bhikkhus, Shariputra, overcoming all perceptions of nothingness attains to the sphere of neither perception nor non-perception. He mindfully rises from that attainment and reflects the things, that have passed away ceased and changed. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released and unyoked and unrestricted. knows there is an escape beyond this. With much practice they come to him.

Again, Bhikkhus, Shariputra, overcoming all the sphere of neither perception nor non perception attains the cessation of perceptions and feelings. Seeing it with wisdom his desires get destroyed. He mindfully rises from that attainment and reflects the things, that have passed away ceased and changed. He knows, these things come to be and cause feelings to rise. When these things follow one after the other, he abides with a mind that does not settle, is not bound, is released unyoked and unrestricted knows there is

nothing beyond this. With much practice nothing comes to him.

Bhikkhus, saying it rightly, it is Shariputra that has mastered and completed the noble ones' virtues, mastered and completed the noble ones' concentration, mastered and completed the noble ones' perception, mastered and completed the noble ones' release. Saying it rightly it is only Shariputra that has mastered and completed the noble ones' virtues, concentration, wisdom and release.

Bhikkhus, saying it rightly, he is the Blessed One's own son born of the mouth, born of the Teaching, the sign of the Teaching, the heritage of the Teaching and not one born from the heritage of material.

Bhikkhus, Shariputra follows rolling the noble wheel of the Teaching, rightfully rolled by the Thus Gone One.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Anuradha Sutta

To Anuradha

Translated from the Pali by Thanissaro Bhikkhu

For free distribution only

I have heard that on one occasion the Blessed One was staying near Vesali, in the Great Wood, at the Hall of the Gabled Pavilion. At that time Ven. Anuradha was staying not far from the Blessed One in a wilderness hut.

Then a large number of wandering sectarians went to Ven. Anuradha and on arrival exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, they sat to one side. As they were sitting there, they said to Ven. Anuradha, "Friend Anuradha, the Tathágata -- the supreme man, the superlative man, attainer of the superlative attainment -- being described, is described with [one of] these four positions: The Tathágata exists after death, does not exist after death, both does and does not exist after death, neither exists nor does not exist after death."

When this was said, Ven. Anuradha said to the wandering sectarians, "Friends, the Tathágata -- the supreme man, the superlative man, attainer of the superlative attainment -- being described, is described otherwise than with these four positions: The Tathágata exists after death, does not exist after death, both does and does not exist after death, neither exists nor does not exist after death."

When this was said, the wandering sectarians said to Ven. Anuradha, "This monk is either a newcomer, not long gone

forth, or else an elder who is foolish and inexperienced." So the wandering sectarians, addressing Ven. Anuradha as they would a newcomer or a fool, got up from their seats and left.

Then not long after the wandering sectarians had left, this thought occurred to Ven. Anuradha: "If I am questioned again by those wandering sectarians, how will I answer in such a way that will I speak in line with what the Blessed One has said, will not misrepresent the Blessed One with what is un-factual, will answer in line with the Dhamma, so that no one whose thinking is in line with the Dhamma will have grounds for criticizing me?"

Then Ven. Anuradha went to the Blessed One and on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One: "Just now I was staying not far from the Blessed One in a wilderness hut. Then a large number of wandering sectarians came and...said to me, 'Friend Anuradha, the Tathágata -- the supreme man, the superlative man, attainer of the superlative attainment -- being described, is described with [one of] these four positions: The Tathágata exists after death, does not exist after death, both does and does not exist after death, neither exists nor does not exist after death.'

"When this was said, I said to them, 'Friends, the Tathágata - the supreme man, the superlative man, attainer of the superlative attainment -- being described, is described otherwise than with these four positions: The Tathágata exists after death, does not exist after death, both does and does not exist after death, neither exists nor does not exist after death.'

"When this was said, the wandering sectarians said to me, 'This monk is either a newcomer, not long gone forth, or else an elder who is foolish and inexperienced.' So, addressing me as they would a newcomer or a fool, they got up from their seats and left.

"Then not long after the wandering sectarians had left, this thought occurred to me: 'If I am questioned again by those wandering sectarians, how will I answer in such a way that will I speak in line with what the Blessed One has said, will not misrepresent the Blessed One with what is un-factual, will answer in line with the Dhamma, and no one whose thinking is in line with the Dhamma will have grounds for criticizing me?'"

"How do you construe this, Anuradha: Is form constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it proper to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my self. This is what I am'?"

"No, lord."

"Is feeling constant or inconstant?"

"Inconstant, lord."...

"Is perception constant or inconstant?"

"Inconstant, lord." ...

"Are fabrications constant or inconstant?"

"Inconstant, lord." ...

"Is consciousness constant or inconstant?"

"Inconstant, lord."

"And is that which is inconstant easeful or stressful?"

"Stressful, lord."

"And is it proper to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my self. This is what I am'?"

"No, lord."

"How do you construe this, Anuradha: Do you regard form as the Tathágata?"

"No, lord."

"Do you regard feeling as the Tathágata?"

"No, lord."

"Do you regard perception as the Tathágata?"

"No, lord."

"Do you regard fabrications as the Tathágata?"

"No, lord."

"Do you regard consciousness as the Tathágata?"

"No, lord."

"How do you construe this, Anuradha: Do you regard the Tathágata as being in form... Elsewhere than form... In feeling... Elsewhere than feeling... In perception... Elsewhere than perception... In fabrications... Elsewhere than fabrications... In consciousness... Elsewhere than consciousness?"

"No, lord."

"How do you construe this: Do you regard the Tathágata as form-feeling-perception-fabrications-consciousness?"

"No, lord."

"Do you regard the Tathágata as that which is without form, without feeling, without perception, without fabrications, without consciousness?"

"No, lord."

"And so, Anuradha -- when you can't pin down the Tathágata as a truth or reality even in the present life -- is it proper for you to declare, 'Friends, the Tathágata -- the supreme man, the superlative man, attainer of the superlative attainment -- being described, is described otherwise than with these four positions: The Tathágata exists after death, does not exist after death, both does and does not exist after death, neither exists nor does not exist after death?'"

"No, lord."

"Very good, Anuradha. Very good. Both formerly and now, it is only stress that I describe, and the cessation of stress."

Anuruddha Sutta

To Anuruddha

Translated from the Pali by Thanissaro Bhikkhu

For free distribution only

Once the Blessed One was staying among the Bhaggas in the Deer Park at Bhesakala Grove, near Crocodile Haunt. And at that time Ven. Anuruddha was living among the Cetis in the Eastern Bamboo Park. Then, as he was alone in seclusion, this line of thinking arose in Ven. Anuruddha's awareness: "This Dhamma is for one who is modest, not for one who is self-aggrandizing. This Dhamma is for one who is content, not for one who is discontent. This Dhamma is for one who is reclusive, not for one who is entangled. This Dhamma is for one whose persistence is aroused, not for one who is lazy. This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused. This Dhamma is for one whose mind is centered, not for one whose mind is un-centered. This Dhamma is for one endowed with discernment, not for whose discernment is weak."

Then the Blessed One, realizing with his awareness the line of thinking in Ven. Anuruddha's awareness -- just as a strong man might extend his flexed arm or flex his extended arm -- disappeared from among the Bhaggas in the Deer Park at Bhesakala Grove, near Crocodile Haunt, and re-appeared among the Cetis in the Eastern Bamboo Park, right in front of Ven. Anuruddha. There he sat down on a prepared seat. As for Ven. Anuruddha, having bowed down to the Blessed One, he sat to one side. As he was sitting there the Blessed One said to him, "Good, Anuruddha, very good. It's good that you think these thoughts of a great person:

'This Dhamma is for one who is modest, not for one who is self-aggrandizing. This Dhamma is for one who is content, not for one who is discontent. This Dhamma is for one who is reclusive, not for one who is entangled. This Dhamma is for one whose persistence is aroused, not for one who is lazy. This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused. This Dhamma is for one whose mind is centered, not for one whose mind is un-centered. This Dhamma is for one endowed with discernment, not for one whose discernment is weak.' Now then, Anuruddha, think the eighth thought of a great person: 'This Dhamma is for one who enjoys non-complication, who delights in non-complication, not for one who enjoys and delights in complication.'

"Anuruddha, when you think these eight thoughts of a great person, then -- whenever you want -- quite withdrawn from sensuality, withdrawn from unskillful qualities, you will enter and remain in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. When you think these eight thoughts of a great person, then -- whenever you want -- with the stilling of directed thought and evaluation, you will enter and remain in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance... with the fading of rapture, you will remain in equanimity, mindful and alert, physically sensitive to pleasure. You will enter and remain in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' When you think these eight thoughts of a great person, then -- whenever you want -- with the abandoning of pleasure

and pain, as with the earlier disappearance of elation and distress, you will enter and remain in the fourth jhana: purity of equanimity and mindfulness, neither-pleasure-nor-pain.

"Now, when you think these eight thoughts of a great person and become a person who can attain at will, without trouble or difficulty, these four jhanas -- heightened mental states providing a pleasant abiding in the here and now -- then your robe of cast-off rags will seem to you to be just like the clothes chest of a householder or householder's son, full of clothes of many colors. As you live contented, it will serve for your delight, for a comfortable abiding, for non-agitation, and for alighting on Unbinding.

"When you think these eight thoughts of a great person and become a person who can attain at will, without trouble or difficulty, these four jhanas -- heightened mental states providing a pleasant abiding in the here and now -- then your meal of alms-food will seem to you to be just like the rice and wheat of a householder or householder's son, cleaned of black grains, and served with a variety of sauces and seasonings... your dwelling at the foot of a tree will seem to you to be just like the gabled mansion of a householder or householder's son, plastered inside and out, draft-free, bolted, and with its shutters closed... your bed on a spread of grass will seem to you like the couch of a householder or householder's son, spread with long-haired coverlets, white woolen coverlets, embroidered coverlets, antelope-hide and deer-skin rugs, covered with a canopy, and with red cushions for the head and feet...

"When you think these eight thoughts of a great person and become a person who can attain at will, without trouble or difficulty, these four jhanas -- heightened mental states providing a pleasant abiding in the here and now -- then your medicine of strong-smelling urine will seem to you to be just like the various tonics of a householder or householder's son: ghee, fresh butter, oil, honey, and molasses sugar. As you live contented, it will serve for your delight, for a comfortable abiding, for non-agitation, and for alighting on Unbinding.

"Now, then, Anuruddha, you are to stay right here among the Cetis for the coming Rains Retreat."

"As you say, venerable sir," Ven. Anuruddha replied.

Then, having given this exhortation to Ven. Anuruddha, the Blessed One -- as a strong man might extend his flexed arm or flex his extended arm -- disappeared from the Eastern Bamboo Park of the Cetis and reappeared among the Bhaggas in the Deer Park at Bhesakala Grove, near Crocodile Haunt. He sat down on a prepared seat and, as he was sitting there, he addressed the monks: "Monks, I will teach you the eight thoughts of a great person. Listen and pay close attention. I will speak."

"Yes, lord," the monks responded.

The Blessed One said, "Now, what are the eight thoughts of a great person? This Dhamma is for one who is modest, not for one who is self-aggrandizing. This Dhamma is for one who is content, not for one who is discontent. This Dhamma is for one who is reclusive, not for one who is entangled. This Dhamma is for one whose persistence is aroused, not

for one who is lazy. This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused. This Dhamma is for one whose mind is centered, not for one whose mind is un-centered. This Dhamma is for one endowed with discernment, not for one whose discernment is weak. This Dhamma is for one who enjoys non-complication, who delights in non-complication, not for one who enjoys and delights in complication.

"This Dhamma is for one who is modest, not for one who is self-aggrandizing.' Thus was it said. With reference to what was it said? There is the case where a monk, being modest, does not want it to be known that 'He is modest.' Being content, he does not want it to be known that 'He is content.' Being reclusive, he does not want it to be known that 'He is reclusive.' His persistence being aroused, he does not want it to be known that 'His persistence is aroused.' His mindfulness being established, he does not want it to be known that 'His mindfulness is established.' His mind being centered, he does not want it to be known that 'His mind is centered.' Being endowed with discernment, he does not want it to be known that 'He is endowed with discernment.' Enjoying non-complication, he does not want it to be known that 'He is enjoying non-complication.' 'This Dhamma is for one who is modest, not for one who is self-aggrandizing.' Thus was it said. And with reference to this was it said.

"This Dhamma is for one who is content, not for one who is discontent.' Thus was it said. With reference to what was it said? There is the case where a monk is content with any old robe cloth at all, any old alms-food, any old lodging, any old medicinal requisites for curing sickness at all. 'This Dhamma

is for one who is content, not for one who is discontent.'
Thus was it said. And with reference to this was it said.

"This Dhamma is for one who is reclusive, not for one who is entangled.' Thus was it said. With reference to what was it said? There is the case where a monk, when living in seclusion, is visited by monks, nuns, lay men, lay women, kings, royal ministers, sectarians and their disciples. With his mind bent on seclusion, tending toward seclusion, inclined toward seclusion, aiming at seclusion, relishing renunciation, he converses with them only as much is necessary for them to take their leave. 'This Dhamma is for one who is reclusive, not for one who is entangled.' Thus was it said. And with reference to this was it said.

"This Dhamma is for one whose persistence is aroused, not for one who is lazy.' Thus was it said. With reference to what was it said? There is the case where a monk keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. 'This Dhamma is for one whose persistence is aroused, not for one who is lazy.' Thus was it said. And with reference to this was it said.

"This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused.' Thus was it said. With reference to what was it said? There is the case where a monk is mindful, highly meticulous, remembering and able to call to mind even things that were done and said long ago. 'This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused.' Thus was it said. And with reference to this was it said.

"This Dhamma is for one whose mind is centered, not for one whose mind is un-centered.' Thus was it said. With reference to what was it said? There is the case where a monk, quite withdrawn from sensuality, withdrawn from unskillful mental qualities, enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. With the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance. With the fading of rapture he remains in equanimity, mindful and alert, and physically sensitive of pleasure. He enters and remains in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' With the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither pleasure nor pain. 'This Dhamma is for one whose mind is centered, not for one whose mind is un-centered.' Thus was it said. And with reference to this was it said.

"This Dhamma is for one endowed with discernment, not for one whose discernment is weak.' Thus was it said. With reference to what was it said? There is the case where a monk is discerning, endowed with discernment of arising and passing away -- noble, penetrating, leading to the right ending of stress. 'This Dhamma is for one endowed with discernment, not for one whose discernment is weak.' Thus was it said. And with reference to this was it said.

"This Dhamma is for one who enjoys non-complication, who delights in non-complication, not for one who enjoys and delights in complication.' Thus was it said. With reference to what was it said? There is the case where a monk's mind leaps up, grows confident, steadfast, and is firm in the cessation of complication. 'This Dhamma is for one who enjoys non-complication, who delights in non-complication, not for one who enjoys and delights in complication.' Thus was it said. And with reference to this was it said."

Now, during the following Rains Retreat, Ven. Anuruddha stayed right there in the Eastern Bamboo Park among the Cetis. Dwelling alone, secluded, heedful, ardent, and resolute, he in no long time reached and remained in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing and realizing it for himself in the here and now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus Ven. Anuruddha became another one of the arahants. Then, on attaining arahant-ship, he uttered this verse:

Knowing my thoughts,
the Teacher, unexcelled in the cosmos,
came to me through his power
in a body made of mind.
He taught in line with my thoughts,
and then further.
The Buddha,
delighting in non-complication,
taught non-complication.
Knowing his Dhamma,
I kept delighting in his bidding.

The three knowledge's
have been attained;
the Buddha's bidding,
done.

Anuruddhasuttam

To Venerable Anuruddha

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The carpenter Pancakanga called a certain man and said. 'Come! Good man, approach venerable Anuruddha and tell him in my words, that I worship his feet and also tell him, may venerable Anuruddha accept tomorrow's meal with three others. Also may venerable Anuruddha come as early as possible. The carpenter Pancakanga is busy, has much work together with the king's work.' That man agreed approached venerable Anuruddha worshipped his feet, sat on a side and said. 'The carpenter Pancakanga worships the feet of venerable Anuruddha and also tells, may venerable Anuruddha accept tomorrow's meal with three others. Also may venerable Anuruddha come as early as possible. The carpenter Pancakanga is busy, has much work together with the king's work.' Venerable Anuruddha accepted in silence. At the end of that night, venerable Anuruddha put on robes and taking bowl and robes approached the house of the carpenter Pancakanga and sat on the prepared seat. Then the carpenter served venerable Anuruddha, nourishing food and drinks with his own hands. The meal over and when the bowl was put away, the carpenter took a low seat, sat on a side and said thus. 'Venerable sir, when I approached the elder Bhikkhus, they said. 'Householder, develop limitless release of mind. Another one said. Householder, develop the release of mind grown great. Venerable sir, the limitless release of mind, and the release of mind grown great are

they different in meaning and different in words or else the same in meaning and different in words?’

‘Then householder, explain it, as it occurs to you’

‘Venerable sir it occurs to me thus, the limitless release of the mind and the release of mind grown great are the same in meaning and different in words.’

‘Householder, the limitless release of the mind and the release of mind grown great are different in meaning as well as in words.

Householder, what is the limitless release of mind? Here, the Bhikkhu pervades one direction with thoughts of loving-kindness. Also the second, the third, the fourth, above, below and across, in all circumstances, for all purposes, pervades the whole world with thoughts of loving kindness, extensive, grown great and measureless without ill will and anger. The Bhikkhu pervades one direction with thoughts of compassion...re...intrinsic joy...re...equanimity Also the second, the third, the fourth, above, below and across, in all circumstances, for all purposes, pervades the whole world with equanimity, extensive, grown great and measureless without ill will and anger. Householder, this is the limitless release of mind.

Householder, what is the release of mind grown great? The Bhikkhu indulges pervading the extent of the root of one tree and abides. This is the release of mind grown great. The Bhikkhu indulges pervading the extent of the roots of two or three trees and abides. This is the release of mind grown great. The Bhikkhu indulges pervading the extent of one village and its fields and abides. This too is the release of

mind grown great. The Bhikkhu indulges pervading the extent of one large kingdom and abides. This too is the release of mind grown great. The Bhikkhu indulges pervading the extent of two or three large kingdoms and abides. This too is the release of mind grown great. The Bhikkhu indulges pervading the earth limited by the great ocean and abides. This too is the release of mind grown great. Householder, in this method, you should know how these things are different in meaning and different in words.

Householder, there are four arisings of being. What are the four? Householder, a certain one pervades with limited effulgence, indulging in it abides at the break up of the body after death he is born with the gods of limited effulgence. A certain one pervades with limitless effulgence, indulging in it abides, at the break up of the body after death he is born with the gods of limitless effulgence. A certain one pervades with impure effulgence, indulging in it and abides, at the break up of the body after death he is born with the gods of impure effulgence. certain one pervades with pure effulgence, indulging in it abides, at the break up of the body after death he is born with the gods of pure effulgence

There is a time when all these gods assemble. Of those assembled, the varied beauty is evident, and not the varied effulgence's. Like a man had put in his house a lot of oil lamps. Of those oil lamps the varied flames are evident and not the varied effulgence's. In the same manner, householder, there is a time when all these gods assemble. Of those assembled, the varied beauty is evident, and not the varied effulgence's. Householder, it does not occur to those gods. We are permanent, will stand eternity. Yet wherever they dwell, there they enjoy themselves. Like the flies, that

do not think, this that we eat, drink and carry away is permanent. Yet wherever they settle, there they enjoy themselves. Householder, in the same manner it does not occur to those gods. We are permanent, will stand eternity. Yet wherever they dwell, there they enjoy themselves...

When this was said venerable Abhiiyo Kaccaano said thus to venerable Anuruddha. 'Thank you venerable sir, Anuruddha, I have a question to ask. Are all gods with effulgence with limited effulgence or are there some gods with limitless effulgence?'

'In due order there are certain gods with limited effulgence and others with limitless effulgence'

'Friend, Anuruddha, of these gods born in the same category, why are some with limited effulgence and others with limitless effulgence?'

'Friend, Kaccaana I will counter question you on this, and you may reply as it pleases you. The Bhikkhu that indulged in pervading one root of a tree and the other that indulged in pervading two or three roots of trees, of the two which one's mental development is superior?'

'Friend, Anuruddha, the mental development of the Bhikkhu that indulged in pervading two or three roots of trees is superior to the mental development of the Bhikkhu that indulged in pervading a single root of a tree.'

'Friend Kaccaana, the Bhikkhu that indulged in pervading two or three roots of trees and the Bhikkhu that indulged in pervading a single village and its fields, of the two which one's mental development is superior?'

'Friend, Anuruddha, the mental development of the Bhikkhu that indulged in pervading one village and its fields is superior to the mental development of the Bhikkhu that indulged in pervading two or three roots of trees.'

'Friend Kaccaana the Bhikkhu that indulged in pervading one village and its fields and the Bhikkhu that indulged in pervading two or three villages and their fields, of the two which one's mental development is superior?'

'Friend, Anuruddha, the mental development of the Bhikkhu that indulged in pervading two or three villages and their fields is superior to the mental development of the Bhikkhu that indulged in pervading one village and its fields.'

'Friend Kaccaana the Bhikkhu that indulged in pervading two or three villages and their fields and the Bhikkhu that indulged in pervading a great kingdom, of these two which one's mental development is superior?'

'Friend, Anuruddha, the mental development of the Bhikkhu that indulged in pervading a great kingdom is superior to the mental development of the Bhikkhu that indulged in pervading two or three villages and their fields.'

'Friend Kaccaana the Bhikkhu that indulged in pervading one great kingdom and the Bhikkhu that indulged in pervading two or three great kingdoms, of these two which one's mental development is superior?'

'Friend, Anuruddha, the mental development of the Bhikkhu that indulged in pervading two or three great

kingdoms is superior to the mental development of the Bhikkhu that indulged in pervading one great kingdom'

. 'Friend Kaccaana the Bhikkhu that indulged in pervading two or three great kingdoms and the Bhikkhu that indulged in pervading the earth limited by the great ocean, of the two which one's mental development is superior?'

'Friend, Anuruddha, the mental development of the Bhikkhu that indulged in pervading two or three great kingdoms is superior to the mental development of the Bhikkhu that indulged in pervading one great kingdom'

'Friend, Kaccaana, this is the reason that, of gods born in the same category a certain god has limited effulgence and another limitless effulgence

'Thank you venerable sir, Anuruddha, I have a further question. Are all gods with impure effulgence or are there some gods with pure effulgence?'

'In due order there are certain gods with impure effulgence and others with pure effulgence'

'Friend, Anuruddha, of these gods born in the same category, why are some with impure effulgence and others with pure effulgence?'

'Friend, Kaccaana I will give you a comparison, for a certain wise one understands when a comparison is given. Friend, Kaccaana, of an oil lamp that is burning, the oil and wick are both impure. On account of the impure oil and wick, the flame burns as though blinking. In the same manner a certain Bhikkhu pervades, indulges and abides with impure

effulgence. Because his bodily misconduct is not thoroughly overcome, sloth and torpor and restless and worry are not well turned out, he has a blinking effulgence. After the break up of the body, after death he is born with the gods of impure effulgence. Friend, Kaccaana, of an oil lamp that is burning, the oil and wick are both pure. On account of the pure oil and wick, the flame burns without blinking. In the same manner a certain Bhikkhu pervades, indulges and abides with pure effulgence. Because his bodily misconduct is thoroughly overcome, sloth and torpor and restless and worry are well turned out, he has a non-blinking effulgence. After the break up of the body, after death he is born with the gods of pure effulgence...

Friend, Kaccaana, on account of this, of these gods born in the same category, some are with impure effulgence and others with pure effulgence.'

Then venerable Abhiiyo Kaccaana said to venerable Anuruddha, 'Thank you venerable sir. Friend Anuruddha you did not say, 'I heard this,' or 'it should be like this,' but said those gods were thus and thus. It occurs to me that venerable Anuruddha should have lived, spoken, discussed and associated them earlier.'

'Friend, Kaccaana you speak words close upon praise. Yet I will explain it to you. In the past I have lived, spoken, discussed and associated these gods.'

Then venerable Abhiiya Kaccaana said to the carpenter Panckanga 'Householder, it is great gain; we dispelled our doubts hearing this discourse.

Anusaya Sutta

Obsessions [1]

Translated from the Pali by Thanissaro Bhikkhu.
For free distribution only.

"Monks, there are these seven obsessions. Which seven?"

"(1) The obsession of sensual passion.

"(2) The obsession of resistance.

"(3) The obsession of views.

"(4) The obsession of uncertainty.

"(5) The obsession of conceit.

"(6) The obsession of passion for becoming.

"(7) The obsession of ignorance.

"These are the seven obsessions."

Footnote:

1. This term -- *anusaya* -- is usually translated as "underlying tendency" or "latent tendency." These translations are based on the etymology of the term, which literally means, "to lie down with." However, in actual usage, the related verb (*anuseti*) means to be obsessed with something, for one's thoughts to return and "lie down with it" over and over again.

Anusota Sutta

With the Flow

**Translated from the Pali by Thanissaro Bhikkhu.
For free distribution only.**

"These four types of individuals are to be found existing in the world. Which four? The individual who goes with the flow, the individual who goes against the flow, the individual who stands fast, and the one who has crossed over, gone beyond, who stands on firm ground: a Brahman.

"And who is the individual who goes with the flow? There is the case where an individual indulges in sensual passions and does evil deeds. This is called the individual who goes with the flow.

"And who is the individual who goes against the flow? There is the case where an individual doesn't indulge in sensual passions and doesn't do evil deeds. Even though it may be with pain, even though it may be with sorrow, even though he may be crying, his face in tears, he lives the holy life that is perfect & pure. This is called the individual who goes against the flow.

"And who is the individual who stands fast? There is the case where an individual, with the total ending of the first set of five fetters, is due to be reborn [in the Pure Abodes], there to be totally unbound, never again to return from that world. This is called the individual who stands fast.

"And who is the individual who has crossed over, gone beyond, who stands on firm ground: a brahman? There is the case where an individual, through the ending of the

mental fermentations, enters & remains in the fermentation-free awareness-release & discernment-release, having known & made them manifest for himself right in the here & now. This is called the individual who has crossed over, gone beyond, who stands on firm ground: a brahman.

"These are the four types of individuals to be found existing in the world."

People unrestrained
in sensual passions,
not devoid
of passion,
indulging
in sensuality:
they return to birth & aging,
again & again --
seized by craving,
going with the flow.

Thus the enlightened one,
with mindfulness here established,
not indulging
in sensuality & evil,
though it may be with pain,
would abandon sensuality.
They call him
one who goes against
the flow.

Whoever,
having abandoned
the five defilements,

is
perfect in training,
not destined to fall back,
skilled in awareness,
with faculties composed:
he's called
one who stands fast

In one who, having known,
qualities high & low
have been destroyed,
have gone to their end,
do not exist:

He's called
a master of knowledge,
one who has fulfilled the holy life,
gone to the world's end, gone

beyond.

Apannaka Sutta

The Inquiring Teaching

I heard thus:

At one time the Blessed One was touring the kingdom of Kosala with a large community of Bhikkhus and entered the Brahmin village of Sala. The householders of Sala heard that the good recluse Gotama the son of the Sakyas, who had gone forth homeless was touring the kingdom of Kosala, with a large community of Bhikkhus. That he had entered the Brahmin village of Sala. Of that good Gotama fame had spread: That blessed one is perfect, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of worlds, the incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed. In this world of gods and men, together with its Maras, Brahmas, the community of recluses and Brahmins, gods and men, he declares a teaching by himself known and realized, which is good at the beginning, in the middle and at the end, full of meaning even in the letters and proclaiming the pure and complete holy life. It is good to see such noble ones. Then the Brahmin householders of Sala approached the Blessed One, some worshipped the Blessed One, some exchanged friendly greetings, some clasped hands towards the Blessed One, some announced their clan and name, and some were silent. They all sat on a side. Then the Blessed One asked them, 'Householders, have you a favorite teacher, in whom you could gain some faith, gradually?' 'Venerable sir, we have no favorite teacher in whom we could gain faith gradually'. 'Householders, you who have no teacher would you like to observe this inquiring teaching? [1] Householders, if you

observe this inquiring teaching it will be for your good for a long time. What is the inquiring teaching?’

‘Householders, there are certain recluses and Brahmins who have this view and declare it. There are no results for gifts, offerings, or sacrifices. There are no results for good and bad actions. There is no this world, no other world, no mother, no father. There are no spontaneously arisen beings and there are no recluses and Brahmins in this world, who come to the right path, have realized this world and the other world and declare it. Householders, there are some other recluses and Brahmins who have opposite views and declare. There are results for gifts, offerings, and sacrifices. There are results for good and bad actions. There is this and other worlds. There is mother, father. There are spontaneously arisen beings and recluses and Brahmins in this world, come to the right path, have realized this world and the other world and declare it. Householders, do these two groups of recluses and Brahmins bear completely opposite views and declare them?’ ‘They do venerable sir’.

‘Householders, those recluses and Brahmins who have this view and declare there are no results for gifts, offerings, or sacrifices. There are no results for good and bad actions, there is no this world, no other world, no mother, no father. There are no spontaneously arisen beings, recluses and Brahmins in this world, who come to the right path, have realized this world and the other world and declare it [2]. We could expect this, they would abstain from these three things of merit such as good conduct by body, speech and mind, would observe these three things of demerit such as misconduct by body, speech and mind. What is the reason? These good recluses and Brahmins do not see the dangers of

demerit, the vile nature of defilements, the purity and the results of merit in giving up. There's another world [3]. So their view there is no other world, becomes wrong view. Words that say, there is no other world, becomes wrong speech. The view, there is no other world, is completely opposite to what the noble ones say. The noble ones talk of another world. Their instructions, there is no other world, becomes wrong instructions, and the wrong teaching. Giving the wrong instructions, they praise themselves and disparage others. By that they decrease in their virtues and accumulate various things of demerit, on account of wrong view. Such as wrong thoughts, wrong speech, giving instructions in the wrong teaching quite opposite to the noble one's teaching, and praising themselves and disparaging others.

A wise man reflects, if there is no other world, these good persons will be well and good after death. If there is another world, after death they would go to decrease, to hell. Let us say there is no other world, and the words of these good recluses and Brahmins are true. Yet they are blamed by the wise, here and now, as un-virtuous ones bearing wrong view, and negative ideas. If there is the other world, these good persons will have unlucky throws on both sides. The wise will blame them here and now, they will decrease in virtues and take birth in hell after death. Thus if this pervading teaching is observed, it pervades both sides and neglects the side of demerit.

Householders, there are recluses and Brahmins who have this view and declare, there are results for gifts, offerings, and sacrifices, there are results for good and bad actions, there is this and other worlds, there is mother and father.

There are spontaneously arisen beings, recluses and Brahmins in this world, who come to the right path, have realized this world and the other world and declare it. We could expect this giving up these demerits such as misconduct by body, speech and mind, they would be of right conduct by body, speech and mind. Why is that? These good recluses and Brahmins see the danger of demerit, the impurity of defiling things, the results and the purity of giving up. If there is another world, their view 'there is another world', becomes right view. The thought 'there is another world,' becomes their right thoughts. The words 'there is another world,' are right words for them. They that say, 'there is another world,' come to the same view as the noble ones. They give the right instructions in the right Teaching. Thus they do not praise themselves or disparage others. Even from the beginning their evil virtues are dispelled. Thus they develop much merit on account of right view, such as right speech, giving instructions in the teaching which is the same that the noble ones say and by that not praising themselves and not disparaging others.

Here, householders a wise man reflects thus: If there was another world, these good persons after death will go to increase and will be born in heaven. Perhaps there was no other world and the words of these good recluses and Brahmins would not be true. Yet they are here and now praised by the wise: These are virtuous persons, with the right view, they think there are results for actions. If there was another world, these persons are lucky both ways. Here and now they are praised by the wise, and after death, will increase and will be born in heaven. Thus those who abide

by this pervading teaching, pervades both sides and keeps away from demerit.

Householders, there are recluses and Brahmins who have this view and declare it. The doer and the subject, the destroyer and the destroyed, the tormentor and one tormented, the griever and the one that causes it, the one frightened and the monster, the killer, the taker of the not given, the one who cuts limbs, the plunderer, the prison keeper, the one waiting in ambush, the one going to others' wives, the one telling lies, does no demerit. If one was to roll a wheel with blades fixed to the rim, up to the southern bank of the Ganges, killing all beings and making it, a mass of flesh, the destroyer does not accumulate demerit, on account of it. If one goes up to the northern bank of the Ganges giving gifts and making others to give gifts, making sacrifices and making others to sacrifice, there is no merit accumulated on account of it.

Then householders, there are recluses and Brahmins who hold a completely opposite view to this and declare it The doer and the subject, the destroyer and the destroyed, the tormentor and his subject, the griever and the one causing it, the frightened and the monster, the killer, the taker of the not given, the one who cuts limbs, the plunderer, the prison keeper, the one waiting in ambush, the one going to others' wives, the deceiver, does acquire demerit. If one was to roll a wheel with blades fixed to the rim, up to the southern bank of the Ganges, killing all beings and making it, a mass of flesh, the destroyer accumulates demerit, on account of it. If one goes up to the northern bank of the Ganges giving gifts and making others to give gifts, making sacrifices and making others to sacrifice, there's merit accumulated on

account of it. Householders, do these two groups of recluses have completely opposite views?' 'Yes, venerable sir, they have.'

'Householders, there are recluses and Brahmins who have this view and declare it. The doer and the subject neither do demerit. The destroyer and the destroyed, the tormentor and his subject, the griever and the giver of grief, the frightened and the monster, neither of them do demerit. The killer, the taker of the not given, the one who cuts limbs, the plunderer, the prison keeper, the one waiting in ambush, the one going to others' wives, the deceiver, they do no demerit. If one was to roll a wheel with blades fixed to the rim, up to the southern bank of the Ganges, killing all beings and making it, a mass of flesh, the destroyer does not accumulate demerit, on account of it. If one goes up to the northern bank of the Ganges giving gifts and making others to give gifts, making sacrifices and making others to sacrifice, there is no merit accumulated on account of it. We could expect this, from them. They would refrain from the three merits, of good conduct by body, speech and mind. Would observe the three demerits of misconduct by body, speech and mind... What is the reason? These good recluses and Brahmins do not see the dangers of demerit, the vile nature of defilements, the purity and the results of merit in giving up. There are results for actions, their view, 'there are no results for actions', becomes to them wrong view. Words that say 'there are no results for actions,' becomes to them wrong speech. This view is completely opposite to what the noble ones say, the noble ones talk of the results of actions. The instructions, 'there are no results for actions,' that comes to be giving instructions in the wrong Teaching. The giver of wrong instructions praises

himself and disparages others. Thus he loses whatever virtues he was endowed with and he accumulates various things of demerit on account of wrong view, such as wrong thoughts, wrong speech, giving instructions in the wrong teaching quite opposite to the noble one's teaching, and praising himself and disparaging others. Thus he accumulates much demerit on account of wrong view.

Then a wise man reflects thus. If there are no results for actions, these good persons will be well and good after death. If there be results for actions, after death they would go to decrease, to hell. Let us say there are no results for actions and the words of these good recluses and Brahmins become true. Yet they are blamed by the wise, here and now, as unvirtuous ones bearing the wrong view, there are no results for actions. If there are results for actions, these good persons will have unlucky throws in both ways. They will be blamed by the wise here and now, and will have a decrease and birth in hell after death. Thus if this pervading teaching is observed, it pervades both sides and neglects the side of demerit.

Householders, there are recluses and Brahmins who hold this view and declare it. The doer and the subject, the destroyer and the destroyed, the tormentor and the subject, the griever and the one that causes it, the frightened and the monster, do acquire demerit. The killer, the taker of the not given, the one who cuts limbs, the plunderer, the prison keeper, the one waiting in ambush, the one going to others' wives, and the deceiver, does acquire demerit. If one was to roll a wheel with blades fixed to the rim, up to the southern bank of the Ganges, killing all beings and making it, a mass of flesh, the destroyer accumulates demerit, on account of it.

If one goes up to the northern bank of the Ganges giving gifts and making others to give gifts, making sacrifices and making others to sacrifice, there is merit accumulated on account of it. We could expect this from them. They would give up these demerits such as misconduct by body, speech and mind, would abide in the three merits of right conduct by body, speech and mind. Why is that? These good recluses and Brahmins see the danger of demerit, the impurity of defiling things, the results and the purity of giving up. If there are results for actions, their view 'there are results for actions' becomes right view, for them... When they think, 'there are results for actions, that becomes right thoughts for them. When they talk that 'there are results for actions', that becomes right words for them. The view, there are results for actions, is the same as the view of the noble ones, and the instructions they give is the right Teaching. On account of that they do not praise themselves or disparage others. Thus from the beginning their evil virtues were dispelled, and they accumulate much merit on account of right view, such as right speech, giving instructions in the teaching which is the same that the noble ones say and by that not praising themselves nor disparaging others...

Then a wise man reflects. If there are results for actions, these good persons will go to increase will be born in heaven, after death. Let us say there are no results for actions, and the words of these good recluses and Brahmins are not true. Yet they are praised by the wise, here and now, as virtuous, as ones with the right view of actions. If there are results for actions, these good persons will have lucky throws on both ways. The wise will praise them here and now, they will come to increase and birth in heaven after death. Thus if this

pervading teaching is observed, it pervades both sides and neglects the side of demerit.

Householders, there are recluses and Brahmins of this view and they declare it. Beings are impure for no cause or reason, for the purity of beings there is no cause or reason. Beings are purified for no reason. There is no strength, no effort, no manly power, no manly courage, all beings, all living things, all born, are led to maturity and are born in the higher six and experience pleasantness and unpleasantness [4] without any reason. Then householders, there are recluses and Brahmins with the view completely opposite to this and declaring it. Beings are impure with a cause and reason, for the purity of beings there is a cause and reason. Beings are purified for some reason. There's strength, effort, manly power, manly courage, all beings, all living things, all born, are not led to maturity and are born in the higher six and experience pleasantness and unpleasantness. 'Householders, do these two groups of recluses and Brahmins hold views completely opposite to each other?' 'They do venerable sir'.

Then householders, there are recluses and Brahmins of this view and they declare it. For the impurity of beings there is no cause or reason, for the purity of beings there is no cause or reason. There is no strength, no effort, no manly power, no manly courage. All beings, living things, all born are led to maturity, and are born in the higher six and experience pleasantness and unpleasantness. We should expect this from them. They would not observe these three things of merit such as good conduct by body, speech and mind. Would observe these three things of demerit such as misconduct by body, speech and mind. What is the reason? These good recluses and Brahmins do not see the danger of

demerit, the vile nature of defilements, the purity and the results of merit in giving up. When there is a cause they have the view there is no cause. That becomes wrong view, words that say there is no cause or reason, becomes wrong speech. When there is a cause they said, there is no cause. This view is completely opposite to what the noble ones say, the noble ones talk of a cause. When there is a cause, they instructed 'there is no cause.' That becomes giving instructions in the wrong Teaching. Giving wrong instructions he praises his self and disparages others. Thus he loses whatever virtues he was endowed with. He accumulates various things of demerit on account of wrong view, such as wrong thoughts, wrong speech, giving instructions in the wrong Teaching quite opposite to the noble one's teaching, and praising themselves and disparaging others. Thus he accumulates much demerit on account of wrong view.

A wise man reflects thus: If there is no cause, these good persons will be well and good after death. If there be a cause, after death they would go to decrease, to hell. Let us say, 'there is no cause,' then the words of these good recluses and Brahmins become true. Yet they are blamed by the wise, here and now, as unvirtuous ones with the wrong view, 'there is no cause.' If there is a cause, these good persons will have unlucky throws on both ways. The wise will blame them here and now, after death, there will be a decrease and birth in hell. Thus if this pervading teaching is observed, it pervades both sides and neglects the side of demerit.

Householders, there are recluses and Brahmins with the view, for the impurity of beings there is a cause and reason, for the purity of beings there is a cause and reason. There is

strength, effort, manly power and courage. All beings, all living things, all born, are not led to maturity by accident and are born in the higher six and experience pleasantness and unpleasantness, on account of a reason. We could expect this, from them. They would give up these demerits such as misconduct by body, speech and mind and would abide in the three merits of right conduct by body, speech and mind. Why is that? These good recluses and Brahmins see the danger of demerit, the impurity of defiling things, the results and the purity of giving up. If there is a cause the view, there is a cause, becomes right view. The thoughts there is a cause, become right thoughts. Their words about a cause, become right words. The view there is a cause, is the view of the noble ones, and the given instructions become instructions in the right Teaching. On account of that they do not praise themselves or disparage others. Thus even earlier their evil virtues were given up and they develop much merit on account of right view, such as right speech, giving instructions in the teaching which is the same that the noble ones say and by it not praising themselves and not disparaging others...

Then a wise man reflects. If there is a cause, these good persons will go to increase will be born in heaven after death. Let us say there is no cause, and the words of these good recluses and Brahmins are not true. They are praised by the wise, here and now, as virtuous ones, with right view, as ones with the right view of cause and effect. If there is a cause these good persons will have lucky throws on both ways. Praise from the wise here and now, an increase and birth in heaven after death. Thus if this pervading teaching

is observed, it pervades both sides and neglects the side of demerit.

Householders, there are recluses and Brahmins who have this view and declare it. 'There aren't completely immaterial states.' There are other recluses and Brahmins who are completely opposite to this view and declare. 'There are completely immaterial states.' Householders, do they have completely opposite views?' 'Yes venerable sir, they have.' 'Then a wise man reflects: Those recluses and Brahmins who hold the view and declare, there aren't completely immaterial states would say, 'I have not seen this.' Those recluses and Brahmins who say there are completely immaterial states would say, 'I know this. I who do not see or do not know, should not take a superficial view of it.' Saying, this only is the truth, all else is not the truth. To think in this manner is not suitable for one like me. If the words of those recluses and Brahmins who said there are no completely immaterial states are true. My birth among material gods of mental nature could not be shown. [5] If the words of those recluses and Brahmins who said there are completely immaterial states was true, my birth among immaterial perceptive gods could not be shown. [6] For material reasons, there's taking sticks, weapons, disputes, fights, taking sides and slandering, going on. These are not evident in completely immaterial states. So wisely reflecting we could detach from matter and fall to the path of cessation.

Householders, there are recluses and Brahmins who have this view and declare: 'There isn't the complete cessation of being.' There are other recluses and Brahmins who are completely opposite to this view and declare: 'There is complete cessation of being.' Householders, do they have

completely opposite views? Venerable sir, they have. A wise man reflects. There are recluses and Brahmins who hold the view and declare, 'there isn't complete cessation of being.' They would say. 'I have not experienced that.' Those recluses and Brahmins who say there is complete cessation of being, would say. 'I have experienced it. I do not see or know this, so I should not look at it from a superficial angle.' Saying, this only is the truth, all else is not the truth. To think in this manner is not suitable for one like me. If the words of those recluses and Brahmins who said there is no complete cessation of being is true, my birth among immaterial gods of perceptive nature could not be shown. If the words of those recluses and Brahmins who said there is complete cessation of being is true, there is a possibility that I should cease 'to be' here and now. [7] The view of those recluses and Brahmins who say there is no complete cessation of being is close upon greed, is fixed to the yoke, is with interest, is close upon appropriation, is close to holding. The view of those recluses and Brahmins who say there is a complete cessation of being is close upon non-greed, unfixed from the yoke, without interest, far from appropriation and far from holding. He has fallen to the method of ceasing from being, detaching from being, giving up being, by reflecting.

Householders, there are four persons evident in the world. What four? There is a person who torments himself yoked to tormenting. There is a person who torments others yoked to tormenting. There is a person who torments himself and others yoked to tormenting. There is a person who neither torments himself or others, is unyoked. He is here and now appeased, cooled and abides in pleasantness like Brahma.

Householders, who torments himself yoked to tormenting? A certain person goes without clothes, licks the hands without manners as in the Karandaka Sutta---Thus he abides yoked to giving various kinds of torture to the body, tormenting himself, yoked to tormenting. Householders, which one tortures others, yoked to it? A certain person kills pigs and sheep and is yoked to giving various kinds of torture to living things. This person torments others yoked to tormenting. Householders, which one torments himself and others yoked to tormenting? Householders, a certain person is a king or a head anointed warrior – frightening others makes them work with tears in their eyes. This one, torments himself and others yoked to it. Householders, which one does not torment himself or others and is unyoked? Is here and now appeased, cooled and abides in pleasantness like Brahma?. Householders, the Thus Gone One is born in the world, perfect and rightfully enlightened-- -- dispelling the five hindrances and making the minor defilements weak, he secludes the mind from sensual desires and thoughts of demerit. With thoughts and thought processes, and with joy and pleasantness born of seclusion, abides in the first jhana – the second jhana – third jhana--- fourth jhana-- When the mind is concentrated, pure without blemish free of minor defilements workable and malleable and is steady, he directs the mind to know previous births. Reflects innumerable previous births--When the mind is concentrated, pure without blemish free from minor defilements, workable malleable and steady, he directs the mind to know the disappearing and appearing of beings. With the heavenly eye purified beyond human, he sees beings disappear and appear not exalted and exalted, beautiful and ugly, good and bad. Knows beings according

their actions. When the mind is concentrated, pure, without blemish, free from minor defilements, workable, malleable, and steady directs the mind for the destruction of desires. He knows as it really is, 'this is unpleasant'---- knows the path to the cessation of desires as it really is. When he knows and sees thus, his mind is released from sensual desires, released from the desires 'to be' and released from the ignorant desires. When released knows 'I'm released. I have destroyed birth. The holy life is lived, what should be done is done, there is nothing more to wish.' Householders, this one does not torment himself or others, is unyoked, is here and now appeased, cooled and abides in pleasantness like Brahma.'

When this was said the Brahmin householders of Sala said thus to the Blessed One...'Good Gotama, now we understand. It is like something over turned is reinstalled. Like something covered is made manifest. As though the path is told to someone who had lost his way. It is as though an oil lamp is lighted in the darkness for those who have sight to see forms. In various ways Good Gotama has explained the Teaching. Now we take refuge in Good Gotama, in the Teaching and the Community of Bhikkhus. May we be remembered as lay disciples who have taken refuge from today until life ends.'

Footnotes:

1. The inquiring Teaching. '*apannaka*'. This means to reflect the matter thoroughly and to choose the correct course of actions.

2. There are no spontaneously arisen beings, recluses and Brahmins.' *Natthi satta opapaatikaa natthi loke samanabrahmanaa sammaggataa sammaapa.tipannaa ye imanca loka.m para.mca loka.m saya.m abhi~n~naa sajjhikatvaa pavedenti* ' These are the beings who have realized the Teaching spontaneously. That is the four paths and four fruits. 'maggaphala' They are the eight Great Beings.

3. There is another world. 'loka' Another world is the next birth. A world is a being who experiences the world through his six spheres of mental contact. So another world is another birth.

4. All born are led to maturity and are born in the higher six and experiences pleasantness and unpleasantness. '*sabbe bhuutaa sabbe jivvaa avasaa abalaa aviriya niiyaati sanghatibhava pari~n~nataa chassevaabhijaatiisu sukhadukkha.m pa.tisanvedenti*' This means that the one born matures later and experiencing contacts through six doors of mental contact, feel pleasant and unpleasant feelings.

5. My birth among material gods of mental nature could not be shown. '*natthi sabbaso aaruppaati sace tesa.m bhavata.m samana.brahmanaana.m sacca.m vacana.m .thaanametam vijjati ye te devaa ruupino manomayaa apa.n.nakamme tatrappatti bhavissati* ' These are the mental beings that enjoy the five strands of sensual pleasures. The heaven of the thirty-three gods is one of them.

6. Birth among the immaterial perceptive gods could not be shown. These gods do not enjoy the five strands of sensual pleasures. They are perceptive gods, like those who have developed the four divine abidings.

7. There is a possibility that I should cease to be here and now." *Thaanameta.m vijjati ya.m di.t.thevadhamme parinibbaayissaami'* To be is to be wishing, imagining, and thinking of sensual things, of material things and immaterial things. When this stops it is called cessation and extinction.

Aparihani Sutta

No Falling Away

Translated from the Pali by Thanissaro Bhikkhu

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"Endowed with four qualities, a monk is incapable of falling away and is right in the presence of Unbinding. Which four?"

"There is the case where a monk is consummate in virtue, guards the doors to his sense faculties, knows moderation in eating, and is devoted to wakefulness.

"And how is a monk consummate in virtue? There is the case where a monk is virtuous. He dwells restrained in accordance with the Patimokkha, consummate in his behavior and sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. This is how a monk is consummate in virtue.

"And how does a monk guard the doors to his sense faculties? There is the case where a monk, on seeing a form with the eye, does not grasp at any theme or variations by which -- if he were to dwell without restraint over the faculty of the eye -- evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the eye. He achieves restraint with regard to the faculty of the eye.

"On hearing a sound with the ear..."

"On smelling an aroma with the nose..."

"On tasting a flavor with the tongue..."

"On feeling a tactile sensation with the body...

"On cognizing an idea with the intellect, he does not grasp at any theme or variations by which -- if he were to dwell without restraint over the faculty of the intellect -- evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the intellect. He achieves restraint with regard to the faculty of the intellect. This is how a monk guards the doors to his sense faculties.

"And how does a monk know moderation in eating? There is the case where a monk, considering it appropriately, takes his food not playfully, nor for intoxication, nor for putting on bulk, nor for beautification, but simply for the survival and continuance of this body, for ending its afflictions, for the support of the holy life, thinking, 'I will destroy old feelings [of hunger] and not create new feelings [from overeating]. Thus I will maintain myself, be blameless, and live in comfort.' This is how a monk knows moderation in eating.

"And how is a monk devoted to wakefulness? There is the case where a monk during the day, sitting and pacing back and forth, cleanses his mind of any qualities that would hold the mind in check. During the first watch of the night [dusk to 10 p.m.], sitting and pacing back and forth, he cleanses his mind of any qualities that would hold the mind in check. During the second watch of the night [10 p.m. to 2 a.m.], reclining on his right side, he takes up the lion's posture, one foot placed on top of the other, mindful, alert, with his mind set on getting up [either as soon as he awakens or at a particular time]. During the last watch of the night [2 a.m. to

dawn], sitting and pacing back and forth, he cleanses his mind of any qualities that would hold the mind in check. This is how a monk is devoted to wakefulness.

"Endowed with these four qualities, a monk is incapable of falling away and is right in the presence of Unbinding."

The monk established in virtue,
restrained with regard to the sense faculties,
knowing moderation in food,
and devoted to wakefulness:
dwelling thus ardently,
day and night, untiring,
he develops skillful qualities
for the attainment of rest from the yoke.

The monk delighting in heedfulness
and seeing danger in heedlessness
is incapable of falling away
is right in the presence of Unbinding.

Appaka Sutta

Few

Translated from the Pali by Thanissaro Bhikkhu

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At Savatthi. As he was sitting to one side, King Pasenadi Kosala said to the Blessed One: "Just now, lord, while I was alone in seclusion, this train of thought arose in my awareness: 'Few are those people in the world who, when acquiring lavish wealth, don't become intoxicated and heedless, don't become greedy for sensual pleasures, and don't mistreat other beings. Many more are those who, when acquiring lavish wealth, become intoxicated and heedless, become greedy for sensual pleasures, and mistreat other beings.'"

"That's the way it is, great king! That's the way it is! Few are those people in the world who, when acquiring lavish wealth, don't become intoxicated and heedless, don't become greedy for sensual pleasures, and don't mistreat other beings. Many more are those who, when acquiring lavish wealth, become intoxicated and heedless, become greedy for sensual pleasures, and mistreat other beings."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

Impassioned with sensual possessions,
greedy, dazed by sensual pleasures,
they don't awaken to the fact
that they've gone too far --
like deer into trap laid out.

Afterwards it's bitter for them:
evil for them
the result.

Appamada Sutta

Heedfulness

Translated from the Pali by Thanissaro Bhikkhu

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At Savatthi. As he was sitting to one side, King Pasenadi Kosala said to the Blessed One: "Is there, lord, any one quality that keeps both kinds of benefits secure -- those in the present life and those in the future life?"

"There is one quality, great king, that keeps both kinds of benefits secure -- those pertaining to the present life and those to the future life."

"But what, venerable sir, is that one quality...?"

"Heedfulness, great king. Just as the footprints of all living beings with legs can be encompassed by the footprint of the elephant, and the elephant's footprint is declared to be supreme among them in terms of its great size; in the same way, heedfulness is the one quality that keeps both kinds of benefits secure -- those in the present life and those in the future life."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

For one who desires
long life, health,
beauty, heaven, and noble birth,
-- lavish delights, one after another --
the wise praise heedfulness
in performing deeds of merit.

The wise person, heedful,
achieves both benefits:
those in the here-and-now
and those in the life to come.
By breaking through to his benefit,
he's called *enlightened*,
wise.

Aranavibhangasuttam

The Classification of Solitude

I heard thus:

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One addressed the Bhikkhus from there. 'Bhikkhus, I will teach the Classification of solitude listen carefully and attentively.' Those Bhikkhus agreed and the Blessed One said thus. 'Bhikkhus, do not be yoked to either the low, vile, useless sensual pleasantness of the ordinary not noble ones, or to the not noble useless torturing of the self. The Thus Gone One has realized the middle path, which is conducive to wisdom, peace, knowledge, enlightenment and extinction. Know praise as praise, and blame as blame, doing neither give the Teaching. Knowing the evaluation of pleasantness be yoked to internal pleasantness. Do not tell secrets. Do not express destruction of desires in the face. Do not express words hastily, speak leisurely. Do not insist for local expressions and over ride the common usage. This is the short exposition of the Classification of Solitude.

It was said do not be yoked to either the low, vile, useless sensual pleasantness of the ordinary not noble ones, or to the not noble useless torturing of the self. Why was it said so? He that finds pleasantness in rebirth, yoked to low, vile, useless not noble pleasures, is with, unpleasantness, troubles, fever, lament and is in the wrong method. He that does not find pleasantness in rebirth, unyoked from low, vile, useless not noble pleasures is without, unpleasantness, troubles, fever, lament and is in the right method. Yoked to the not

noble useless torturing of the self, one is with, unpleasantness, troubles, fever, lament and is in the wrong method. Unyoked from the not noble useless torturing of the self, one is without, unpleasantness, troubles, fever, lament and is in the right method. If it was said, do not yoke to either the low, vile, useless sensual pleasantness of the ordinary not noble ones, or to the not noble useless torturing of the self, it was said on account of this.

It was said, the Thus Gone One has realized the middle path, which is conducive to wisdom, peace, knowledge, enlightenment and extinction. Why was it said so? It is this same Noble Eightfold path, such as right view, right thoughts, right speech, right actions, right livelihood, right endeavor, right mindfulness and right concentration. If it was said, without reaching either extremity the Thus Gone One has realized the middle path, conducive to wisdom, peace, knowledge, enlightenment and extinction, it was said on account of this.

It was said, know praise as praise, and blame as blame, doing neither give the Teaching. Why was it said so? Bhikkhus, how is there praise and blame and not giving the Teaching? If, "All those that find pleasantness in rebirth, yoked to low, vile, useless not noble pleasures, are with, unpleasantness, troubles, fever, lament and are in the wrong method" was said, it brings blame on a certain one. If, "All those that find pleasantness in rebirth, yoked to low, vile, useless not noble pleasures, are without, unpleasantness, troubles, fever, lament and are in the right method." was said, it brings praise to a certain one. If, "All those yoked to the not noble useless torturing of the self, are with, unpleasantness, troubles, fever, lament and are in the wrong

method." was said, it brings blame on a certain one. If, "All those yoked to the not noble useless torturing of the self, are without, unpleasantness, troubles, fever, lament and are in the right method." was said, it brings praise to a certain one. If, "All those whose bond 'to be' is not destroyed are with unpleasantness, troubles, fever, lament and are in the wrong method" was said, it brings blame on a certain one. If, "All those whose bond 'not to be' is destroyed are without unpleasantness, troubles, fever, lament and are in the right method" was said, it brings praise on a certain one. Bhikkhus, in this manner there is praise and blame and not giving the Teaching. Bhikkhus, how is the Teaching given without praise and blame? Bhikkhus, it is not said, "All those that find pleasantness in rebirth, yoked to low, vile, useless not noble pleasures, are with, unpleasantness, troubles, fever, lament and are in the wrong method" It is said, "If yoked, is with, unpleasantness, troubles, fever, lament and are in the wrong method." thus the Teaching is given. It is not said, "All those that find pleasantness in rebirth, yoked to low, vile, useless not noble pleasures, are without, unpleasantness, troubles, fever, lament and are in the right method" It is said, "If unyoked, is without, unpleasantness, troubles, fever, lament and are in the right method." thus the Teaching is given. It is not said, "All those yoked to the not noble useless torturing of the self, are with, unpleasantness, troubles, fever, lament and are in the wrong method." It is said, "If yoked, is with, unpleasantness, troubles, fever, lament and are in the wrong method." thus the Teaching is given. It is not said, "All those yoked to the not noble useless torturing of the self, are without, unpleasantness, troubles, fever, lament and are in the right method." It is said, "If unyoked, is without, unpleasantness, troubles, fever, lament

and are in the right method." thus the Teaching is given. It is not said, "All those whose bond 'to be' is not destroyed are with unpleasantness, troubles, fever, lament and are in the wrong method" It is said, "When the bond 'to be' is not destroyed, 'being' is not destroyed. It is not said, "All those whose bond 'to be' is destroyed are without unpleasantness, troubles, fever, lament and are in the right method" It is said, "When the bond 'to be' is destroyed, 'being' is destroyed. Bhikkhus, in this manner the Teaching is given without praise and blame.

If it was said, know praise as praise, and blame as blame, doing neither give the Teaching, it was said on account of this.

It was said, knowing the evaluation of pleasantness, be yoked to internal pleasantness. Why was it said so? Bhikkhus, these five are the strands of sense pleasures. What are the five? Agreeable pleasant forms cognizable by eye consciousness arousing sensual desires and fondness. Agreeable pleasant sounds cognizable by ear consciousness...re...Agreeable pleasant smells cognizable by nose consciousness...re...Agreeable pleasant tastes cognizable by tongue consciousness...re...Agreeable pleasant touches cognizable by body consciousness, arousing sensual desires and fondness. Bhikkhus, these are the five strands of sense pleasures. Bhikkhus, if there arises any pleasantness and pleasure on account of these five strands of sense pleasures, it is called sense pleasure, vile pleasure of the not noble ordinary man. Bhikkhus, it should not be practiced, should not be made much, I say it should be feared. Here, the Bhikkhu secluded from sense desires and demerit, with thoughts and thought processes and with joy and

pleasantness born of seclusion attains to the first jhana. Overcoming thoughts and thought processes, the mind internally settled and brought to a single point and with joy and pleasantness born of concentration, attains to the second jhana...re...attains to the third jhana...re...attains to the fourth jhana. To this is said the non-sensual pleasure, the pleasure of seclusion, appeasement and enlightenment. It should be practiced, made much and should not be feared, I say. If it was said, knowing the evaluation of pleasantness be yoked to internal pleasantness it was said on account of this.

It was said, do not tell secrets, do not express destruction of desires in the face. Why was it said so? There Bhikkhus, if you know of some secret, which did not happen, is not true, not conducive to good, if possible do not tell that secret. If you know of some secret which happened, is true and is not conducive to good, train not to tell it. If you know of some secret which happened, is true and is conducive to good, know the right time to tell it. There, Bhikkhus, if you know of some destruction of desires that did not happen, is not true, not conducive to good, if possible do not tell that destruction of desires in the face. If you know of some destruction of desires that happened is true and is not conducive to good, train not to tell it in the face. If you know of some destruction of desires that happened is true and is conducive to good, know the right time to tell it in the face. If it was said, do not tell secrets, do not express destruction of desires in the face, it was said on account of this.

It was said, do not express words hastily, speak leisurely. Why was it said so? Bhikkhus, the one speaking hastily, fatigues the body, disturbs the mind and voice, the throat gets sore, and the words not well enunciated, are not well

understood. The one speaking leisurely, does not, fatigue the body, disturb the mind and voice, the throat does not get sore, and the well enunciated words, are well understood

If it was said do not express words hastily, speak leisurely it was said on account of this.

It was said, do not insist for local expressions and do not over ride the popular usage. Why was it said so? Bhikkhus how is there insistence for local expressions and how is the popular usage over ridden? Bhikkhus, in a certain state the bowl is known as Paatiiti, in another Patta.m, in another Vittha.m, in another Saraava.n, in another Dhaaropan, in another Po.nan, and Pisiilan in yet another. By whatever name it is known in that and other state, it is taken as the highest truth and all else is not the truth. This is insisting for local expressions and over riding the popular usage.

Bhikkhus, how is there no insistence for local expression and no over riding of popular usage? Bhikkhus, in a certain state the bowl is known as Paatiiti, in another Patta.m, in another Vittha.m, in another Saraava.n, in another Dhaaropan, in another Ponan, and Pisiilan in yet another. By whatever name it is known in that and other state, the venerable one knows, it is the bowl that is known, and thinks nothing more about it. Thus there is no insistence for local expression and no over riding of popular usage. If it was said, do not insist for local expressions and do not over ride the popular usage it was said on account of this.

Therefore Bhikkhus, 'He that finds pleasantness in rebirth, yoked to low, vile, useless not noble pleasures, is with, unpleasantness, troubles, fever, lament and is in the wrong method', this thing is with a refuge Therefore Bhikkhus, 'He

that does not find pleasantness in rebirth, unyoked from low, vile, useless not noble pleasures is without, unpleasantness, troubles, fever, lament and is in the right method.' this thing is without a refuge. Therefore Bhikkhus, Yoked to the not noble useless torturing of the self, one is with, unpleasantness, troubles, fever, lament and is in the wrong method.' this thing is with a refuge. Therefore Bhikkhus, 'Unyoked from the not noble useless torturing of the self, one is without, unpleasantness, troubles, fever, lament and is in the right method.' this thing is without a refuge. Therefore Bhikkhus, the Thus Gone One has realized the middle path, which is conducive to wisdom, peace, knowledge, enlightenment and extinction it is without, unpleasantness, troubles, fever, lament and is in the right method.' this thing is without a refuge. Therefore Bhikkhus, praising and blaming and not giving the Teaching is with, unpleasantness, troubles, fever, lament and is in the wrong method', this thing is with a refuge Therefore Bhikkhus, without praising and blaming giving the Teaching is without unpleasantness, troubles, fever, lament and is in the right method', this thing is without a refuge. Therefore Bhikkhus, sense pleasures, vile pleasures of the not noble ordinary man is with, unpleasantness, troubles, fever, lament and is in the wrong method.' this thing is with a refuge. Therefore Bhikkhus, non-sensual pleasure, the pleasure of seclusion, appeasement and enlightenment. is without, unpleasantness, troubles, fever, lament and is in the right method.' this thing is without a refuge. Bhikkhus, that secret, which did not happen, is not true, not conducive to good, is with, unpleasantness, troubles, fever, lament and is in the wrong method', this thing is with a refuge. Bhikkhus, that secret which happened, is true and is not conducive to good is with,

unpleasantness, troubles, fever, lament and is in the wrong method', this thing is with a refuge Bhikkhus, that secret which happened, is true and is conducive to good, is without, unpleasantness, troubles, fever, lament and is in the right method', this thing is without a refuge There, Bhikkhus, the destruction of desires that did not happen, is not true, not conducive to good, told in the face is with, unpleasantness, troubles, fever, lament and is the wrong method', this thing is with a refuge There, Bhikkhus, the destruction of desires that happened, is true and is not conducive to good, told in the face is with, unpleasantness, troubles, fever, lament is the wrong method', this thing is with a refuge. There, Bhikkhus, the destruction of desires that happened, is true and is conducive to good, told in the face is without, unpleasantness, troubles, fever, lament and is the right method', this thing is without a refuge. There, Bhikkhus, insisting for local expressions and over riding the popular usage is with, unpleasantness, troubles, fever, lament and is the wrong method', this thing is with a refuge. There, Bhikkhus, not insisting for local expressions and not over riding the popular usage is without, unpleasantness, troubles, fever, lament and is the right method,' this thing is without a refuge.

Therefore, Bhikkhus, we should train knowing the things with a refuge and without a refuge. The clansman Subhuti has fallen to the method of things without a refuge.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Arañña Sutta

The Wilderness

Translated from the Pali by Thanissaro Bhikkhu.

For free distribution only

Standing to one side, a devata addressed the Blessed One with a verse:

Living in the wilderness,
staying peaceful, remaining chaste,
eating just one meal a day:
why are their faces
so bright and serene?

[The Buddha:]

They don't sorrow over the past,
don't long for the future.
They survive on the present.
That's why their faces
are bright and serene.

From longing for the future,
from sorrowing over the past, fools wither away
like a green reed cut down.

Ariya Vamsa Sutta

The Discourse on the Traditions of the Noble Ones

Translated from the Pali by Thanissaro Bhikkhu

For free distribution only

These four traditions of the Noble Ones -- original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning -- are not open to suspicion, will never be open to suspicion, and are un-faulted by knowledgeable contemplatives and priests. Which four?

There is the case where a monk is content with any old robe cloth at all. He speaks in praise of being content with any old robe cloth at all. He does not, for the sake of robe cloth, do anything unseemly or inappropriate. Not getting cloth, he is not agitated. Getting cloth, he uses it not tied to it, un-infatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He does not, on account of his contentment with any old robe cloth at all, exalt himself or disparage others. In this he is skillful, energetic, alert, and mindful. This, monks, is said to be a monk standing firm in the ancient, original traditions of the Noble Ones.

Furthermore, the monk is content with any old alms-food at all. He speaks in praise of being content with any old alms-food at all. He does not, for the sake of alms-food, do anything unseemly or inappropriate. Not getting alms-food, he is not agitated. Getting alms-food, he uses it not tied to it, un-infatuated, guiltless, seeing the drawbacks (of attachment

to it), and discerning the escape from them. He does not, on account of his contentment with any old alms-food at all, exalt himself or disparage others. In this he is skillful, energetic, alert, and mindful. This, monks, is said to be a monk standing firm in the ancient, original traditions of the Noble Ones.

Furthermore, the monk is content with any old lodging at all. He speaks in praise of being content with any old lodging at all. He does not, for the sake of lodging, do anything unseemly or inappropriate. Not getting lodging, he is not agitated. Getting lodging, he uses it not tied to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He does not, on account of his contentment with any old lodging at all, exalt himself or disparage others. In this he is skillful, energetic, alert, and mindful. This, monks, is said to be a monk standing firm in the ancient, original traditions of the Noble Ones.

Furthermore, the monk finds pleasure and delight in developing (skillful mental qualities), finds pleasure and delight in abandoning (unskillful mental qualities). He does not, on account of his pleasure and delight in developing and abandoning, exalt himself or disparage others. In this he is skillful, energetic, alert, and mindful. This, monks, is said to be a monk standing firm in the ancient, original traditions of the Noble Ones.

These are the four traditions of the Noble Ones -- original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning -- which are not open to

suspicion, will never be open to suspicion, and are unfaulted by knowledgeable contemplatives and priests.

And furthermore, a monk endowed with these four traditions of the Noble Ones, if he lives in the east, conquers displeasure and is not conquered by displeasure. If he lives in the west... the north... the south, he conquers displeasure and is not conquered by displeasure. Why is that, because the wise one endures both pleasure and displeasure.

This is what the Blessed One said. Having said this, he said further:

Displeasure does not conquer the enlightened one.
Displeasure does not suppress him.
He conquers displeasure
because he endures it.

Having cast away all deeds:
who could obstruct him?
Like an ornament of finest gold:
Who is fit to find fault with him?
Even the Devas praise him,
even by Brahma is he praised.

Ariyapariyesana Sutta

The Noble Search

Translated from the Pali by Thanissaro Bhikkhu.

Translator's Introduction

Some scholars have suggested that, of the many autobiographical accounts of the Buddha's Awakening presented in the Pali Canon, this is the earliest. From that assumption, they have further suggested that because this account does not mention the four noble truths, either in connection with the Awakening or with the Buddha's instructions to his first disciples, the four noble truths must have been a later doctrine.

There is little reason, however, to accept these suggestions. To begin with, the sutta does not recount the Buddha's period of austerities prior to his Awakening, nor does it tell of how the group of five monks attended to him during that period and later left him when he abandoned his austerities, and yet toward the end of the sutta the Buddha alludes to those two incidents in a way indicating that he assumes them to be familiar to his listeners. Thus, if anything, the accounts that do explicitly relate those events -- such as the one in [MN 36](#) -- would seem to be earlier.

Secondly, the lack of reference to the four noble truths does not indicate that they were not actually involved in the Awakening or the first sermon. As is always the case in the Buddha's autobiographical accounts in the Canon, this account is designed to convey a lesson, and the lesson is clearly articulated toward the beginning of the sutta: the

difference between noble search and ignoble search. The account then illustrates the Buddha's own noble search and his later teaching career in the terms introduced by the lesson: the search for the "unborn, aging-less, illness-less, deathless, sorrow-less, undefiled, unexcelled rest from the yoke: Unbinding." In particular, all the events mentioned in the account revolve around the issue of the Deathless: the discovery of the Deathless, the teaching of the Deathless, and the Buddha's success in helping others to attain the Deathless. Had the lesson of the sutta concerned the four noble truths, they would probably have been mentioned in the account. Thus there seems little reason to regard this sutta as "proof" that the four noble truths were a later teaching.

Nevertheless, this sutta offers many excellent lessons in the Dhamma, in addition to mentioning a few incidents in the Buddha's life that are found nowhere else in the Sutta Pitaka.

I have heard that on one occasion the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's monastery. Then early in the morning, having put on his robes and carrying his bowl & outer robe, he went into Savatthi for alms. Then a large number of monks went to Ven. Ananda and said, "It has been a long time, friend Ananda, since we have heard a Dhamma talk in the Blessed One's presence. It would be good if we could get to hear a Dhamma talk in the Blessed One's presence."

"In that case, venerable ones, go to the hermitage of Rammaka the brahman. Perhaps you will get to hear a Dhamma talk in the Blessed One's presence."

"As you say, friend," the monks replied to Ven. Ananda and left.

Then the Blessed One, having gone for alms, after his meal, on returning from his alms round, said to Ven. Ananda, "Ananda, let's go to the Eastern Park, the palace of Migara's mother, for the day's abiding."

"As you say, lord," Ven. Ananda replied to the Blessed One.

So the Blessed One, together with Ven. Ananda, went to the Eastern Park, the palace of Migara's mother, for the day's abiding. Then in the evening, emerging from seclusion, he said to Ven. Ananda, "Ananda, let's go to the Eastern Gatehouse to bathe our limbs."

"As you say, lord," Ven. Ananda replied to the Blessed One.

So the Blessed One, together with Ven. Ananda, went to the Eastern Gatehouse to bathe his limbs. Having bathed his limbs at the Eastern Gatehouse, coming out of the water, he stood in his lower robe, drying his limbs. Then Ven. Ananda said to him, "Lord, the hermitage of Rammaka the brahman is not far away. Pleasing is the hermitage of Rammaka the brahman. Delightful is the hermitage of Rammaka the brahman. It would be good if the Blessed One went to the hermitage of Rammaka the brahman out of sympathy." The Blessed One acquiesced through silence.

So the Blessed One went to the hermitage of Rammaka the brahman. Now at that time a large number of monks had gathered in the hermitage of Rammaka the brahman for a Dhamma discussion. The Blessed One stood outside the door waiting for the discussion to end. On knowing that the discussion had ended, clearing his throat, he tapped at the door. The monks opened the door for him. Entering the hermitage of Rammaka the brahman, the Blessed One sat down on a seat made ready. As he was sitting there, he addressed the monks: "For what discussion are you gathered together here? In the midst of what discussion have you been interrupted?"

"Lord, our interrupted Dhamma discussion was about the Blessed One himself, and then the Blessed One arrived."

"Good, monks. It's fitting that you, as sons of good families who have gone forth out of faith from home to the homeless life, should gather for Dhamma discussion. When you have gathered you have two duties: either Dhamma discussion or noble silence. [[1](#)]

"Monks, there are these two searches: ignoble search & noble search. And what is ignoble search? There is the case where a person, being subject himself to birth, seeks [happiness in] what is likewise subject to birth. Being subject himself to aging... illness... death... sorrow... defilement, he seeks [happiness in] what is likewise subject to illness... death... sorrow... defilement.

"And what may be said to be subject to birth? Spouses & children are subject to birth. Men & women slaves... goats & sheep... fowl & pigs... elephants, cattle, horses, & mares...

gold & silver are subject to birth. Subject to birth are these acquisitions, and one who is tied to them, infatuated with them, who has totally fallen for them, being subject to birth, seeks what is likewise subject to birth.

"And what may be said to be subject to aging... illness... death... sorrow... defilement? Spouses & children... men & women slaves... goats & sheep... fowl & pigs... elephants, cattle, horses, & mares... gold & silver [2] are subject to aging... illness... death... sorrow... defilement. Subject to aging... illness... death... sorrow... defilement are these acquisitions, and one who is tied to them, infatuated with them, who has totally fallen for them, being subject to birth, seeks what is likewise subject to aging... illness... death... sorrow... defilement. This is ignoble search.

"And what is the noble search? There is the case where a person, himself being subject to birth, seeing the drawbacks of birth, seeks the unborn, unexcelled rest from the yoke: Unbinding. Himself being subject to aging... illness... death... sorrow... defilement, seeing the drawbacks of aging... illness... death... sorrow... defilement, seeks the aging-less, illness-less, deathless, sorrow-less, undefiled, unexcelled rest from the yoke: Unbinding. This is the noble search.

"I, too, monks, before my Awakening, when I was an unawakened bodhisatta, being subject myself to birth, sought what was likewise subject to birth. Being subject myself to aging... illness... death... sorrow... defilement, sought [happiness in] what was likewise subject to illness... death... sorrow... defilement. The thought occurred to me, 'Why do I, being subject myself to birth, seek what is likewise subject to birth? Being subject myself to aging...

illness... death... sorrow... defilement, why do I seek what is likewise subject to illness... death... sorrow... defilement? What if I, being subject myself to birth, seeing the drawbacks of birth, were to seek the unborn, unexcelled rest from the yoke: Unbinding? What if I, being subject myself to aging... illness... death... sorrow... defilement, seeing the drawbacks of aging... illness... death... sorrow... defilement, were to seek the aging-less, illness-less, deathless, sorrow-less,, unexcelled rest from the yoke: Unbinding?'

"So, at a later time, while still young, a black-haired young man endowed with the blessings of youth in the first stage of life -- and while my parents, unwilling, were crying with tears streaming down their faces -- I shaved off my hair & beard, put on the ochre robe and went forth from the home life into homelessness.

"Having thus gone forth in search of what might be skillful, seeking the unexcelled state of sublime peace, I went to Alara Kalama and, on arrival, said to him: 'Friend Kalama, I want to practice in this doctrine & discipline.'

"When this was said, he replied to me, 'You may stay here, my friend. This doctrine is such that a wise person can soon enter & dwell in his own teacher's knowledge, having realized it for himself through direct knowledge.'

"It was not long before I quickly learned the doctrine. As far as mere lip-reciting & repetition, I could speak the words of knowledge, the words of the elders, and I could affirm that I knew & saw -- I, along with others.

"I thought: 'It isn't through mere conviction alone that Alara Kalama declares, "I have entered & dwell in this Dhamma,

having realized it for myself through direct knowledge." Certainly he dwells knowing & seeing this Dhamma.' So I went to him and said, 'To what extent do you declare that you have entered & dwell in this Dhamma?' When this was said, he declared the dimension of nothingness.

"I thought: 'Not only does Alara Kalama have conviction, persistence, mindfulness, concentration, & discernment. I, too, have conviction, persistence, mindfulness, concentration, & discernment. What if I were to endeavor to realize for myself the Dhamma that Alara Kalama declares he has entered & dwells in, having realized it for himself through direct knowledge.' So it was not long before I quickly entered & dwelled in that Dhamma, having realized it for myself through direct knowledge. I went to him and said, 'Friend Kalama, is this the extent to which you have entered & dwell in this Dhamma, having realized it for yourself through direct knowledge?'

"Yes, my friend...'

"This, friend, is the extent to which I, too, have entered & dwell in this Dhamma, having realized it for myself through direct knowledge.'

"It is a gain for us, my friend, a great gain for us, that we have such a companion in the holy life. So the Dhamma I declare I have entered & dwell in, having realized it for myself through direct knowledge, is the Dhamma you declare you have entered & dwell in, having realized it for yourself through direct knowledge. And the Dhamma you declare you have entered & dwell in, having realized it for yourself through direct knowledge, is the Dhamma I declare

I have entered & dwell in, having realized it for myself through direct knowledge. The Dhamma I know is the Dhamma you know; the Dhamma you know is the Dhamma I know. As I am, so are you; as you are, so am I. Come friend, let us now lead this community together.'

"In this way did Alara Kalama, my teacher, place me, his pupil, on the same level with himself and pay me great honor. But the thought occurred to me, 'This Dhamma leads not to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to Awakening, nor to Unbinding, but only to reappearance in the dimension of nothingness.' So, dissatisfied with that Dhamma, I left.

"In search of what might be skillful, seeking the unexcelled state of sublime peace, I went to Uddaka Ramaputta and, on arrival, said to him: 'Friend Uddaka, I want to practice in this doctrine & discipline.'

"When this was said, he replied to me, 'You may stay here, my friend. This doctrine is such that a wise person can soon enter & dwell in his own teacher's knowledge, having realized it for himself through direct knowledge.'

"It was not long before I quickly learned the doctrine. As far as mere lip-reciting & repetition, I could speak the words of knowledge, the words of the elders, and I could affirm that I knew & saw -- I, along with others.

"I thought: 'It wasn't through mere conviction alone that Rama declared, "I have entered & dwell in this Dhamma, having realized it for myself through direct knowledge." Certainly he dwelled knowing & seeing this Dhamma.' So I went to Uddaka and said, 'To what extent did Rama declare

that he had entered & dwelled in this Dhamma?' When this was said, Uddaka declared the dimension of neither perception nor non-perception.

"I thought: 'Not only did Rama have conviction, persistence, mindfulness, concentration, & discernment. I, too, have conviction, persistence, mindfulness, concentration, & discernment. What if I were to endeavor to realize for myself the Dhamma that Rama declared he entered & dwelled in, having realized it for himself through direct knowledge.' So it was not long before I quickly entered & dwelled in that Dhamma, having realized it for myself through direct knowledge. I went to Uddaka and said, 'Friend Uddaka, is this the extent to which Rama entered & dwelled in this Dhamma, having realized it for himself through direct knowledge?'

"'Yes, my friend...'

"'This, friend, is the extent to which I, too, have entered & dwell in this Dhamma, having realized it for myself through direct knowledge.'

"'It is a gain for us, my friend, a great gain for us, that we have such a companion in the holy life. So the Dhamma Rama declared he entered & dwelled in, having realized it for himself through direct knowledge, is the Dhamma you declare you have entered & dwell in, having realized it for yourself through direct knowledge. And the Dhamma you declare you have entered & dwell in, having realized it for yourself through direct knowledge, is the Dhamma Rama declared he entered & dwelled in, having realized it for himself through direct knowledge. The Dhamma he knew is

the Dhamma you know; the Dhamma you know is the Dhamma he knew. As he was, so are you; as you are, so was he. Come friend, lead this community.'

"In this way did Uddaka Ramaputta, my companion in the holy life, place me in the position of teacher and pay me great honor. But the thought occurred to me, 'This Dhamma leads not to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to Awakening, nor to Unbinding, but only to reappearance in the dimension of neither perception nor non-perception.' So, dissatisfied with that Dhamma, I left.

"In search of what might be skillful, seeking the unexcelled state of sublime peace, I wandered by stages in the Magadhan country and came to the military town of Uruvela. There I saw some delightful countryside, with an inspiring forest grove, a clear-flowing river with fine, delightful banks, and villages for alms-going on all sides. The thought occurred to me: 'How delightful is this countryside, with its inspiring forest grove, clear-flowing river with fine, delightful banks, and villages for alms-going on all sides. This is just right for the exertion of a clansman intent on exertion.' So I sat down right there, thinking, 'This is just right for exertion.'

"Then, monks, being subject myself to birth, seeing the drawbacks of birth, seeking the unborn, unexcelled rest from the yoke, Unbinding, I reached the unborn, unexcelled rest from the yoke: Unbinding. Being subject myself to aging... illness... death... sorrow... defilement, seeing the drawbacks of aging... illness... death... sorrow... defilement, seeking the aging-less, illness-less, deathless, sorrow-less, unexcelled

rest from the yoke, Unbinding, I reached the aging-less,
illness-less, deathless, sorrow-less, unexcelled rest from the
yoke: Unbinding. Knowledge & vision arose in me:
'Unprovoked is my release. This is the last birth. There is
now no further becoming.'

"Then the thought occurred to me, 'This Dhamma that I have
attained is deep, hard to see, hard to realize, peaceful,
refined, beyond the scope of conjecture, subtle, to-be-
experienced by the wise. [3] But this generation delights in
attachment, is excited by attachment, enjoys attachment. For
a generation delighting in attachment, excited by attachment,
enjoying attachment, this/that conditionality & dependent
co-arising are hard to see. This state, too, is hard to see: the
resolution of all fabrications, the relinquishment of all
acquisitions, the ending of craving; dispassion; cessation;
Unbinding. And if I were to teach the Dhamma and others
would not understand me, that would be tiresome for me,
troublesome for me.'

"Just then these verses, unspoken in the past, unheard before,
occurred to me:

'Enough now with teaching
what
only with difficulty
I reached.

This Dhamma is not easily realized
by those overcome
with aversion & passion.

What is abstruse, subtle,
deep,

hard to see,
going against the flow --
those delighting in passion,
cloaked in the mass of darkness,
won't see.'

"As I reflected thus, my mind inclined to dwelling at ease,
not to teaching the Dhamma.

"Then Brahma Sahampati, having known with his own awareness the line of thinking in my awareness, thought:
'The world is lost! The world is destroyed! The mind of the Tathagata, the Arahant, the Rightly Self-awakened One inclines to dwelling at ease, not to teaching the Dhamma!' Then, just as a strong man might extend his flexed arm or flex his extended arm, Brahma Sahampati disappeared from the Brahma-world and reappeared in front me. Arranging his upper robe over one shoulder, he knelt down with his right knee on the ground, saluted me with his hands before his heart, and said to me: 'Lord, let the Blessed One teach the Dhamma! Let the One-Well-Gone teach the Dhamma! There are beings with little dust in their eyes who are falling away because they do not hear the Dhamma. There will be those who will understand the Dhamma.'

"That is what Brahma Sahampati said. Having said that, he further said this:

'In the past
there appeared among the Magadhans
an impure Dhamma
devised by the stained.
Throw open the door to the Deathless!

Let them hear the Dhamma
realized by the Stainless One!

Just as one standing on a rocky crag
might see people
all around below,
So, O wise one, with all-around vision,
ascend the palace
fashioned of Dhamma.
Free from sorrow, behold the people
submerged in sorrow,
oppressed by birth & aging.
Rise up, hero, victor in battle!
O Teacher, wander without debt in the world.
Teach the Dhamma, O Blessed One:
There will be those who will understand.'

"Then, having understood Brahma's invitation, out of compassion for beings, I surveyed the world with the eye of an Awakened One. As I did so, I saw beings with little dust in their eyes and those with much, those with keen faculties and those with dull, those with good attributes and those with bad, those easy to teach and those hard, some of them seeing disgrace & danger in the other world. Just as in a pond of blue or red or white lotuses, some lotuses -- born & growing in the water -- might flourish while immersed in the water, without rising up from the water; some might stand at an even level with the water; while some might rise up from the water and stand without being smeared by the water -- so too, surveying the world with the eye of an Awakened One, I saw beings with little dust in their eyes and those with much, those with keen faculties and those with dull, those with good attributes and those with bad,

those easy to teach and those hard, some of them seeing disgrace & danger in the other world.

"Having seen this, I answered Brahma Sahampati in verse:

'Open are the doors to the Deathless
to those with ears.

Let them show their conviction.

Perceiving trouble, O Brahma,

I did not tell people

the refined,

sublime Dhamma.'

"Then Brahma Sahampati, thinking, 'The Blessed One has given his consent to teach of Dhamma,' bowed down to me and, circling me on the right, disappeared right there.

"Then the thought occurred to me, 'To whom should I teach the Dhamma first? Who will quickly understand this Dhamma?' Then the thought occurred to me, 'This Alara Kalama is wise, competent, intelligent. He has long had little dust in his eyes. What if I were to teach him the Dhamma first? He will quickly understand this Dhamma.' Then devas came to me and said, 'Lord, Alara Kalama died seven days ago.' And knowledge & vision arose within me: 'Alara Kalama died seven days ago.' The thought occurred to me, 'A great loss has Alara Kalama suffered. If he had heard this Dhamma, he would have quickly understood it.'

"Then the thought occurred to me, 'To whom should I teach the Dhamma first? Who will quickly understand this Dhamma?' Then the thought occurred to me, 'This Uddaka Ramaputta is wise, competent, intelligent. He has long had little dust in his eyes. What if I were to teach him the

Dhamma first? He will quickly understand this Dhamma.' Then devas came to me and said, 'Lord, Uddaka Ramaputta died last night.' And knowledge & vision arose within me: 'Uddaka Ramaputta died last night.' The thought occurred to me, 'A great loss has Uddaka Ramaputta suffered. If he had heard this Dhamma, he would have quickly understood it.'

"Then the thought occurred to me, 'To whom should I teach the Dhamma first? Who will quickly understand this Dhamma?' Then the thought occurred to me, 'They were very helpful to me, the group of five monks who attended to me when I was resolute in exertion. What if I were to teach them the Dhamma first?' Then the thought occurred to me, 'Where are the group of five monks staying now?' And with the divine eye, purified & surpassing the human, I saw that they were staying near Varanasi in the Deer Park at Isipatana.

"Then, having stayed at Uruvela as long as I liked, I set out to wander by stages to Varanasi. Upaka the Ajivaka saw me on the road between Gaya and the (place of) Awakening, and on seeing me said to me, 'Clear, my friend, are your faculties. Pure your complexion, and bright. On whose account have you gone forth? Who is your teacher? In whose Dhamma do you delight?'

"When this was said, I replied to Upaka the Ajivaka in verses:

'All-vanquishing,
all-knowing am I,
with regard to all things,
 unadhering.
All-abandoning,

released in the ending of craving:
having fully known on my own,
to whom should I point as my teacher? [[4](#)]

I have no teacher,
and one like me can't be found.
In the world with its devas,
I have no counterpart.

For I am an arahant in the world;
I, the unexcelled teacher.
I, alone, am rightly self-awakened.
Cooled am I, unbound.

To set rolling the wheel of Dhamma
I go to the city of Kasi.
In a world become blind,
I beat the drum of the Deathless.'

"From your claims, my friend, you must be an infinite conqueror.'

"Conquerors are those like me
who have reached fermentations' end.
I've conquered evil qualities,
and so, Upaka, I'm a conqueror.'

"When this was said, Upaka said, 'May it be so, my friend,'
and -- shaking his head, taking a side-road -- he left.

"Then, wandering by stages, I arrived at Varanasi, at the
Deer Park in Isipatana, to where the group of five monks

were staying. From afar they saw me coming and, on seeing me, made a pact with one another, (saying,) 'Friends, here comes Gotama the contemplative: living luxuriously, straying from his exertion, backsliding into abundance. He doesn't deserve to be bowed down to, to be greeted by standing up, or to have his robe & bowl received. Still, a seat should be set out; if he wants to, he can sit down.' But as I approached, they were unable to keep to their pact. One, standing up to greet me, received my robe & bowl. Another spread out a seat. Another set out water for washing my feet. However, they addressed me by name and as 'friend.'

"So I said to them, 'Don't address the Tathagata by name and as "friend." The Tathagata, friends, is a worthy one, rightly self-awakened. Lend ear, friends: the Deathless has been attained. I will instruct you. I will teach you the Dhamma. Practicing as instructed, you will in no long time reach & remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for yourselves in the here & now.'

"When this was said, the group of five monks replied to me, 'By that practice, that conduct, that performance of austerities you did not attain any superior human states, any distinction in knowledge & vision worthy of a noble one. So how can you now -- living luxuriously, straying from your exertion, backsliding into abundance -- have attained any superior human states, any distinction in knowledge & vision worthy of a noble one?'

"When this was said, I replied to them, 'The Tathagata, monks, is not living luxuriously, has not strayed from his exertion, has not backslid into abundance. The Tathagata,

friends, is a worthy one, rightly self-awakened. Lend ear, friends: the Deathless has been attained. I will instruct you. I will teach you the Dhamma. Practicing as instructed, you will in no long time reach & remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for yourselves in the here & now.'

A second time... A third time, the group of five monks said to me, 'By that practice, that conduct, that performance of austerities you did not attain any superior human states, any distinction in knowledge & vision worthy of a noble one. So how can you now -- living luxuriously, straying from your exertion, backsliding into abundance -- have attained any superior human states, any distinction in knowledge & vision worthy of a noble one?'

"When this was said, I replied to the group of five monks, 'Do you recall my ever having spoken in this way before?'

"No, lord.'

"The Tathagata, monks, is not living luxuriously, has not strayed from his exertion, has not backslid into abundance. The Tathagata, friends, is a worthy one, rightly self-awakened. Lend ear, friends: the Deathless has been attained. I will instruct you. I will teach you the Dhamma. Practicing as instructed, you will in no long time reach & remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for yourselves in the here & now.'

"And so I was able to convince them. I would teach two monks while three went for alms, and we six lived off what

the three brought back from their alms round. Then I would teach three monks while two went for alms, and we six lived off what the two brought back from their alms round. Then the group of five monks -- thus exhorted, thus instructed by me -- being subject themselves to birth, seeing the drawbacks of birth, seeking the unborn, unexcelled rest from the yoke, Unbinding, reached the unborn, unexcelled rest from the yoke: Unbinding. Being subject themselves to aging... illness... death... sorrow... defilement, seeing the drawbacks of aging... illness... death... sorrow... defilement, seeking the aging-less, illness-less, deathless, sorrow-less, unexcelled rest from the yoke, Unbinding, they reached the aging-less, illness-less, deathless, sorrow-less, unexcelled rest from the yoke: Unbinding. Knowledge & vision arose in them: 'Unprovoked is our release. This is the last birth. There is now no further becoming.'

"Monks, there are these five strings of sensuality. Which five? Forms cognizable via the eye -- agreeable, pleasing, charming, endearing, fostering desire, enticing. Sounds cognizable via the ear -- agreeable, pleasing, charming, endearing, fostering desire, enticing. Aromas cognizable via the nose -- agreeable, pleasing, charming, endearing, fostering desire, enticing. Tastes cognizable via the tongue -- agreeable, pleasing, charming, endearing, fostering desire, enticing. Tactile sensations cognizable via the body -- agreeable, pleasing, charming, endearing, fostering desire, enticing. These are the five strings of sensuality.

"And any priests or contemplatives tied to these five strings of sensuality -- infatuated with them, have totally fallen for them, consuming them without seeing their drawbacks or discerning the escape from them -- should be known as

having met with misfortune, having met with ruin; Mara can do with them as he will. Just as if a wild deer were to lie bound on a heap of snares: it should be known as having met with misfortune, having met with ruin; the hunter can do with it as he will. When the hunter comes, it won't get away as it would like. In the same way, any priests or contemplatives tied to these five strings of sensuality -- infatuated with them, have totally fallen for them, consuming them without seeing their drawbacks or discerning the escape from them -- should be known as having met with misfortune, having met with ruin; Mara can do with them as he will.

"But any priests or contemplatives not tied to these five strings of sensuality -- uninfatuated with them, having not totally fallen for them, consuming them seeing their drawbacks and discerning the escape from them -- should be known as not having met with misfortune, not having met with ruin; Mara cannot do with them as he will. Just as if a wild deer were to lie unbound on a heap of snares: it should be known as not having met with misfortune, not having met with ruin; the hunter cannot do with it as he will. When the hunter comes, it will get away as it would like. In the same way, any priests or contemplatives not tied to these five strings of sensuality -- uninfatuated with them, having not totally fallen for them, consuming them seeing their drawbacks and discerning the escape from them -- should be known as not having met with misfortune, not having met with ruin; Mara cannot do with them as he will.

"Suppose that a wild deer is living in wilderness glen. Carefree it walks, carefree it stands, carefree it sits, carefree it lies down. Why is that? Because it has gone beyond the

hunter's range. [5] In the same way, a monk -- quite withdrawn from sensual pleasures, withdrawn from unskillful qualities -- enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One. [6]

"Then again the monk, with the stilling of directed thought & evaluation, enters & remains in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation -- internal assurance. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

"Then again the monk, with the fading of rapture, remains in equanimity, mindful & alert, is physically sensitive to pleasure, and enters & remains in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasurable abiding.' This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

"Then again the monk, with the abandoning of pleasure & stress -- as with the earlier disappearance of elation & distress -- enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither-pleasure-nor-pain. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

"Then again the monk, with the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, thinking, 'Infinite space,' enters & remains in the dimension of the infinitude of space. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

"Then again the monk, with the complete transcending of the dimension of the infinitude of space, thinking, 'Infinite consciousness,' enters & remains in the dimension of the infinitude of consciousness. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

"Then again the monk, with the complete transcending of the dimension of the infinitude of consciousness, thinking, 'There is nothing,' enters & remains in the dimension of nothingness. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

"Then again the monk, with the complete transcending of the dimension of nothingness, enters & remains in the dimension of neither perception nor non-perception. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

"Then again the monk, with the complete transcending of the dimension of neither perception nor non-perception, enters & remains in the cessation of perception & feeling. And, having seen [that] with discernment, his mental

fermentations are completely ended. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One. Having crossed over, he is unattached in the world. Carefree he walks, carefree he stands, carefree he sits, carefree he lies down. Why is that? Because he has gone beyond the Evil One's range."

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

Notes

1. See [Ud II.2](#) and [AN X.69](#). Noble silence = the levels of jhana beginning with the second.
2. The Burmese, Sri Lankan, and PTS editions of the Canon exclude gold and silver from the list of objects subject to illness, death, and sorrow, apparently on the grounds that they themselves do not grow ill, die, or feel sorrow. The Thai edition of the Canon includes gold and silver in the list of objects subject to illness, death, and sorrow in the sense that any happiness based on them is subject to change because of one's own illness, death, and sorrow.
3. The section from here to Brahma Sahampati's disappearance is recounted in the third person at [SN VI.1](#).
4. This verse = [Dhp 353](#).
5. For another use of the wild deer as a symbol for a free mind, see [Ud II.10](#).
6. As the Commentary points out, simply attaining the states of concentration from the first jhana through the dimension

of neither perception nor non-perception blinds Mara only temporarily. Only with the arising of discernment is Mara blinded for good. On Mara's blindness, see [Sn V.15](#) and SN XXII.87 (the latter in [The Mind Like Fire Unbound](#)). For the meaning of "trackless," see Dhp

Assu Sutta

Tears

*Translated from the Pali by Thanissaro Bhikkhu
For free distribution only*

At Savatthi. There the Blessed One said: "From an inconstruable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating and wandering on. What do you think, monks: Which is greater, the tears you have shed while transmigrating and wandering this long, long time -- crying and weeping from being joined with what is displeasing, being separated from what is pleasing -- or the water in the four great oceans?"

"As we understand the Dhamma taught to us by the Blessed One, this is the greater: the tears we have shed while transmigrating and wandering this long, long time -- crying and weeping from being joined with what is displeasing, being separated from what is pleasing -- not the water in the four great oceans."

"Excellent, monks. Excellent. It is excellent that you thus understand the Dhamma taught by me.

"This is the greater: the tears you have shed while transmigrating and wandering this long, long time -- crying and weeping from being joined with what is displeasing, being separated from what is pleasing -- not the water in the four great oceans.

"Long have you (repeatedly) experienced the death of a mother. The tears you have shed over the death of a mother

while transmigrating and wandering this long, long time -- crying and weeping from being joined with what is displeasing, being separated from what is pleasing -- are greater than the water in the four great oceans.

"Long have you (repeatedly) experienced the death of a father... the death of a brother... the death of a sister... the death of a son... the death of a daughter... loss with regard to relatives... loss with regard to wealth... loss with regard to disease. The tears you have shed over loss with regard to disease while transmigrating and wandering this long, long time -- crying and weeping from being joined with what is displeasing, being separated from what is pleasing -- are greater than the water in the four great oceans.

"Why is that? From an inconstruable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating and wandering on. Long have you thus experienced stress, experienced pain, experienced loss, swelling the cemeteries -- enough to become disenchanted with all fabricated things, enough to become dispassionate, enough to be released."

Atanatiya Sutta

Discourse on Atanatiya

Translated from the Pali by Piyadassi Thera

Thus have I heard: [1]

On one occasion the Blessed One was living on the Vulture's Peak near Rajagaha (Rajagir).

Then four great kings [2] having placed a guard over the four quarters, with a large army of Yakkhas, of Gandhabbas, of Kumbhandas, of Nagas; having placed troops; having placed a barricade of soldiers on four sides, came to the presence of the Blessed One, when the night was far advanced, illuminating the entire Vulture's Peak with their surpassing radiance, saluted the Blessed One and sat on one side. From among the (attendant) Yakkhas, some saluted the Blessed One, and sat on one side; some exchanged greetings with the Blessed One conversing in a friendly and courteous manner, and sat on one side; some saluted him with clasped hands, and sat on one side; some announced their name and lineage, and sat on one side; some sat on one side in silence.

Then the great King Vessavana (Skt. Vaisravana [3]), who was seated on one side, said to the Blessed One:

"Venerable Sir (bhante), there are eminent Yakkhas who are not pleased with the Blessed One, there are also eminent Yakkhas pleased with the Blessed One. There are Yakkhas of middle rank who are not pleased with the Blessed One, and there are those who are pleased with the Blessed One. There are Yakkhas of inferior rank who are not pleased with the

Blessed One, and there are those who are pleased with the Blessed One. The Yakkhas, bhante, as a rule, are not pleased with the Blessed One. What is the reason for this?"

"Well, the Blessed One teaches the Dhamma to establish abstention from killing, from stealing, from sexual misconduct, from false speech, and from liquor that causes intoxication and negligence. To them such teaching is unpleasant and unpalatable."

"Surely bhante, there are disciples of the Blessed One. They frequent the remote recesses of forest and woodland wilderness where there is no sound, no tumult, where breezes are void of human contact, and suitable for man's seclusion and quiet contemplation. There are eminent Yakkhas who haunt these forests, who have no faith in the word of the Blessed One.

"Bhante, may the Blessed One learn the Atanata [4] protection so that the displeased Yakkhas may be pleased, so that the monks and nuns, laymen and laywomen, may be at ease, guarded, protected and unharmed."

The Blessed One gave consent by his silence. Then the great King Vessavana, knowing that the Blessed One had consented, recited the Atanatiya protection:

1. "Homage to Vipassi (the Buddha) possessed of the eye (of wisdom) and splendor. Homage to Sikhi (the Buddha) compassionate towards all beings.
2. "Homage to Vessabhu (the Buddha) free from all defilements and possessed of ascetic energy. Homage to

Kakusanda (the Buddha), the conqueror of (the five-fold) host of Mara.

3. "Homage to Konagamana (the Buddha) who has shed all defilements, and had lived the holy life. Homage to Kassapa (the Buddha) who is fully freed from all defilements.

4. "Homage to Angirasa (the Buddha Gotama), the son of the Sakyas, who is full of radiance, and who proclaimed the Dhamma that dispels all suffering.

5. "Those in the world, who have extinguished (the flames of passion), and have perceived through insight (meditation), things as they really are, they never slander anyone; they are mighty men who are free from fear.

6. "Gotama (the Buddha) dear to gods and men, endowed with knowledge and virtue, [5] mighty and fearless, all do homage to him (homage be to him).

7-8. "When the resplendent sun -- offspring of Aditi -- with its full orb, arises, then the night ceases, and it is called the day. The direction from which the sun rises (is the East). There exists the ocean deep and vast.

9. "This -- a spreading sheet of water -- they know as the ocean. Where there is East (to the East of Mount Meru) they say that quarter is East.

10. "Custodian of this quarter is a great king named Dhatarattha who has a retinue of attendants, and is sovereign lord of the Gandhabbas.

11. "Attended by Ghandhabbas he enjoys their song and dance. Many are his (Datharatta's) sons, all of one name, so have I heard.

12-13. "Eighty and ten and one are they, Inda their name, and mighty are they. They too, beholding the Buddha -- Kinsman of the sun, mighty and fearless -- salute him from afar: "Homage to thee, who art unique among mankind; glory to thee, the noblest among men." [6]

14-15. "As by thy omniscience, [7] thou hast looked on (mankind with a knowing eye), even the non-humans pay reverence to thee. This we have often heard. We, therefore, request the Yakkhas to pay homage to Gotama, the Conqueror (the Buddha). They too say: 'We reverence Gotama, the Conqueror, we reverence Gotama who is endowed with knowledge and virtue.'"

16-18. "The direction from where the petas (corpses), backbiters, murderers, the fierce brigands, and the deceitful are removed, is the direction (to the right of Mount Meru), and is called the quarter of the South. The custodian of this quarter is a great king named Virulha who has a retinue of attendants, and is the sovereign lord of Kumbhandas. Attended by the Kumbhandas he enjoys their song and dance.

19. "Many are his (Virulha's) sons, all of one name, so have I heard. Eighty and ten and one are they, Inda their names, and mighty are they.

20. "They too, beholding the Buddha -- Kinsman of the sun, mighty and fearless -- salute him from afar: 'Homage to thee,

who art unique among mankind; glory to thee, the highest among men.'

21-22. "As by thy omniscience, thou hast looked on (mankind with a knowing eye), even the non-humans pay reverence to thee. This we have often heard. We, therefore, request the Yakkhas to pay homage to Gotama, the Conqueror (the Buddha). They too say: 'We reverence, Gotama, the Conqueror, we reverence Gotama who is endowed with knowledge and virtue.'

23-24. "When the resplendent sun -- offspring of Aditi -- with its full orb, sets, then the day ceases, and it is called night. The direction where the sun sets (is the West). There exists the ocean deep and vast.

25. "This -- a spreading sheet of water -- they know as the ocean. Where there is West (to the West of Mount Meru) they say that quarter is West.

26. "Custodians of this quarter is a great king named Virupakkha who has a retinue of attendants, and is sovereign lord of the Nagas.

27. "Attended by Nagas he enjoys their song and dance. Many are his (Virupakkha's) sons, all of one name, so have I heard.

28-29. "Eighty and ten and one are they, Inda their name, and mighty are they. They too, beholding the Buddha -- Kinsman of the sun, mighty and fearless -- salute him from afar: 'Homage to thee, who art unique among mankind; glory to thee, the noblest among men.'

30-31. "As by thy omniscience, thou hast looked on (mankind with a knowing eye), even the non-humans pay reverence to thee. This we have often heard. We, therefore, request the Yakkhas to pay homage to Gotama, the Conqueror (the Buddha). They too say: 'We reverence, Gotama, the Conqueror, we reverence Gotama who is endowed with knowledge and virtue.'

32. "Where lies delightful Uttarakuru (the Northern continent), where towers beautiful Mount Meru, there are born men who are selfless and unattached.

33. "They neither sow the seed nor use [8] the plow. Spontaneously grown corn is there for them to enjoy.

34. "The rice, purged of the red powder and of husk, clean and sweet-scented, is boiled in golden vessels; it is this that they partake of.

35. "They make of cows a single-seated mount (like mounting on horseback)[9] and ride about from place to place.

36-37. "They make use of women and men, girls and boys as vehicles, and travel from place to place in them.

38. "Mounting on vehicles (on elephants and horses) they (the Yakkhas of King Vessavana) travel in every direction.

39. "This king who has a retinue of attendants, is possessed of elephants and horses on which he rides. He also has celestial chariots, palaces, and palanquins. He has cities well built in the celestial regions.

"Their names are Atanata, Kusunata, Parakusinata, Natapuriya, Parakusitanata. To the North, the city of Kapilavata, to the South [10] Janogha, and cities named Navanavati, Ambara-ambaravati and the kingdom of Alakamanda. Happy one (addressing the Buddha), this Kuvera (another name for Vessavana) has a kingdom named Visna, therefore, the great king Kuvera is called Vessavana. There are Yakkhas (of this king) who hold investigations and make them known. They are Tatola, Tattala, Tatotala, Ojasi, Tejasi, Tatojasi, Suro, Raja (Sura-rajā) Arittho, Nemi (Aritthanemi). There (in Visana kingdom) lies the lake Dharani whence rain-clouds (drawing water) pour them forth. And there is also the hall named Bhagalavati where the Yakkhas assemble.

40. "There (round about the hall) are trees bearing perpetual fruit. (On these trees) there are multitudes of birds. There also is heard the cry of peacocks and herons, and the melodious song of kokilas (the Indian cuckoo).

41. "There (near the lake) the cry of the birds, who call 'Live ye! Live ye!' (*jivamjivaka*) is heard. The bird *Ottavacittaka* ('O lift your hearts!'), the jungle fowls, the crabs and the Pokkharasataka birds roam the woods.

42. "There the cry of the parot, the myna-birds and the dandamanavaka birds is heard. And Kuvera's lotus-lake ever lies in her beauty in all seasons.

43-44. "That direction (to the North of Mount Meru) is called by people the quarter of the North. The custodian of this quarter is a great king named Kuvera who has a retinue of

attendants, and is sovereign lord of the Yakkhas. Attended by the Yakkhas he enjoys their songs and dance.

45. "Many are his (Kuvera's) sons, all of one name, so have I heard. Eighty and ten and one are they, Inda their names, and mighty are they.

46. "They too, beholding the Buddha, kinsman of the sun, mighty and fearless, salute him from afar: 'Homage to thee, who art unique among mankind! Glory to thee, the noblest among men.'

47-48. "As by thy pure omniscience thou hast looked on (mankind); even the non-humans pay reverence to thee, this we have heard. We, therefore, request the Yakkhas to pay homage to Gotama, the Conqueror (the Buddha). They, too, say, 'We reverence Gotama, the Conqueror, we reverence Gotama who is endowed with knowledge and virtue.'

"Happy One, this is the Atanata protection whereby both the monks and nuns, laymen and laywomen may live at ease, guarded, protected, and unharmed.

"If any monk or nun, layman or laywoman learns by heart this Atanata protection, and be word-perfect in repeating it, and if any non-human male or female Yakkha, youth or maiden Yakkha, Yakkha Minister or any Yakkha, or Yakkha attendant; male or female Gandhabba... (as before); male or female Kumbhanda... male or female Naga... were to walk with him or her, or stand or sit or lie down with him or her with malevolent intent, such a non-human, Happy One, will not obtain hospitality from any town or township, will not obtain a place to dwell, nor could live in the Kingdom of Alakamanda. He will not be able to attend the meetings of

the Yakkhas. Further he would not be accepted or given in marriage, he would be reproached (by casting remarks on his deformed teeth or eyes or any part of the body), and the non-humans would put an empty bowl over his head and split it (head) in seven pieces.

"Happy One, there are non-humans who are fierce, violent, given to retaliation; those non-humans heed neither the (four) great kings, nor their ministers nor their attendants. They are called rebels against the (four) great kings. Even as in the kingdom of Magadha, the thieves heed neither the king of Magadha, nor the ministers, nor their attendants, and are called rebels against the king of Magadha, so there are non-humans who are fierce... (as before). They are called rebels against the (four) great kings.

"Happy One, if any non-human -- male or female Yakkha, youth or maiden Yakkha, yakkha minister or any Yakkha, or Yakkha attendant; male or female Gandhabba... (as before); male or female Kumbhanda... male or female Naga... were to walk with a monk or nun, or a layman or laywoman, or stand, or sit, or lie down with him or her with malevolent intent, then should (the molested one) inform, cry aloud and shout to those Yakkhas, to the mighty Yakkhas, their commanders and chief commanders saying: 'This Yakkha is seizing me, takes possession of me, is harassing me, assailing me, is harming me, harming me intensely and would not let me go!'

"Who are the Yakkhas, mighty Yakkhas and commanders, and chief commanders (to whom such appeal should be made)?

49. Inda, Soma, and Varuna,
Bharadvaja, Pajapati,
Candana, Kamasettha too,
Kinnughandu, Nigahandu,

50. Panada, Opamanna too,
Devasata and Matali,
Cittasena and Gandhabba,
Nala, Raja, Janesabha,

51. Satagira, Hemavata,
Punnaka, Karatiya, Gula,
Sivaka, Mucalinda too,
Vessamitta, Yugandhara,

52. Gopala, Suppagedha too,
Hiri, Netti, and Mandiya,
Pañcalacanda, Alavaka,
Pajjunna, Sumana, Sumukha, Dadamukkha,
With these Serisakka.

"These are the Yakkhas, mighty Yakkhas, the commanders,
the chief commanders to whom (the molested one) should
inform, cry aloud and shout saying: 'This Yakkha is seizing
me, takes possession of me, is harassing me, assailing me, is
harming me, and harming me intensely, and this Yakkha
would not let me go!'

"This, Happy One, is the Atanata protection whereby monks
and nuns, laymen and laywomen may live at ease, guarded,
protected, and unharmed.

"Happy One, we now take our leave of you; for we have
many duties to attend to (so said the four Great Kings)."

"Great Kings, it is time for your departure" (replied the Buddha).

The four great kings arose from their seats, and saluting the Blessed One, circled round him on his right side, and there and then vanished. From among the (attendant) Yakkhas some arose from their seats, and saluted the Blessed One, circled round him on his right side, and there and then vanished; some exchanged greetings with the Blessed One conversing in a friendly and courteous manner, and there and then vanished; some saluted the Blessed One with clasped hands, and there and then vanished; some announced their name and lineage, and there and then vanished; some in silence there and then vanished.

When the night had passed the Blessed One addressed the monks: (The Buddha related to the monks word for word what has been said by the great King Vessavana, see above.) "Learn by heart, monks, the Atanata protection, constantly make use of it, bear it in mind. This Atanata protection, monks, pertains to your welfare, and by virtue of it, monks and nuns, laymen and laywomen may live at ease, guarded, protected, and unharmed."

This the Blessed One said. Those monks glad at heart rejoiced at the words of the Blessed One.

Footnotes

1. *D.* No. 32.

2. They are Dhatarattha, Virulha, Virupakkha, and Vessavana, presiding over the four quarters in the celestial regions.

3. Vessavana, king of the Northern quarter, according to the Commentary, was familiar with the Buddha, expert in conversation and well-disciplined, and thus he became the spokesman. Kuvera is another name for Vessavana.

4. According to Dighanikaya-attakatha-tika (vol iii, p. 194), King Vessavana had a town by the name of Atanata, where the four kings assembled and recited this Paritta which speaks of the virtues of the seven Buddhas: Vipassi, Sikhi, Vessabhu, Kakusanda, Konagama, Kassapa, Gotama.

They approached the Buddha with the intention of obtaining his approval in which event, they felt, that this Paritta will attained a revered position: "*satthu kathite imam parittam garu bhavissatiti pi aha*" (Comy).

Learn, *ugganhatha*: There is nothing for the Buddha to learn afresh. As the Commentary says, it was to create an opportunity for the Buddha to listen to the discourse, "*Imam parittam savetum okasam karonto evamha*."

5. *Vijja-carana*: literally science and conduct.

6. From the 13th stanza I have adopted the method of numbering the stanzas in consecutive order.

7. *Kusalena*, an unusual phrase: "omniscience," "pure wisdom," "sublime wisdom" (Comy).

8. *Na piniyanti*, literally they do not carry the plough.

9. *Tam pittim abhiruyha*, mounting on the back (Comy).

10. *Etassa aparabhage* (Com).

Ayacana Sutta

The Request

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion, when the Blessed One was newly Self-awakened, he was staying at Uruvela on the bank of the Nerañjara River, at the foot of the Goatherd's Banyan Tree. Then, while he was alone and in seclusion, this line of thinking arose in his awareness: "This Dhamma that I have attained is deep, hard to see, hard to realize, peaceful, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. But this generation delights in attachment, is excited by attachment, enjoys attachment. For a generation delighting in attachment, excited by attachment, enjoying attachment, this/that conditionality and dependent co-arising are hard to see. This state, too, is hard to see: the resolution of all fabrications, the relinquishment of all acquisitions, the ending of craving; dispassion; cessation; Unbinding. And if I were to teach the Dhamma and if others would not understand me, that would be tiresome for me, troublesome for me."

Just then these verses, unspoken in the past, unheard before, occurred to the Blessed One:

Enough now with teaching
what
only with difficulty
I reached.
This Dhamma is not easily realized
by those overcome
with aversion and passion.

What is abstruse, subtle,
deep,
hard to see,
going against the flow --
those delighting in passion,
cloaked in the mass of darkness,
won't see.

As the Blessed One reflected thus, his mind inclined to dwelling at ease, not to teaching the Dhamma.

Then Brahma Sahampati, having known with his own awareness the line of thinking in the Blessed One's awareness, thought: "The world is lost! The world is destroyed! The mind of the Tathágata, the Arahant, the Rightly Self-awakened One inclines to dwelling at ease, not to teaching the Dhamma!" Then, just as a strong man might extend his flexed arm or flex his extended arm, Brahma Sahampati disappeared from the Brahma-world and reappeared in front the Blessed One. Arranging his upper robe over one shoulder, he knelt down with his right knee on the ground, saluted the Blessed One with his hands before his heart, and said to him: "Lord, let the Blessed One teach the Dhamma! Let the One-Well-Gone teach the Dhamma! There are beings with little dust in their eyes who are falling away because they do not hear the Dhamma. There will be those who will understand the Dhamma."

That is what Brahma Sahampati said. Having said that, he further said this:

In the past
there appeared among the Magadhans

an impure Dhamma
devised by the stained.
Throw open the door to the Deathless!
Let them hear the Dhamma
realized by the Stainless One!

Just as one standing on a rocky crag
might see people
all around below,
So, O wise one, with all-around vision,
ascend the palace
fashioned of the Dhamma.
Free from sorrow, behold the people
submerged in sorrow,
oppressed by birth and aging.

Rise up, hero, victor in battle!
O Teacher, wander without debt in the world.
Teach the Dhamma, O Blessed One:
There will be those who will understand.

Then the Blessed One, having understood Brahma's
invitation, out of compassion for beings, surveyed the world
with the eye of an Awakened One. As he did so, he saw
beings with little dust in their eyes and those with much,
those with keen faculties and those with dull, those with
good attributes and those with bad, those easy to teach and
those hard, some of them seeing disgrace and danger in the
other world. Just as in a pond of blue or red or white lotuses,
some lotuses -- born and growing in the water -- might
flourish while immersed in the water, without rising up
from the water; some might stand at an even level with the
water; while some might rise up from the water and stand

without being smeared by the water -- so too, surveying the world with the eye of an Awakened One, the Blessed One saw beings with little dust in their eyes and those with much, those with keen faculties and those with dull, those with good attributes and those with bad, those easy to teach and those hard, some of them seeing disgrace and danger in the other world.

Having seen this, he answered Brahma Sahampati in verse:

Open are the doors to the Deathless
to those with ears.
Let them show their conviction.
Perceiving trouble, O Brahma,
I did not tell people the refined,
sublime Dhamma.

Then Brahma Sahampati, thinking, "The Blessed One has given his consent to teach of Dhamma," bowed down to the Blessed One and, circling him on the right, disappeared right there.

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Baalapandita Sutta

To Recognize the Fool and the Wise One

I heard thus:

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. The Blessed One addressed the Bhikkhus from there.

'Bhikkhus, these three are the marks, characteristics and attainments of the fool. What are the three? The fool has foolish thoughts, foolish words and foolish actions. If the fool was not with foolish thoughts, words and actions, how are the wise to know this good person is a fool, an unworthy one. Since the fool thinks, speaks and acts foolishly, the wise know he is a fool. The fool experiences unpleasantness and displeasure here and now in three ways. Bhikkhus, if the fool is with a crowd, in the street corner or a junction, and if the people there were talking about some current topic, and if he destroyed living things, took the not given, misbehaved sexually, told lies and took intoxicating drinks, it occurs to him: "These things the people are talking are evident in me too." This is the first instance that the fool experiences unpleasantness and displeasure.

Again, Bhikkhus, the fool sees an offender taken hold by the king and given various kinds of torture, caned and whipped, flogged with the jungle rope, flogged with the soiled stick, hands severed, legs severed, or both hands and legs severed, ears and nose severed, put in the boiling gruel pot, shell tonsured, put in Raahu's mouth, garlanded with the blazing garland, hands scorched, the bark dress given, put with snakes, putting hooks in the flesh, cutting pieces of flesh from the body, driving a spike from ear to ear, beating to make the body like straw, immersing in the boiling oil, giving to the dogs to be eaten, raising on a

spike alive until dead, and cutting the neck with the sword. Bhikkhus, then it occurs to the fool, for the reason of doing evil this robber, this evil doer is punished. If the king gets hold of me, I too will be subjected to these same punishments. This is the second instance that the fool experiences unpleasantness and displeasure.

Again, Bhikkhus, when the fool is relaxed on a chair, on the bed or on a cover on the floor, he thinks of his misbehaviors by body, speech and mind. At such times they press on him heavily. Like the shadow of a huge mountain peak, would fall on the earth heavily in the evening...In the same manner when the fool is relaxed on a chair, on the bed or on a cover on the floor, he thinks of his misbehaviors by body, speech and mind. At such times they press on him heavily. Bhikkhus, then it occurs to the fool. 'I did not do good and create merit. I didn't dispel the fear of the frightened, I did evil bloody acts and later I will reap their results.' He grieves, laments, beats his breast and comes to great bewilderment of mind. Bhikkhus, this is the third instance that the fool experiences unpleasantness and displeasure.

Bhikkhus, the fool misbehaving by body, speech and mind, at the break up of the body after death, goes to decrease, is born in hell. Saying it rightly that hell is completely unwelcome and disagreeable. It is not easy to give a comparison for that unpleasantness.

Then a certain Bhikkhu said. 'Venerable sir, is it possible to give a comparison?'

The Blessed One said, 'It is possible Bhikkhu. An evil doer, a robber is taken hold and shown to the king and is told, 'Great king, this is a robber, an evil doer, mete the suitable punishment to him.' Then the king would say. 'Good one, whip this person six thousand times in the morning.' He is whipped six thousand times in the morning. In the mid day the king would ask 'Good

one, how is that man?' 'Great king he is alive as he was.' Then the king would say, 'Good one, whip this person six thousand times in the midday.' He is whipped six thousand times in the mid day. In the evening the king would ask 'Good one, how is that man?' 'Great king he is alive as he was.' Then the king would say, 'Good one, whip this person six thousand times in the evening.' He is whipped six thousand times in the evening. Bhikkhus, would that man whipped six thousand times three times a day feel unpleasant and displeased?'

'Even if given sixty whips, he would feel unpleasant and displeased, so what to speak of it when given six thousand whips three times a day'

Then the Blessed One took a small stone that fitted his fist and addressed the Bhikkhus. 'Bhikkhus, which is bigger in size, the stone in my fist or the Himalaya mountains?'

'Venerable sir, the stone in your fist cannot be reckoned as a comparison, not even as a quarter, nor even as a sign for the Great Himalayas'

'In the same manner Bhikkhus, the unpleasantness and displeasure experienced on account of giving six thousand whips three times a day cannot be reckoned as a comparison, not even as a quarter, nor even as a sign for the unpleasantness and displeasure experienced in hell. The warders of hell give him the fivefold binding. That is two hot iron spikes are sent through his two palms, and two other hot spikes are sent through his two feet and the fifth hot iron spike is sent through his chest. On account of this he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes.

Next the warders of hell conduct him and hammer him. On account of this he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes. Next the

warders of hell take him upside down and cut him with a knife. On account of this too he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes. Next the warders of hell yoke him to a cart and make him go to and fro on a ground that is flaming and ablaze. On account of this too he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes. Next the warders of hell make him ascend and descend a rock of burning ambers. On account of this he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes.

Next the warders of hell throw him upside down into a boiling, blazing pot of molten copper. There he is cooked in the molten scum, and he on his own accord dives in, comes up and goes across in the molten pot. On account of this too he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes. Next the warders of hell throw him to the Great Hell. Bhikkhus, the Great Hell is square and has four gates. It's divided into two and is enclosed with an iron wall. The top is closed with an iron lid. The floor spreads up to seven hundred miles and it stands there everyday.

I may explain the unpleasantness of the hell in various ways, yet it is not easy to explain that unpleasantness completely.

Bhikkhus, there are beings that go on their fours and grinding grass dry or wet with their teeth, eat it. Who are such beings? They are horses, cattle, donkeys, goats, deer or any other animals that go on their fours and eat grass. The fool greedy for tastes do evil things and after death are born in the company of the four footed and eat grass.

Bhikkhus, there are animals that eat excreta (feces). They run sniffing the smell of excreta, thinking we will eat this and that, like the Brahmin that runs for the smell of a sacrifice thinking we will eat here and there. In the same manner animals that eat

excreta run sniffing the smell of excreta, thinking we will eat this and that. Bhikkhus, what are the animals that eat excreta? They are cocks, pigs, dogs, foxes and any other animals that eat excreta. The fool greedy for tastes do evil things and after death are born in the company of the animals that eat excreta.

Bhikkhus, there are crawling things that are born, live and die in the dark...Bhikkhus, what are the crawling things that are born, live and die in the dark? Beetles, worm maggots, earthworms and similar crawling things are born, live and die in the dark. Fools greedy for tastes do evil things and after death are born in the company of those born in the dark.

Bhikkhus, there are things that are born, live and die in the water...Bhikkhus, what are the things that are born, live and die in water? Fish, turtles, crocodiles and similar beings are born, live and die in water. Fools greedy for tastes do evil things and after death are born in the company of those born in water.

Bhikkhus, there are things that are born, live and die in excreta (feces)...Bhikkhus, what are the things that are born, live and die in excreta? Things that are born live and die in rotten fish, in rotten flesh, in rotten bread, in a dirty village pool. Fools greedy for tastes do evil things and after death are born in the company of those born in the company of those who live and die in excreta.

I may explain the unpleasantness of the animal world in various ways, yet it is not easy to explain that unpleasantness completely.

Bhikkhus, a man would throw into the ocean a plow share with a single hole in it. Then with the eastern winds it would be carried west and with the western winds carried east. With the northern winds it would be carried south and with the southern winds carried north. Then there is a blind turtle in the depths of the

ocean and it comes up to the surface after the lapse of a hundred years. Bhikkhus this turtle with one eye to see, would he put his neck in the plow share and yoke it to the hole to see light?’

‘Venerable sir, it would happen after the lapse of a very long time.’

‘Bhikkhus, it is more likely that the blind turtle would put his neck in the plough share and yoke the eye to the hole to see light rather than the fool once fallen to hell would gain humanity. What is the reason? Here, there is no righteous living, good conduct, merit or a pleasant mind. Here they eat each other and the weaker one is eaten up. Bhikkhus, even if the fool regains humanity after a very long time he is born in a low clan such as with the out castes, the hunters, with the bamboo weavers, chariot builders, rubbish collectors or in such other low family. Born into a poor family without eatables, drinks and clothing, he gains them with difficulty. He too is not with pleasant appearance and has a deformed body and suffers with many ailments, either blind, deformed, lame or paralyzed, or he does not gain eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and illuminations. He misbehaves by body, speech and mind and after death goes to decrease and is born in hell.

Bhikkhus, it is like the gambler, who at the first throw loses his sons, wife and all his wealth and is further pursued. That unlucky throw on account of which the gambler loses his sons, wife and all his wealth is much better than the fool misbehaving by body, speech and mind who would after death be born in hell. Bhikkhus, now the fools’ sphere is completely told.’

‘Bhikkhus, these three are the marks, characteristics and attainments of the wise one. What are the three? The wise one thinks for the well being, speaks good words and acts wisely...If the wise one was not with wise thoughts, words and actions,

how are the wise to know this good person is a wise one, a worthy one. Since the wise one thinks, speaks and acts wisely, the wise recognize him as a wise one. The wise one experiences pleasantness and pleasure here and now in three ways. Bhikkhus, if the wise one is with a crowd, in the street corner or a junction, and if the people there were talking some current topic, and if he abstained from destroying living things, did not take the not given, did not misbehave sexually, did not tell lies and did not take intoxicating drinks, it occurs to him. 'These things the people are talking I too, know of these things. This is the first instance that the wise one experiences pleasantness and pleasure.'

Again, Bhikkhus, the wise one sees an offender taken hold by the king and given various kinds of torture caned and whipped, flogged with the jungle rope, flogged with the soiled stick, hands severed, legs severed, or both hands and legs severed, ears and nose severed, put in the boiling gruel pot, shell tonsured, put in Raahu's mouth, garlanded with the blazing garland, hands scorched, the bark dress given, put with snakes, putting hooks in the flesh, cutting pieces of flesh from the body, driving a spike from ear to ear, beating to make the body like straw, immersing in the boiling oil, giving to the dogs to be eaten, raising on a spike alive until dead, and cutting the neck with the sword. Bhikkhus, then it occurs to the wise one, 'for the reason of doing evil this robber, or evil doer is punished. These things are not evident in me. I too see these as evil.' This is the second instance that the wise one experiences pleasantness and pleasure.

Again, Bhikkhus, when the wise one is relaxed on a chair, on the bed or on a cover on the floor, he thinks of his good conduct by body, speech and mind. At such times they press on him heavily. Like the shadow of a huge mountain peak, would fall on the earth heavily in the evening...In the same manner when the wise

one is relaxed on a chair, on the bed or on a cover on the floor, he thinks of his good conduct by body, speech and mind. At such times they press on him heavily. Bhikkhus, then it occurs to the wise one, 'I did not do demerit, I dispelled the fear of the frightened, I did no evil bloody deeds, I created merit, and later I will reap their results.' He does not grieve, lament, beat his breast and come to bewilderment of mind. Bhikkhus, this is the third instance that the wise one experiences pleasantness and pleasure.

Bhikkhus, the wise one conducting well by body, speech and mind, at the break up of the body after death, goes to increase and is born in heaven. Saying it rightly that heaven is completely welcome and agreeable. It is not easy to give a comparison for that pleasantness.

Then a certain Bhikkhu said. 'Venerable sir, is it possible to give a comparison?'

The Blessed One said, 'It is possible Bhikkhu. It is like the pleasantness and pleasure experienced by the Universal Monarch endowed with the seven treasures and the four powers.

What are the seven treasures?

Bhikkhus, the consecrated warrior king on the full moon day washes his hair, bathes and observes the eight precepts, on the top most story of his palace, then the heavenly wheel treasure appears to him, with the thousand-fold spokes, axle and knob complete in every way. Seeing the wheel treasure it occurs to the consecrated warrior king, 'I have heard it said that when the consecrated warrior king on the full moon day washes his hair, bathes and observes the eight precepts, on the top most story of his palace, the heavenly wheel treasure appears to him, with the thousand-fold spokes, axle and knob, complete in every way. Have I become the Universal Monarch?' Then the consecrated

warrior king getting up from his seat, takes the golden water spout in his left hand and the wheel treasure in his right hand sprinkles water on the good wheel treasure. Bhikkhus, then the wheel treasure goes to the east even without a word, together with the king and the fourfold army. In whatever region the wheel treasure stops, there the king and the fourfold army dwells. The subordinate kings in the east approach the Universal Monarch and tell him. 'Welcome great king, you have come at the right time, please advise us.' The Universal Monarch says, 'Life should not be destroyed, the not given should not be taken, sexual misconduct should not be indulged in, lies should not be told and intoxicating drinks should not be taken. Enjoy your kingships as you have done.

Thus they become the subordinate kings of the Universal Monarch. The wheel treasure goes to the east as far as the eastern ocean. Then it turns and goes to the south...as far as the southern ocean...Then it turns and goes to the west...as far as the western ocean. Then it turns and goes to the north...Even without a word, together with the king and the fourfold army. In whatever region the wheel treasure stops, there the king and the fourfold army dwells. The subordinate kings in the north approach the Universal Monarch and tell him, 'Welcome great king, you have come at the right time, please advise us.' The Universal Monarch says, 'Life should not be destroyed, the not given should not be taken, sexual misconduct should not be indulged in, lies should not be told and intoxicating drinks should not be taken. Enjoy your kingships as you have done. Thus they become the subordinate kings of the Universal Monarch. The wheel treasure goes north as far as the northern ocean. Winning over all the lands surrounded by the ocean, returning to the Universal Monarch's kingdom, stands at the entrance to the inner chamber decorating it, as though the axle was broken. Bhikkhus, the Universal Monarch's wheel treasure is such...

Again, Bhikkhus, to the Universal Monarch appears the elephant treasure, Uposatha by name, completely white, firm in a sevenfold manner, with supernormal powers which could go through the air. Seeing it the pleased Universal Monarch would say, 'the elephant conveyance is fine, if it is well trained.' Bhikkhus, that elephant treasure as its name implies is of good birth and well trained. In the past a Universal Monarch wanting to examine the elephant treasure, ascended it in the morning traversing all the land surrounded by the ocean, returned to his kingdom for the midday meal. Bhikkhus, the Universal Monarch's elephant treasure is such...

Again, Bhikkhus, to the Universal Monarch appears the horse treasure, Valaaha by name, completely white, except the black head and the dark mane. It has supernormal powers which could go through the air. Seeing it the pleased Universal Monarch would say, 'the horse conveyance is fine, if it is well trained.' Bhikkhus, that horse treasure as its name implies, is of good birth and well trained. In the past a Universal Monarch wanting to examine the horse treasure, ascended it in the morning traversing all the land surrounded by the ocean, returned to his kingdom for the midday meal. Bhikkhus, the Universal Monarch's horse treasure is such...

Again, Bhikkhus, to the Universal Monarch appears the gem treasure. A lapis gem of good birth, with eight facets and well completed. The effulgence of the gem treasure pervaded seven miles all round. In the past a Universal Monarch wanting to examine the gem treasure left his kingdom attended by the fourfold army in the darkness of the night with the gem treasure fixed on the top of the flag. The people in the villages around which they went started their usual work, thinking it was day light. Bhikkhus, the Universal Monarch's gem treasure is such.

Again, Bhikkhus, to the Universal Monarch appears the woman treasure. Beautiful, pleasant to look at and endowed with the highest beauty. Not too tall nor too short, not too thin nor too fat, not too dark nor too fair, that beauty beyond human but not divine. Bhikkhus, that woman treasure had a bodily contact like that of cotton tuft or silk tuft. When cold she had a warm body and when warm had a cold body. From her body emanated the scent of sandalwood and from her mouth emanated the scent of white lotus'. This woman treasure would get up and attend to the needs of the Universal Monarch with a pleasant mind, at his appearance. That woman treasure's mental needs would not exceed those of the Universal Monarch, her bodily needs would never. Bhikkhus, the Universal Monarch's woman treasure is such.

Again, Bhikkhus, to the Universal Monarch appears the householder treasure.

To the householder treasure there appears the heavenly eye as a result of earlier done actions. When he sees a treasure with or without ownership, he would inform the king. 'Great king, be unconcerned I will fill your treasury.' In the past a Universal Monarch wanting to examine the householder treasure embarked a ship and in the middle of the Ganges in the middle of the stream said 'Householder, I'm in need of sovereign gold.' 'Then Great king reach either of the two banks'. 'Householder, I need the sovereign gold here itself.' Then that householder treasure removed the water in the river with both his hands and raised a pot full of sovereign gold and told the Universal Monarch. 'Great king, is that enough, is the work done?' 'Householder, that is enough, the work is done!' Bhikkhus, the Universal Monarch's householder treasure is such.

Again, Bhikkhus, to the Universal Monarch appears the adviser treasure, circumspect, learned, wise and competent. He is

competent and could attend to the needs of the Universal Monarch, dismiss whatever should be dismissed, and establish whatever should be established. Approaching the Universal Monarch he says 'Great king be unconcerned, I will advise.' Bhikkhus, the Universal Monarch's adviser treasure is such.

Bhikkhus, the Universal Monarch is endowed with these seven treasures.

Bhikkhus, what are the four powers?

Bhikkhus, the Universal Monarch is handsome, pleasant to look at and endowed with the highest beauty much more handsome than any other human being. The Universal Monarch is endowed with this first power.

Again, Bhikkhus, the Universal Monarch has long life, lives much longer than any other human being. The Universal Monarch is endowed with this second power.

Again, Bhikkhus, the Universal Monarch has few ailments and few disorders. Is endowed with a good digestive system, not too cold, nor too hot unlike other humans. The Universal Monarch is endowed with this third power.

Again, Bhikkhus, the Universal Monarch is dear to the Brahmin householders. Just as the father is dear to the sons so the Universal Monarch is dear to the Brahmin householders. The Brahmin householders are dear to the Universal Monarch. Just as the sons are dear to the father, so the Brahmin householders are dear to the Universal Monarch. In the past the Universal Monarch went to the park with the fourfold army, then the Brahmin householders approached the Universal Monarch and said. 'Great king, go slowly so that we could see you better.' The Universal Monarch too addressed the charioteer and said. 'Charioteer go slowly so that I may see better these Brahmin

householders.' The Universal Monarch is endowed with this fourth power.

Bhikkhus, the Universal Monarch is endowed with these four powers.

Bhikkhus, would the Universal Monarch endowed with these seven treasures and these four powers experience much pleasantness and pleasure on account of it?'

'Endowed with even one of these treasures the Universal Monarch would experience much pleasantness and pleasure on account of it. There is nothing to complain of when endowed with seven treasures and four powers.'

Then the Blessed One took a small stone that fitted his fist and addressed the Bhikkhus. 'Bhikkhus, which is bigger in size, the stone in my fist or the Himalaya mountains?'

'Venerable sir, the stone in your fist cannot be reckoned as a comparison, not even as a quarter, nor even as a sign for the Great Himalayas'

'In the same manner Bhikkhus, the pleasantness and pleasure experienced by the Universal Monarch on account of the seven treasures and the four powers cannot be reckoned as a comparison, not even as a quarter, nor even as a sign for the pleasantness and pleasure experienced in heaven. Bhikkhus, if that wise one after a long lapse of time was to regain humanity he would be born in a rich, warrior clan, Brahmin clan or householder clan, or such other high clan with much wealth, riches, sovereign gold and silver, with much grains. He would be handsome and pleasant to look at, a gainer of eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and illuminations. Conducts well in body, words and mentally after death he would be born in heaven. Bhikkhus, it is

like the gambler, who at the first throw wins a great mass of wealth. It would be a more lucky throw if the wise one conducting well by body, speech and mind would after death be born in heaven. Bhikkhus, now the wise one's sphere is completely told.'

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Bahiya Sutta

About Bahiya

Translated from the Pali by John D. Ireland.

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Thus have I heard. At one time the Lord was staying near Savatthi in the Jeta Wood at Anathapindika's monastery. At that time Bahiya of the Bark-cloth was living by the seashore at Supparaka. He was respected, revered, honored, venerated, and given homage, and was one who obtained the requisites of robes, almsfood, lodging, and medicines.

Now while he was in seclusion, this reflection arose in the mind of Bahiya of the Bark-cloth: "Am I one of those in the world who are arahats or who have entered the path to arahatship?"

Then a devata who was a former blood-relation of Bahiya of the Bark-cloth understood that reflection in his mind. Being compassionate and wishing to benefit him, he approached Bahiya and said: "You, Bahiya, are neither an arahat nor have you entered the path to arahatship. You do not follow that practice whereby you could be an arahat or enter the path to arahatship."

"Then, in the world including the devas, who are arahats or have entered the path to arahatship?"

"There is, Bahiya, in a far country a town called Savatthi. There the Lord now lives who is the Arahata, the Fully Enlightened One. That Lord, Bahiya, is indeed an arahata and he teaches Dhamma for the realization of arahatship."

Then Bahiya of the Bark-cloth, profoundly stirred by the words of that devata, then and there departed from Supparaka. Stopping only for one night everywhere (along the way), he went to Savatthi where the Lord was staying in the Jeta Wood at Anathapindika's monastery. At that time a number of bhikkhus were walking up and down in the open air. Then Bahiya of the Bark-cloth approached those bhikkhus and said: "Where, revered sirs, is the Lord now living, the Arahata, the Fully Enlightened One? We wish to see that Lord who is the Arahata, the Fully Enlightened One."

"The Lord, Bahiya, has gone for almsfood among the houses."

Then Bahiya hurriedly left the Jeta Wood. Entering Savatthi, he saw the Lord walking for almsfood in Savatthi -- pleasing, lovely to see, with calmed senses and tranquil mind, attained to perfect poise and calm, controlled, a perfected one, watchful with restrained senses. On seeing the Lord he approached, fell down with his head at the Lord's feet, and said: "Teach me Dhamma, Lord; teach me Dhamma, Sugata, so that it will be for my good and happiness for a long time."

Upon being spoken to thus, the Lord said to Bahiya of the Bark-cloth: "It is an unsuitable time, Bahiya, we have entered among the houses for almsfood."

A second time Bahiya said to the Lord: "It is difficult to know for certain, revered sir, how long the Lord will live or how long I will live. Teach me Dhamma, Lord; teach me Dhamma, Sugata, so that it will be for my good and happiness for a long time." A

second time the Lord said to Bahiya: "It is an unsuitable time, Bahiya, we have entered among the houses for almsfood."

A third time Bahiya said to the Lord: "It is difficult to know for certain... Teach me Dhamma, Sugata, so that it will be for my good and happiness for a long time."

"Herein, Bahiya, you should train yourself thus: 'In the seen will be merely what is seen; in the heard will be merely what is heard; in the sensed will be merely what is sensed; in the cognized will be merely what is cognized.' In this way you should train yourself, Bahiya.

"When, Bahiya, for you in the seen is merely what is seen... in the cognized is merely what is cognized, then, Bahiya, you will not be 'with that.' When, Bahiya, you are not 'with that,' then, Bahiya, you will not be 'in that.' When, Bahiya, you are not 'in that,' then, Bahiya, you will be neither here nor beyond nor in between the two. Just this is the end of suffering."

Now through this brief Dhamma teaching of the Lord the mind of Bahiya of the Bark-cloth was immediately freed from the taints without grasping. Then the Lord, having instructed Bahiya with this brief instruction, went away.

Not long after the Lord's departure a cow with a young calf attacked Bahiya of the Bark-cloth and killed him. When the Lord, having walked for almsfood in Savatthi, was returning from the alms round with a number of bhikkhus, on departing from the town he saw that Bahiya of the Bark-cloth had died.

Seeing this he said to the bhikkhus: "Bhikkhus, take Bahiya's body, put it on a litter, carry it away and burn it, and make a stupa for it. Your companion in the holy life has died."

"Very well, revered sir," those bhikkhus replied to the Lord.

Taking Bahiya's body, they put it upon a litter, carried it away and burnt it, and made a stupa for it. Then they went to the Lord, prostrated themselves, and sat down to one side. Sitting there those bhikkhus said to the Lord: "Bahiya's body has been burnt revered sir, and a stupa has been made for it. What is his destiny, what is his future birth?"

"Bhikkhus, Bahiya of the Bark-cloth was a wise man. He practiced according to Dhamma and did not trouble me by disputing about Dhamma. Bhikkhus, Bahiya of the Bark-cloth has attained final Nibbana."

Then, on realizing its significance, the Lord uttered on that occasion this inspired utterance:

*Where neither water nor yet earth
Nor fire nor air gain a foothold,
There gleam no stars, no sun sheds light,
There shines no moon, yet there no darkness reigns.*

*When a sage, a brahman, has come to know this
For himself through his own wisdom,
Then he is freed from form and formless.
Freed from pleasure and from pain.*

This inspired utterance was spoken by the Lord also, so I did hear.

Bahiya Sutta

About Bahiya

Translated from the Pali by Thanissaro Bhikkhu.

I have heard that on one occasion the Blessed One was staying near Savatthi, in Jeta's Grove, Anathapindika's monastery. Now at that time Bahiya of the Bark-cloth was living in Supparaka by the seashore. He was worshipped, revered, honored, venerated, given homage -- a recipient of robes, almsfood, lodgings, and medical requisites for the sick. Then, when he was alone in seclusion, this line of thinking arose to his awareness: "Now, of those who in this world are arahants or have entered the path of arahantship, am I one?"

Then a devata who had once been a blood relative of Bahiya of the Bark-cloth -- compassionate, desiring his welfare, knowing with her own awareness the line of thinking that had arisen in his awareness -- went to where he was staying and on arrival said to him: "You, Bahiya, are neither an arahant nor have you entered the path of arahantship. You don't even have the practice whereby you would become an arahant or enter the path of arahantship."

"But who, living in this world with its devas, is an arahant or has entered the path to arahantship?"

"Bahiya, there is a city in the northern country named Savatthi. The Blessed One -- an arahant, rightly self-awakened -- is living there now. He is truly an arahant and he teaches the Dhamma that leads to arahantship. "

Then Bahiya, deeply chastened by the devata, left Supparaka right then and, in the space of one day and night, went all the way to where the Blessed One was staying near Savatthi, in Jeta's Grove, Anathapindika's monastery. At that time, a large number of monks were doing walking meditation in the open air. He went to them and, on arrival, said, "Where, venerable sirs, is the Blessed One staying -- the arahant, right self-awakened? We want to see him."

"He has gone into the town for alms."

Then Bahiya, hurriedly leaving Jeta's Grove and entering Savatthi, saw the Blessed One going for alms in Savatthi -- calm, calming, his senses at peace, his mind at peace, tranquil and poised in the ultimate sense, accomplished, trained, guarded, his senses restrained, a Great One (naga). Seeing him, he approached the Blessed One and, on reaching him, threw himself down, with his head at the Blessed One's feet, and said, "Teach me the Dhamma, O Blessed One! Teach me the Dhamma, O One-Well-Gone, that will be for my long-term welfare and bliss."

When this was said, the Blessed One said to him: "This is not the time, Bahiya. We have entered the town for alms."

A second time, Bahiya said to the Blessed One: "But it is hard to know for sure what dangers there may be for the Blessed One's life, or what dangers there may be for mine. Teach me the Dhamma, O Blessed One! Teach me the Dhamma, O One-Well-Gone, that will be for my long-term welfare and bliss."

A second time, the Blessed One said to him: "This is not the time, Bahiya. We have entered the town for alms."

A third time, Bahiya said to the Blessed One: "But it is hard to know for sure what dangers there may be for the Blessed One's

life, or what dangers there may be for mine. Teach me the Dhamma, O Blessed One! Teach me the Dhamma, O One-Well-Gone, that will be for my long-term welfare and bliss."

"Then, Bahiya, you should train yourself thus: In reference to the seen, there will be only the seen. In reference to the heard, only the heard. In reference to the sensed, only the sensed. In reference to the cognized, only the cognized. That is how you should train yourself. When for you there will be only the seen in reference to the seen, only the heard in reference to the heard, only the sensed in reference to the sensed, only the cognized in reference to the cognized, then, Bahiya, there is no you in terms of that. When there is no you in terms of that, there is no you there. When there is no you there, you are neither here nor yonder nor between the two. This, just this, is the end of stress."

Through hearing this brief explanation of the Dhamma from the Blessed One, the mind of Bahiya of the Bark-cloth right then and there was released from the effluents through lack of clinging/sustenance. Having exhorted Bahiya of the Bark-cloth with this brief explanation of the Dhamma, the Blessed One left.

Now, not long after the Blessed One's departure, Bahiya -- attacked by a cow with a calf -- lost his life. Then the Blessed One, having gone for alms in Savatthi, after the meal, returning from his alms round with a large number of monks, saw that Bahiya had died. On seeing him, he said to the monks, "Take Bahiya's body and, placing it on a litter and carrying it away, cremate it and build him a memorial. Your companion in the holy life has died."

"As you say, lord," the monks replied. After placing Bahiya's body on a litter, carrying it off, cremating it, and building him a memorial, they went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to him, "Bahiya's body has been cremated, lord, and

his memorial has been built. What is his destination? What is his future state?"

"Monks, Bahiya of the Bark-cloth was wise. He practiced the Dhamma in accordance with the Dhamma and did not pester me with issues related to the Dhamma. Bahiya of the Bark-cloth, monks, is totally unbound."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

Where water, earth, fire, & wind have no footing:

There the stars do not shine,
the sun is not visible,
the moon does not appear,
darkness is not found.

And when a sage,
a brahman through sagacity,
has known [this] for himself,
then from form & formless,
from bliss & pain,
he is freed.

Bahudhaatukasuttam

The Discourse on Many Elements

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi. From there the Blessed One addressed the Bhikkhus. 'Whatever fears, misfortunes and dangers arise, they all arise from the foolish not from the wise. Thus Bhikkhus, the foolish are with fears, misfortunes and dangers. Therefore Bhikkhus, to become wise inquirers, you should train thus.

When this was said, venerable Ánanda asked the Blessed One, 'Venerable sir, saying it rightly how does the wise Bhikkhu become an inquirer?'

'Ánanda, when the Bhikkhu becomes clever, in the elements, in the spheres, in dependent arising and in the possible and impossible, he becomes an inquirer'

'Venerable sir, saying it rightly how is the wise Bhikkhu clever in the elements?'

'Ánanda, there are eighteen elements. They are the elements of eye, forms and eye consciousness; ear, sounds, and ear consciousness; nose, scents and nose consciousness; tongue, tastes and tongue consciousness; body, touches and body consciousness; mind, ideas and mind consciousness. Ánanda, these are the eighteen elements, when the Bhikkhu knows and sees them, he becomes clever in the elements.

'Venerable sir, is there another method through which the Bhikkhu becomes clever in the elements?'

‘There is a method. The Bhikkhu becomes clever in the six elements, such as the elements of earth, water, fire, air, space and consciousness Ánanda, these are the six elements, when the Bhikkhu knows and sees them, saying it rightly he becomes clever in the elements’.

‘Venerable sir, is there another method through which the Bhikkhu becomes clever in the elements?’

‘There is a method. These six are the elements of pleasantness, unpleasantness, pleasure, displeasure, equanimity and ignorance, when the Bhikkhu knows and sees them, saying it rightly he becomes clever in the elements’

‘Venerable sir, is there another method through which the Bhikkhu becomes clever in the elements?’

‘There is a method. These six are the elements of sensuality, non sensuality, anger, non anger, hurting and non hurting, when the Bhikkhu knows and sees them, saying it rightly he becomes clever in the elements’

‘Venerable sir, is there another method through which the Bhikkhu becomes clever in the elements?’

‘There is a method. These three are the elements, of sensuality, materiality and immateriality, when the Bhikkhu knows and sees them, saying it rightly he becomes clever in the elements.’

‘Venerable sir, is there another method through which the Bhikkhu becomes clever in the elements?’

‘There is a method. These two are the elements, such as the compounded and the un-compounded element when the Bhikkhu knows and sees them, saying it rightly he becomes clever in the elements.’

‘Venerable sir, saying it rightly how is the Bhikkhu clever in the spheres?’

‘Ānanda, these six are the internal and external spheres of the eye and forms, ear and sounds, nose and scents, tongue and tastes, body and touches and mind and ideas, when the Bhikkhu knows and sees them, saying it rightly he becomes clever in the spheres.’

‘Venerable sir, saying it rightly how is the Bhikkhu clever in dependent arising?’

‘Ānanda, the Bhikkhu knows, when this is present, this happens, when this arises, this arise. When this is not present, this does not happen, when this ceases, this cease. Such as from ignorance arise determinations, from determinations arise consciousness, from consciousness arise name and matter. From name and matter arise the six spheres, from the six spheres arise contact and from contact arise feelings. From feelings arise craving, from craving arises holding, from holding arises being and from being arises birth. From birth arises decay, death, grief, lament, unpleasantness displeasure and distress. Thus arises the complete mass of unpleasantness. With the cessation of ignorance, cease determinations, with the cessation of determinations cease consciousness, with the cessation of consciousness cease name and matter. With the cessation of name and matter cease the six spheres, with the cessation of the six spheres cease contact. With the cessation of contact cease feelings, with the cessation of feelings cease craving, with the cessation of craving ceases holding. With the cessation of holding ceases being, with the cessation of being ceases birth and with the cessation of birth cease decay, death, grief, lament, unpleasantness, displeasure and distress. Thus ceases the complete mass of unpleasantness. When the Bhikkhu knows

and sees this, saying it rightly he becomes clever in dependent arising'

'Venerable sir, saying it rightly how is the Bhikkhu clever in the possible and impossible.'

'Ánanda , the Bhikkhu knows, it is impossible, that one come to right view should take any determination as permanent. It is possible that an ordinary person should take any determination as permanent. It is impossible, that one come to right view should take any determination as pleasant. It is possible that an ordinary person should take any determination as pleasant. It is impossible, that one come to right view should take any thought as his. It is possible that an ordinary person should take any thought as his. It is impossible, that one come to right view should deprive the life of his mother. It is possible that an ordinary person should deprive the life of his mother. It is impossible, that one come to right view should deprive the life of his father. It is possible that an ordinary person should deprive the life of his father. It is impossible, that one come to right view, should cause hurt to the body of the Thus Gone One with a defiled mind. It is possible that an ordinary person should cause hurt to the body of the Thus Gone One, with a defiled mind. It is impossible that one come to right view should cause a breach in the Community. It is possible that an ordinary person should cause a breach in the Community. It is impossible that one come to right view should go to another Teacher. It is possible that an ordinary person should go to another Teacher. It is impossible that two rightfully Enlightened Ones should be born in the same world element at one and same time. It is possible that a single rightfully Enlightened One should be born in the world element at one time. It is impossible that two Universal Monarchs should be born in the same world element at one and same time. It is possible that a single Universal Monarch should be born in the world element at one time. It is impossible that a woman should

be the perfect rightfully Enlightened One. It is possible that a man should be the perfect rightfully Enlightened One. It is impossible that a woman should be the Universal Monarch. It is possible that a man should be the Universal Monarch. It is impossible that a woman should be the King of Gods. It is possible that a man should be the King of Gods. It is impossible that a woman should be the King of Death. It is possible that a man should be the King of Death. It is impossible that a woman should be Brahma. It is possible that a man should be Brahma. It is impossible that bodily misconduct should give birth to welcome pleasant results. It is possible that bodily misconduct should give birth to unwelcome unpleasant results. It is impossible that verbal misconduct, ...re.... mental misconduct should give birth to welcome pleasant results. It is possible that verbal misconduct...re...mental misconduct should give birth to unwelcome unpleasant results. It is impossible that bodily good conduct should give birth to unwelcome unpleasant results. It is possible that bodily good conduct should give birth to welcome pleasant results. It is impossible that verbal good conduct...re...mental good conduct should give birth to unwelcome unpleasant results. It is possible that verbal good conduct...re...mental good conduct should give birth to welcome pleasant results. It is impossible that one mis-conducting bodily, originating from that, on account of that should be born in heaven, in a higher state after death. It is possible that one mis-conducting bodily, originating from that, on account of that should be born in hell in a lower state after death. It is impossible that one mis-conducting verbally...re...mentally, originating from that, on account of that should be born in heaven in a higher state after death. It is possible that one mis-conducting verbally,...re...mentally, originating from that, on account of that should be born in hell in a lower state after death. It is impossible that one well conducted bodily, originating from that, on account of that should be born in hell in a lower state after death. It is possible that one well conducted bodily, originating from that, on

account of that should be born in heaven in a higher state after death. It is impossible that one well conducted verbally...re...mentally, originating from that, on account of that should be born in hell, in a lower state after death. It is possible that one well conducted verbally,...re...mentally, originating from that, on account of that should be born in heaven, in a higher state after death.

Then venerable Ānanda said, 'It is wonderful venerable sir. What is the name of this discourse?'

'Ānanda, call it, the Discourse on many elements, or The fourfold circle, or The mirror of the Teaching, or The drum of deathlessness, or The noble victory in the battle.

The Blessed One said thus and venerable Ānanda delighted in the words of the Blessed One.

Bahuna Sutta

To Bahuna

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying in Campa, on the shore of Gaggara Lake. Then Ven. Bahuna went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "Lord, freed, dissociated, and released from how many things does the Tathágata dwell with unrestricted awareness?"

"Freed, dissociated, and released from ten things, Bahuna, the Tathágata dwells with unrestricted awareness. Which ten? Freed, dissociated, and released from form, the Tathágata dwells with unrestricted awareness. Freed, dissociated, and released from feeling... Freed, dissociated, and released from perception... Freed, dissociated, and released from fabrications... Freed, dissociated, and released from consciousness... Freed, dissociated, and released from birth... Freed, dissociated, and released from aging... Freed, dissociated, and released from death... Freed, dissociated, and released from stress... Freed, dissociated, and released from defilement, the Tathágata dwells with unrestricted awareness.

"Just as a red, blue, or white lotus born in the water and growing in the water, rises up above the water and stands with no water adhering to it, in the same way the Tathágata -- freed, dissociated, and released from these ten things -- dwells with unrestricted awareness."

Bahuvedaniiya Sutta

The Discourse On Many Feelings

I heard thus.

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The carpenter Pancakanga approached venerable Udayi worshipped and sat on a side and asked 'Venerable sir, how many feelings are made known by the Blessed One?' 'Householder, three feelings, are made known by the Blessed One. They are pleasant feelings, unpleasant feelings and neither unpleasant nor pleasant feelings'. 'Venerable Udayi, there are only two feelings pointed out by the Blessed One. They are pleasant feelings and unpleasant feelings, neither unpleasant nor pleasant feelings are an exalted state declared by the Blessed One'. For the second time venerable Udayi said to the carpenter Pancakanga. 'Householder, not two feelings, the Blessed One has said of three feelings, pleasant feelings, unpleasant feelings and neither unpleasant nor pleasant feelings'. For the second time, the carpenter Pancakanga said, 'Venerable Udayi, two feelings are made known by the Blessed One and they are pleasant feelings and unpleasant feelings. This neither unpleasant nor pleasant feelings, is an exalted state is said, by the Blessed One'. For the third time venerable Udayi said to the carpenter Pancakanga. 'Householder, the Blessed One has said of three feelings, pleasant feelings, unpleasant feelings and neither unpleasant nor pleasant feelings'. For the third time, the carpenter Pancakanga said. 'Venerable Udayi, only two feelings are pointed out by the Blessed One and they are pleasant feelings and unpleasant feelings. The neither unpleasant nor pleasant feelings, is an exalted state is said, by the Blessed One'. Venerable Udayi could not convince the carpenter Pancakanga

and the carpenter Pancakanga could not convince venerable Udayi.

Venerable Ánanda heard this conversation between venerable Udayi and the carpenter Pancakanga and approached the Blessed One worshipped the Blessed One and sat on a side and related the complete conversation to the Blessed One. Then the Blessed One addressed venerable Ánanda. 'Two feelings are also declared by me, three in another, five in another, six in another, eighteen in another, thirty-six in another and also in another one hundred and eight feelings. Thus Ánanda, this Teaching is analytically preached. Ánanda, in this analytical Teaching, if one does not approve another's view appreciating and accepting it, this kind of thing could happen and quarrels, fights, disputes and verbal fights would ensue. Therefore you should be united, open hearted, should co-operate like milk and water, and should look at each other with understanding and abide'.

Ánanda, there are five strands of sense desires. What five: Pleasant agreeable forms cognizable by eye consciousness arousing fondness and sensual desires. Pleasant agreeable sounds—Pleasant agreeable smells-- Pleasant agreeable tastes -- Pleasant agreeable touches cognizable by body consciousness arousing fondness and sensual desires. Ánanda, these are the five strands of sensual desires. All pleasure and pleasantness that arise on account of the five strands of sensual desires, are said sensual pleasures.

Ánanda, if someone says, this is the highest pleasure, beings experience, I would not second it. What is the reason? Ánanda, there is a pleasantness which exceeds this, and is more exalted than this. Ánanda, what is that pleasantness which exceeds this and is more exalted than this? Here the Bhikkhu secluded from sensual desires, secluded from things of demerit, with thoughts

and thought processes and with joy and pleasantness born from seclusion abides in the first jhana. Ánanda, this exceeds, and is more exalted than the previous..

Ánanda, if someone says, this is the highest pleasure, beings experience, I would not second it. What is the reason: Ánanda, there is a pleasantness which exceeds this, and is more exalted than this. Ánanda, what is that pleasantness which exceeds this and is more exalted than this? Here, the Bhikkhu overcoming thoughts and thought processes, and the mind, in one point internally appeased without thoughts and thought processes and with joy and pleasantness born of concentration abides in the second jhana Ánanda, this pleasantness exceeds and is more exalted than the previous.

Ánanda, if someone says, this is the highest pleasure that beings experience, I would not second it. What is the reason? Ánanda, there is a pleasantness which exceeds this, and is more exalted than this. Ánanda, what is that pleasantness which exceeds this and is more exalted than this?

Here the Bhikkhu with equanimity to joy and detachment abides mindful and aware, of pleasantness with the body too and abides in the third jhana. To this the noble ones say, abiding mindfully in equanimity. Ánanda, this exceeds and is more exalted than the previous.

Ánanda, if someone says, this is the highest pleasure that beings experience, I would not second it. What is the reason: Ánanda, there is a pleasantness which exceeds this, and is more exalted than this. Ánanda, what is that pleasantness which exceeds this and is more exalted than this?

Here the Bhikkhu dispelling pleasantness and unpleasantness, and earlier overcoming pleasure and displeasure, without unpleasantness and pleasantness and mindfulness purified with

equanimity abides in the fourth jhana. Ananda, this pleasantness exceeds and is more exalted than the previous.

Ananda, if someone says, this is the highest pleasure that beings experience, I would not second it. What is the reason? Ananda, there is a pleasantness which exceeds this, and is more exalted than this. Ananda, what is that pleasantness which exceeds this and is more exalted than this?

Here, Ananda, the Bhikkhu overcoming all perceptions of matter, not attending to various perceptions with space is boundless abides in the sphere of space. Ananda, this pleasantness exceeds and is more exalted than the previous.

Ananda, if someone says, this is the highest pleasure that beings experience, I would not second it. What is the reason? Ananda, there is a pleasantness which exceeds this, and is more exalted than this. Ananda, what is that pleasantness which exceeds this and is more exalted than this?

Here, Ananda, the Bhikkhu, overcoming all space and with consciousness is boundless abides in the sphere of consciousness. Ananda, this pleasantness exceeds and is more exalted than the previous.

Ananda, if someone says, this is the highest pleasure that beings experience, I would not second it. What is the reason? Ananda, there is a pleasantness which exceeds this, and is more exalted than this. Ananda, what is that pleasantness which exceeds this and is more exalted than this?

Here, Ananda, the Bhikkhu overcoming all the sphere of consciousness, with there is nothing abides in the sphere of nothingness. Ananda, this pleasantness exceeds and is more exalted than the previous.

Ánanda, if someone says, this is the highest pleasure that beings experience, I would not second it. What is the reason: Ánanda, there is a pleasantness which exceeds this, and is more exalted than this. Ánanda, what is that pleasantness which exceeds this and is more exalted than this? Here, Ánanda, the Bhikkhu overcoming all the sphere of nothingness abides in the sphere of neither perception nor non-perception. Ánanda, this pleasantness exceeds and is more exalted than the previous.

Ánanda, if someone says, this is the highest pleasure that beings experience, I would not second it. What is the reason? Ánanda, there is a pleasantness which exceeds this, and is more exalted than this. Ánanda, what is that pleasantness which exceeds this and is more exalted?

Here, Ánanda, the Bhikkhu, overcoming all the sphere of neither perception nor non-perception attains to the sphere where perceptions and feelings fade Ánanda, this pleasantness exceeds and is more exalted than the previous.

Ánanda, there is a possibility, for ascetics of other sects to question, does the recluse Gotama declare the cessation of perceptions and feelings also as a feeling? How could that happen? How could that be? This is our reply to those ascetics of other sects. Friends, for the matter of only feeling pleasant, the Blessed One does not declare it as pleasant. Whenever pleasantness is gained to that the Blessed One declares pleasant [1].

The Blessed One said thus and venerable Ánanda, delighted in the words of the Blessed One.

Footnotes:

[1] Friends for the matter of only feeling pleasant, the Blessed One does not declare it as pleasant. Whenever pleasantness is

gained, to that the Blessed One declares pleasant. *'na kho aavuso bhagavaa sukha.myeva vedana.m sandhaaya sukhasmi.m pa~n~naapeti.apica aavuso yattha yattha sukha.m upalabhati yahi.m yahi.m ta.m ta.m tathaagato sukhasmi.m pa~n~naapeti.'* Yet when pleasantness is gained, to that the Blessed One declares pleasant. The discourse shows how the least pleasantness in the sensual sphere and the most exalted pleasantness in the immaterial sphere is gained,. yet the Blessed One is not pleased clinging to even that highest pleasantness. Extinction and enlightenment means giving up that too.

Bakkula Sutta

Thus have I heard:

On one occasion the venerable Bakkula was living at Rajagaha in the Bamboo Grove, at the Squirrels Sanctuary.

Then Acela Kassapa, a former companion of the venerable Bakkula in his lay life, went to the venerable Bakkula and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and asked the venerable Bakkula: "Friend Bakkula, how long is it since you went forth?"

"It is eighty years since I went forth, friend."

"Friend Bakkula, in these eighty years how many times have you engaged in sexual intercourse?"

"Friend Kassapa, you should not ask me such a question as that. You should ask me a question as this: 'Friend Bakkula, in these eighty years how many times have perceptions of sensual desire arisen in you?'"

"Friend Bakkula, in these eighty years how many times have perceptions of sensual desire arisen in you?"

"Friend Kassapa, in the eighty years since I went forth I do not recall any perception of sensual desire to have ever arisen in me."

[That in the eighty years since he went forth the venerable Bakkula did not recall any perception of sensual desire to have ever arisen in him—this we remember as a wonderful and marvelous quality of the venerable Bakkula.]

"Friend, in the eighty years since I went forth I do not recall any perception of ill will...any perception of cruelty to have ever arisen in me."

[That in the eighty years since he went forth the venerable Bakkula did not recall any perception of ill will...any perception of cruelty to have ever arisen in him—this we remember as a wonderful and marvelous quality of the venerable Bakkula.]

"Friend, in the eighty years since I went forth I do not recall ever having accepted a robe from a householder...ever having cut a robe with a cutter...ever having sewn a robe with a needle...ever having colored a robe with dye...ever having sewn a robe at the *kathina* time...ever having worked on making robes for my companions in the holy life."

[...This too we remember as a wonderful and marvelous quality of the venerable Bakkula.]

"Friend, in the eighty years since I went forth I do not recall ever having accepted an invitation to a meal...ever having given rise to the thought: 'Oh, may someone invite me to a meal!'...Ever having sat down inside a house...ever having eaten inside a house."

[...This too we remember as a wonderful and marvelous quality of the venerable Bakkula.]

"Friend, in the eighty years since I went forth I do not recall having grasped at the signs and features of a woman...ever having taught the Dhamma to a woman, even as much as a four-line stanza...ever having gone to the Bhikkhunís quarters...ever having taught the Dhamma to a Bhikkhuní...ever having taught the Dhamma to a female probationer...ever having taught the Dhamma to a female novice."

[...This too we remember as a wonderful and marvelous quality of the venerable Bakkula.]

"Friend, in the eighty years since I went forth I do not recall ever having given the going forth...ever having given the full admission...ever having had a novice wait on me."

[...This too we remember as a wonderful and marvelous quality of the venerable Bakkula.]

"Friend, in the eighty years since I went forth I do not recall ever having bathed in a bath house...ever having bathed with bath powder...ever having undertaking the work of massaging the limbs of my companions in the holy life...ever having had an affliction arise in me for as long as it takes to milk a cow...ever having taken medicine, even as much as a piece of gallnut...ever having used a bolster...ever having made up a bed...ever having entered upon residence for the rains in a resting place inside a village."

[...This too we remember as a wonderful and marvelous quality of the venerable Bakkula.]

"Friend, for seven days after going forth I ate the country's alms-food as a debtor; on the eighth day final knowledge arose."

[That for seven days the venerable Bakkula ate the country's alms-food as a debtor, and on the eighth day final knowledge arose—this too we remember as a wonderful and marvelous quality of the venerable Bakkula.]

Then Acela Kassapa said: "I would receive the going forth in this Dhamma and Discipline, I would receive the full admission."

And Acela Kassapa received the going forth in this Dhamma and Discipline he received the full admission. And soon, not long after his full admission, dwelling alone, withdrawn, diligent,

ardent, and resolute, the venerable Kassapa, by realizing for himself with direct knowledge, here and now entered upon and abided in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. He knew directly: "Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being." And the venerable Kassapa became one of the Arahants.

Then, on a later occasion, the venerable Bakkula took a key and went from cell to cell, saying, "come forth, venerable sirs; come forth, venerable sirs. Today I shall attain final Nibbána.

[That the venerable Bakkula took a key and went from cell to cell saying: "come forth, venerable sirs; come forth, venerable sirs. Today I shall attain final Nibbána—this too we remember as a wonderful and marvelous quality of the venerable Bakkula.]

Then, seated in the midst of the Sangha of Bhikkhus, the venerable Bakkula attained final Nibbána.

[That seated in the midst of the Sangha of Bhikkhus, the venerable Bakkula attained final Nibbána—this too we remember as a wonderful and marvelous quality of the venerable Bakkula.]

Bakkulasuttam

The Wonderful Things About Venerable Bakkula

I heard thus:

At one time venerable Bakkula lived in the squirrels' sanctuary in the bamboo grove in Rajagaha. Then Acela-Kassapa a friend of venerable Bakkula when he was a householder approached him, exchanged friendly greetings, sat on a side and said.

'For how long was venerable Bakkula a homeless one?'

'Friend, I was homeless for eighty years.'

'Friend Bakkula, during these eighty years, how many times did you indulge in sexual things?'

'Friend, Kassapa, I should not be questioned in that manner, as during these eighty years, how many times did you indulge in sexual things? Friend Kassapa, you should question me thus, during these eighty years, how many times did sexual perceptions arise to you?'

'Friend Bakkula, during these eighty years, how many times did sexual perceptions arise to you?'

'Friend, Kassapa, during these eighty years of homeless life, I do not know of a single sexual perception that has arisen to me'

'That venerable Bakkula does not know of a single sexual perception during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula'

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of a single angry, hurting perception that has arisen to me’

‘That venerable Bakkula does not know of a single angry, hurting perception during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of a single sensual thought that has arisen to me’

‘That venerable Bakkula does not know of a single sensual thought during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of a single angry, hurting thought that has arisen to me’

‘That venerable Bakkula does not know of a single angry, hurting thought during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of accepting a robe from a householder.’

‘That venerable Bakkula does not know of accepting a robe from a householder during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of cutting the robe with an instrument.’

‘That venerable Bakkula does not know of cutting the robe with an instrument during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of sewing the robe with a needle.’

‘That venerable Bakkula does not know of sewing the robe with a needle during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of dyeing the robe with dye.’

‘That venerable Bakkula does not know of dyeing the robe with dye during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of sewing the katina robe.’

‘That venerable Bakkula does not know of sewing the katina robe, during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of employing co-associates to sew the robe...re...accepting an invitation...re...even the arising of the thought. O! Someone should invite me!’

‘That venerable Bakkula does not know of employing co-associates to sew the robe...re... accepting an invitation...re...even the arising of the thought. O! Someone should invite me! During these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of sitting inside a house...re...partaking food inside a house...re...observing even the minor sign of a woman...re...teaching a woman at least the four lines of a verse...re...approaching the attendance hall of the

Bhikkhunis...re...teaching the Bhikkhunis...re...teaching the trainee novices female or male...re....’

‘That venerable Bakkula does not know of sitting inside a house...re.... teaching the trainee novices female or male, during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Kassapa, during these eighty years of homeless life, I do not know of ordaining someone...re... conferring the higher ordination to someone...re... providing requisites to someone or attending to a novice...re...taking a steam bath ...re...using bathing powder to bathe...re...employing a co-associate to massage the body...re...the arising of an ailment even for a short while...re...’Partaking of some medicine for a sickness, at least some green porridge...re...sleeping turned to the wrong side...re...sleeping...re...observing rains at the end of the village

‘That venerable Bakkula does not know of ordaining someone...re.... observing the rains at the end of the village, during these eighty years. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, it was only for seven days that I partook the countryman’s morsels with a debt, on the eighth day I realized extinction

‘It was only for seven days that venerable Bakkula partook the countryman’s morsels with a debt, on the eighth day he realized extinction. I bear this as a wonderful and surprising thing of venerable Bakkula.’

‘Friend, Bakkula, may I obtain the going forth and the higher ordination in this Dispensation.’ There upon Acela Kassapa obtained the going forth and the higher ordination, in that Dispensation Not long after the higher ordination of venerable

Kassapa, he withdrew from the crowd, abode zealous for dispelling and attained the noble end of the holy life here and now, for which sons of clansmen rightfully go forth homeless. He knew that birth was destroyed, the holy life was lived, what should be done was done, knew there was nothing more to wish. Venerable Kassapa became one of the perfect.

Not long afterwards venerable Bakkula took a bunch of keys and went from one dwelling to the other saying, 'Friends, come! Today will be my final extinction.'

That, venerable Bakkula took a bunch of keys and went from one dwelling to the other saying, 'Friends, come! Today will be my final extinction. I bear this too, as a wonderful and surprising thing of venerable Bakkula.'

Venerable Bakkula attained final extinction in the midst of the Community of Bhikkhus seated.

That, venerable Bakkula attained final extinction in the midst of the Community of Bhikkhus seated. I bear this too, as a wonderful and surprising thing of venerable Bakkula.'

Bala Pandita Sutta

The Fool And the Wise Person

Translated from the Pali by Thanissaro Bhikkhu

Dwelling at Savatthi. "When a fool is obstructed by ignorance and conjoined with craving, this body thus results. Now there is both this body and external name-and-form. Here, in dependence on this duality, there is contact at the six senses. Touched by these, or one or another of them, the fool is sensitive to pleasure and pain.

"When a wise person is obstructed by ignorance and conjoined with craving, this body thus results. Now there is both this body and external name-and-form. Here, in dependence on this duality, there is contact at the six senses. Touched by these, or one or another of them, the wise person is sensitive to pleasure and pain.

"So what difference, what distinction, what distinguishing factor is there between the wise person and the fool?"

"For us, lord, the teachings have the Blessed One as their root, their guide, and their arbitrator. It would be good if the Blessed One himself would explicate the meaning of this statement. Having heard it from the Blessed One, the monks will remember it."

"In that case, monks, listen and pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said, "The ignorance with which the fool is obstructed, the craving with which he is conjoined, through

which this body results: that ignorance has not been abandoned by the fool; that craving has not been destroyed. Why is that? The fool has not practiced the holy life for the right ending of stress. Therefore, at the break-up of the body, he is headed for a [new] body. Headed for a body, he is not entirely freed from birth, aging, death, sorrow, lamentation, pain, distress, and despair. I tell you, he is not entirely freed from stress and suffering.

"The ignorance with which the wise person is obstructed, the craving with which he is conjoined, through which this body results: that ignorance has been abandoned by the wise person; that craving has been destroyed. Why is that? The wise person has practiced the holy life for the right ending of stress. Therefore, at the break-up of the body, he is not headed for a new body. Not headed for a body, he is entirely freed from birth, aging, death, sorrow, lamentation, pain, distress, and despair. He is, I tell you, entirely freed from stress and suffering."

Bhaddekaratta Sutta

An Auspicious Day

Translated from the Pali by Thanissaro Bhikkhu.

Translator's Introduction

The title of this discourse has sparked some controversy, centered on the word "*ratta*." Modern translators in Asian vernaculars are unanimous in rendering it as "night," a reading seconded by Sanskrit and Tibetan versions of the discourse. Translators working in English have balked at this reading, however, on the grounds that the title it yields -- "Auspicious One-Night" -- makes no sense. Thus I.B. Horner drops the word "*ratta*" for her translation entirely; Ven Ñānamoli renders it as "attachment," yielding "One Fortunate Attachment"; and Ven. Ñānananda, taking his cue from Ven. Ñānamoli, renders it as "lover," yielding "Ideal Lover of Solitude."

If we look at idiomatic Pali usage, though, we find that there is good reason to stick with the traditional reading of "night." There is a tendency in the Pali Canon to speak of a 24-hour period of day and night as a "night." This would be natural for a society that used a lunar calendar -- marking the passage of time by the phases of the moon -- just as it is natural for us, using a solar calendar, to call the same period of time a "day." As the verse that forms the summary of this discourse explicitly mentions one practicing "relentlessly both day and night," the "night" in the title of the discourse would seem to be a 24-hour, rather than a 12-hour, night -- and so I have chosen to render the Pali idiom into its English equivalent: An Auspicious Day.

Ven. Ñānamoli is probably right in assuming that "*bhaddekaratta*" was a pre-Buddhist term that the Buddha adopted and re-interpreted in light of his own teaching. The point of the discourse would thus be that -- instead of the play of cosmic forces, the stars, or the lucky omens -- one's own development of the mind's attitude to time is what makes a day auspicious.

I have heard that on one occasion the Blessed One was staying in Savatthi, at Jeta's Grove, Anathapindika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded.

The Blessed One said: "Monks, I will teach you the summary & exposition of one who has had an auspicious day. Listen & pay close attention. I will speak."

"As you say, lord," the monks replied.

The Blessed One said:

You shouldn't chase after the past
or place expectations on the future.

What is past
is left behind.

The future
is as yet unreached.

Whatever quality is present
you clearly see right there,
right there.

Not taken in,
unshaken,
that's how you develop the heart.

Ardently doing
what should be done today,
for -- who knows? -- tomorrow
 death.

There is no bargaining
with Mortality & his mighty horde.

Whoever lives thus ardently,
 relentlessly
 both day & night,
has truly had an auspicious day:
so says the Peaceful Sage.

"And how, monks, does one chase after the past? One gets carried away with the delight of 'In the past I had such a form (body)'... 'In the past I had such a feeling'... 'In the past I had such a perception'... 'In the past I had such a thought-fabrication'... 'In the past I had such a consciousness.' This is called chasing after the past.

"And how does one not chase after the past? One does not get carried away with the delight of 'In the past I had such a form (body)'... 'In the past I had such a feeling'... 'In the past I had such a perception'... 'In the past I had such a thought-fabrication'... 'In the past I had such a consciousness.' This is called not chasing after the past.

"And how does one place expectations on the future? One gets carried away with the delight of 'In the future I might have such a form (body)'... 'In the future I might have such a feeling'... 'In the future I might have such a perception'... 'In the future I might have such a thought-fabrication'... 'In the future I might have such a consciousness.' This is called placing expectations on the future.

"And how does one not place expectations on the future? One does not get carried away with the delight of 'In the future I might have such a form (body)'... 'In the future I might have such a feeling'... 'In the future I might have such a perception'... 'In the future I might have such a thought-fabrication'... 'In the future I might have such a consciousness.' This is called not placing expectations on the future.

"And how is one taken in with regard to present qualities? There is the case where an uninstructed run-of-the-mill person who has not seen the noble ones, is not versed in the teachings of the noble ones, is not trained in the teachings of the noble ones, sees form as self, or self as possessing form, or form as in self, or self as in form.

"He/she sees feeling as self, or self as possessing feeling, or feeling as in self, or self as in feeling.

"He/she sees perception as self, or self as possessing perception, or perception as in self, or self as in perception.

"He/she sees thought-fabrications as self, or self as possessing thought-fabrications, or thought-fabrications as in self, or self as in thought-fabrications.

"He/she sees consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. This is called being taken in with regard to present qualities.

"And how is one not taken in with regard to present qualities? There is the case where a disciple of the noble ones who has seen the noble ones, is versed in the teachings of the noble ones, is well-trained in the teachings of the noble ones, does not see form as self, or self as possessing form, or form as in self, or self as in form.

"He/she does not see feeling as self, or self as possessing feeling, or feeling as in self, or self as in feeling.

"He/she does not see perception as self, or self as possessing perception, or perception as in self, or self as in perception.

"He/she does not see thought-fabrications as self, or self as possessing thought-fabrications, or thought-fabrications as in self, or self as in thought-fabrications.

"He/she does not see consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. This

You shouldn't chase after the past
or place expectations on the future.

What is past
is left behind.

The future
is as yet unreached.

Whatever quality is present
you clearly see right there,
right there.

Not taken in,
unshaken,
that's how you develop the heart.

Ardently doing
what should be done today,
for -- who knows? -- tomorrow
death.

There is no bargaining
with Mortality & his mighty horde.

Whoever lives thus ardently,
relentlessly

both day & night,
has truly had an auspicious day:
so says the Peaceful Sage.

"Monks, I will teach you the summary & exposition of one who has had an auspicious day.' Thus it was said, and in reference to this was it said."

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

Bhaddekarattasuttam

A single Auspicious Attachment

I heard thus:

At one time the Blessed One was living in the monastery offered by Anathapindika, in Jeta's grove in Savatthi. The Blessed One addressed the Bhikkhus from there. 'Bhikkhus, I will teach you the short and detailed exposition of the single auspicious attachment, listen attending carefully.

Do not recollect the past, nor desire the future,

The past is over, the future has not come.

These things of the present see them with insight as they arise
[1]

Not faltering and not moved, think about them.

Today itself-the dispelling should be done

Tomorrow death might come

We will not have any associations with Death and his great army
[2]

You should abide dispelling thus, day and night zealously,

This is the single auspicious attachment, the appeased sage tells

Bhikkhus, how do you recollect the past? You think interestedly, I was of such matter in the past. I was of such feelings in the past. I was of such perceptions in the past. I was of such

determinations in the past. I was of such consciousness in the past. Bhikkhus, thus you recollect the past.

Bhikkhus, how do you not recollect the past? You do not think interestedly, I was of such matter in the past. I was of such feelings in the past. I was of such perceptions in the past. I was of such determinations in the past. I was of such consciousness in the past. Bhikkhus, thus you do not recollect the past.

Bhikkhus, how do you not desire the future? You do not desire interestedly, I should be of such matter in the future I should be of such feelings in the future I should be of such perceptions in the future I should be of such determinations in the future I should be of such consciousness in the future Bhikkhus, thus you do not desire the future.

.Bhikkhus, how do you falter with things of the present?
Bhikkhus, the not learned ordinary man, who has not seen noble ones and Great Beings, not clever in their Teaching, and not trained in their Teaching reflects, matter in self, or a material self, or in self-matter, or in matter self. Reflects feelings in self, or a feeling self, or in self-feelings, or in feelings self. Reflects perceptions in self, or a perceiving self, or in self-perceptions, or in perceptions self. Reflects determinations in self, or a determining self, or in self-determinations or in determinations self. Reflects consciousness in self, or a conscious self, or in self-consciousness, or in consciousness self. Bhikkhus, thus you falter with things of the present.

Bhikkhus, how do you not falter with things of the present?
Bhikkhus, the learned noble disciple, who has seen noble ones and Great Beings, clever in their Teaching, and trained in their Teaching does not reflect, matter in self, or a material self, or in self-matter, or in matter self. Does not reflect feelings in self, or a feeling self, or in self-feelings, or in feelings self. Does not reflect perceptions in self, or a perceiving self, or in self-perceptions, or

in perceptions self. Does not reflect determinations in self, or a determining self, or in self-determinations or in determinations self. Does not reflect consciousness in self, or a conscious self, or in self-consciousness, or in consciousness self. Bhikkhus, thus you do not falter with things of the present.

Do not recollect the past, nor desire the future,

The past is over, the future has not come.

These things of the present, see them with insight as they arise
[1]

Not faltering and not moved, think about them.

Today itself-the dispelling should be done

Tomorrow death might come

We will not have any associations with Death and his great army
[2]

You should abide dispelling thus, day and night zealously,

This is the single auspicious attachment, the appeased sage tells

Bhikkhus, if I said, I will teach the short and detailed exposition of the single auspicious attachment, it was said on account of this.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Footnotes:

1. These things of the present, see them with insight as they arise 'Paccuppannan ca yo dhamma.m tattha tattha vipassati.'

The things that constantly arise in the present are matter, that is whatever matters at one or the other of the doors of mental contact, such as sights, sounds, smells, tastes, touches and ideas. Then the feelings that arise on account of these sights etcetera and the perceptions and determinations and consciousnesses that follows. These things have to be seen with right insight and the self-view should be destroyed.

2. We will not have any associations with Death and his great army 'na hi no sa.mgaran tena mahaasenena maccunaa' The army of Death consists of all the defiling things that arise in the mind. They are sensuality, aversion, hunger, thirst, craving, sloth and torpor, fear, doubts, besmearing, and stubbornness. Gain, fame and honor obtained unrighteous, praising oneself-and disparaging others. This is the army of Death.

Bhaya Bherava Sutta

Fear and Terror

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi at Jeta's Grove, Anathapindika's monastery. Then Janussoni the Brahman went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, he sat to one side. As he was sitting there, he said to the Blessed One, "Master Gotama, the sons of good families who have gone forth from the home life into homelessness out of conviction in Master Gotama: is Master Gotama their leader? Is Master Gotama their helper? Is Master Gotama their inspirer? Do they take Master Gotama as their example?"

"Yes, Brahman, so it is. The sons of good families who have gone forth from the home life into homelessness out of conviction in me: I am their leader. I am their helper. I am their inspirer. They take me as their example."

"But, Master Gotama, it's not easy to endure isolated forest or wilderness dwellings. It's not easy to maintain seclusion, not easy to enjoy being alone. The forests, as it were, plunder the mind of a monk who has not attained concentration."

"Yes, Brahman, so it is. It's not easy to endure isolated forest or wilderness dwellings. It's not easy to maintain seclusion, not easy to enjoy being alone. The forests, as it were, plunder the mind of a monk who has not attained concentration. Before my Awakening, when I was still an un-awakened Bodhisattva, the thought occurred to me as well: 'It's not easy to maintain

seclusion, not easy to enjoy being alone. The forests, as it were, plunder the mind of a monk who has not attained concentration.'

"The thought occurred to me: 'When priests or contemplatives who are unpurified in their bodily activities resort to isolated forest or wilderness dwellings, it's the fault of their unpurified bodily activities that they give rise to unskillful fear and terror. But it's not the case that I am unpurified in my bodily activities when I resort to isolated forest or wilderness dwellings. I am purified in my bodily activities. I am one of those noble ones who are purified in their bodily activities when they resort to isolated forest or wilderness dwellings.' Seeing in myself this purity of bodily activities, I felt even more undaunted about staying in the wilderness.

"The thought occurred to me: 'When priests or contemplatives who are unpurified in their verbal activities... unpurified in their mental activities... unpurified in their livelihood resort to isolated forest or wilderness dwellings, it's the fault of their unpurified livelihood that they give rise to unskillful fear and terror. But it's not the case that I am unpurified in my livelihood when I resort to isolated forest or wilderness dwellings. I am purified in my livelihood. I am one of those noble ones who are purified in their livelihood when they resort to isolated forest or wilderness dwellings.' Seeing in myself this purity of livelihood, I felt even more undaunted about staying in the wilderness.

"The thought occurred to me: 'When priests or contemplatives who are covetous and fiercely passionate for sensual pleasures... I am not covetous...'

"...'When priests or contemplatives who have minds of ill will, with destructive attitudes... I have a mind of good will...'

"...'When priests or contemplatives who are overcome by sloth and drowsiness... I am devoid of sloth and drowsiness...'

"...'When priests or contemplatives who are restless and with an unstill mind... I have a still mind...'

"...'When priests or contemplatives who are uncertain and doubting... I have gone beyond uncertainty...'

"...'When priests or contemplatives who are given to praising themselves and disparaging others... I do not praise myself or disparage others...'

"...'When priests or contemplatives who tend toward panic and dread... I have gone beyond horripilation...'

"...'When priests or contemplatives who are desirous of gains, offerings, and fame... I have few wants...'

"...'When priests or contemplatives who are lazy and lacking in persistence... My persistence is aroused...'

"...'When priests or contemplatives who are muddled in their mindfulness and un-alert... I have mindfulness established...'

"...'When priests or contemplatives who are un-concentrated, with straying minds... I am consummate in concentration...'

"The thought occurred to me: 'When priests or contemplatives who are drooling idiots, resort to isolated forest or wilderness dwellings, it's the fault of their drooling idiocy that they give rise to unskillful fear and terror. But it's not the case that I am a drooling idiot, when I resort to isolated forest or wilderness dwellings. I am consummate in discernment. I am one of those noble ones who are consummate in discernment when they resort to isolated forest or wilderness dwellings.' Seeing in myself this consummate discernment, I felt even more undaunted about staying in the wilderness.

"The thought occurred to me: 'What if -- on recognized, designated nights such as the eighth, fourteenth, and fifteenth of the lunar fortnight -- I were to stay in the sort of places that are awe-inspiring and make your hair stand on end, such as park-shrines, forest-shrines, and tree-shrines? Perhaps I would get to see that fear and terror.' So at a later time -- on recognized, designated nights such as the eighth, fourteenth, and fifteenth of the lunar fortnight -- I stayed in the sort of places that are awe-inspiring and make your hair stand on end, such as park-shrines, forest-shrines, and tree-shrines. And while I was staying there a wild animal would come, or a bird would make a twig fall, or wind would rustle the fallen leaves. The thought would occur to me: 'is this that fear and terror coming?' Then the thought occurred to me: 'why do I just keep waiting for fear? What if I were to subdue fear and terror in whatever state they come?' So when fear and terror came while I was walking back and forth, I would not stand or sit or lie down. I would keep walking back and forth until I had subdued that fear and terror. When fear and terror came while I was standing, I would not walk or sit or lie down. I would keep standing until I had subdued that fear and terror. When fear and terror came while I was sitting, I would not lie down or stand up or walk. I would keep sitting until I had subdued that fear and terror. When fear and terror came while I was lying down, I would not sit up or stand or walk. I would keep lying down until I had subdued that fear and terror.

"There are some priests and contemplatives, Brahman, who have the perception of 'day' when it is night, and of 'night' when it is day. This, I tell you, is their being in a dwelling of delusion. As for me, I have the perception of 'day' when it is day, and of 'night' when it is night. If anyone, when speaking rightly, were to say, 'A being not subject to delusion has appeared in the world for the benefit and happiness of many, out of sympathy for the world, for the welfare, benefit, and happiness of human and divine beings,' he would rightly be speaking of me.

"Unflagging persistence was aroused in me, and un-muddled mindfulness established. My body was calm and un-aroused, my mind concentrated and single. Quite withdrawn from sensuality, withdrawn from unskillful mental qualities, I entered and remained in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. With the stilling of directed thought and evaluation, I entered and remained in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance. With the fading of rapture I remained in equanimity, mindful and alert, and physically sensitive of pleasure. I entered and remained in the third jhana, of which the noble ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' With the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress - - I entered and remained in the fourth jhana: purity of equanimity and mindfulness, neither pleasure nor pain.

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, and attained to imperturbability, I directed it to the *knowledge of recollecting my past lives*. I recollected my manifold past lives, i.e., one birth, two... five, ten... fifty, a hundred, a thousand, a hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction and expansion: 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose here.' Thus I remembered my manifold past lives in their modes and details.

"This was the first knowledge I attained in the first watch of the night. Ignorance was destroyed; knowledge arose; darkness was destroyed; light arose -- as happens in one who is heedful, ardent, and resolute.

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, and attained to imperturbability, I directed it to the *knowledge of the passing away and reappearance of beings*. I saw -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and I discerned how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings -- who were endowed with bad conduct of body, speech and mind, who reviled noble ones, held wrong views and undertook actions under the influence of wrong views -- with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, and mind, who did not revile noble ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus -- by means of the divine eye, purified and surpassing the human -- I saw beings passing away and re-appearing, and I discerned how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma.

"This was the second knowledge I attained in the second watch of the night. Ignorance was destroyed; knowledge arose; darkness was destroyed; light arose -- as happens in one who is heedful, ardent, and resolute.

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, and

attained to imperturbability, I directed it to the *knowledge of the ending of the mental fermentations*. I discerned, as it was actually present, that 'this is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress... These are fermentations... This is the origination of fermentations... This is the cessation of fermentations... This is the way leading to the cessation of fermentations.' My heart, thus knowing, thus seeing, was released from the fermentation of sensuality, released from the fermentation of becoming, released from the fermentation of ignorance. With release, there was the knowledge, 'Released.' I discerned that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This was the third knowledge I attained in the third watch of the night. Ignorance was destroyed; knowledge arose; darkness was destroyed; light arose -- as happens in one who is heedful, ardent, and resolute.

"Now, Brahman, if the thought should occur to you, 'Perhaps Gotama the contemplative is even today not free of passion, not free of aversion, not free of delusion, which is why he resorts to isolated forest and wilderness dwellings,' it should not be seen in that way. It's through seeing two compelling reasons that I resort to isolated forest and wilderness dwellings: seeing a pleasant abiding for myself in the present, and feeling sympathy for future generations."

"How truly future generations have been shown sympathy by Master Gotama in the manner of one who is worthy and rightly self-awakened! Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama -- through many

lines of reasoning -- made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Sangha of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Bhayabherava Sutta

Great Fear

I heard thus:

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Savatthi.

Then the Brahmin Jaanussoni approached the Blessed One exchanged friendly greetings, sat on a side and said thus: "Good Gotama, to those sons of clansmen who have gone forth from the household and put on robes, out of faith, good Gotama, is the foremost, is of great help, is the instigator, and they in turn become imitations of good Gotama." "Brahmin, that is so, to those sons of clansmen who have gone forth out of faith in me and put on yellow robes, I am the foremost, of great help, am the instigator, and they imitate me" Good Gotama, I think attachment to seclusion and loneliness is difficult on beds and seats in remote jungle forests and paths, and I think without concentration even the mind would be distracted.

O! Brahmin, before my enlightenment, when I was seeking enlightenment, it occurred to me attachment to seclusion and loneliness is difficult on beds and seats in remote jungle forests and paths and even the mind without concentration is carried away when in the forest. Those recluses and Brahmins impure in bodily actions abiding on beds and seats in remote jungle forests and paths, come to much fear and evil owing to their impurity. I abide on beds and seats in remote jungle forests and paths pure in bodily actions The noble ones are pure in bodily actions, am one of them, and abide in remote jungle forests and paths with much confidence.

Those recluses and Brahmins impure in verbal actions abiding on beds and seats in remote jungle forests and paths, come to much fear and evil owing to their impurity. I abide on beds and seats in remote jungle forests and paths pure in verbal actions. The noble ones are pure in verbal actions, am one of them and abide in remote jungle forests and paths with much confidence..

Those recluses and Brahmins impure in mental actions abiding on beds and seats in remote jungle forests and paths, come to much fear and evil owing to their impurity. I abide on beds and seats in remote jungle forests and paths pure in mental actions. The noble ones are pure in mental actions, am one of them and abide in remote jungle forests and paths with much confidence. Those recluses and Brahmins in livelihood impure abiding on beds and seats in remote jungle forests and paths come to much fear and evil owing to their impurity. I abide on beds and seats in remote jungle forests and paths pure in livelihood. The noble ones are pure in livelihood, am one of them and abide in remote jungle forests and paths with much confidence.

O! Brahmin, it occurred to me thus: Those recluses and Brahmins greedy for sensuality, abiding on beds and seats in remote jungle forests and paths come to much fear and evil owing to their greed for sensuality. I abide on beds and seats in remote jungle forests and paths greed for sensuality overcome. The noble ones have overcome the greed for sensuality, am one of them and abide in remote jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and Brahmins with angry mind and evil thoughts, abiding on beds and seats in remote jungle forests and paths come to much fear and evil, owing to their angry mind and evil thoughts. I abide on beds and seats in remote jungle forests and paths with thoughts of loving kindness. The noble ones abide in jungle forests and paths with

thoughts of loving kindness, am one of them and abide in remote jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and Brahmins overcome by sloth and torpor abiding on beds and seats in remote jungle forests and paths come to much fear and evil, owing to sloth and torpor, I abide on beds and seats in remote jungle forests and paths, sloth and torpor destroyed. The noble ones abide in jungle forests and paths sloth and torpor destroyed, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and Brahmins, restless and worried abiding on beds and seats in remote jungle forests and paths come to much fear and evil, owing to restlessness and worry. I abide on beds and seats in remote jungle forests and paths, with mind appeased. The noble ones abide in jungle forests and paths with appeased minds, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and Brahmins, overcome by doubts, abiding on beds and seats in remote jungle forests and paths come to much fear and evil, owing to doubts. I abide on beds and seats in remote jungle forests and paths doubts overcome. The noble ones abide in jungle forests and paths doubts overcome, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and Brahmins, who praise themselves and disparage others abiding on beds and seats in remote jungle forests and paths come to much fear and evil, owing to praising themselves and disparaging others. I abide on beds and seats in remote jungle forests and paths neither praising myself nor disparaging others. The noble ones abide in jungle forests and paths neither praising themselves nor

disparaging others, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and Brahmins, paralyzed with much fear, abiding on beds and seats in remote jungle forests and paths come to much fear and evil owing to that. I abide on beds and seats in remote jungle forests and paths fear dispelled. The noble ones abide in jungle forests and paths fear dispelled, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and Brahmins, with desires of gain, honor and fame, abiding on beds and seats in remote jungle forests and paths come to much fear and evil owing to that trend. I abide on beds and seats in remote jungle forests and paths without desires of gain, honor, or fame. The noble ones abide in jungle forests and paths with few desires, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and Brahmins, lazy and lacking effort, abiding on beds and seats in remote jungle forests and path come to much fear and evil owing to that trend. I abide on beds and seats in remote jungle forests and paths with aroused effort. The noble ones abide in jungle forests and paths with aroused effort, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and Brahmins, without mindfulness, unaware, abiding on beds and seats in remote jungle forests and paths come to much fear and evil owing to that trend. I abide on beds and seats in remote jungle forests and paths, mindfulness established. The noble ones abide in jungle forests and paths mindfulness established, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and Brahmins, un-concentrated and mind scattered, abiding on beds and seats in remote jungle forests and paths come to much fear and evil, owing to that trend I abide on beds and seats in remote jungle forests and paths, concentrated and the mind in one point. The noble ones abide in jungle forests and paths concentrated and the mind in one point, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and Brahmins, deaf and dumb, lacking in wisdom, abiding on beds and seats in remote jungle forests and paths come to much fear and evil owing to that trend. I abide on beds and seats in remote jungle forests and paths endowed with wisdom. The noble ones abide in jungle forests and paths endowed with wisdom, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: What if I abide in orchard, forest, or tree monuments on auspicious nights on the waxing side like the fourteenth, fifteenth and the eighth nights so that I could come to face great fear. Then I abode in orchard, forest and tree monuments on auspicious nights on the waxing side like the fourteenth, fifteenth and the eighth nights. When I abode thus, either a wild animal or a pea-cock came. Or a branch fell or the leaves fluttered with the wind. Then it occurred to me, isn't it in this manner that great fear and doubts come, then again it occurred why should I abide with fear and doubts. In whatever posture I was when fear and doubts overcame me, maintaining that same posture I overcame that fear and doubts. If fear overcame me while walking, I wouldn't change that posture until I overcame that fear. If fear overcame me while standing, I wouldn't change that posture until I overcame that fear. If fear overcame me while sitting, I wouldn't change that posture until I

overcame that fear. If fear overcame me while lying, I wouldn't change that posture until I overcame that fear.

Brahmin, there are certain recluses and Brahmins who perceive the night as the day and the day as the night. I say they abide in delusion. I perceive the night as the night, and the day as the day. Saying it rightly the non-deluded being is born in the world for the good and well being of many, out of compassion for gods and men. Saying it rightly, I am that non-deluded being born for the good and well being of many, out of compassion for gods and men.

Brahmin, my effort aroused undeterred, unconfused mindfulness established, the body appeased, the mind concentrated in one point. I secluded it from sensual thoughts and evil thoughts, with thoughts and thought processes experiencing joy and pleasantness born of seclusion abode in the first jhana.

Overcoming thoughts and thought processes, the mind internally appeased, in one point, without thoughts and thought processes, experiencing joy and pleasantness born of concentration I abode in the second jhana. With joy and with equanimity to detachment became mindful and aware experiencing pleasantness with the body, and abode in the third jhana. To this the noble ones say, abiding mindfully in equanimity.

Dispelling pleasantness and unpleasantness, earlier having dispelled pleasure and displeasure and without unpleasantness and pleasantness mindfulness purified with equanimity abode in the fourth jhana.

When the concentrated mind was without blemish pure, malleable, workable and not vacillating I directed the mind to know previous births. I recollected the manifold previous births such as one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand births,

innumerable forward cycles of births, innumerable backward cycles of births and innumerable forward and backward cycles of births. There I was of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, and with such a life span. Disappearing from there was born there, There too I was of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, and with such a life span. Disappearing from there is born here. Thus I recollect the manifold previous births. This is the first knowledge that I realized in the first watch of the night and knowledge arose and darkness got dispelled when I abode diligent for dispelling.

When the concentrated mind was without blemish pure, malleable, workable and not vacillating I directed the mind to know the disappearing and appearing of beings. With the purified heavenly eye gone beyond human, I saw being disappearing and appearing un-exalted and exalted, beautiful and ugly, in good and bad states, according to their actions I knew beings. These good beings, miscomputing in bodily, verbal and mental behavior, blaming noble ones and with wrong view, at the end of life go to loss are born in hell.

These good beings, endowed with good conduct, bodily, verbally and mentally, not blaming noble ones, come to right view and to right view of actions, at the end of life go to increase are born in heaven. Thus with the purified heavenly eye gone beyond human I saw beings disappearing and appearing un-exalted and exalted, beautiful and ugly, in good and bad states according their actions. This is the second knowledge I realized in the second watch of the night and knowledge arose and darkness got dispelled, when I abode diligent for dispelling.

When the concentrated mind was without blemish pure, malleable, workable and not vacillating I directed the mind to the knowledge of the destruction of desires: Then I thoroughly knew

as it really is, this is unpleasant. Thoroughly knew as it really is, this is the arising of unpleasantness. Thoroughly knew as it really is, this is the cessation of unpleasantness. Thoroughly knew as it really is, this is the path to the cessation of unpleasantness. Knew as it really is , these are desires. Knew as it really is, this is the arising of desires. Knew as it really is, this is the cessation of desires. Knew as it really is, this is the path to the cessation of desires. When I knew and realized this, my mind experienced the release from sensual desires. the release from desires 'to be'., the release from desires of ignorance.. Knowledge arose I am released, birth is ended, the holy life is lived to the end, what should be done is done is done, there is nothing more to wish . This is the third knowledge I realized in the third watch of the night and knowledge arose and darkness got dispelled, when I abode diligent for dispelling. . .

Brahmin, it might occur to you, is the recluse Gotama even today not free from greed, hate and delusion, that he abides on beds and seats in remote jungle forests and paths, it should not be thought in that manner.

Brahmin, I see two good reasons for abiding on beds and seats in remote jungle forests and paths: For a pleasant abiding here and now and out of compassion for the future generations.

Good Gotama, has compassion for the future generation, he is indeed worthy and rightfully enlightened.

Now, I know, good Gotama. It seems as though something over turned is re-installed, something covered is made manifest, As though the path is told to someone who has lost his way. It seems as though an oil lamp is lighted for the darkness so that those who have eyes could see forms.. Good Gotama has taught in various ways, now I take refuge in good Gotama, in the Teaching and the Community of Bhikkhus. May I be

remembered as a lay disciple who has taken refuge from today until life ends.

Bhikkhu Aparihaniya Sutta

Conditions for No Decline Among the Monks

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying in Rajagaha, on Vulture Peak Mountain. There he addressed the monks: "Monks, I will teach you the seven conditions that lead to no decline. Listen and pay close attention. I will speak."

"Yes, lord," the monks responded.

The Blessed One said: "And which seven are the conditions that lead to no decline?"

[1] "As long as the monks meet often, meet a great deal, their growth can be expected, not their decline.

[2] "As long as the monks meet in harmony, adjourn from their meetings in harmony, and conduct Sangha business in harmony, their growth can be expected, not their decline.

[3] "As long as the monks neither decree what has been un-decreed nor repeal what has been decreed, but practice undertaking the training rules as they have been decreed, their growth can be expected, not their decline.

[4] "As long as the monks honor, respect, venerate, and do homage to the elder monks -- those with seniority who have long been ordained, the fathers of the Sangha, leaders of the Sangha -- regarding them as worth listening to, their growth can be expected, not their decline.

[5] "As long as the monks do not submit to the power of any arisen craving that leads to further becoming, their growth can be expected, not their decline.

[6] "As long as the monks see their own benefit in wilderness dwellings, their growth can be expected, not their decline.

[7] "As long as the monks each keep firmly in mind: 'If there are any well-behaved fellow followers of the chaste life who have yet to come, may they come; and may the well-behaved fellow-followers of the chaste life who have come live in comfort,' their growth can be expected, not their decline.

"As long as the monks remain steadfast in these seven conditions, and as long as these seven conditions endure among the monks, the monks' growth can be expected, not their decline."

Bhikkhuni Sutta

The Nun

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion Ven. Ánanda was staying in Kosambi, at Ghosita's Park. Then a certain nun said to a certain man, "Go, my good man, to my lord Ánanda and, on arrival, bowing your head to his feet in my name, tell him, 'The nun named such-and-such, venerable sir, is sick, in pain, severely ill. She bows her head to the feet of her lord Ánanda and says, "It would be good if my lord Ánanda were to go to the nuns' quarters, to visit this nun out of sympathy for her.'"

Responding, "Yes, my lady," the man then approached Ven. Ánanda and, on arrival, having bowed down, sat to one side. As he was sitting there he said to Ven. Ánanda, "The nun named such-and-such, venerable sir, is sick, in pain, severely ill. She bows her head to the feet of her lord Ánanda and says, 'It would be good if my lord Ánanda were to go to the nuns' quarters, to visit this nun out of sympathy for her.'"

Ven. Ánanda accepted with silence.

Then in the early morning, having put on his robes and, carrying his bowl and outer robe, he went to the nuns' quarters. The nun saw Ven. Ánanda coming from afar. On seeing him, she lay down on a bed, having covered her head.

Then Ven. Ánanda approached the nun and, on arrival, sat down on a prepared seat. As he was sitting there, he said to the nun: "This body, sister, comes into being through food. And yet it is by relying on food that food is to be abandoned.

"This body comes into being through craving. And yet it is by relying on craving that craving is to be abandoned.

"This body comes into being through conceit. And yet it is by relying on conceit that conceit is to be abandoned.

"This body comes into being through sexual intercourse. Sexual intercourse is to be abandoned. The Buddha calls sexual intercourse a cutting off of the bridge.

"This body, sister, comes into being through food. And yet it is by relying on food that food is to be abandoned.' Thus it was said. And in reference to what was it said? There is the case, sister, where a monk, considering it thoughtfully, takes food -- not playfully, nor for intoxication, nor for putting on bulk, nor for beautification -- but simply for the survival and continuance of this body, for ending its afflictions, for the support of the holy life, [thinking,] 'Thus will I destroy old feelings [of hunger] and not create new feelings [from overeating]. I will maintain myself, be blameless, and live in comfort.' Then, at a later time, he abandons food, having relied on food. 'This body, sister, comes into being through food. And yet it is by relying on food that food is to be abandoned.' Thus it was said, and in reference to this was it said.

"This body comes into being through craving. And yet it is by relying on craving that craving is to be abandoned.' Thus it was said. And in reference to what was it said? There is the case, sister, where a monk hears, 'The monk named such-and-such, they say, through the ending of the fermentations, has entered and remains in the fermentation-free release of awareness and release of discernment, having known and realized them for himself in the here and now.' The thought occurs to him, 'I hope that I, too, will -- through the ending of the fermentations -- enter and remain in the fermentation-free release of awareness and release of discernment, having known and realized them for

myself in the here and now.' Then, at a later time, he abandons craving, having relied on craving. 'This body comes into being through craving. And yet it is by relying on craving that craving is to be abandoned.' Thus it was said. And in reference to this was it said.

"This body comes into being through conceit. And yet it is by relying on conceit that conceit is to be abandoned.' Thus it was said. And in reference to what was it said? There is the case, sister, where a monk hears, 'The monk named such-and-such, they say, through the ending of the fermentations, has entered and remains in the fermentation-free release of awareness and release of discernment, having known and realized them for himself in the here and now.' The thought occurs to him, 'The monk named such-and-such, they say, through the ending of the fermentations, has entered and remains in the fermentation-free release of awareness and release of discernment, having known and realized them for himself in the here and now. Then why not me?' Then, at a later time, he abandons conceit, having relied on conceit. 'This body comes into being through conceit. And yet it is by relying on conceit that conceit is to be abandoned.' Thus it was said, and in reference to this was it said.

"This body comes into being through sexual intercourse. Sexual intercourse is to be abandoned. The Buddha calls sexual intercourse a cutting off of the bridge."

Then the nun -- getting up from her bed, arranging her upper robe over one shoulder, and bowing down with her head at Ven. Ánanda's feet -- said, "A transgression has overcome me, venerable sir, in that I was so foolish, so muddle-headed, and so unskilled as to act in this way. May my lord Ánanda please accept this confession of my transgression as such, so that I may restrain myself in the future."

"Yes, sister, a transgression overcame you in that you were so foolish, so muddle-headed, and so unskilled as to act in this way. But because you see your transgression as such and make amends in accordance with the Dhamma, we accept your confession. For it is a cause of growth in the Dhamma and discipline of the noble ones when, seeing a transgression as such, one makes amends in accordance with the Dhamma and exercises restraint in the future."

That is what Ven. Ānanda said. Gratified, the nun delighted in Ven. Ānanda's words.

Bhojana Sutta

A Meal

Translated from the Pali by Thanissaro Bhikkhu

"In giving a meal, the donor gives five things to the recipient. Which five? He/she gives life, beauty, happiness, strength, and quick-wittedness. Having given life, he/she has a share in long life, either human or divine. Having given beauty, he/she has a share in beauty, either human or divine. Having given happiness, he/she has a share in happiness, either human or divine. Having given strength, he/she has a share in strength, either human or divine. Having given quick-wittedness, he/she has a share in quick-wittedness, either human or divine. In giving a meal, the donor gives these five things to the recipient."

The prudent person giving life, strength,
beauty, quick-wittedness --
the wise person, a giver of happiness --
attains happiness himself.
Having given life, strength, beauty,
happiness, and quick-wittedness,
he has long life and status
wherever he arises.

Bhumija Sutta

To Bhumija

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary.

Then, early in the morning, Ven. Bhumija put on his robes and, carrying his bowl and outer robe, went to Prince Jayasena's residence. [1] On arrival, he sat down on a seat made ready. Prince Jayasena went to Ven. Bhumija and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, he sat to one side. As he was sitting there he said to Ven. Bhumija, "Master Bhumija, there are some priests and contemplatives who espouse this teaching, espouse this view: 'if one follows the holy life, even when having made a wish for results, one is incapable of obtaining results. If one follows the holy life even when having made no wish, one is incapable of obtaining results. If one follows the holy life even when both having made a wish and having made no wish, one is incapable of obtaining results. If one follows the holy life even when neither having made a wish nor having made no wish, one is incapable of obtaining results.' [2] With regard to that, what does Master Bhumija's teacher say, what is his view, what does he declare?"

"I haven't heard this face to face with the Blessed One, prince, I haven't received this face to face with the Blessed One, but there is the possibility that the Blessed One would answer in this way: 'If one follows the holy life inappropriately, even when having made a wish for results, one is incapable of obtaining results. If one follows the holy life inappropriately, even when

having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, one is incapable of obtaining results. But if one follows the holy life appropriately, even when having made a wish, one is capable of obtaining results. If one follows the holy life appropriately, even when having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, one is capable of obtaining results.' I haven't heard this face to face with the Blessed One, I haven't received this face to face with the Blessed One, but there is the possibility that the Blessed One would answer in this way."

"If that is what Master Bhumija's teacher says, if that is his view, if that is what he declares, then yes, Master Bhumija's teacher stands, as it were, having struck all of those many priests and contemplatives down by the head."

Prince Jayasena then served Ven. Bhumija from his own dish of milk rice.

Then Ven. Bhumija, after his meal, returning from his alms-round, went to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there he said to the Blessed One: "Just now, lord, early in the morning, I put on my robes and, carrying my bowl and outer robe, went to Prince Jayasena's residence. On arrival, I sat down on a seat made ready. Then Prince Jayasena went to me and, on arrival, exchanged courteous greetings with me. After an exchange of friendly greetings and courtesies, he sat to one side. As he was sitting there he said to me, 'Master Bhumija, there are some priest and contemplatives who espouse this teaching, espouse this view: "If one follows the holy life even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor

having made no wish, one is incapable of obtaining results." With regard to that, what does Master Bhumija's teacher say, what is his view, what does he declare?'

"When this was said, I replied to Prince Jayasena, 'I haven't heard this face to face with the Blessed One, prince, I haven't received this face to face with the Blessed One, but there is the possibility that the Blessed One would answer in this way: "If one follows the holy life inappropriately, even when having made a wish [for results]... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, one is incapable of obtaining results. But if one follows the holy life appropriately, even when having made a wish... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, one is capable of obtaining results." I haven't heard this face to face with the Blessed One, I haven't received this face to face with the Blessed One, but there is the possibility that the Blessed One would answer in this way.'

"If that is what Master Bhumija's teacher says, if that is his view, if that is what he declares, then yes, Master Bhumija's teacher stands, as it were, having struck all of those many priests and contemplatives down by the head.'

"Answering in this way when thus asked, lord, am I speaking in line with what the Blessed One has said, am I not misrepresenting the Blessed One with what is un-factual, am I answering in line with the Dhamma so that no one whose thinking is in line with the Dhamma will have grounds for criticizing me?"

"Certainly, Bhumija, in answering in this way when thus asked, you are speaking in line with what I have said, you are not misrepresenting me with what is un-factual, and you are answering in line with the Dhamma so that no one whose

thinking is in line with the Dhamma will have grounds for criticizing you. For any priests or contemplatives endowed with wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration: If they follow the holy life even when having made a wish [for results], they are incapable of obtaining results. If they follow the holy life even when having made no wish, they are incapable of obtaining results. If they follow the holy life even when both having made a wish and having made no wish, they are incapable of obtaining results. If they follow the holy life even when neither having made a wish nor having made no wish, they are incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results.

"Suppose a man in need of oil, looking for oil, wandering in search of oil, would pile gravel in a tub and press it, sprinkling it again and again with water. If he were to pile gravel in a tub and press it, sprinkling it again and again with water even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, he would be incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results.

"In the same way, any priests or contemplatives endowed with wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration: If they follow the holy life even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, they are incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results.

"Suppose a man in need of milk, looking for milk, wandering in search of milk, would twist the horn of a newly-calved cow. If he were to twist the horn of a newly-calved cow even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, he would be incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results.

"In the same way, any priests or contemplatives endowed with wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration: If they follow the holy life even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, they are incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results.

"Suppose a man in need of butter, looking for butter, wandering in search of butter, would sprinkle water on water in a crock and twirl it with a churn-stick. If he were to sprinkle water on water in a crock and twirl it with a churn-stick even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, he would be incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results.

"In the same way, any priests or contemplatives endowed with wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration: If they follow the holy life even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor

having made no wish, they are incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results.

"Suppose a man in need of fire, looking for fire, wandering in search of fire, would take a fire stick and rub it into a wet, sappy piece of wood. If he were to take a fire stick and rub it into a wet, sappy piece of wood even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, he would be incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results.

"In the same way, any priests or contemplatives endowed with wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration: If they follow the holy life even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, they are incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results.

"But as for any priests or contemplatives endowed with right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration: If they follow the holy life even when having made a wish, they are capable of obtaining results. If they follow the holy life even when having made no wish, they are capable of obtaining results. If they follow the holy life even when both having made a wish and having made no wish, they are capable of obtaining results. If they follow the holy life even when neither having made a wish nor having made no wish, they are capable of obtaining results. Why is that? Because it is an appropriate way of obtaining results.

"Suppose a man in need of oil, looking for oil, wandering in search of oil, would pile sesame seeds in a tub and press them, sprinkling them again and again with water. If he were to pile sesame seeds in a tub and press them, sprinkling them again and again with water, even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, he would be capable of obtaining results. Why is that? Because it is an appropriate way of obtaining results.

"In the same way, any priests or contemplatives endowed with right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration: If they follow the holy life even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, they are capable of obtaining results. Why is that? Because it is an appropriate way of obtaining results.

"Suppose a man in need of milk, looking for milk, wandering in search of milk, would twist the teat of a newly-calved cow. If he were to twist the teat of a newly-calved cow even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, he would be capable of obtaining results. Why is that? Because it is an appropriate way of obtaining results.

"In the same way, any priests or contemplatives endowed with right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration: If they follow the holy life even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no

wish, they are capable of obtaining results. Why is that?
Because it is an appropriate way of obtaining results.

"Suppose a man in need of butter, looking for butter, wandering in search of butter, would sprinkle water on curds in a crock and twirl them with a churn-stick. [3] If he were to sprinkle water on curds in a crock and twirl them with a churn-stick even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, he would be capable of obtaining results. Why is that? Because it is an appropriate way of obtaining results.

"In the same way, any priests or contemplatives endowed with right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration: If they follow the holy life even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, they are capable of obtaining results. Why is that? Because it is an appropriate way of obtaining results.

"Suppose a man in need of fire, looking for fire, wandering in search of fire, would take a fire stick and rub it into a dry, sapless piece of wood. If he were to take a fire stick and rub it into a dry, sapless piece of wood even when having made a wish for results... having made no wish... both having made a wish and having made no wish... neither having made a wish nor having made no wish, he would be capable of obtaining results. Why is that? Because it is an appropriate way of obtaining results.

"In the same way, any priests or contemplatives endowed with right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration: If they follow the holy life even when having made a wish for results, they are capable of obtaining results. If they follow the holy life

even when having made no wish, they are capable of obtaining results. If they follow the holy life even when both having made a wish and having made no wish, they are capable of obtaining results. If they follow the holy life even when neither having made a wish nor having made no wish, they are capable of obtaining results. Why is that? Because it is an appropriate way of obtaining results.

"Bhumija, if these four similes had occurred to you in the presence of Prince Jayasena, he would have naturally felt confidence in you and -- feeling confidence -- would have shown his confidence in you."

"But, lord, how could these four similes have occurred to me in the presence of Prince Jayasena, as they are natural to the Blessed One and have never before been heard from him?"

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

Footnotes

[1] According to the Commentary, Ven. Bhumija was Prince Jayasena's uncle.

[2] These priests and contemplatives are probably the proponents of non-action, annihilation, and non-relatedness.

[3] To this day, this is the way butter is obtained in rural north India. The churn-stick is a small stick that has attached to its end blocks of wood resembling an orange with alternate sections removed. This is twirled in the curds. The water sprinkled on the curds dilutes the buttermilk, which helps in separating it from the milk fat left on the blocks of the churn-stick.

Bhutamidam Sutta

This Has Come Into Being

Translated from the Pali by Thanissaro Bhikkhu

On one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. There he addressed Ven. Shariputra, "Shariputra, it is said in Ajita's Question in the Way to the Further Shore:

Those here who have fathomed the Dhamma,
those who are learners,
those who are run-of-the-mill:
When you, dear sir, astute,
are asked this,
tell me their manner of life.

"How is the detailed meaning of this brief statement to be understood?"

When this was said, Ven. Shariputra remained silent.

A second time... A third time the Blessed One addressed Ven. Shariputra, "Shariputra, it is said in Ajita's Question in the Way to the Further Shore:

Those here who have fathomed the Dhamma,
those who are learners,
those who are run-of-the-mill:
When you, dear sir, astute,
are asked this,
tell me their manner of life.

"How is the detailed meaning of this brief statement to be understood?"

A third time, Ven. Shariputra remained silent.

"Do you see, Shariputra, that 'this has come into being'?"

"One sees with right discernment, lord, that 'this has come into being.' Seeing with right discernment that 'this has come into being,' one practices for disenchantment with, for dispassion toward, for the cessation of what has come into being. One sees with right discernment that 'it has come into being from this nutriment.' Seeing with right discernment that 'it has come into being from this nutriment,' one practices for disenchantment with, for dispassion toward, for the cessation of the nutriment by which it has come into being. One sees with right discernment that 'from the cessation of this nutriment, what has come into being is subject to cessation.' Seeing with right discernment that 'from the cessation of this nutriment, what has come into being is subject to cessation,' one practices for disenchantment with, for dispassion toward, for the cessation of what is subject to cessation. This is how one is a learner.

"And how, lord, is one a person who has fathomed the Dhamma?"

"One sees with right discernment, lord, that 'this has come into being.' Seeing with right discernment that 'this has come into being,' one is -- through disenchantment, dispassion, cessation, through lack of clinging/sustenance -- released from what has come into being. One sees with right discernment that 'it has come into being from this nutriment.' Seeing with right discernment that 'it has come into being from this nutriment,' one is -- through disenchantment, dispassion, cessation, through lack of clinging/sustenance -- released from the nutriment by which it has come into being. One sees with right discernment that 'from the cessation of this nutriment, what has come into being is subject to cessation.' Seeing with right discernment that 'from the cessation of this nutriment, what has come into being is subject to cessation,' one is -- through disenchantment,

dispassion, cessation, through lack of clinging/sustenance -- released from what is subject to cessation. This is how one is a person who has fathomed the Dhamma.

"It is in this way, lord, that I understand the detailed meaning of the brief statement in Ajita's Question in the Way to the Further Shore:

Those here who have fathomed the Dhamma,
those who are learners,
those who are run-of-the-mill:
When you, dear sir, astute,
are asked this,
tell me their manner of life."

"Excellent, Shariputra. Excellent. One sees with right discernment that 'this has come into being.' Seeing with right discernment that 'this has come into being,' one practices for disenchantment with, for dispassion toward, for the cessation of what has come into being. One sees with right discernment that 'it has come into being from this nutriment.' Seeing with right discernment that 'it has come into being from this nutriment,' one practices for disenchantment with, for dispassion toward, for the cessation of the nutriment by which it has come into being. One sees with right discernment that 'from the cessation of this nutriment, what has come into being is subject to cessation.' Seeing with right discernment that 'from the cessation of this nutriment, what has come into being is subject to cessation,' one practices for disenchantment with, for dispassion toward, for the cessation of what is subject to cessation. This is how one is a learner.

"And how is one a person who has fathomed the Dhamma?

"One sees with right discernment that 'this has come into being.' Seeing with right discernment that 'this has come into being,'

one is -- through disenchantment, dispassion, cessation, through lack of clinging/sustenance -- released from what has come into being. One sees with right discernment that 'it has come into being from this nutriment.' Seeing with right discernment that 'it has come into being from this nutriment,' one is -- through disenchantment, dispassion, cessation, through lack of clinging/sustenance -- released from the nutriment by which it has come into being. One sees with right discernment that 'from the cessation of this nutriment, what has come into being is subject to cessation.' Seeing with right discernment that 'from the cessation of this nutriment, what has come into being is subject to cessation,' one is -- through disenchantment, dispassion, cessation, through lack of clinging/sustenance -- released from what is subject to cessation. This is how one is a person who has fathomed the Dhamma.

"It is in this way that the detailed meaning of the brief statement in Ajita's Question in the Way to the Further Shore is to be understood:

Those here who have fathomed the Dhamma,
those who are learners,
those who are run-of-the-mill:
When you, dear sir, astute,
are asked this,
tell me their manner of life."

Bhummija Sutta

To Venerable Bhummija

I heard thus:

At one time the Blessed One lived in the squirrels' sanctuary in the bamboo grove in Raajagaha. Venerable Bhummija put on robes in the morning, taking bowl and robes approached the home of prince Jayasena and sat on the prepared seat. Then prince Jayasena approached venerable Bhummija, exchanged friendly greetings, sat on a side and said, 'Good Bhummija, there are recluses and Brahmins who hold this view and declare it: 'Leading the holy life with attachment, it is not possible to attain some distinction. Leading the holy life without attachment, it is not possible to attain some distinction. Leading the holy life with attachment and without attachment, it is not possible to attain some distinction. Leading the holy life neither with nor without attachment it is not possible to attain some distinction. What is good Bhummija's teacher's view about this?'

Prince, not that I have heard it from the Blessed One or this was acknowledged by him. Yet there is a possibility that the Blessed One would say it. Without right and true insight, leading the holy life with attachment, it is not possible to attain some distinction [1] Without right and true insight leading the holy life without attachment, it is not possible to attain some distinction. Without right and true insight leading the holy life with attachment and without attachment, it is not possible to attain some distinction. Without right and true insight, leading the holy life neither with nor without attachment it is not possible to attain some distinction. With right and true insight, leading the holy life with attachment, it is possible to attain some distinction. With right and true insight leading the holy life without attachment, it is

possible to attain some distinction. With right and true insight leading the holy life with attachment and without attachment, it is possible to attain some distinction. With right and true insight, leading the holy life neither with nor without attachment it is possible to attain some distinction.

'If good Bhumija's teacher holds this view and professes it, indeed his teacher presses on the tops of all recluses and Brahmins, I think.' Then prince Jayasena served venerable Bhumija with his own share of milk rice.

After the alms round and when the meal was over, venerable Bhumija approached the Blessed One, worshipped, sat on a side and said thus. 'Venerable sir, I put on robes in the morning, taking bowl and robes approached the home of prince Jayasena and sat on the prepared seat. Then prince Jayasena approached me, exchanged friendly greetings, sat on a side and said, 'Good Bhumija, there are recluses and Brahmins who hold this view and declare it: 'Leading the holy life with attachment, it is not possible to attain some distinction. Leading the holy life without attachment, it is not possible to attain some distinction. Leading the holy life with attachment and without attachment, it is not possible to attain some distinction. Leading the holy life neither with nor without attachment it is not possible to attain some distinction. What is good Bhumija's teacher's view about this?'

Then I said thus: 'Prince, not that I have heard it from the Blessed One or this was acknowledged by him. Yet there is a possibility that the Blessed One would say it. Without right and true insight, leading the holy life with attachment, it is not possible to attain some distinction [1] Without right and true insight leading the holy life without attachment, it is not possible to attain some distinction. Without right and true insight leading the holy life with attachment and without attachment, it is not

possible to attain some distinction. Without right and true insight, leading the holy life neither with nor without attachment it is not possible to attain some distinction. With right and true insight, leading the holy life with attachment, it is possible to attain some distinction. With right and true insight leading the holy life without attachment, it is possible to attain some distinction. With right and true insight leading the holy life with attachment and without attachment, it is possible to attain some distinction. With right and true insight, leading the holy life neither with nor without attachment it is possible to attain some distinction. Then venerable sir, prince Jayasena said, 'if good Bhumija's teacher holds this view and professes it, indeed his teacher presses on the tops of all recluses and Brahmins, I think '.

'Venerable sir, when asked thus and when this reply was given, how far was I saying the words of the Blessed One, was I talking according to the Teaching and not blaming the Blessed One?'

'There, Bhumija, when asked thus and when this reply was given, you said the words of the Blessed One, talking according to the Teaching and not blaming the Blessed One in any way.'

'Bhumija, whoever recluses and Brahmins with wrong view, thoughts, speech, actions, livelihood, endeavor, mindfulness and concentration were to lead the holy life with attachment, it is not possible to attain some distinction. Whoever were to lead the holy life without attachment, it is not possible to attain some distinction. Whoever were to lead the holy life with and without attachment, it is not possible to attain some distinction. Whoever were to lead the holy life neither with nor without attachment it is not possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction without right and true insight.

Bhumija, it is like a man in search of oil, if he was to put some sand in a trough and while sprinkling it with water was to press it

for oil. Even if he was to press it with attachment, without attachment, with and without attachment, neither with nor without attachment, he would not obtain oil. What is the reason? Bhumija, it is not the right and true method to obtain oil.

In the same manner Bhumija, whoever recluses and Brahmins with wrong view, thoughts, speech, actions, livelihood, endeavor, mindfulness and concentration were to lead the holy life with attachment, it is not possible to attain some distinction. Were to lead the holy life without attachment, it is not possible to attain some distinction. Were to lead the holy life with and without attachment, it is not possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is not possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction without right and true insight.

Bhumija, it is like a man in search of milk, come to a young cow with calf milking the cow from the horn, it is not possible to obtain milk. Milking the cow, with attachment, without attachment, with and without attachment, neither with nor without attachment it is not possible to obtain milk from the horn. What is the reason? Bhumija it is not the right and true method to obtain milk...

In the same manner Bhumija, whoever recluses and Brahmins with wrong, view, thoughts, speech, actions, livelihood, endeavor, mindfulness and concentration were to lead the holy life with attachment, it is not possible to attain some distinction. Were to lead the holy life without attachment, it is not possible to attain some distinction. Were to lead the holy life with and without attachment, it is not possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is not possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction without right and true insight.

Bhummija, it is like a man in want of fresh butter was to put some water in a pot and churn it. Churning it with attachment, without attachment, with and without attachment, neither with nor without attachment it is not possible to obtain fresh butter. What is the reason? Bhummija it is not the right and true method to obtain butter.

In the same manner Bhummija, whoever recluses and Brahmins with wrong, view, thoughts, speech, actions, livelihood, endeavor, mindfulness and concentration were to lead the holy life with attachment, it is not possible to attain some distinction. Were to lead the holy life without attachment, it is not possible to attain some distinction. Were to lead the holy life with and without attachment, it is not possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is not possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction without right and true insight.

Bhummija, it is like a man in want of fire was to come with an over-cover to a wet sappy log. Rubbing it with attachment, without attachment, with and without attachment, neither with nor without attachment it is not possible to obtain fire. What is the reason? Bhummija it is not the right and true method to obtain fire.

In the same manner Bhummija, whoever recluses and Brahmins with wrong, view, thoughts, speech, actions, livelihood, endeavor, mindfulness and concentration were to lead the holy life with attachment, it is not possible to attain some distinction. Were to lead the holy life without attachment, it is not possible to attain some distinction. Were to lead the holy life with and without attachment, it is not possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is not possible to attain some distinction. What is the reason? Because

it is for the attainment of some distinction without right and true insight.

‘Bhummija, whoever recluses and Brahmins with right, view, thoughts, speech, actions, livelihood, endeavor, mindfulness and concentration were to lead the holy life with attachment, it is possible to attain some distinction. Were to lead the holy life without attachment, it is possible to attain some distinction. Were to lead the holy life with and without attachment, it is possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction with right and true insight.

Bhummija, it is like a man in search of oil, was to put some sesame flour in a trough and while sprinkling it with water was to press it for oil. Even if he was to press it with attachment, without attachment, with and without attachment, neither with nor without attachment, he would obtain oil. What is the reason? Bhummija it is the right and true method to obtain oil.

In the same manner Bhummija, whoever recluses and Brahmins with right, view, thoughts, speech, actions, livelihood, endeavor, mindfulness and concentration were to lead the holy life with attachment, it is possible to attain some distinction. Were to lead the holy life without attachment, it is possible to attain some distinction. Were to lead the holy life with and without attachment, it is possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction with right and true insight.

Bhummija, it is like a man in search of milk, come to a young cow with calf milking the cow from the nipple. It is possible to obtain milk from the nipple. Milking the cow, with attachment, without attachment, with and without attachment, neither with nor

without attachment it is possible to obtain milk from the nipple. What is the reason? Bhuumija it is the right and true method to obtain milk...

In the same manner Bhuumija, whoever recluses and Brahmins with right, view, thoughts, speech, actions, livelihood, endeavor, mindfulness and concentration were to lead the holy life with attachment, it is possible to attain some distinction. Were to lead the holy life without attachment, it is possible to attain some distinction. Were to lead the holy life with and without attachment, it is possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction with right and true insight.

Bhuumija, it is like a man in want of fresh butter was to put some curd in a pot and churn it. Churning it with attachment, without attachment, with and without attachment, neither with nor without attachment it is possible to obtain fresh butter. What is the reason? Bhuumija, it is the right and true method to obtain butter.

In the same manner Bhuumija, whoever recluses and Brahmins with right, view, thoughts, speech, actions, livelihood, endeavor, mindfulness and concentration were to lead the holy life with attachment, it is possible to attain some distinction. Were to lead the holy life without attachment, it is possible to attain some distinction. Were to lead the holy life with and without attachment, it is possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction with right and true insight.

Bhuumija, it is like a man in want of fire was to come with an over-cover to a dry sapless log. Rubbing it with attachment, without attachment, with and without attachment, neither with

nor without attachment it is possible to obtain fire. What is the reason? Bhumija, it is the right and true method to obtain fire.

In the same manner Bhumija, whoever recluses and Brahmins with right, view, thoughts, speech, actions, livelihood, endeavor, mindfulness and concentration were to lead the holy life with attachment, it is possible to attain some distinction. Were to lead the holy life without attachment, it is possible to attain some distinction. Were to lead the holy life with and without attachment, it is possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction with right and true insight...

Aggivessana, if you had explained these two wonderful similes to prince Jayasena, undoubtedly he would have been pleased, and would have expressed his pleasure.

‘Venerable sir, how could I explain these two similes to prince Jayasena, I have never heard before, until I heard it from the Blessed One.’

The Blessed One said thus and venerable Bhumija was delighted in the words of the Blessed One.

Footnote:

[1] Without right and true insight, leading the holy life with attachment, it is not possible to attain some distinction. *‘Aasa~nce pi karitvaa ayoniso brahmacariya.m carati, abhabbo phalassa adhigamaaya.’* The complete Sutta tells us that leading the holy life should be with right and true insight. i.e. The one leading the holy life should know for what purpose he is doing so. He should correctly understand the acutely unsatisfactory nature of life, and so make an effort to achieve a distinction above human. So then he should arouse effort to attain that distinction not yet attained.

Brahmajala Sutta

The Supreme Net What the Teaching Is Not

Thus have I heard: [1]

Once the Lord was traveling along the main road between Rajagaha and Nalanda [2] with a large company of some five hundred monks. And the wanderer, Suppiya [3] was also traveling on that road with his pupil the youth, Brahmadata. And Suppiya was finding fault in all sorts of ways with the Buddha, the Dhamma and the Sangha, whereas his pupil, Brahmadata was speaking in various ways in their praise. And so these two, teacher and pupil, directly opposing each other's arguments, followed close behind the Lord and his order of monks.

Then the Lord stopped for one night with his monks at the royal park of Ambalathika. And Suppiya too stopped there for the night with his pupil Brahmadata. And Suppiya went on abusing the Buddha, the Dhamma and the Sangha, while his pupil Brahmadata defended them. And thus disputing, they followed close behind the Buddha and his order of monks.

Now in the early morning a number of monks, having got up, gathered together and sat in the Round Pavilion, and this was the trend of their talk: "It is wonderful, friends, it is marvelous how the Blessed Lord, the Arahant, the fully Enlightened Buddha knows, sees and clearly distinguishes the different inclinations of beings! For here is the wanderer Suppiya finding fault in all sorts of ways with the Buddha, the Dhamma and the Sangha, while his pupil Brahmadata in various ways defends them. And, still disputing, they follow closely behind the Blessed Lord and his order of monks."

Then the Lord, being aware of what those monks were saying, went to the Round Pavilion and sat down on the prepared seat. Then he said: "Monks, what was the subject of your conversation just now? What talk have I interrupted?" And they told him.

"Monks, if anyone should speak in disparagement of me, of the Dhamma or of the Sangha, you should not be angry, resentful or upset on that account. If you were to be angry or displeased at such disparagement, that would only be a hindrance to you. For if others disparage me, the Dhamma or the Sangha, and you are angry or displeased, can you recognize whether what they say is right or not?" 'No, Lord.' "If others disparage me, the Dhamma or the Sangha, then you must explain what is incorrect as being incorrect", saying: 'That is incorrect, that is false, that is not our way,[4] that is not found among us.'

"But, monks, if others should speak in praise of me, of the Dhamma or of the Sangha, you should not on that account be pleased, happy or elated. If you were to be pleased, happy or elated at such praise, that would only be a hindrance to you." If others praise me, the Dhamma or the Sangha, you should acknowledge the truth of what is true, saying: 'That is correct, that is right, that is our way, that is found among us'.

"It is, monks, for elementary, inferior matters of moral practice [5] that the worldling [6] would praise the Tathágata. [7] And what are these elementary, inferior matters for which the worldling would praise him?"

Short Section On Morality [8]

"Abandoning the taking of life, the ascetic Gotama dwells refraining from taking life, without stick or sword, scrupulous, compassionate, trembling for the welfare of all living beings." Thus the worldling would praise the Tathagata. [9]

"Abandoning the taking of what is not given, the ascetic Gotama dwells refraining from taking what is not given, living purely, accepting what is given, awaiting what is given, without stealing. Abandoning un-chastity, the ascetic Gotama lives far from it, aloof from the village-practice of sex." [10]

"Abandoning false speech, the ascetic Gotama dwells refraining from false speech, a truth-speaker, one to be relied on, trustworthy, dependable, not a deceiver of the world. Abandoning malicious speech, he does not repeat there what he has heard here to the detriment of these, or repeat here what he has heard there to the detriment of those. Thus he is a reconciler of those at variance and an encourager of those at one, rejoicing in peace, loving it, delighting in it, one who speaks up for peace. Abandoning harsh speech, he refrains from it. He speaks whatever is blameless, pleasing to the ear, agreeable, reaching the heart, urbane, pleasing and attractive to the multitude. Abandoning idle chatter, he speaks at the right time, what is correct and to the point, [11] of Dhamma and discipline. He is a speaker whose words are to be treasured, seasonable, reasoned, well-defined and connected with the goal." [12] Thus the worldling would praise the Tathágata.

"The ascetic Gotama is a refrainer from damaging seeds and crops. He eats once a day and not at night, refraining from eating at improper times. [13] He avoids watching dancing, singing, music and shows. He abstains from using garlands, perfumes, cosmetics, ornaments and adornments. He avoids using high or wide beds. He avoids accepting gold and silver. [14] He avoids accepting raw grain or raw flesh, he does not accept women and young girls, male or female slaves, sheep and goats, cocks and pigs, elephants, cattle, horses and mares, fields and plots, [15] he refrains from running errands, from buying and selling, from cheating with false weights and measures, from bribery and corruption, deception, and

insincerity, from wounding, killing, imprisoning, highway robbery, and taking food by force." Thus the worldling would praise the Tathágata.

Middle Section On Morality

"Whereas, gentlemen, some ascetics and Brahmins, feeding on the food of the faithful, are addicted to the destruction of such seeds as are propagated from roots, from stems, from joints, from cuttings, from seeds, the ascetic Gotama refrains from such destruction." Thus the worldling would praise the Tathágata.

"Whereas some ascetics and Brahmins, feeding on the food of the faithful, remain addicted to the enjoyment of stored-up goods such as food, drink, clothing, carriages, beds, perfumes, meat, the ascetic Gotama refrains from such enjoyment."

"Whereas some ascetics and Brahmins ... remain addicted to attending such shows as dancing, singing, music, displays, recitations, hand-music, cymbals and drums, fairy-shows, [16] acrobatic and conjuring tricks, [17] combats of elephants, buffaloes, bulls, goats, rams, cocks and quail, fighting with staves, boxing, wrestling, sham-fights, parades, maneuvers and military reviews, the ascetic Gotama refrains from attending such displays."

"Whereas some ascetics and Brahmins remain addicted to such games and idle pursuits as eight- or ten-row chess, [18] chess in the air, [19] hopscotch, spillikins, dicing, hitting sticks, 'hand-pictures', ball-games, blowing through toy pipes, playing with toy ploughs, turning somersaults, playing with toy windmills, measures, carriages, and bows, guessing letters, [20] guessing thoughts, [21] mimicking deformities, the ascetic Gotama refrains from such idle pursuits."

"Whereas some ascetics and Brahmins remain addicted to high and wide beds and long chairs, couches adorned with animal figures, [22] fleecy or variegated coverlets, coverlets with hair on both sides or one side, silk coverlets, embroidered with gems or without, elephant-, horse- or chariot-rugs, choice spreads of antelope-hide, couches with awnings, or with red cushions at both ends, the ascetic Gotama refrains from such high and wide beds."

"Whereas some ascetics and Brahmins remain addicted to such forms of self-adornment and embellishment as rubbing the body with perfumes, massaging, bathing in scented water, shampooing, using mirrors, ointments, garlands, scents, unguents, cosmetics, bracelets, headbands, fancy sticks, bottles, swords, sunshades, decorated sandals, turbans, gems, yak-tail fans, long-fringed white robes, the ascetic Gotama refrains from such self-adornment."

"Whereas some ascetics and Brahmins remain addicted to such un-edifying conversation [23] as about kings, robbing ministers, armies, dangers, wars, food, drink, clothes, beds, garlands, perfumes, relatives, carriages, villages, towns and cities, countries, women, heroes, street- and well-gossip, talk of the departed, desultory chat, speculations about land and sea, [24] talk about being and non-being, [25] the ascetic Gotama refrains from such conversation."

"Whereas some ascetics and Brahmins remain addicted to disputation such as:

'You don't understand this doctrine and discipline - I do!'

"How could you understand this doctrine and discipline?"

'Your way is all wrong - mine is right!'

"I am consistent - you aren't!"

'You said last what you should have said first, and you said first what you should have said last!'

"What you took so long to think up has been refuted!"
'Your argument has been overthrown, you're defeated!'
"Go on, save your doctrine - get out of that if you can!"

The ascetic Gotama refrains from such disputation."

"Whereas some ascetics and Brahmins remain addicted to such things as running errands and messages, such as for kings, ministers, nobles, Brahmins, householders and young men who say: 'Go here - go there! Take this there bring that from there!' the ascetic Gotama refrains from such errand-running."

"Whereas some ascetics and Brahmins remain addicted to deception, patter, hinting, belittling, and are always on the make for further gains, the ascetic Gotama refrains from such deception." Thus the worldling would praise the Tathágata.

Large Section On Morality

"Whereas some ascetics and Brahmins, feeding on the food of the faithful, make their living by such base arts, such wrong means of livelihood as palmistry, [26] divining by signs, portents, dreams, body-marks, mouse-gnawing, fire-oblations, oblations from a ladle of husks, rice-powder, rice-grains, ghee or oil, from the mouth or of blood, reading the finger-tips, house- and garden-lore, skill in charms, ghost-lore, earth-house lore, [27] snake-lore, poison-lore, rat-lore, bird-lore, crow-lore, foretelling a person's life-span, charms against arrows, knowledge of animals' cries, the ascetic Gotama refrains from such base arts and wrong means of livelihood."

"Whereas some ascetics and Brahmins make their living by such base arts as judging the marks of gems, sticks, clothes, swords, spears, arrows, weapons, women, men, boys, girls, male and female slaves, elephants, horses, buffaloes, bulls, cows, goats,

rams, cocks, quail, iguanas, bamboo-rats, [28] tortoises, deer, the ascetic Gotama refrains from such base arts."

"Whereas some ascetics and Brahmins make their living by such base arts as predicting: 'The chiefs will march out [29] - the chiefs will march back', 'Our chiefs will advance and the other chiefs will retreat', 'Our chiefs will win and the other chiefs will lose', 'The other chiefs will win and ours will lose', 'Thus there will be victory for one side and defeat for the other', the ascetic Gotama refrains from such base arts."

"Whereas some ascetics and Brahmins make their living by such base arts as predicting an eclipse of the moon, the sun, a star; that the sun and moon will go on their proper course - will go astray; that a star will go on its proper course - will go astray; that there will be a shower of meteors, a blaze in the sky, an earthquake, thunder; a rising, setting, darkening, brightening of the moon, the sun, the stars; and 'such will be the outcome of these things', the ascetic Gotama refrains from such base arts and wrong means of livelihood."

"Whereas some ascetics and Brahmins make their living by such base arts as predicting good or bad rainfall; a good or bad harvest; security, danger; disease, health; or accounting, computing, calculating, poetic composition, philosophizing, the ascetic Gotama refrains from such base arts and wrong means of livelihood."

"Whereas some ascetics and Brahmins make their living by such base arts as arranging the giving and taking in marriage, engagements and divorces; [declaring the time for] saving and spending, bringing good or bad luck, procuring abortions, [30] using spells to bind the tongue, binding the jaw, making the hands jerk, causing deafness, getting answers with a mirror, a girl-medium, a Deva; worshipping the sun or Great Brahma,

breathing fire, invoking the Goddess of luck, the ascetic Gotama refrains from such base arts and wrong means of livelihood."

"Whereas some ascetics and Brahmins, feeding on the food of the faithful, make their living by such base arts, such wrong means of livelihood as appeasing the Devas and redeeming vows to them, making earth-house spells, causing virility or impotence, preparing and consecrating building sites, giving ritual rinsing's and bathing's, making sacrifices, giving emetics, purges, expectorants and phlegmagogues, giving ear-, eye-, nose-medicine, ointments and counter-ointments, eye-surgery, surgery, pediatry, using balms to counter the side-effects of previous remedies, the ascetic Gotama refrains from such base arts and wrong means of livelihood." [31] It is, monks, for such elementary, inferior matters of moral practice that the worldling would praise the Tathágata.

"There are, monks, other matters, profound, hard to see, hard to understand, peaceful, excellent, beyond mere thought, subtle, to be experienced by the wise, which the Tathágata, having realized them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathágata would rightly speak. And what are these matters?"

The Sixty-Two Kinds Of Wrong Views

"There are, monks, some ascetics and Brahmins who are speculators about the past, having fixed views about the past, and who put forward various speculative theories about the past, in eighteen different ways. On what basis, on what grounds do they do so?"

"There are some ascetics and Brahmins who are Eternalists, who proclaim the eternity of the self and the world in four ways. On what grounds?"

Wrong view number 1: "Here, monks, a certain ascetic or Brahmin has by means of effort, exertion, application, earnestness and right attention attained to such a state of mental concentration that he thereby recalls past existences - one birth, two births, three, four, five, ten births, a hundred, a thousand, a hundred thousand births, several hundred, several thousand, several hundred thousand births. 'There my name was so-and-so, my clan was so-and-so, my caste was so-and-so, my food was such-and-such, I experienced such-and-such pleasant and painful conditions, I lived for so long. Having passed away from there, I arose there. There my name was so-and-so ... And having passed away from there, I arose here.' Thus he remembers various past lives, their conditions and details. And he says: 'The self and the world are eternal, barren [32] like a mountain-peak, set firmly as a post. These beings rush round, circulate, pass away and re-arise, but this remains eternally. Why so? I have by means of effort, exertion, attained to such a state of mental concentration that I have thereby recalled various past existences. That is how I know the self and the world are eternal ...' That is the first way in which some ascetics and Brahmins proclaim the eternity of the self and the world."

Wrong view number 2: "And what is the second way? Here, monks, a certain ascetic or Brahmin has by means of effort, exertion ... attained to such a state of mental concentration that he thereby recalls one period of contraction and expansion, [33] two such periods, three, four, five, ten periods of contraction and expansion ... 'There my name was so-and-so. . .' That is the second way in which some ascetics and Brahmins proclaim the eternity of the self and the world."

Wrong view number 3: "And what is the third way? Here, monks, a certain ascetic or Brahmin has by means of effort attained to such a state of mental concentration that he recalls ten, twenty,

thirty, forty periods of contraction and expansion. 'There my name was so-and-so ...' That is the third way in which some ascetics and Brahmins proclaim the eternity of the self and the world."

Wrong view number 4: "And what is the fourth way? Here a certain ascetic or Brahmin is a logician, [34] a reasoner. Hammering it out by reason, following his own line of thought, he argues: 'The self and the world are eternal, barren like a mountain-peak, set firmly as a post. These beings rush round, circulate, pass away and re-arise, but this remains for ever.' That is the fourth way in which some ascetics and Brahmins proclaim the eternity of the self and the world."

"These are the four ways in which these ascetics and Brahmins are Eternalists, and proclaim the eternity of the self and the world on four grounds. And whatever ascetics or Brahmins are Eternalists and proclaim the eternity of the self and the world, they do so on one or other of these four grounds. There is no other way."

"This, monks, the Tathágata understands : These viewpoints thus grasped and adhered to will lead to such-and-such destinations in another world. This the Tathágata knows, and more, but he is not attached to that knowledge. And being thus unattached he has experienced for himself perfect peace, and having truly understood the arising and passing away of feelings, their attraction and peril and the deliverance from them, the Tathágata is liberated without remainder."

"There are, monks, other matters, profound, hard to see, hard to understand, peaceful, excellent, beyond mere thought, subtle, to be experienced by the wise, which the Tathágata, having realized them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathágata

would rightly speak. And what are these matters?"

End Of First Recitation-Section

"There are, monks, some ascetics and Brahmins who are partly Eternalists and partly Non-Eternalists, who proclaim the partial eternity and the partial non-eternity of the self and the world in four ways. On what grounds?"

"There comes a time, monks, sooner or later after a long period, when this world contracts. At a time of contraction, beings are mostly reborn in the Abhassara Brahma [35] world. And there they dwell, mind-made, [36] feeding on delight, [37] self-luminous, moving through the air, glorious - and they stay like that for a very long time."

Wrong view number 5: "But the time comes, sooner or later after a long period, when this world begins to expand. In this expanding world an empty palace of Brahma [38] appears. And then one being, from exhaustion of his life-span or of his merits, [39] falls from the Abhassara world and arises in the empty Brahma-palace. And there he dwells, mind-made, feeding on delight, self-luminous, moving through the air, glorious - and he stays like that for a very long time."

"Then in this being who has been alone for so long there arises unrest, discontent and worry, and he thinks: 'Oh, if only some other beings would come here!' And other beings, from exhaustion of their life-span or of their merits, fall from the Abhassara world and arise in the Brahma palace as companions for this being. And there they dwell, mind-made, ... and they stay like that for a very long time."

"And then, monks, that being who first arose there thinks: "I am Brahma, the Great Brahma, the Conqueror, the Unconquered,

the All-Seeing, the All-Powerful, the Lord, the Maker and Creator, Ruler, Appointer and Orderer, Father of All That Have Been and Shall Be. These beings were created by me. How so? Because I first had this thought: 'Oh, if only some other beings would come here!' That was my wish, and then these beings came into this existence!" But those beings who arose subsequently think: "This, friends, is Brahma, Great Brahma, the Conqueror, the Unconquered, the All-Seeing, the All-Powerful, the Lord, the Maker and Creator, Ruler, Appointer and Orderer, Father of All That Have Been and Shall Be. How so? We have seen that he was here first, and that we arose after him."

"And this being that arose first is longer-lived, more beautiful and more powerful than they are. And it may happen that some being falls from that realm and arises in this world. Having arisen in this world, he goes forth from the household life into homelessness. Having gone forth, he by means of effort, exertion, application, earnestness and right attention attains to such a degree of mental concentration that he thereby recalls his last existence, but recalls none before that. And he thinks: 'That Brahma, ... he made us, and he is permanent, stable, eternal, not subject to change, the same for ever and ever. But we who were created by that Brahma, we are impermanent, unstable, short-lived, fated to fall away, and we have come to this world.' This is the first case where-by some ascetics and Brahmins are partly Eternalists and partly Non-Eternalists."

Wrong view number 6: "And what is the second way? There are, monks, certain Devas called Corrupted by Pleasure. [40] They spend an excessive amount of time addicted to merriment, play and enjoyment, so that their mindfulness is dissipated, and by the dissipation of mindfulness those beings fall from that state."

"And it can happen that a being, having fallen from that state, arises in this world. Having arisen in this world, he goes forth from the household life into homelessness. Having gone forth, he by means of effort, exertion, recalls his last existence, but recalls none before that."

"He thinks: 'Those reverend Devas who are not corrupted by pleasure do not spend an excessive amount of time addicted to merriment, play and enjoyment. Thus their mindfulness is not dissipated, and so they do not fall from that state. They are permanent, stable, eternal, not subject to change, the same for ever and ever. But we, who are corrupted by pleasure, spent an excessive amount of time addicted to merriment, play and enjoyment. Thus we, by the dissipation of mindfulness, have fallen from that state, we are impermanent, unstable, short-lived, fated to fall away, and we have come to this world.' This is the second case."

Wrong view number 7: "And what is the third way? There are, monks, certain Devas called Corrupted in Mind. [41] They spend an excessive amount of time regarding each other with envy. By this means their minds are corrupted. On account of their corrupted minds they become weary in body and mind. And they fall from that place."

"And it can happen that a being, having fallen from that state, arises in this world. He ... recalls his last existence, but recalls none before that."

"He thinks: 'Those reverend Devas who are not corrupted in mind do not spend an excessive amount of time regarding each other with envy ... They do not become corrupted in mind, or weary in body and mind, and so they do not fall from that state. They are permanent, stable, eternal ... But we, who are corrupted in mind, ... are impermanent, unstable, short-lived,

fated to fall away, and we have come to this world.' This is the third case."

Wrong view number 8: "And what is the fourth way? Here, a certain ascetic or Brahmin is a logician, a reasoner. Hammering it out by reason, following his own line of thought, he argues: 'Whatever is called eye or ear or nose or tongue or body, that is impermanent, unstable, non-eternal, liable to change. But what is called thought, [42] or mind or consciousness, that is a self that is permanent, stable, eternal, not subject to change, the same for ever and ever!' This is the fourth case."

"These are the four ways in which these ascetics and Brahmins are partly Eternalists and partly Non-Eternalists ... Whatever ascetics and Brahmins ... proclaim the partial eternity and the partial non-eternity of the self and the world, they do so on one or other of these four grounds. There is no other way."

"This, monks, the Tathágata understands : These viewpoints thus grasped and adhered to will lead to such-and-such destinations in another world. This the Tathágata knows, and more, but he is not attached to that knowledge. And being thus unattached he has experienced for himself perfect peace, and having truly understood the arising and passing away of feelings, their attraction and peril and the deliverance from them, the Tathágata is liberated without remainder.

These, monks, are those other matters, profound, hard to see, hard to understand, peaceful, excellent, beyond mere thought, subtle, to be experienced by the wise, which the Tathágata, having realized them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathágata would rightly speak."

"There are, monks, some ascetics and Brahmins who are Finitists and Infinitists, [43] and who proclaim the finitude and infinitude of the world on four grounds. What are they?"

Wrong view number 9: "Here a certain ascetic or Brahmin has by means of effort ... attained to such a state of concentration that he dwells perceiving the world as finite. He thinks: 'This world is finite and bounded by a circle. How so? Because I have ... attained to such a state of concentration that I dwell perceiving the world as finite. Therefore I know that this world is finite and bounded by a circle.' This is the first case."

Wrong view number 10: "And what is the second way? Here a certain ascetic or Brahmin has attained to such a state of concentration that he dwells perceiving the world as infinite. He thinks: 'This world is infinite and unbounded. Those ascetics and Brahmins who say it is finite and bounded are wrong. How so? Because I have attained to such a state of concentration that I dwell perceiving the world as infinite. Therefore I know that this world is infinite and unbounded.' This is the second case."

Wrong view number 11: "And what is the third way? Here a certain ascetic or Brahmin has attained to such a state of consciousness that he dwells perceiving the world as finite up-and-down, and infinite across. He thinks: 'The world is finite and infinite. Those ascetics and Brahmins who say it is finite are wrong, and those who say it is infinite are wrong. How so? Because I have attained to such a state of concentration that I dwell perceiving the world as finite up-and-down, and infinite across. Therefore I know that the world is both finite and infinite.' This is the third case."

Wrong view number 12: "And what is the fourth case? Here a certain ascetic or Brahmin is a logician, a reasoner. Hammering it out by reason, he argues: 'This world is neither finite nor

infinite. Those who say it is finite are wrong, and so are those who say it is infinite, and those who say it is finite and infinite. This world is neither finite nor infinite.' This is the fourth case." [44]

"These are the four ways in which these ascetics and Brahmins are Finitists and Infinitists, and proclaim the finitude and infinitude of the world on four grounds. There is no other way."

"This, monks, the Tathágata understands: These viewpoints thus grasped and adhered to will lead to such-and-such destinations in another world ...

These, monks, are those other matters, profound, hard to see, hard to understand, peaceful, excellent, beyond mere thought, subtle, to be experienced by the wise, which the Tathágata, having realized them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathágata would rightly speak."

"There are, monks, some ascetics and Brahmins who are Eel-Wrigglers. [45] When asked about this or that matter, they resort to evasive statements, and they wriggle like eels on four grounds. What are they?"

Wrong view number 13: "In this case there is an ascetic or Brahmin who does not in truth know whether a thing is good or bad. He thinks : 'I do not in truth know whether this is good or whether it is bad. Not knowing which is right, I might declare : "That is good", or "That is bad", and that might be a lie, and that would distress me. And if I were distressed, that would be a hindrance to me.' [46] Thus fearing to lie, abhorring to lie, [47] he does not declare a thing to be good or bad, but when asked about this or that matter, he resorts to evasive statements and wriggles like an eel : 'I don't say this, I don't say

that. I don't say it is otherwise. I don't say it is not. I don't not say it is not.' This is the first case."

Wrong view number 14: "What is the second way? Here an ascetic or Brahmin does not in truth know whether a thing is good or bad. He thinks : "I might declare : 'That is good', or 'That is bad', and I might feel desire or lust or hatred or aversion. If I felt desire, lust, hatred or aversion, that would be attachment on my part. If I felt attachment, that would distress me, and if I were distressed, that would be a hindrance to me." Thus, fearing attachment, abhorring attachment, he resorts to evasive statements ... This is the second case."

Wrong view number 15: "What is the third way? Here an ascetic or Brahmin does not in truth know whether a thing is good or bad. He thinks : "I might declare : 'That is good', or 'That is bad', but there are ascetics and Brahmins who are wise, skilful, practiced debaters, like archers who can split hairs, who go around destroying others' views with their wisdom, and they might cross-examine me, demanding my reasons and arguing. And I might not be able to reply. Not being able to reply would distress me, and if I were distressed, that would be a hindrance to me.' Thus, fearing debate, abhorring debate, he resorts to evasive statements. This is the third case."

Wrong view 16 "What is the fourth way? Here, an ascetic or Brahmin is dull and stupid. Because of his dullness and stupidity, when he is questioned he resorts to evasive statements and wriggles like an eel : "If you ask me whether there is another world - if I thought so, I would say there is another world. But I don't say so. And I don't say otherwise. And I don't say it is not, and I don't not say it is not." 'Is there no other world? ...' " Is there both another world and no other world? . . ." 'Is there neither another world nor no other world? ...' [48] "Are there spontaneously-born

beings? ..." 'Are there not... ?' "Both ... ?" 'Neither ... ?' "Does the Tathágata exist after death? Does he not exist after death? Does he both exist and not exist after death? Does he neither exist nor not exist after death? ..." 'If I thought so, I would say so ... I don't say it is not.' This is the fourth case."

"These are the four ways in which those ascetics and Brahmins who are Eel-Wrigglers resort to evasive statements ... There is no other way."

"This, monks, the Tathágata understands : These viewpoints thus grasped and adhered to will lead to such-and-such destinations in another world

These, monks, are those other matters, profound, hard to see ... which the Tathágata, having realized them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathágata would rightly speak."

"There are, monks, some ascetics and Brahmins who are Chance-Originationists, and who proclaim the chance origin of the self and the world on two grounds. What are they?"

Wrong view number 17: "There are, monks, certain Devas called Unconscious. [49] As soon as a perception arises in them, those Devas fall from that realm. And it may happen that a being falls from that realm and arises in this world. He ... recalls his last existence, but none before that. He thinks : 'The self and the world have arisen by chance. How so? Before this I did not exist. Now from not-being I have been brought to being.' This is the first case,"

Wrong view number 18: "What is the second case? Here, an ascetic or Brahmin is a logician, a reasoner. He hammers out

his own opinion and declares : 'The self and the world have arisen by chance.' This is the second case."

"These are the two ways in which those ascetics and Brahmins who are Chance-Originists proclaim the chance origin of the self and the world. There is no other way."

"This, monks, the Tathágata understands...These, monks, are those other matters, profound, hard to see...which the Tathágata, having realized them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathágata would rightly speak."

"And these, monks, are the eighteen ways in which these ascetics and Brahmins are speculators about the past...There is no other way."

"This, monks, the Tathágata understands..."

"There are, monks, some ascetics and Brahmins who are speculators about the future, having fixed views about the future, and who put forward various speculative theories about the future in forty-four different ways. On what basis, on what grounds do they do so?"

"There are, monks, some ascetics and Brahmins who proclaim a doctrine of Conscious Post-Mortem Survival, and do so in sixteen different ways. On what basis?"

Wrong view numbers 19 - 34: "They declare that the self after death is healthy and conscious and

(1) material, [50] (2) immaterial, [51] (3) both material and immaterial, (4) neither material nor immaterial, (5) finite, (6) infinite, (7) both, (8) neither, (9) of uniform perception, (10) of varied perception, (11) of limited perception, (12) of unlimited

perception, (13) wholly happy, (14) wholly miserable, (15) both, (16) neither."

"These are the sixteen ways in which these ascetics and Brahmins proclaim a doctrine of conscious post-mortem survival. There is no other way."

"This, monks, the Tathágata understands...These, monks, are those other matters, profound, hard to see...which the Tathágata, having realized them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathágata would rightly speak."

End Of Second Recitation-Section

"There are, monks, some ascetics and Brahmins who proclaim a doctrine of Unconscious Post-Mortem Survival, and they do so in eight ways. On what basis?"

Wrong view 35 - 42: "They declare that the self after death is healthy and unconscious and (1) material, (2) immaterial, (3) both, (4) neither, (5) finite, (6) infinite, (7) both, (8) neither." [52]

"These are the eight ways in which these ascetics and Brahmins proclaim a doctrine of Unconscious Post-Mortem Survival. There is no other way."

"This, monks, the Tathágata understands...These, monks, are those other matters, profound, hard to see which the Tathágata, having realized them by his own super knowledge, proclaims, and about which those who would truthfully praise the Tathágata would rightly speak."

"There are some ascetics and Brahmins who declare a doctrine of Neither-Conscious- nor-Unconscious Post-Mortem Survival, and they do so in eight ways. On what basis?"

Wrong view 43 - 50: "They declare that the self after death is healthy and neither conscious nor unconscious and (1) material, (2) immaterial, (3) both, (4) neither, (5) finite, (6) infinite, (7) both, (8) neither." [53]

"These are the eight ways in which these ascetics and Brahmins proclaim a doctrine of Neither-Conscious-Nor-Unconscious Post-Mortem Survival. There is no other way."

"This, monks, the Tathágata understands...These, monks, are those other matters, profound, hard to see...which the Tathágata, having realized them by his own super knowledge, proclaims, and about which those who would truthfully praise the Tathágata would rightly speak."

"There are, monks, some ascetics and Brahmins who are Annihilationists, who proclaim the annihilation, destruction and non-existence of beings, and they do so in seven ways. On what basis?"

Wrong view 51: "Here a certain ascetic or Brahmin declares and holds the view: 'Since this self is material, composed of the four great elements, [54] the product of mother and father, [55] at the breaking up of the body is annihilated and perishes, and does not exist after death. This is the way in which this self is annihilated.' That is how some proclaim the annihilation, destruction and non-existence of beings."

Wrong view 52: Another says to him : 'Sir, there is such a self as you say. I don't deny it. But that self is not wholly annihilated. For there is another self, divine, [56] material, belonging to the sense-sphere, [57] fed on real food. [58] You don't know it or see it, but I do. It is this self that at the breaking-up of the body perishes..." [59]

Wrong view 53: Another says to him : "Sir, there is such a self as you say. I don't deny it. But that self is not wholly annihilated. For there is another self, divine, material, mind made, [60] complete with all its parts, not defective in any sense organ...It is this self that at the breaking-up of the body perishes..."

Wrong view 54: Another says to him : "Sir, there is such a self as you say ... There is another self which, by passing entirely beyond bodily sensations, by the disappearance of all sense of resistance and by non-attraction to the perception of diversity, seeing that space is infinite, has realized the Sphere of Infinite Space. [61] It is this self that at the breaking up of the body perishes. . ."

Wrong view 55: Another says to him : "There is another self which, by passing entirely beyond the Sphere of Infinite Space, seeing that consciousness is infinite, has realized the Sphere of Infinite Consciousness. It is this self that at the breaking-up of the body perishes..."

Wrong view 56: Another says to him : "There is another self which, by passing entirely beyond the Sphere of Infinite Consciousness, seeing that there is no thing, has realized the Sphere of No-Thing-ness. It is this self that at the breaking-up of the body perishes..."

Wrong view 57: Another says to him: "Sir, there is such a self as you say. I don't deny it. But that self is not wholly annihilated. For there is another self which, by passing entirely beyond the Sphere of No-Thing-ness and seeing : This is peaceful, this is sublime, has realized the Sphere of Neither Perception-Nor-Non-Perception. You don't know it or see it, but I do. It is this self that at the breaking-up of the body is annihilated and perishes, and does not exist after death. This is the way in which the self is completely annihilated." That is how

some proclaim the annihilation, destruction and non-existence of beings.

"These are the seven ways in which these ascetics and Brahmins proclaim a doctrine of annihilation, destruction and non-existence of beings...There is no other way."

"This, monks, the Tathágata understands ... These, monks, are those other matters, profound, hard to see, which the Tathágata, having realized them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathágata would rightly speak."

"There are, monks, some ascetics and Brahmins who are Proclaimers of Nibbána Here and Now, and who proclaim Nibbána here and now for an existent being in five ways. On what grounds?"

Wrong view 58: "Here a certain ascetic or Brahmin declares and holds the view : In as far as this self, being furnished and endowed with the fivefold sense-pleasures, indulges in them, then that is when the self realizes the highest Nibbána here and now. [62] So some proclaim it."

Wrong view 59: Another says to him : "Sir, there is such a self as you say. I don't deny it. But that is not where the self realizes the highest Nibbána here and now. Why so? Because, Sir, sense-desires are impermanent, painful and subject to change, and from their change and transformation there arise sorrow, lamentation, pain, grief and distress. But when this self, detached from sense-desires, detached from unwholesome states, enters and abides in the first jhana [63] which is accompanied by thinking and pondering, [64] and the delight, [65] and happiness [66] born of detachment, that is when the self realizes the highest Nibbána here and now."

Wrong view 60: Another says to him : "Sir, there is such a self as you say. But that is not when the self attains Nibbána. How so? Because on account of thinking and pondering, that state is considered gross. But when the self by the subsiding of thinking and pondering enters and abides in the second jhana, with inner tranquility and oneness of mind, which is free from thinking and pondering and is born of concentration, [67] and accompanied by delight and joy, that is when the self realizes the highest Nibbána here and now."

Wrong view 61: Another says to him : "Sir, there is such a self as you say. But that is not when the self attains Nibbána. How so? Because on account of the presence of delight there is mental exhilaration, and that state is considered gross. But when the self, with the waning of delight, dwells in equanimity, [68] mindful and clearly aware, [69] experiencing in his own body that joy of which the Noble Ones say: "Happy dwells one who has equanimity and mindfulness, and so enters and abides in the third jhana, that is when the self realizes the highest Nibbána here and now."

Wrong view number 62: Another says to him : "Sir, there is such a self as you say. I don't deny it. But that is not where the self experiences the highest Nibbána here and now. Why so? Because the mind contains the idea of joy, and that state is considered gross. But when, with the abandonment of pleasure and pain, with the disappearance of previous joy and grief, one enters and abides in a state beyond pleasure and pain in the fourth jhana, which is purified by equanimity and mindfulness, that is where the self realizes the highest Nibbána here and now." That is how some proclaim the highest Nibbána here and now for an existent being.

"These are the five ways in which these ascetics and Brahmins proclaim a doctrine of Nibbána here and now. There is no other way."

"This, monks, the Tathágata understands..."

"These are the forty-four ways in which those ascetics and Brahmins who are speculators about the future, having fixed ideas about the future, put forward various speculative views about the future. There is no other way."

"This, monks, the Tathágata understands..."

"These are the sixty-two ways in which those ascetics and Brahmins who are speculators about the past, the future, or both, put forward views about these. There is no other way. "

"This, monks, the Tathágata understands : These view-points thus grasped and adhered to will lead to such-and-such destination in another world. This the Tathágata knows, and more, but he is not attached to that knowledge. And being thus unattached he has experienced for himself perfect peace, and having truly understood the arising and passing away of feelings, their attraction and peril and the deliverance from them, the Tathágata is liberated without remainder."

"These, monks, are those other matters, profound, hard to see, hard to understand, peaceful, excellent, beyond mere thought, subtle, to be experienced by the wise, which the Tathágata, having realized them by his own super-knowledge, proclaims, and about which those who would truthfully praise the Tathágata would rightly speak."

Conclusion

Wrong view 1 - 4: "Thus, monks, when those ascetics and Brahmins who are Eternalists proclaim the eternity of the self and the world in four ways, that is merely the feeling of those who do not know and see, the worry and vacillation of those immersed in craving."

Wrong view 5 - 8: "When those who are partly Eternalists and partly Non-Eternalists proclaim the partial eternity and the partial non-eternity of the self and the world in four ways, that is merely the feeling of those who do not know and see . . ."

Wrong view 9 - 12: "When those who are Finitists and Infinitists proclaim the finitude and infinitude of the world on four grounds, that is merely the feeling of those who do not know and see ..."

Wrong view 13 - 16: "When those who are Eel-Wrigglers resort to evasive statements, and wriggle like eels on four grounds, that is merely the feeling ..."

Wrong view 17 - 18: "When those who are Chance Originationists proclaim the chance origin of the self and the world on two grounds, this is merely the feeling ..."

Wrong view 1 - 18: "When those who are speculators about the past, having fixed views about the past, put forward various speculative theories about the past in eighteen different ways, this is merely the feeling of those who do not know and see, the worry and vacillation of those immersed in craving."

Wrong view 19 - 34: "When those who proclaim a doctrine of Conscious Post-Mortem Survival do so in sixteen different ways, that is merely the feeling..."

Wrong view 35 - 42: "When those who proclaim a doctrine of Unconscious Post-Mortem Survival do so in eight different ways, that is merely the feeling..."

Wrong view 43 - 50: "When those who proclaim a doctrine of Neither-Conscious- nor-Unconscious Post-Mortem survival do so in eight ways, that is merely the feeling ..."

Wrong view 51 - 57: "When those who are Annihilationists proclaim the annihilation, destruction and non-existence of beings in seven ways, that is merely the feeling..."

Wrong view 58 - 62: "When those who are Proclaimers of Nibbána Here and Now proclaim Nibbána here and now for an existent being on five grounds, that is merely the feeling..."

Wrong view 19 - 62 "When those who are speculators about the future in forty-four different ways ..."

Wrong view 1 - 62: "When those ascetics and Brahmins who are speculators about the past, the future, or both, having fixed views, put forward views in sixty-two different ways, that is merely the feeling of those who do not know and see, the worry and vacillation of those immersed in craving."

"When those ascetics and Brahmins who are Eternalists proclaim the eternity of the self and the world in four ways, that is conditioned by contact." [70]

"When those who are partly Eternalists and partly Non-Eternalists ..."

"When those who are Finitists and Infinitists ..."

"When those who are Eel-Wrigglers ..."

"When those who are Chance-Originationists ..."

"When those who are speculators about the past in eighteen ways ..."

"When those who proclaim a doctrine of Conscious Post-Mortem Survival ..."

"When those who proclaim a doctrine of Unconscious Post-Mortem Survival ..."

"When those who proclaim a doctrine of Neither-Conscious-Nor-Unconscious Post-Mortem Survival ..."

"When those who are Annihilationists..."

"When those who are Proclaimers of Nibbána Here and Now ..."

"When those who are speculators about the future ..."

"When those ascetics and Brahmins who are speculators about the past, the future, or both, having fixed views, put forward views in sixty-two different ways, that is conditioned by contact."

"That all of these (Eternalists and the rest) should experience that feeling without contact is impossible."

"With regard to all of these ..., they experience these feelings by repeated contact through the six sense-bases; [71]feeling conditions craving; craving conditions clinging; clinging conditions becoming; becoming conditions birth; birth conditions ageing and death, sorrow, lamentation, sadness and distress. When, monks, a monk understands as they really are the arising and passing away of the six bases of contact, their attraction and peril, and the deliverance from them, he knows that which goes beyond all these views." [72]

"Whatever ascetics and Brahmins who are speculators about the past or the future or both, having fixed views on the matter and put forth speculative views about it, these are all trapped in the net with its sixty-two divisions, and wherever they emerge and try to get out, they are caught and held in this net. Just as a skilled fisherman or his apprentice might cover a small piece of water with a fine-meshed net, thinking : 'Whatever larger creatures there may be in this water, they are all trapped in the net, caught, and held in the net', so it is with all these : they are trapped and caught in this net."

"Monks, the body of the Tathágata stands with the link that bound it to becoming cut. [73] As long as the body subsists, Devas and humans will see him. But at the breaking-up of the body and the exhaustion of the life-span, Devas and humans will see him no more. Monks, just as when the stalk of a bunch of mangoes has been cut, all the mangoes on it go with it, just so the Tathágata's link with becoming has been cut. As long as the body subsists, Devas and humans will see him. But at the breaking-up of the body and the exhaustion of the life-span, Devas and humans will see him no more."

At these words the Venerable Ánanda said to the Lord : "It is marvelous, Lord, it is wonderful. What is the name of this exposition of Dhamma?"

"Ánanda, you may remember this exposition of Dhamma as the Net of Advantage, the Net of Dhamma, the Supreme Net, the Net of Views, or as the Incomparable Victory in Battle."

Thus the Lord spoke, and the monks rejoiced and were delighted at his words. And as this exposition was being proclaimed, the ten-thousand world-system shook.

Footnotes:

[1] There is a separate translation of this Digha Nikáya by Bhikkhu Bodhi, *The All-Embracing Net of Views : The Brahmajala Sutta and its Commentaries* (BPS 1978). This is most valuable for its introduction as well as the translated commentarial material.

[2] Nalanda, afterwards the seat of a famous Buddhist University, was about 12 km north of Rajagaha (modern Rajgir), the Magadhan capital.

[3] A follower of Sanjaya Belatthaputta. Shariputra and Moggallana, the Buddha's most famous disciples, were originally followers of Sanjaya, and it was their defection, besides the loss of his gains, that angered Suppiya (DA).

[4] Lit. "That is not in us."

[5] DA points out that "morality is inferior in comparison with higher qualities, for morality does not reach the excellence of concentration, nor concentration the excellence of wisdom."

[6] Puthujjana : an "ordinary person" who, not having broken through the first three fetters (personality-view, doubt, attachment to rites and rituals), has not yet "entered the stream" and so started on the higher (supra-mundane) path.

[7] The Buddha's usual way of referring to himself.

[8] These three sections on morality occur verbatim in all of the first 13 Digha Nikáya and may once have formed a separate "tract" (RD).

[9] This "refrain" is repeated throughout.

[10] Brahmachariya is the supreme or holy life, i.e. celibacy. DA points out that it involves refraining from other forms of erotic behavior besides intercourse.

[11] Atthavadi : attha may also mean "that which is profitable" (see next note).

[12] Atthasamhitam : here the meaning of attha as "the profitable" is clear.

[13] "At improper times" means between mid-day and the following dawn.

[14] The first four precepts are undertaken by novices (samaneras). The elaboration of the different forms of wrong speech here (and elsewhere) reflects the importance of controlling the tongue. Curiously, there is no mention of abstaining from intoxicants, but instead a reference to "damaging seeds and crops". The next five items correspond to the novices' precepts 6-10.

[15] The Buddha did, however, accept land from Anathapindika and others for the Sangha.

[16] Sobha-nagarakam : "of the city Sobha" (this was the city of the gandhabbas or heavenly musicians). RD thinks of a ballet with fairy scenes. BB renders it "art exhibitions" - which surely gives the wrong impression for modern readers!

[17] Candalam vamsam dhopanam : rather obscure. The performers were presumably low-caste. DA thinks of an iron ball (used for juggling?).

[18] Chess, with a board of 64 or 100 squares, originated in India. Though previously not unknown, it was popularized in Europe by the Crusaders.

[19] Mental chess, played without a board.

[20] Written in the air, or on one's back. Writing was known, but was not used by the Buddha or other teachers of the day.

[21] A guessing game, not telepathy.

[22] Pallanka : (whence, ultimately, our "palanquin"), also means "sitting cross-legged". Pallaka is also the couch on which one sits cross-legged.

[23] Tiracchana-katha : lit. "animal-talk". As animals walk parallel to the earth, so this kind of talk does not lead upward (DA).

[24] Lokakkhayikam : philosophical speculations of a materialist kind (DA).

[25] Iti-bhavabhava-katha : also rendered "profit and loss", but the philosophical sense (as in the Homer and Nanamoli translations of MN 76) is preferable.

[26] Angam : including soles as well as palms.

[27] Knowing charms to be used by one dwelling in an earthen house.

[28] Kannika-lakkhanam : from kanna "ear". DA thinks it means either ear-rings or house-gables, both of which are incongruous here. Follow the Thai translation which, probably following an old tradition, has tun 'bamboo-rat' (see McFariand, Thai-English Dictionary, p. 371). Franke says "an animal that is always mentioned with the hare", and considers that it must mean an animal with long ears.

[29] Rannam (gen. pl.) : i.e. the joint leaders of a republican state.

[30] Viruddha-gabbha-karanam : Or perhaps "reviving the fetus".

[31] It is the practice of medicine for gain that is here condemned.

[32] i.e., producing nothing new.

[33] Samvattam-vivattam : "The PED definitions should be reversed" (BB).

[34] Takki. BB renders this "rationalist", which is somewhat misleading.

[35] This is part of the world of Form (rupaloka) which escapes destruction.

[36] Manomaya : mentally created, not sexually generated. They are Devas. In another sense, all Dhammas are said to be mind-made.

[37] Not requiring material food, but nourished by the jhana factor piti "delight".

[38] Brahma is allotted a relatively humble position, and his creator-role explained away, in Buddhism.

[39] The life-span of beings is fixed in some realms, and variable in others. Merit (Punna) is karmically wholesome action, leading to a favorable rebirth.

[40] Khiddapadosika : these Devas and the next group are mentioned only here and in Digha Nikáya 20, 24. They illustrate the consequences of desire and aversion even in the (relatively) "higher" worlds. Moral progress is virtually impossible outside the human state, so that they are actually fortunate to fall back to that state. Mindfulness (sati) is all-important. DA says the bodies of these Devas are so delicate that if by forgetfulness they miss a single meal they will pass away from that place. Even if they eat immediately afterwards, it is too late!

[41] Manopadosika. DA says these dwell on the plane of the Four Great Kings (i.e. only just above the human realm). Interestingly, if only one of the Devas gets angry while the other remains calm, this prevents the first from passing away, which would seem to illustrate the sentiment of Dhp. 5, 6. These

Devas are not essentially different from those mentioned in verses 1-2, though on a lower level.

[42] Citta : more or less synonymous with mano "mind", but often used much like "heart" in English ("to know in one's heart", etc.).

[43] Antanantika : or "Extensionists" (RD).

[44] DA associates these various views with the higher jhanas, obtained with the aid of the kasinas (colored discs, etc. DA says : " (1) Without having extended the counterpart sign to the boundaries of the world-sphere, he abides perceiving the world as finite. (2) But he who has extended the kasina-image to the boundaries of the world-sphere perceives the world to be infinite. (3) Not extending the sign in the upward and downward directions, but extending it across, he perceives the world as finite in the upward and downward directions, and infinite across. (4) The rationalist doctrine should be understood by the method stated." [This is unexplained, though the Sub-Commentary attempts an explanation: "If the self were finite, its rebirth in distant places could not be recollected. And if it were infinite, one living in this world would be able to experience the happiness of the heavenly worlds and the suffering of the hells, etc. If one holds it to be both finite and infinite, one would incur the errors of both the previous positions. Therefore the self cannot be declared to be either finite or infinite"] (Translated by BB, pp. 172, 171).

[45] Amara-vikheppika can be interpreted as either "eel-wriggling" (RD) or "endless equivocation" (BB) : amara (lit. "deathless") is the name of a slippery fish, perhaps an eel, which escapes capture by wriggling (DA). A deliberate pun may well be intended.

[46] Either for the higher training or for a heavenly rebirth (DA).

[47] Due to moral shame and moral dread (hiri-ottappa) (DA), i.e. shame at doing what is wrong, and dread of it. These two qualities are called "guardians of the world" (cf. Nyanaponika Thera, *Abhidhamma Studies*, 2nd. ed., Colombo 1965, p. 80). Thus it is recognized that the first three classes of "eel-wrigglers" have a moral conscience. Their equivocation stems from lack of understanding, not of scruple.

[48] The four "alternatives" of Indian logic: a thing (a) is, (b) is not, (c) both is and is not, (d) neither is nor is not.

[49] Having attained a high absorption, and fearing the perils of conscious existence, they have wished for, and gained, an unconscious state. With the first stirring of perception, however, they fall away from that realm (DA).

[50] The view of the Ajivikas (DA).

[51] This is the view of the Jains. DA says the other views mentioned are based on various meditational experiences.

[52] The Sub-Commentary (see BB, p. 190) is helpful here : (1) is based on experience of the unconscious realm, (2) takes perception to be the self, (3) takes the material, or material and immaterial Dhammas + perception to be the self, (4) is based on reasoning. (5-8) are to be understood as at note 44 above.

[53] (1) is based on a subtle perception incapable of performing this function at death and rebirth-linking. RD points out that this and other passages disprove the idea that consciousness (vinnana) transmigrates. For holding this belief Sati was severely rebuked by the Buddha. A new re-linking consciousness (patisandhi) arises at conception, dependent on the old. The rest at in note 52 above.

[54] "Earth" (pathavi) or extension, "water" (apo) or cohesion, "fire" (tejo) or temperature, "air" (vayo) or motion: the traditional names for the four qualities present, in varying proportions, in all matter.

[55] In the Buddhist view, there is additionally required the presence of the gandhabba or "being-to-be-born", i.e. the arising of a new "continuity of consciousness" dependent on that of some being just deceased.

[56] Dibba (Skt. divya) : derived from the same stem as Deva: cf. Latin divus.

[57] Kamavacara : belonging to the sensuous sphere (kamaloka), the lowest of the three worlds.

[58] Kabalinkarahara generally means "material food." Here it denotes the kind of nutriment on which the lower Devas subsist.

[59] DA says this one takes the divine form (dibb'-atthabhava), i.e. the form of the Devas of the sensuous sphere, for the self. The assumption is that this survives the break-up of the physical body for a period of time (of unspecified duration), "annihilation" occurring at its cessation, and similarly with the remaining "selves". As BB points out, "Only the first form of Annihilationism is materialistic; six admit that the doctrine can take on a spiritual garb."

[60] "Produced by the jhana-mind" (DA).

[61] The next four correspond to the 4th-7th "liberations" or the four higher, "formless" jhanas.

[62] This is not, of course, the real Nibbána of Buddhism. DA says it means the subsiding of suffering (dukkhavupasama) in this very individual form (subsiding being something far short of cessation). The New Sub-Commentary (quoted by BB, p.197)

adds : "It is not the supreme fruit and not the unconditioned element (asankhata-dhatu equals Nibbána), for these are beyond the domain of these theorists."

[63] The various jhanas are mistaken for Nibbána.

[64] Vitakka-vicara: otherwise rendered "initial and sustained thought", and the like.

[65] Piti : a difficult word to translate. Renderings vary from "interest" through "zest" to "rapture". It is classified not as a feeling (vedana) but as part of the group of mental formations (sankhárá), i.e. as a mental reaction. BDic says : "It may be described psychologically as "joyful interest" - for which the simplest term would seem to be "delight".

[66] Sukha : pleasant feeling, physical or mental (though for the latter the word somanassa exists). The difference between this and piti may seem subtle but is important.

[67] Samadhi here has its basic meaning of "concentration".

[68] Upekkhaka.

[69] Sampajana : not "self-possessed" as so many translators have repeated after RD.

[70] Phassa is the "contact" between sense-base and its object, e.g. eye and visible object. Such contact is the basis of feeling (vedana).

[71] Eye, ear, nose, tongue, body as base of the tactile sense, and mind (which is always the sixth sense in Buddhism).

[72] This is the first, partial, exposition of dependent origination (paticca-samuppada) in the Canon.

[73] All that formerly bound him to the cycle of rebirth

Brahmana Sutta

To Unnabha the Brahman

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion Ven. Ánanda was staying in Kosambi, at Ghosita's Park. Then the Brahman Unnabha went to where Ven. Ánanda was staying and on arrival greeted him courteously. After an exchange of friendly greetings and courtesies, he sat down to one side. As he was sitting there, he said to Ven. Ánanda: "Master Ánanda, what is the aim of this holy life lived under the contemplative Gotama?"

"Brahman, the holy life is lived under the Blessed One with the aim of abandoning desire."

"Is there a path, is there a practice, for the abandoning of that desire?"

"Yes, there is a path, there is a practice, for the abandoning of that desire."

"What is the path, the practice, for the abandoning of that desire?"

"Brahman, there is the case where a monk develops the base of power endowed with concentration founded on desire and the fabrications of exertion. He develops the base of power endowed with concentration founded on persistence... concentration founded on intent... concentration founded on discrimination and the fabrications of exertion. This, Brahman, is the path, this is the practice for the abandoning of that desire."

"If that's so, Master Ánanda, then it's an endless path, and not one with an end, for it's impossible that one could abandon desire by means of desire."

"In that case, Brahman, let me question you on this matter. Answer as you see fit. What do you think: Didn't you first have desire, thinking, 'I'll go to the park,' and then when you reached the park, wasn't that particular desire allayed?"

"Yes, sir."

"Didn't you first have persistence, thinking, 'I'll go to the park,' and then when you reached the park, wasn't that particular persistence allayed?"

"Yes, sir."

"Didn't you first have the intent, thinking, 'I'll go to the park,' and then when you reached the park, wasn't that particular intent allayed?"

"Yes, sir."

"Didn't you first have [an act of] discrimination, thinking, 'I'll go to the park,' and then when you reached the park, wasn't that particular act of discrimination allayed?"

"Yes, sir."

"So it is with an Arahant whose mental effluents are ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who is released through right gnosis. Whatever desire he first had for the attainment of Arahantship, on attaining Arahantship that particular desire is allayed. Whatever persistence he first had for the attainment of Arahantship, on attaining Arahantship that particular persistence is allayed."

Whatever intent he first had for the attainment of Arahantship, on attaining Arahantship that particular intent is allayed. Whatever discrimination he first had for the attainment of Arahantship, on attaining Arahantship that particular discrimination is allayed. So what do you think, Brahman? Is this an endless path, or one with an end?"

"You're right, Master Ánanda. This is a path with an end, and not an endless one. Magnificent, Master Ánanda! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Ánanda -- through many lines of reasoning -- made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Sangha of monks. May Master Ánanda remember me as a lay follower who has gone for refuge, from this day forward, for life."

Brahma Net Sutra

Bodhisattva Mind-Ground Chapter

Second Part ⁽⁹⁾

Based on Kumarajiva's text

I. Vairocana Buddha

At that time, Vairocana Buddha began speaking in general about the Mind-Ground for the benefit of the Great Assembly. What he said represents but an infinitesimal part, the tip of a hair, of His innumerable teachings -- as numerous as the grains of sand in the river Ganges.

He concluded: "The Mind-Ground has been explained, is being explained and will be explained by all the Buddhas -- past, present, and future. It is also the Dharma Door (cultivation method) that all the Bodhisattvas of the past, present, and future have studied, are studying and will study."

"I have cultivated this Mind-Ground Dharma Door for hundreds of eons. My name is Vairocana. I request all Buddhas to transmit my words to all sentient beings, so as to open this path of cultivation to all."

At that time, from his Lion's Throne in the Lotus Treasury World, Vairocana Buddha emitted rays of light. A voice among the rays is heard telling the Buddhas seated on thousands of lotus petals, "You should practice and uphold the Mind-Ground Dharma Door and transmit it to the innumerable Shakyamuni Buddhas, ⁽¹⁰⁾ one after another, as well as to all sentient beings. Everyone should

uphold, read, recite, and single mindedly put its teachings into practice."

After receiving the Dharma-door of the Mind-Ground, the Buddhas seated atop the thousands of lotus flowers along with the innumerable Shakyamuni Buddhas all arose from their Lion seats, their bodies emitting innumerable rays of light. In each of these rays appeared innumerable Buddhas who simultaneously made offerings of green, yellow, red and white celestial flowers to Vairocana Buddha. They then slowly took their leave.

The Buddhas then disappeared from the Lotus Treasury World, entered the Essence-Nature Empty Space Floral Brilliance Samadhi, and returned to their former places under the Bodhi-tree in this world of Jambudvipa. They then arose from their samádhi, sat on their Diamond Thrones in Jambudvipa and the Heaven of the Four Kings, and preached the Dharma of the "Ten Oceans of Worlds."

Thereupon, they ascended to Lord Shakyas palace and expounded the "Ten Dwellings," proceeded to the Suyama Heaven and taught the "Ten Practices," proceeded further to the Fourth Heaven and taught the "Ten Dedications," proceeded further to the Transformation of Bliss Heaven and taught the "Ten Dhyana Samádhi," proceeded further to the Heaven of Comfort From Others' Emanations and taught the "Ten Grounds," proceeded further to the First Dhyana Heaven and taught the "Ten Vajra Stages," proceeded further to the Second Dhyana Heaven and taught the "Ten Patience's," and proceeded further to the Third Dhyana Heaven and taught the "Ten Vows." Finally, in the Fourth Dhyana Heaven, at Lord Brahma's Palace, they taught the "Mind-Ground Dharma-Door" chapter, which Vairocana Buddha, in eons past, expounded in the Lotus Treasury World (the cosmos).

All the other innumerable transformation Shakyamuni Buddhas did likewise in their respective worlds as the chapter "Auspicious Kalpa" has explained.

II. Shakyamuni Buddha

At that time, Shakyamuni Buddha, after first appearing in the Lotus Treasury World, proceeded to the east and appeared in the Heavenly King's palace to teach the "Demon Transforming Sutra." He then descended to Jambudvipa to be born in Kapilavastu -- his name being Siddhartha and his father's name Shuddhodana. His mother was Queen Maya. He achieved Enlightenment at the age of thirty, after seven years of cultivation, under the name of Shakyamuni Buddha. ⁽¹¹⁾

The Buddha spoke in ten assemblies from the Diamond Seat at Bodhgaya to the palace of Brahma.

At that time, he contemplated the wonderful Jewel Net ⁽¹²⁾ hung in Lord Brahma's palace and preached the *Brahma Net Sutra* for the Great Assembly. He said:

"The innumerable worlds in the cosmos are like the eyes of the net. Each and every world is different, its variety infinite. So too are the Dharma Doors (methods of cultivation) taught by the Buddhas.

"I have come to this world eight thousand times. Based in this Saha World, seated upon the Jeweled Diamond Seat in Bodhgaya and all the way up to the palace of the Brahma King, I have spoken in general about the Mind-Ground Dharma Door for the benefit of the great multitude. ⁽¹³⁾

"Thereafter, I descended from the Brahma King's palace to Jambudvipa, the Human World. I have preached the Diamond Illuminated Jeweled Precepts (the Bodhisattva precepts) from

beneath the Bodhi-tree for the sake of all sentient beings on earth, however dull and ignorant they may be. Vairocana Buddha customarily recited these precepts when he first developed the Bodhi Mind in the causal stages. They are precisely the original source of all Buddhas and all Bodhisattvas as well as the seed of the Buddha Nature.

"All sentient beings possess this Buddha Nature. All with consciousness, form, and mind are encompassed by the precepts of the Buddha Nature. Sentient beings possess the correct cause of the Buddha Nature and therefore they will assuredly attain the ever-present Dharma Body.

For this reason, the ten Pratimoksa (Bodhisattva) precepts came into being in this world. These precepts belong to the True Dharma. They are received and upheld in utmost reverence by all sentient beings of the Three Periods of Time -- past, present, and future.

"Once again, I shall preach for the Great Assembly the chapter on the Inexhaustible Precept Treasury. These are the precepts of all sentient beings, the source of the pure Self-Nature."

Now, I, Vairocana Buddha

Am sitting atop a lotus pedestal.

On a thousand flowers surrounding me

Are a thousand Shakyamuni Buddhas.

Each flower supports a hundred million worlds.

In each world a Shakyamuni Buddha appears.

All are seated beneath a Bodhi-tree,

All simultaneously attain Buddhahood.
All these innumerable Buddhas
Have Vairocana as their original body.
These countless Shakyamuni Buddhas
All bring followers along -- as numerous as
Motes of dust.
They all proceed to my lotus pedestal
To listen to the Buddha's precepts.
I now preach the Dharma, this exquisite nectar.
Afterward, the countless Buddhas return to
their respective worlds
And, under a Bodhi-tree, proclaim these
Major and minor precepts
Of Vairocana, the Original Buddha.
The precepts are like the radiant sun and moon,
Like a shining necklace of gems,
Bodhisattvas as numerous as motes of dust
Uphold them and attain Buddhahood.
These precepts are recited by Vairocana,
These precepts I recite as well.

You novice Bodhisattvas

Should reverently accept and uphold them.

And once you have done so,

Transmit and teach them to sentient beings. ⁽¹⁴⁾

Now listen attentively as I recite

The Bodhisattva Pratimoksa -- the source of all precepts in the
Buddha Dharma.

All of you in the Great Assembly should firmly believe

That you are the Buddhas of the future,

While I am a Buddha already accomplished.

If you should have such faith at all times,

Then this precept code is fulfilled. ⁽¹⁵⁾

All beings with resolve

Should accept and uphold the Buddha's precepts.

Sentient beings on receiving them

Join forthwith the ranks of Buddhas.

They are in essence equal to the Buddhas,

They are the true offspring of the Buddhas.

Therefore, Great Assembly,

Listen with utmost reverence

As I proclaim the Bodhisattva Moral Code.

III. The Buddha Reciting the Bodhisattva Precepts

At that time, when Shakyamuni Buddha first attained Supreme Enlightenment under the Bodhi tree, he explained the Bodhisattva precepts. The Buddha taught filial piety toward one's parents, ⁽¹⁶⁾ Elder Masters and the Triple Jewel. Filial piety and obedience, he said, are the Ultimate Path [to Buddhahood]. ⁽¹⁷⁾ Filial piety is called the precepts -- and it means restraint and cessation. ⁽¹⁸⁾

The Buddha then emitted limitless lights from his mouth. Thereupon, the whole Great Assembly, consisting of innumerable Bodhisattvas, the gods of the eighteen Brahma Heavens, the gods of the six Desire Heavens, and the rulers of the sixteen great kingdoms ⁽¹⁹⁾ all joined their palms and listened single mindedly to the Buddha recite the Mahayana precepts.

The Buddha then said to the Bodhisattvas: Twice a month I recite the precepts observed by all Buddhas. All Bodhisattvas, from those who have just developed the Bodhi Mind to the Bodhisattvas of the Ten Dwellings, the Ten Practices, the Ten Dedications, and the Ten Grounds also recite them. Therefore, this precept-light shines forth from my mouth. It does not arise without a cause. This light is neither blue, yellow, red, white, nor black. It is neither form, nor thought. It is neither existent nor nonexistent, neither cause nor effect. ⁽²⁰⁾ This precept-light is precisely the original source of all Buddhas and all members of this Great Assembly. Therefore all you disciples of the Buddha should receive and observe, read, recite and study these precepts with utmost attention.

Disciples of the Buddha, listen attentively! Whoever can understand and accept a Dharma Master's words of transmission can receive the Bodhisattva precepts⁽²¹⁾ and be called foremost in purity.⁽²²⁾ This is true whether that person is a king, a prince, an official, a monk, a nun, or a god of the eighteen Brahma Heavens, a god of the six Desire Heavens, or a human, a eunuch, a libertine, a prostitute, a slave, or a member of the Eight Divisions of Divinities, a Vajra spirit, an animal, or even a transformation-being.⁽²³⁾

IV. The Ten Major Precepts

The Buddhas said to his disciples, "There are ten major Bodhisattva precepts. If one receives the precepts but fails to recite them, he is not a Bodhisattva, nor is he a seed of Buddhahood. I, too, recite these precepts.

"All Bodhisattvas have studied them in the past, will study in the future, and are studying them now. I have explained the main characteristics of the Bodhisattva precepts. You should study and observe them with all your heart."

The Buddha continued:

1. First Major Precept

On Killing

A disciple of the Buddha shall not himself kill, encourage others to kill, kill by expedient means, praise killing, rejoice at witnessing killing, or kill through incantation or deviant mantras. He must not create the causes, conditions, methods, or karma of killing, and shall not *intentionally* kill any living creature.⁽²⁴⁾

As a Buddha's disciple, he ought to nurture a mind of compassion and filial piety, always devising expedient means to rescue and protect all beings. If instead, he fails to restrain

himself and kills sentient beings without mercy, he commits a Parajika (major) offense. ⁽²⁵⁾

2. Second Major Precept

On Stealing

A disciple of the Buddha must not himself steal or encourage others to steal, steal by expedient means, and steal by means of incantation or deviant mantras. He should not create the causes, conditions, methods, or karma of stealing. No valuables or possessions, even those belonging to ghosts and spirits or thieves and robbers, be they as small as a needle or blade of grass, may be stolen.

As a Buddha's disciple, he ought to have a mind of mercy, compassion, and filial piety -- always helping people earn merits and achieve happiness. If instead, he steals the possessions of others, he commits a Parajika offense. ⁽²⁶⁾

3. Third Major Precept

On Sexual Misconduct

A disciple of the Buddha must not engage in licentious acts or encourage others to do so. [As a monk] he should not have sexual relations with any female -- be she a human, animal, deity, or spirit -- nor create the causes, conditions, methods, or karma of such misconduct. Indeed, he must not engage in improper sexual conduct with anyone. ⁽²⁷⁾

A Buddha's disciple ought to have a mind of filial piety -- rescuing all sentient beings and instructing them in the Dharma of purity and chastity. If instead, he lacks compassion and encourages others to engage in sexual relations promiscuously, including with animals and even their mothers, daughters, sisters, or other close relatives, he commits a Parajika offense. ⁽²⁸⁾

4. Fourth Major Precept

On Lying and False Speech

A disciple of the Buddha must not himself use false words and speech, or encourage others to lie or lie by expedient means. He should not involve himself in the causes, conditions, methods, or karma of lying, saying that he has seen what he has not seen or vice-versa, or lying implicitly through physical or mental means. ⁽²⁹⁾

As a Buddha's disciple, he ought to maintain Right Speech and Right Views always, and lead all others to maintain them as well. If instead, he causes wrong speech, wrong views, or evil karma in others, he commits a Parajika offense.

5. Fifth Major Precept

On Selling Alcoholic Beverages

A disciple of the Buddha must not trade in alcoholic beverages or encourage others to do so. He should not create the causes, conditions, methods, or karma of selling any intoxicant whatsoever, for intoxicants are the causes and conditions of all kinds of offenses.

As a Buddha's disciple, he ought to help all sentient beings achieve clear wisdom. If instead, he causes them to have upside-down, topsy-turvy thinking, he commits a Parajika offense. ⁽³⁰⁾

6. Sixth Major Precept

On Broadcasting the Faults of the Assembly

A disciple of the Buddha must not himself broadcast the misdeeds or infractions of Bodhisattva-clerics or Bodhisattva-

laypersons, or of [ordinary] monks and nuns -- nor encourage others to do so. He must not create the causes, conditions, methods, or karma of discussing the offenses of the assembly.

As a Buddha's disciple, whenever he hears evil persons, externalists or followers of the Two Vehicles speak of practices contrary to the Dharma or contrary to the precepts within the Buddhist community, he should instruct them with a compassionate mind and lead them to develop wholesome faith in the Mahayana.

If instead, he discusses the faults and misdeeds that occur within the assembly, he commits a Parajika offense. ⁽³¹⁾

7. Seventh Major Precept

On Praising Oneself and Disparaging Others

A disciple of the Buddha shall not praise himself and speak ill of others, or encourage others to do so. He must not create the causes, conditions, methods, or karma of praising himself and disparaging others.

As a disciple of the Buddha, he should be willing to stand in for all sentient beings and endure humiliation and slander -- accepting blame and letting sentient beings have all the glory. If instead, he displays his own virtues and conceals the good points of others, thus causing them to suffer slander, he commits a Parajika offense. ⁽³²⁾

8. Eighth Major Precept

On Stinginess and Abuse

A disciple of the Buddha must not be stingy or encourage others to be stingy. He should not create the causes, conditions, methods, or karma of stinginess. As a Bodhisattva, whenever a

destitute person comes for help, he should give that person what he needs. If instead, out of anger and resentment,⁽³³⁾ he denies all assistance -- refusing to help with even a penny, a needle, a blade of grass, even a single sentence or verse or a phrase of Dharma, but instead scolds and abuses that person -- he commits a Parajika offense.

9. Ninth Major Precept

On Anger and Resentment

A disciple of the Buddha shall not harbor anger or encourage others to be angry. He should not create the causes, conditions, methods, or karma of anger.

As a disciple of the Buddha, he ought to be compassionate and filial, helping all sentient beings develop the good roots of non-contention. If instead, he insults and abuses sentient beings, or even transformation beings [such as deities and spirits], with harsh words, hitting them with his fists or feet, or attacking them with a knife or club -- or harbors grudges even when the victim confesses his mistakes and humbly seeks forgiveness in a soft, conciliatory voice -- the disciple commits a Parajika offense.⁽³⁴⁾

10. Tenth Major Precept

On Slandering the Triple Jewel

A Buddha's disciple shall not himself speak ill of the Triple Jewel or encourage others to do so. He must not create the causes, conditions, methods, or karma of slander. If a disciple hears but a single word of slander against the Buddha from externalists or evil beings, he experiences a pain similar to that of three hundred spears piercing his heart. How then could he possibly slander the Triple Jewel himself?

Hence, if a disciple lacks faith and filial piety towards the Triple Jewel, and even assists evil persons or those of aberrant views to slander the Triple Jewel, he commits a Parajika offense. ⁽³⁵⁾

V. Conclusion: The Ten Major Precepts

As a disciple of the Buddha, you should study these ten Parajika (major) precepts and not break any one of them in even the slightest way -- much less break all of them! Anyone guilty of doing so cannot develop the Bodhi Mind in his current life and will lose whatever high position he may have attained, be it that of an emperor, Wheel-Turning King, Bhiksu, Bhiksunis -- as well as whatever level of Bodhisattva hood he may have reached, whether the Ten Dwellings, the Ten Practices, the Ten Dedications, the Ten Grounds -- and all the fruits of the eternal Buddha Nature. He will lose all of those levels of attainment and descend into the Three Evil Realms, unable to hear the words "parents" or "Triple Jewel" for eons! ⁽³⁶⁾ Therefore, Buddha's disciples should avoid breaking any one of these major precepts. ⁽³⁷⁾ All of you Bodhisattvas should study and observe the Ten Precepts, which have been observed, are being observed, and will be observed by all Bodhisattvas. They were explained in detail in the chapter, "The Eighty Thousand Rules of Conduct." ⁽³⁸⁾

VI. The Forty-eight Secondary Precepts

Then the Buddha told the Bodhisattvas, "Now that I have explained the Ten Major Precepts, I will speak about the *forty-eight secondary precepts*."

1. *Disrespect toward Teachers and Friends*

A disciple of the Buddha who is destined to become an emperor, a Wheel-Turning King, or high official should first receive the Bodhisattva precepts. He will then be under the protection of all guardian deities and spirits, and the Buddhas will be pleased.
(39)

Once he has received the precepts, the disciple should develop a mind of filial piety and respect. Whenever he meets an Elder Master, a monk, or a fellow cultivator of like views and like conduct, he should rise and greet him with respect. He must then respectfully make offerings to the guest-monks, in accord with the Dharma.⁽⁴⁰⁾ He should be willing to pledge himself, his family, as well as his kingdom, cities, jewels, and other possessions.

If instead, he should develop conceit or arrogance, delusion or anger, refusing to rise, greet guest-monks, and make offerings to them respectfully, in accordance with the Dharma, he commits a secondary offense.

2. On Consuming Alcoholic Beverages

A disciple of the Buddha should not intentionally consume alcoholic beverages, as they are the source of countless offenses. If he but offers a glass of wine to another person, his retribution will be to have no hands for five hundred lifetimes.⁽⁴¹⁾ How could he then consume liquor himself! Indeed, a Bodhisattva should not encourage any person or any other sentient being to consume alcohol, much less take any alcoholic beverages himself.⁽⁴²⁾ A disciple should not drink any alcoholic beverages whatsoever. If instead, he deliberately does so or encourages others to do so, he commits a secondary offense.

3. On Eating Meat

A disciple of the Buddha must not deliberately eat meat. He should not eat the flesh of any sentient being. The meat-eater forfeits the seed of Great Compassion, severs the seed of the Buddha Nature, and causes [animals and transcendental] beings to avoid him. Those who do so are guilty of countless offenses. Therefore, Bodhisattvas should not eat the flesh of any sentient beings whatsoever. If instead, he deliberately eats meat, he commits a secondary offense. ⁽⁴³⁾

4. On Five Pungent Herbs

A disciple of the Buddha should not eat the five pungent herbs -- garlic, chives, leeks, onions, and asafoetida. ⁽⁴⁴⁾ This is so even if they are added as flavoring to other main dishes. ⁽⁴⁵⁾ Hence, if he deliberately does so, he commits a secondary offense.

5. On Not Teaching Repentance

If a disciple of the Buddha should see any being violate the Five Precepts, the Eight Precepts, the Ten Precepts, other prohibitions, or commit any of the Seven Cardinal Sins or any offense which leads to the Eight Adversities -- any violations of the precepts whatever -- he should counsel the offender to repent and reform. ⁽⁴⁶⁾

Hence, if a Bodhisattva does not do so and furthermore continues to live together in the assembly with the offender, share in the offerings of the laity, participate in the same Uposatha ceremony ⁽⁴⁷⁾ and recite the precepts -- while failing to bring up that person's offense, enjoining him to repent -- the disciple commits a secondary offense.

6. Failing to Request the Dharma or Make Offerings

If an Elder Master, a Mahayana monk or fellow cultivator of like views and practice should come from far away to the temple,

residence, city or village of a disciple of the Buddha, the disciple should respectfully welcome him and see him off. He should minister to his needs at all times, though doing so may cost as much as three taels of gold! Moreover, the disciple of the Buddha should respectfully request the guest-master to preach the Dharma three times a day by bowing to him without a single thought of resentment or weariness.⁽⁴⁸⁾ He should be willing to sacrifice himself for the Dharma and never be lax in requesting it.

If he does not act in this manner, he commits a secondary offense.

7. Failing to Attend Dharma Lectures

A Bodhisattva disciple who is new to the Order should take copies of the appropriate sutras or precept codes to any place where such sutras, commentaries, or moral codes are being explained, to listen, study, and inquire about the Dharma. He should go anywhere, be it in a house, beneath a tree, in a temple, in the forests or mountains, or elsewhere. If he fails to do so, he commits a secondary offense.⁽⁴⁹⁾

8. On Turning Away from the Mahayana

If a disciple of the Buddha disavows the eternal Mahayana sutras and moral codes, declaring that they were not actually taught by the Buddha, and instead follows and observes those of the Two Vehicles and deluded externalists, he commits a secondary offense.⁽⁵⁰⁾

9. On Failure to Care for the Sick

If a disciple of the Buddha should see anyone who is sick, he should wholeheartedly provide for that person's needs just as he would for a Buddha. Of the eight Fields of Blessings, looking after the sick is the most important. A Buddha's disciple should

take care of his father, mother, Dharma teacher, or disciple -- regardless of whether the latter are disabled or suffering from various kinds of diseases. ⁽⁵¹⁾

If instead, he becomes angry and resentful and fails to do so, or refuses to rescue the sick or disabled in temples, cities and towns, forests and mountains, or along the road, he commits a secondary offense. ⁽⁵²⁾

10. On Storing Deadly Weapons

A disciple of the Buddha should not store weapons such as knives, clubs, bows, arrows, spears, axes or any other weapons, nor may he keep nets, traps or any such devices used in destroying life. ⁽⁵³⁾

As a disciple of the Buddha, he must not even avenge the death of his parents -- let alone kill sentient beings! ⁽⁵⁴⁾ He should not store any weapons or devices that can be used to kill sentient beings. If he deliberately does so, he commits a secondary offense.

The first ten secondary precepts have just been described. Disciples of the Buddha should study and respectfully observe them. They are explained in detail in the six chapters [now lost] following these precepts.

11. On Serving as an Emissary

A disciple of the Buddha shall not, out of personal benefit or evil intentions, act as a country's emissary to foster military confrontation and war causing the slaughter of countless sentient beings. As a disciple of the Buddha, he should not be involved in military affairs, or serve as a courier between armies, much less act as a willing catalyst for war. If he deliberately does so, he commits a secondary offense. ⁽⁵⁵⁾

12. *On Unlawful Business Undertakings*

A disciple of the Buddha must not deliberately trade in slaves or sell anyone into servitude, nor should he trade in domestic animals, coffins, or wood for caskets. He cannot engage in these types of business himself much less encourage others to do so. Otherwise, he commits a secondary offense. ⁽⁵⁶⁾

13. *On Slander and Libel*

A disciple of the Buddha must not, *without cause and with evil intentions*, slander virtuous people, such as Elder Masters, monks or nuns, kings, princes or other upright persons, saying that they have committed the Seven Cardinal Sins or broken the Ten Major Bodhisattva Precepts. He should be compassionate and filial and treat all virtuous people as if they were his father, mother, siblings, or other close relatives. If instead, he slanders and harms them, he commits a secondary offense. ⁽⁵⁷⁾

14. *On Starting Wildfires*

A disciple of the Buddha shall not, out of evil intentions, start wildfires to clear forests and burn vegetation on mountains and plains, during the fourth to the ninth months of the lunar year. Such fires [are particularly injurious to animals during that period and may spread] to people's homes, towns and villages, temples and monasteries, fields and groves, as well as the [unseen] dwellings and possessions of deities and ghosts. He must not intentionally set fire to any place where there is life. If he deliberately does so, he commits a secondary offense. ⁽⁵⁸⁾

15. *Teaching Non-Mahayana Dharma*

A disciple of the Buddha must teach one and all, from fellow disciples, relatives and spiritual friends, to externalists and evil beings, how to receive and observe the Mahayana sutras and

moral codes. He should teach the Mahayana principles to them and help them develop the Bodhi Mind -- as well as the Ten Dwellings, the Ten Practices and the Ten Dedications, explaining the order and function of each of these Thirty Minds (levels).

If instead, the disciple, with evil, hateful intentions, perversely teaches them the sutras and moral codes of the Two Vehicle tradition as well as the commentaries of deluded externalists, he thereby commits a secondary offense. ⁽⁵⁹⁾

16. Unsound Explanation of the Dharma

A Bodhisattva Dharma Master must first, with a *wholesome mind*, study the rules of deportment, as well as sutras and moral codes of the Mahayana tradition, and understand their meanings in depth. Then, whenever novices come from afar to seek instruction, he should explain, according to the Dharma, all the Bodhisattva renunciation practices, such as burning one's body, arm, or finger [as the ultimate act in the quest for Supreme Enlightenment]. If a novice is not prepared to follow these practices as an offering to the Buddhas, he is not a Bodhisattva monk. Moreover, a Bodhisattva monk should be willing to sacrifice his body and limbs for starving beasts and hungry ghosts [as the ultimate act of compassion in rescuing sentient beings]. ⁽⁶⁰⁾

After these explanations, the Bodhisattva Dharma Master should teach the novices in an orderly way, to awaken their minds. If instead, for personal gain, he refuses to teach or teaches in a confused manner, quoting passages out of order, and context, or teaches in a manner that disparages the Triple Jewel, he commits a secondary offense.

17. On Exacting Donations

A disciple of the Buddha must not, for the sake of food, drink, money, possessions or fame, approach and befriend kings, princes, or high officials and [on the strength of such relationships], exact money, goods or other advantages. Nor may he encourage others to do so. These actions are called untoward, excessive demands and lack compassion and filial piety. Such a disciple commits a secondary offense. ⁽⁶¹⁾

18. On Serving as an Inadequate Master

A disciple of the Buddha should study the Twelve Divisions of the Dharma and recite the Bodhisattva precepts frequently. He should strictly observe these precepts in the Six Periods of the day and night and fully understand their meaning and principles as well as the essence of their Buddha Nature. ⁽⁶²⁾

If instead, the disciple of the Buddha fails to understand even a sentence or a verse of the moral code or the causes and conditions related to the precepts, but pretends to understand them, he is deceiving both himself and others. A disciple, who understands nothing of the Dharma, yet acts as a teacher transmitting the precepts, commits a secondary offense.

19. On Double-tongued Speech

A disciple of the Buddha must not, with malicious intent gossip or spread rumors and slander, create discord and disdain for virtuous people. [An example is] disparaging a monk who observes the Bodhisattva precepts, as he [makes offerings to the Buddhas by] holding an incense burner to his forehead. ⁽⁶³⁾ A disciple of the Buddha who does so commits a secondary offense.

20. Failure to Liberate Sentient Beings

A disciple of the Buddha should have a mind of compassion and cultivate the practice of liberating sentient beings. He must reflect thus: throughout the eons of time, all male sentient beings have been my father, all female sentient beings my mother. I was *born of them*.⁽⁶⁴⁾ If I now slaughter them, I would be slaughtering my parents as well as eating flesh that was once *my own*. This is so because all elemental earth, water, fire, and air -- the four constituents of all life -- have previously been part of my body, part of my substance. I must therefore always cultivate the practice of liberating sentient beings and enjoin others to do likewise -- as sentient beings are forever reborn, again and again, lifetime after lifetime. If a Bodhisattva sees an animal on the verge of being killed, he must devise a way to *rescue and protect* it, helping it to escape suffering and death. The disciple should always teach the Bodhisattva precepts to *rescue and deliver* sentient beings.⁽⁶⁵⁾

On the day his father, mother, and siblings die, he should invite Dharma Masters to explain the Bodhisattva sutras and precepts. This will generate merits and virtues and help the deceased either to achieve rebirth in the Pure Lands and meet the Buddhas or to secure rebirth in the human or celestial realms.⁽⁶⁶⁾ If instead, a disciple fails to do so, he commits a secondary offense.

You should study and respectfully observe the above ten precepts. *Each of them is explained in detail in the chapter "Expiating Offenses."*

21. On Violence and Vengefulness

A disciple of the Buddha must not return anger for anger, blow for blow. He should not seek revenge, even if his father, mother, siblings, or close relatives are killed -- nor should he do so if the ruler or king of his country is murdered. To take the life of one being in order to avenge the killing of another is contrary to filial

piety [as we are all related through the eons of birth and rebirth].
(67)

Furthermore, he should not keep others in servitude, much less beat or abuse them, creating evil karma of mind, speech and body day after day -- particularly the offenses of speech. How much less should he deliberately commit the Seven Cardinal Sins? Therefore, if a Bodhisattva-monk lacks compassion and deliberately seeks revenge, even for an injustice done to his close relatives, he commits a secondary offense.

22. Arrogance and Failure to Request the Dharma

A disciple of the Buddha who has only recently left home and is still a novice in the Dharma should not be conceited. He must not refuse instruction on the sutras and moral codes from Dharma Masters on account of his own intelligence, worldly learning, high position, advanced age, noble lineage, vast understanding, great merits, extensive wealth and possessions, etc. Although these Masters may be of humble birth, young in age, poor, or suffering physical disabilities, they may still have genuine virtue and deep understanding of sutras and moral codes.

The novice Bodhisattva should not judge Dharma Masters on the basis of their family background and refuse to seek instructions on the Mahayana truths from them. If he does so, he commits a secondary offense. (68)

23. On Teaching the Dharma Grudgingly

After my passing, if a disciple should, with a wholesome mind, wish to receive the Bodhisattva precepts, he may make a vow to do so before the images of Buddhas and Bodhisattvas and practice repentance before these images for seven days. If he then experiences a vision, he has received the precepts. If he

does not, he should continue doing so for fourteen days, twenty-one days, or even a whole year, seeking to witness an auspicious sign. After witnessing such a sign, he could, in front of images of Buddhas and Bodhisattvas, formally receive the precepts. If he has not witnessed such a sign, although he may have accepted the precepts before the Buddha images, he has not actually received the precepts.

However, the witnessing of auspicious signs is not necessary if the disciple receives the precepts directly from a Dharma Master who has himself received the precepts. Why is this so? It is because this is a case of transmission from Master to Master and therefore all that is required is a mind of utter sincerity and respect on the part of the disciple.

If, within a radius of some three hundred fifty miles, a disciple cannot find a Master capable of conferring the Bodhisattva precepts, he may seek to receive them in front of Buddha or Bodhisattva images. However, he must witness an auspicious sign.

If a Dharma Master, on account of his extensive knowledge of sutras and Mahayana moral codes as well as his close relationship with kings, princes, and high officials, refuses to give appropriate answers to student-Bodhisattvas seeking the meaning of sutras and moral codes, or does so grudgingly, with resentment and arrogance, he commits a secondary offense.

24. Failure to Practice Mahayana Teachings

If a disciple of the Buddha fails to study Mahayana sutras and moral codes assiduously and cultivate correct views, correct nature and the correct Dharma Body, it is like abandoning the Seven Precious Jewels for [mere stones]: worldly texts and the Two-Vehicle or externalist commentaries. ⁽⁶⁹⁾ To do so is to create the causes and conditions that obstruct the Path to

Enlightenment and cut himself off from his Buddha Nature. It is a failure to follow the Bodhisattva path. If a disciple intentionally acts in such a manner, he commits a secondary offense.

25. Unskilled Leadership of the Assembly

After my passing, if a disciple should serve as an abbot, elder Dharma Master, Precept Master, Meditation Master, or Guest Prefect, he must develop a compassionate mind and peacefully settle differences within the Assembly -- skillfully administering the resources of the Three Jewels, spending frugally and not treating them as his own property. ⁽⁷⁰⁾ If instead, he were to create disorder, provoke quarrels and disputes, or squander the resources of the Assembly, he would commit a secondary offense.

26. Accepting Personal Offerings

Once a disciple of the Buddha has settled down in a temple, if visiting Bodhisattva Bhiksus should arrive at the temple precincts, the guest quarters established by the king, or even the summer retreat quarters, or the quarters of the Great Assembly, the disciple should welcome the visiting monks and see them off. He should provide them with such essentials as food and drink, a place to live, beds, chairs, and the like. If the host does not have the necessary means, he should be willing to pawn himself or cut off and sell his own flesh. ⁽⁷¹⁾

Whenever there are meal offerings and ceremonies at a layman's home, visiting monks should be given a fair share of the offerings. The abbot should send the monks, whether residents or guests, to the donor's place in turn [according to their sacerdotal age or merits and virtues]. ⁽⁷²⁾ If only resident monks are allowed to accept invitations and not visiting monks, the abbot is committing a grievous offense and is behaving no

differently than an animal. He is unworthy of being a monk or a son of the Buddha, and is guilty of a secondary offense.

27. Accepting Discriminatory Invitations

A disciple of the Buddha must not accept personal invitations nor appropriate the offerings for himself. Such offerings rightly belong to the Sangha -- the whole community of monks and nuns of the Ten Directions. To accept personal offerings is to steal the possessions of the Sangha of the Ten Directions. It is tantamount to stealing what belongs to the Eight Fields of Blessings: Buddhas, Sages, Dharma Masters, Precept Masters, monks/nuns, mothers, fathers, the sick. Such a disciple commits a secondary offense. ⁽⁷³⁾

28. Issuing Discriminatory Invitations

A disciple of the Buddha, be he a Bodhisattva monk, lay Bodhisattva, or other donor, should, when inviting monks or nuns to conduct a prayer session, come to the temple and inform the monk in charge. The monk will then tell him: "Inviting members of the Sangha according to the proper order is tantamount to inviting the Arhats of the Ten Directions. To offer a discriminatory special invitation to [such a worthy group as] five hundred Arhats or Bodhisattva-monks will not generate as much merit as inviting one ordinary monk, *if it is his turn.*" ⁽⁷⁴⁾

There is no provision in the teachings of the Seven Buddhas ⁽⁷⁵⁾ for discriminatory invitations. To do so is to follow externalist practices and to contradict filial piety [toward all sentient beings]. If a disciple deliberately issues a discriminatory invitation, he commits a secondary offense.

29. On Improper Livelihoods

A disciple of the Buddha should not, for the sake of gain or with evil intentions, engage in the business of prostitution, selling the wiles and charms of men and women. ⁽⁷⁶⁾ He must also not cook for himself, milling and pounding grain. Neither may he act as a fortune-teller predicting the gender of children, reading dreams and the like. Nor shall he practice sorcery, work as a trainer of falcons or hunting dogs, nor make a living concocting hundreds and thousands of poisons from deadly snakes, insects, or from gold and silver. Such occupations lack mercy, compassion, and filial piety [toward sentient beings]. Therefore, if a Bodhisattva intentionally engages in these occupations, he commits a secondary offense.

30. On Handling Business Affairs for the Laity

A disciple of the Buddha must not, with evil intentions, slander the Triple Jewel while pretending to be their close adherent -- preaching the Truth of Emptiness while his actions are in the realm of Existence. Furthermore, he must not handle worldly affairs for the laity, acting as a go-between or matchmaker ⁽⁷⁷⁾ -- creating the karma of attachment. Moreover, during the six days of fasting each month and the three months of fasting each year, ⁽⁷⁸⁾ a disciple should strictly observe all precepts, particularly against killing, stealing, and the rules against breaking the fast. Otherwise, the disciple commits a secondary offense. ⁽⁷⁹⁾

A Bodhisattva should respectfully study and observe the ten preceding precepts. *They are explained in detail in the Chapter on "Prohibitions."* ⁽⁸⁰⁾

31. Rescuing Clerics Along with Sacred Objects

After my passing, in the evil periods that will follow, there will be externalists, evil persons, thieves and robbers who steal and sell statues and paintings of Buddhas, Bodhisattvas and [those to whom respect is due such as] their parents. They may even

peddle copies of sutras and moral codes, or sell monks, nuns, or those who follow the Bodhisattva Path or have developed the Bodhi Mind to serve as retainers or servants to officials and others. ⁽⁸¹⁾

A disciple of the Buddha, upon witnessing such pitiful events, must develop a mind of compassion and find ways to rescue and protect all persons and valuables, raising funds wherever he can for this purpose. If a Bodhisattva does not act in this manner, he commits a secondary offense.

32. On Harming Sentient Beings

A disciple of the Buddha must not sell knives, clubs, bows, arrows, other life-taking devices, nor keep altered scales or measuring devices. He should not abuse his governmental position to confiscate people's possessions, nor should he, with malice at heart, restrain or imprison others or sabotage their success. ⁽⁸²⁾ In addition, he should not raise cats, dogs, foxes, pigs, and other such animals. ⁽⁸³⁾ If he intentionally does such things, he commits a secondary offense.

33. On Watching Improper Activities

A disciple of the Buddha must not, *with evil intentions*, watch people fighting, or the battling of armies, rebels, gangs, and the like. ⁽⁸⁴⁾ He should not listen to the sounds of conch shells, drums, horns, guitars, flutes, lutes, songs or other music, nor should he be party to any form of gambling, whether dice, checkers, or the like. ⁽⁸⁵⁾ Furthermore, he should not practice fortune telling or divination nor should he be an accomplice to thieves and bandits. He must not participate in any of these activities. If instead, he intentionally does so, he commits a secondary offense.

34. Temporary Abandoning of the Bodhi Mind

A disciple of the Buddha should observe the Bodhisattva precepts every day, whether walking, standing, reclining, or seated -- reading and reciting them day and night. He should be resolute in keeping the precepts, as strong as a diamond, as desperate as a shipwrecked person clinging to a small log while attempting to cross the ocean, or as principled as the "Bhiksu bound by reeds".⁽⁸⁶⁾ Furthermore, he should always have a wholesome faith in the teachings of the Mahayana. Conscious that sentient beings are Buddhas-to-be while the Buddhas are realized Buddhas, he should develop the Bodhi Mind and maintain it in each and every thought, without retrogression.⁽⁸⁷⁾

If a Bodhisattva has but a single thought in the direction of the Two Vehicles or externalist teachings, he commits a secondary offense.⁽⁸⁸⁾

35. Failure to Make Great Vows

A Bodhisattva must make many great vows -- to be filial to his parents and Dharma teachers, to meet good spiritual advisors,⁽⁸⁹⁾ friends, and colleagues who will keep teaching him the Mahayana sutras and moral codes as well as the Stages of Bodhisattva Practice (the Ten Dwellings, the Ten Practices, the Ten Dedications, and the Ten Grounds). He should further vow to understand these teachings clearly so that he can practice according to the Dharma while resolutely keeping the precepts of the Buddhas. If necessary, he should lay down his life rather than abandon this resolve for even a single moment. If a Bodhisattva does not make such vows, he commits a secondary offense.

36. Failure to Make Resolutions

Once a Bodhisattva has made these Great Vows, he should strictly keep the precepts of the Buddhas and make the following resolutions:

1.- I would rather jump into a raging blaze, a deep abyss, or into a mountain of knives, than engage in impure actions with any woman, thus violating the sutras and moral codes of the Buddhas of the Three Periods of Time.

2.- I would rather wrap myself a thousand times with a red-hot iron net, than let this body, should it break the precepts, wear clothing provided by the faithful.

I would rather swallow red hot iron pellets and drink molten iron for hundreds of thousands of eons, than let this mouth, should it break the precepts, consume food and drink provided by the faithful.

I would rather lie on a bonfire or a burning iron net than let this body, should it break the precepts, rest on bedding, blankets and mats supplied by the faithful.

I would rather be impaled for eons by hundreds of spears, than let this body, should it break the precepts, receive medications from the faithful.

I would rather jump into a cauldron of boiling oil and roast for hundreds of thousands of eons, than let this body, should it break the precepts, receive shelter, groves, gardens, or fields from the faithful.

3.- I would rather be pulverized from head to toe by an iron sledge hammer, than let this body, should it break the precepts, accept respect and reverence from the faithful.⁽⁹⁰⁾

4.- I would rather have both eyes blinded by hundreds of thousands of swords and spears, rather than break the precepts by looking at beautiful forms. [In the same vein, I shall keep my mind from being sullied by exquisite sounds, fragrances, food and sensations.]

5.- I further vow that all sentient beings will achieve Buddhahood. ⁽⁹¹⁾

If a disciple of the Buddha does not make the preceding great resolutions, he commits a secondary offense.

37. Traveling in Dangerous Areas

[As a cleric], a disciple of the Buddha should engage in ascetic practices twice each year. He should sit in meditation, winter, and summer, and observe the summer retreat. During those periods, he should always carry eighteen essentials such as a willow branch (for a toothbrush), ash-water (for soap), the traditional three clerical robes, an incense burner, a begging bowl, a sitting mat, a water filter, bedding, copies of sutras and moral codes as well as statues of Buddhas and Bodhisattvas.

When practicing austerities and when traveling, be it for thirty miles or three hundred miles, a cleric should always have the eighteen essentials with him. The two periods of austerities are from the 15th of the first lunar month to the 15th of the third month, and from the 15th of the eighth lunar month to the 15th of the tenth month. During the periods of austerities, he requires these eighteen essentials just as a bird needs its two wings.

Twice each month, the novice Bodhisattva should attend the Uposattha ceremony and recite the Ten Major and Forty-eight Secondary Precepts. Such recitations should be done before images of the Buddhas and Bodhisattvas. If only one person attends the ceremony, then he should do the reciting. If two, three, or even hundreds of thousands attend the ceremony, still only one person should recite. Everyone else should listen in silence. The one reciting should sit on a higher level than the audience, and everyone should be dressed in clerical robes. During the summer retreat, each and every activity should be managed in accordance with the Dharma.

When practicing the austerities, the Buddhist disciple should avoid dangerous areas, unstable kingdoms, countries ruled by evil kings, precipitous terrains, remote wildernesses, regions inhabited by bandits, thieves, or lions, tigers, wolves, poisonous snakes, or areas subject to hurricanes, floods and fires. The disciple should avoid all such dangerous areas when practicing the austerities and also when observing the summer retreat. ⁽⁹²⁾ Otherwise, he commits a secondary offense.

38. Order of Seating Within the Assembly

A disciple of the Buddha should sit in the proper order when in the Assembly. Those who received the Bodhisattva precepts first sit first; those who received the precepts afterwards should sit behind. Whether old or young, a Bhiksu or Bhiksunis, a person of status, a king, a prince, a eunuch, or a servant, etc., each should sit according to the order in which he received the precepts. Disciples of the Buddha should not be like externalists or deluded people who base their order on age or sit without any order at all -- in barbarian fashion. In my Dharma, the order of sitting is based on seniority of ordination.

Therefore, if a Bodhisattva does not follow the order of sitting according to the Dharma, he commits a secondary offense. ⁽⁹³⁾

39. Failure to Cultivate Merits and Wisdom

A disciple of the Buddha should constantly counsel and teach all people to establish monasteries, temples, and pagodas in mountains and forests, gardens and fields. He should also construct stupas for the Buddhas and buildings for winter and summer retreats. All facilities required for the practice of the Dharma should be established.

Moreover, a disciple of the Buddha should explain Mahayana sutras and the Bodhisattva precepts to all sentient beings. In

times of sickness, national calamities, impending warfare or upon the death of one's parents, brothers and sisters, Dharma Masters and Precept Masters, a Bodhisattva should lecture and explain Mahayana sutras and the Bodhisattva precepts weekly for up to seven weeks. ⁽⁹⁴⁾

The disciple should read, recite, and explain the Mahayana sutras and the Bodhisattva precepts in all prayer gatherings, in his business undertakings and during periods of calamity -- fire, flood, storms, ships lost at sea in turbulent waters or stalked by demons ... In the same vein, he should do so in order to transcend evil karma, the Three Evil Realms, the Eight Difficulties, the Seven Cardinal Sins, all forms of imprisonment, or excessive sexual desire, anger, delusion, and illness. ⁽⁹⁵⁾

If a novice Bodhisattva fails to act as indicated, he commits a secondary offense.

The Bodhisattva should study and respectfully observe the nine precepts just mentioned above, as explained in the "Brahma Altar" chapter.

40. Discrimination in Conferring the Precepts

A disciple of the Buddha should not be selective and show preference in conferring the Bodhisattva precepts. Each and every person can receive the precepts -- kings, princes, high officials, Bhiksus, Bhiksunis, laymen, laywomen, libertines, prostitutes, the gods in the eighteen Brahma Heavens or the six Desire Heavens, asexual persons, bisexual persons, eunuchs, slaves, or demons and ghosts of all types. Buddhist disciples should be instructed to wear robes and sleep on cloth of a neutral color, formed by blending blue, yellow, red, black and purple dyes all together.

The clothing of monks and nuns should, in all countries, be different from those worn by ordinary persons. ⁽⁹⁶⁾

Before someone is allowed to receive the Bodhisattva precepts, he should be asked: "have you committed any of the Cardinal Sins?" The Precept Master should not allow those who have committed such sins to receive the precepts.

Here are the Seven Cardinal Sins: shedding the Buddha's blood, murdering an Arhat, killing one's father, killing one's mother, murdering a Dharma Teacher, murdering a Precept Master or disrupting the harmony of the Sangha.

Except for those who have committed the Cardinal Sins, everyone can receive the Bodhisattva precepts.

The Dharma rules of the Buddhist Order prohibit monks and nuns from bowing down before rulers, parents, relatives, demons and ghosts.

Anyone who understands the explanations of the Precept Master can receive the Bodhisattva precepts. Therefore, if a person were to come from thirty to three hundred miles away seeking the Dharma and the Precept Master, out of meanness and anger, does not promptly confer these precepts, he commits a secondary offense. ⁽⁹⁷⁾

41. Teaching for the Sake of Profit

If a disciple of the Buddha, when teaching others and developing their faith in the Mahayana, should discover that a particular person wishes to receive the Bodhisattva precepts, he should act as a teaching master and instruct that person to seek out two Masters, a Dharma Master and a Precept Master.

These two Masters should ask the Precept candidate whether he has committed any of the Seven Cardinal Sins in this life. If

he has, he cannot receive the precepts. If not, he may receive the precepts.

If he has broken any of the *Ten Major Precepts*, he should be instructed to repent before the statues of Buddhas and Bodhisattvas. He should do so six times a day and recite the Ten Major and Forty-eight Minor Precepts, paying respect with utter sincerity to the Buddhas of the Three Periods of Time. He should continue in this manner until he receives an auspicious response, which could occur after seven days, fourteen days, twenty-one days, or even a year. Examples of auspicious signs include: experiencing the Buddhas rub the crown of one's head, or seeing lights, halos, flowers and other such rare phenomena.

The witnessing of an auspicious sign indicates that the candidate's karma has been dissipated. Otherwise, although he has repented, it was of no avail. He still has not received the precepts. However, the merits accrued will increase his chances of receiving the precepts in a future lifetime.

Unlike the case of a major Bodhisattva precept, if a candidate has violated any of the Forty-eight Secondary Precepts, he can confess his infraction and sincerely repent before Bodhisattva-monks or nuns. After that, his offense will be eradicated.

The officiating Master, however, must fully understand the Mahayana sutras and moral codes, the secondary as well as the major Bodhisattva precepts, what constitutes an offense and what does not, the truth of Primary Meaning, as well as the various Bodhisattva cultivation stages -- the Ten Dwellings, the Ten Practices, the Ten Dedications, the Ten Grounds, and Equal and Wonderful Enlightenment.

He should also know the type and degree of contemplation required for entering and exiting these stages and be familiar

with the Ten Limbs of Enlightenment as well as a variety of other contemplations.

If he is not familiar with the above and, out of greed for fame, disciples, or offerings, he makes a pretense of understanding the sutras and moral codes; he is deceiving himself as well as others. Hence, if he intentionally acts as Precept Master, transmitting the precepts to others, he commits a secondary offense.

42. Reciting the Precepts to Evil Persons

A disciple of the Buddha should not, *with a greedy motive*, expound the great precepts of the Buddhas before those who have not received them, externalists, or persons with heterodox views. Except in the case of kings or supreme rulers, he may not expound the precepts before any such person.

Persons who hold heterodox views and do not accept the precepts of the Buddhas are untamed in nature. They will not, lifetime after lifetime, encounter the Triple Jewel. They are as mindless as trees and stones; they are no different from wooden stumps. Hence, if a disciple of the Buddha expounds the precepts of the Seven Buddhas before such persons, he commits a secondary offense. ⁽⁹⁸⁾

43. Thoughts of Violating the Precepts

If a disciple of the Buddha joins the Order out of pure faith, receives the correct precepts of the Buddhas, but then develops thoughts of violating the precepts, he is unworthy of receiving any offerings from the faithful, unworthy of walking on the ground of his motherland, unworthy of drinking its water.

Five thousand guardian spirits constantly block his way, calling him "Evil thief!" These spirits always follow him into people's

homes, villages, and towns, sweeping away his very footprints. Everyone curses such a disciple, calling him a "Thief within the Dharma." All sentient beings avert their eyes, not wishing to see him.

A disciple of the Buddha who breaks the precepts is no different from an animal or a wooden stump. Hence, if a disciple intentionally violates the correct precepts, he commits a secondary offense. ⁽⁹⁹⁾

44. Failure to Honor the Sutras and Moral Codes

Disciples of the Buddha should always single mindedly receive, observe, read, and recite the Mahayana sutras and moral codes. He should copy the sutras and moral codes onto bark, paper, fine cloth, or bamboo slats and not hesitate to use his own skin as paper, draw his own blood for ink and his marrow for ink solvent, or split his bones for use as pens. ⁽¹⁰⁰⁾ He should use precious gems, priceless incense, flowers, and other precious things to make and adorn covers and cases to store the sutras and codes.

Hence, if he does not make offerings to the sutras and moral codes, in accordance with the Dharma, he commits a secondary offense.

45. Failure to Teach Sentient Beings

A disciple of the Buddha should develop a mind of Great Compassion. Whenever he enters people's homes, villages, cities or towns, and sees sentient beings, he should say aloud, "You sentient beings should all take the Three Refuges and receive the Ten [Major Bodhisattva] Precepts." Should he come across cows, pigs, horses, sheep and other kinds of animals, he should concentrate and say aloud, "You are now animals; you should develop the Bodhi Mind." A Bodhisattva, wherever he

goes, be it climbing a mountain, entering a forest, crossing a river, or walking through a field should help all sentient beings develop the Bodhi Mind. ⁽¹⁰¹⁾

If a disciple of the Buddha does not wholeheartedly teach and rescue sentient beings in such a manner, he commits a secondary offense.

46. Preaching in an Inappropriate Manner

A disciple of the Buddha should always have a mind of Great Compassion to teach and transform sentient beings. Whether visiting wealthy and aristocratic donors or addressing Dharma gatherings, he should not remain standing while explaining the Dharma to laymen, but should occupy a raised seat in front of the lay assembly. ⁽¹⁰²⁾

A Bhikshu serving as Dharma instructor must not be standing while lecturing to the Fourfold Assembly. During such lectures, the Dharma Master should sit on a raised seat amidst flowers and incense, while the Fourfold Assembly must listen from lower seats. The Assembly must respect and follow the Master like filial sons obeying their parents or Brahmans worshipping fire. If a Dharma Master does not follow these rules while preaching the Dharma, he commits a secondary offense.

47. On Regulations Against the Dharma

A disciple of the Buddha, who has accepted the precepts of the Buddhas with a faithful mind, must not use his high official position (as a king, prince, official, etc.) to undermine the moral code of the Buddhas. He may not establish rules and regulations preventing the four kinds of lay disciples from joining the Order and practicing the Way, nor may he prohibit the making of Buddha or Bodhisattva images, statues and stupas, or the printing and distribution of sutras and codes. ⁽¹⁰³⁾ Likewise,

he must not establish rules and regulations placing controls on the Fourfold Assembly. If highly placed lay disciples engage in actions contrary to the Dharma, they are no different from vassals in the service of [illegitimate] rulers.

A Bodhisattva should rightfully receive respect and offerings from all. If instead, he is forced to defer to officials, this is contrary to the Dharma, contrary to the moral code.

Hence, if a king or official has received the Bodhisattva precepts with a wholesome mind, he should avoid offenses that harm the Three Jewels. If instead, he intentionally commits such acts, he is guilty of a secondary offense. ⁽¹⁰⁴⁾

48. On Destroying the Dharma

A disciple of the Buddha who becomes a monk with wholesome intentions must not, for fame or profit, explain the precepts to kings or officials in such a way as to cause monks, nuns or laymen who have received the Bodhisattva precepts to be tied up, thrown into prison or forcefully conscripted. If a Bodhisattva acts in such a manner, he is no different from a worm in a lion's body, eating away at the lion's flesh. This is not something a worm living outside the lion can do. Likewise, only disciples of the Buddhas can bring down the Dharma -- no externalist or demon can do so. ⁽¹⁰⁵⁾

Those who have received the precepts of the Buddha should protect and observe them just as a mother would care for her only child or a filial son his parents. They must not break the precepts.

If a Bodhisattva hears externalists or evil-minded persons speak ill of, or disparage, the precepts of the Buddhas, he should feel as though his heart were pierced by three hundred spears, or his body stabbed with a thousand knives or thrashed with a

thousand clubs. He would rather suffer in the hells himself for a hundred eons than hear evil beings disparage the precepts of the Buddha. How much worse it would be if the disciple were to break the precepts himself or incite others to do so! This is indeed an un-filial mind! Hence, if he violates the precepts intentionally, he commits a secondary offense.

The preceding nine precepts should be studied and respectfully observed with utmost faith.

VII. Conclusion

The Buddha said, "All of you disciples! These are the Forty-eight Secondary Precepts that you should observe. *Bodhisattvas* of the past have recited them, those of the future will recite them, and those of the present are now reciting them.

"Disciples of the Buddha! You should all listen! These Ten Major and Forty-eight Secondary Precepts are recited by all *Buddhas* of the Three Periods of Time -- past, present, and future. I now recite them as well."

VIII. Epilogue

The Buddha continued: "Everyone in the Assembly -- kings, princes, officials, Bhiksus, Bhiksunis, laymen, laywomen and those who have received the Bodhisattva precepts -- should receive and observe, read and recite, explain and copy these precepts of the eternal Buddha Nature so that they can circulate without interruption for the edification of all sentient beings. They will then encounter the Buddhas and receive the teachings from each one in succession. Lifetime after lifetime, they will escape the Three Evil Paths and the Eight Difficulties and will always be reborn in the human and celestial realms."

I have concluded a general explanation of the precepts of the Buddhas beneath this Bodhi Tree. All in this Assembly should single mindedly study the Pratimoksa precepts and joyfully observe them.

These precepts are explained in detail in the exhortation section of the "Mark less Celestial King" chapter.

At that time, the Bodhisattvas of the Three Thousand World System (cosmos) sat listening with utmost reverence to the Buddha reciting the precepts. They then joyously received and observed them.

As Buddha Shakyamuni finished explaining the Ten Inexhaustible Precepts of the "Mind-Ground Dharma Door" chapter, (which Vairocana Buddha had previously proclaimed in the Lotus Flower Treasury World), countless other Shakyamuni Buddhas did the same.

As Shakyamuni Buddha preached in ten different places, from the Mahesvara Heaven Palace to the Bodhi Tree, for the benefit of countless Bodhisattvas and other beings, all the countless Buddhas in the infinite lands of the Lotus Treasury World did the same.

They explained the Buddha's Mind Treasury (the Thirty Minds), Ground Treasury, Precept Treasury, Infinite Actions and Vows Treasury, the Treasury of the Ever-Present Buddha Nature as Cause and Effect of Buddhahood. Thus, all the Buddhas completed their expositions of the countless Dharma Treasuries.

All sentient beings throughout the billions of worlds gladly receive and observe these Teachings.

The characteristics of the Mind-Ground are explained in greater detail in the chapter "Seven Forms of Conduct of the Buddha Floral Brilliance King."

IX. Verses of Praise

The sages with great samádhi and wisdom

Can observe this teaching;

Even before reaching Buddhahood

They are blessed with five benefits:

First, the Buddhas of the Ten Directions

Always keep them in mind and protect them.

Secondly, at the time of death

They hold correct views with a joyous mind.

Third, wherever they are reborn,

The Bodhisattvas are their friends. ⁽¹⁰⁶⁾

Fourth, merits and virtues abound as

The Paramita of Precepts is ⁽¹⁰⁷⁾ accomplished.

Fifth, in this life and in succeeding ones,

Observing all precepts, they are filled with

Merits and wisdom.

Such disciples are sons of the Buddha.

Wise people should ponder this well.
Common beings clinging to marks and self
Cannot obtain this teaching.
Nor can followers of the Two Vehicles,

 abiding in quietude,

Plant their seeds within it.
To nurture the sprouts of Bodhi,
To illuminate the world with wisdom,
You should carefully observe
The True Mark of all dharmas: ⁽¹⁰⁸⁾
Neither born nor unborn,
Neither eternal nor extinct,
Neither the same nor different,
Neither coming nor going.
In that single minded state
The disciple should diligently cultivate
And adorn the Bodhisattva's practices and deeds
In sequential order.
Between the teachings of *study* and *non-study*,

One should not develop thoughts of discrimination.

This is the Foremost Path --

Also known as Mahayana.

All offenses of idle speculation and meaningless debate ⁽¹⁰⁹⁾

Invariably disappear at this juncture.

The Buddha's omniscient wisdom

Also arises from this.

Therefore, all disciples of the Buddha

Should develop great resolve,

And strictly observe the Buddha's precepts

As though they were brilliant gems.

All Bodhisattvas of the past

Have studied these precepts;

Those of the future will also study them.

Those of the present study them as well.

This is the path walked by the Buddhas,

And praised by the Buddhas.

I have now finished explaining the precepts,

The body of immense merit and virtue.

I now transfer them all to sentient beings;

May they all attain Supreme Wisdom;
May the sentient beings who hear this Dharma
All attain Buddhahood.

X. Verses of Dedication

In the Lotus Treasury World,
Vairocana explained an infinitesimal part of the Mind-Ground
Door,
Transmitting it to the Shakyamuni's: ⁽¹¹⁰⁾
Major and minor precepts are clearly delineated,
All sentient beings receive immense benefits.

*Homage to Vairocana Buddha,
Lord of the Brahma Net.*

NOTES

9. The *Brahma Net Sutra* was translated from a Sanskrit text. A Tibetan translation is also extant, confirming the Indian origin of the Sutra. Master Kumarajiva's translation bureau was reportedly composed of some three thousand monks.

The *Brahma Net Sutra* is "a two-fascicle sutra translated into Chinese in A.D. 406 by Kumarajiva of the Later Chin dynasty. According to the preface written by his disciple Seng-chao, this text corresponds to the tenth chapter of a much longer Sanskrit original consisting of 120 fascicles comprising sixty-one chapters.

The first fascicle ... expounds forty stages of Bodhisattva practice ... The second sets forth ten major and forty-eight minor precepts. This sutra was highly valued in China, [Korea, Vietnam] and Japan as a work detailing precepts for Bodhisattvas, and many commentaries were written on it" (*A Dictionary of Buddhist Terms and Concepts*, p. 30).

Please note that the Mahayana *Brahma Net Sutra*, (and the Bodhisattva precepts contained therein), is a different text from the sutra of the same name found in the *Digha Nikáya* of the Pali (Theravada) canon. Mahayana monks and nuns traditionally take these Bodhisattva precepts a few days (or sometimes immediately) after they take their precepts of ordination as a Bhiksu or Bhiksunis. The Bodhisattva precepts are also given on these occasions to advanced laymen and laywomen. Although the *Brahma Net Sutra* can be high in tone and demanding of practitioners, readers should not be scared away or discouraged. They should not, however, expect to grasp the full significance of the injunctions without developing the Bodhi Mind and engaging in serious practice.

The Sravaka (monks' and nuns') precepts were established by the Buddha to correct problems as they occurred. For example, during the alms rounds, young monks would receive less food than older ones and so would sometimes go hungry. Therefore, the Buddha established the rule that donations should be pooled and shared equally among all monks. The Bodhisattva precepts, on the other hand, are based on eternal truths inherent in the Self-Nature (e.g., the precepts on generosity). Thus, while the Sravaka precepts are practical rules, the Bodhisattva precepts are independent of time and space, but part and parcel of the Self-Nature -- the Mind.

10. In Mahayana texts, the word "Shakyamuni" can be taken to mean a) a greatly compassionate being and b) an ascetic who has calmed his mind. In the cosmos, there are an infinite number of such sages -- an infinite number of Shakyamuni Buddhas.

Each time a Buddha is about to teach the Mahayana Sutras, he first emits lights from various parts of his body as an auspicious sign. This is to help members of the assembly to develop faith and deep respect, thus becoming more receptive to the teachings and receiving extra benefits. Emitting light is thus an act of compassion of the Buddhas.

11. *Seven years of cultivation*: this refers to the six years the future Shakyamuni Buddha practiced alone (after discovering that the ascetic teachings he received earlier were not leading to Supreme Enlightenment), as well as the forty-nine days he meditated under the Bodhi tree.

12. *Jeweled Net (of Indra)*: one of the most beautiful and profound metaphors in the Mahayana tradition. It is associated with the *Avatamsaka Sutra*, with its conception of unity and universal interdependence:

Far away in the heavenly abode of the great god Indra (Brahma), there is a wonderful net which has been hung by some cunning artificer in such a manner that it stretches out infinitely in all directions. In accordance with the extravagant tastes of deities, the artificer has hung a single glittering jewel in each "eye" of the net, and since the net itself is infinite in dimension, the jewels are infinite in number. There hang the jewels, glittering like stars of the first magnitude, a wonderful sight to behold. If we now

arbitrarily select one of these jewels for inspection and look closely at it, we will discover that in its polished surface there are reflected all the other jewels in the net, infinite in number. Not only that, but each of the jewels reflected in this one jewel is also reflecting all the other jewels, so that there is an infinite reflecting process occurring.

The Hua-Yen [Avatamsaka] school has been fond of this image, mentioned many times in its literature, because it symbolizes a cosmos in which there is an infinitely repeated interrelationship among all the members of the cosmos. This relationship is said to be one of simultaneous mutual identity and mutual inter causality (Francis Cook, *Hua-Yen Buddhism*, p.2).

13. *I have come to this world 8,000 times.* The Buddha has been among us countless times, in countless forms. He knows our world, and we can rely on His teachings (cf. *Lotus Sutra*).

14. Bodhisattva disciples should transmit the Bodhisattva precepts to sentient beings. There is no such requirement in any other set of precepts. See Introduction.

15. Important point: if we truly believe that sentient beings are the Buddhas of the future, we would never think of killing them, or harming them in any way. Rather, we would have feelings of compassion toward all sentient beings, without exception. This sense of compassion is the very *essence* of the Bodhisattva precepts. Therefore, the *Brahma Net Sutra* states: "If you should have such faith/ then this precept code is fulfilled."

16. *Filial piety* (filiality) toward one's parents means not only to avoid causing them pain, but also to strive to make them happy. *To be filial, therefore, is to have compassion towards our parents.*

Moreover, "parents" in the Mahayana context does not mean one's parents in this lifetime only but also *throughout the eons of time*. Through the eons of rebirth, all men and women must have been our fathers or mothers at one time or another. Thus, the word "parents" represents all sentient beings.

In other words, to be filial toward one's parents means to have compassion for all sentient beings. Thus, if a person is truly filial to his parents, he is in effect *observing all the Bodhisattva precepts*. This is because all these precepts have but one goal -- to nurture compassion for all sentient beings by showing them the way to Enlightenment.

17. *Ultimate Path*: The Path or Way to Buddhahood, not Arhatship (goal of the Two Vehicles or Theravada) or the paths of gods and humans. For example, if one were to donate ten thousand dollars to a temple, hoping to receive wealth in a future lifetime or to obtain happiness, one would not be following the Ultimate Path. On the other hand, transferring the merits one has accrued to all sentient beings so that they, as well as our selves, may achieve Buddhahood is the Ultimate Path.

18. *Restraint and Cessation*: The basic or Sravaka precepts taught by the Buddhas (i.e., the five lay precepts, the ten precepts of novice monks, or the 250 for Bhiksus) all have an essentially negative tone. They are meant to prevent the practitioner from committing offenses. The Bodhisattva precepts, on the other hand, shift the emphasis toward the altruistic aspect: we should consider all sentient beings as part of our family; we should be filial to them, have compassion for them. Thus the

Bodhisattva's precepts, unlike other precepts, have two components: self-benefit and benefit to others, *with the emphasis on benefit to others.*

19. There were 16 great kingdoms in the Indian subcontinent at the time of the Buddha.

20. In other words, the Bodhisattva precepts are above differentiations, above idle speculation -- above human reasoning. Trying to understand the Bodhisattva precepts *in their totality* with our limited mind is no different from viewing the heavens through a child's telescope! It is for this reason that the editors have relied on the commentaries of knowledgeable Dharma Masters in preparing these notes.

21. The Sravaka precepts (lay and Bhiksu/Bhiksunis precepts) are conferred only on able-bodied persons in full possession of their mental and physical capacities. This is because monks and nuns are the temporal representation of the Buddha on earth. Joining the Order is like being selected as officers in the army, the army of liberation.

In contrast, Bodhisattvas take the ideal of benefiting sentient beings as their only goal. Therefore, with a few specific exceptions, everyone can receive the precepts and everyone can study and put them into practice. Please note in this connection that for a Bodhisattva precept to be broken and either a Parajika (major) or secondary offense created, several factors must come into play: *a) foundation, b) intention, c) action, d) result.*

For example, in the case of the precept against killing: a) the object has to be a sentient being and the perpetrator aware of

this fact; b) the aim must be to kill; c) an act of violence must be perpetrated; d) the victim must actually die. However, even if only one factor, *intention (motivation)* is involved, the Bodhisattva still incurs some negative karma for having violated part of the precept. (The importance of the mind is reflected in modern jurisprudence through the distinction between manslaughter, attempted murders, murder in the first and second degrees.)

Knowledge as to *when* and *how* a precept is violated would remove some of the fear and reluctance that laypersons sometimes have with regard to taking the precepts.

22. Before they receive the Bodhisattva precepts, sentient beings differ greatly in wisdom, status, wealth, and so forth. However, once they receive the precepts, they have joined the ranks of the Awakened, those "foremost in purity":

When sentient beings receive the Bodhisattva precepts ...

At that time, they become "supreme vehicles of the Dharma", and are foremost in purity.

23. *Transformation beings*: refers to certain types of sentient beings, such as gods or dragons, who can take the appearance of human beings for the purpose of, for example, attending sermons or receiving the precepts (as such opportunities are not necessarily available at all times in their respective realms). See also note 109.

24. The mind is the key factor in all Bodhisattva precepts. For example, Dr. J.J.M. de Groot, wrote the following, with reference to Chinese Buddhist monks in the nineteenth century:

Even when they are away from their temples, the monks strictly abstain from non-vegetarian food. In any case the temptation does not arise for them: after following a vegetarian diet for a year or two, they develop an invincible disgust for meat and fish. On several occasions, when the author of these lines has had the opportunity to take his meals [in one of the huts reserved for lay guests adjacent to the monastery where he was staying], he was visited by monks curious to see how and what he ate. However, as soon as they smelled the odor of his pork roast or his leg of lamb, they would dash out of the hut -- sick and ready to throw up (*Le Code du Mahayana en Chine*, p. 103).

Killing by expedient means: refers to the means employed to facilitate the killing of a sentient being, such as pointing out the whereabouts of a chicken to others, cornering it, binding its feet, forcing its head onto the butcher block, etc.

25. *Parajika offense*. A major offense, which warrants expulsion from the Buddhist Order. (In practice, the cleric is given the opportunity to repent and reform.)

Killing sentient beings, including slaughtering animals for food, is among the heaviest transgressions in Buddhism. This is not only because such acts create untold suffering but also because they cut short the lives of future Buddhas (as all sentient beings have a common Buddha Nature). The injunction against all forms of killing (including suicide), covering all sentient beings, is unique to Buddhism. Jainism, for example, approves of the penance of death by self-starvation, while Hindu ceremonies such as the Srauta rites

"center on offering into the altar fires oblations of milk, butter, honey ... domestic animals ..." (K. Crim, *Dictionary of Religions*, p. 369 and 790.)

Note: There are important exceptions to this rule. A well-known recent example is the self-immolation (suicide) of Master Thich Quang Duc in the early sixties to protest the persecution of Buddhists in Vietnam. The Master, a recognized and respected figure, killed himself not to escape personal suffering, but rather to call attention to the plight of the population at large, bring a halt to the persecutions and, in the good Mahayana tradition, *save the perpetrators themselves from major transgressions.*

The first Sravaka precept (the precepts of Bhiksus/ Bhiksunis) is not to indulge in sexual relations, while the first Bodhisattva precept is not to kill. This is because the Sravakas' main goal is to become Arhats and escape Birth and Death. Bodhisattvas, on the other hand, take *compassion* as their main calling, and killing is the very antithesis of compassion. Another explanation is that the Sravaka precepts are specific to an audience and time. Thus, in the time of the Buddha, when a Bhiksu/Bhiksunis committed a certain offense, the Buddha, in response, instituted a certain precept or regulation. This is how the first Bhiksu/Bhiksunis precept against sexual relations came into being. Bodhisattva precepts, on the other hand, are universal in scope, beyond time, space, and audience. They were promulgated independently of specific offenses, to help the practitioner return to his Self-Nature and achieve Buddhahood -- they are the precepts of the Mind.

26. The life of a sentient being can be divided into two aspects: the internal, related to the physical body, and the external, having to do with food, possessions, and the like. The physical

body is sustained by food and other essentials. If these essentials are stolen, life becomes very difficult. In extreme cases, stealing them is tantamount to taking a person's very life. Therefore, the precept 'not to steal' is second in importance only to the precept 'not to kill.' Please note, too, that in the "Four Means of Salvation," charity is first and foremost. These are the four means by which Bodhisattvas interact with society in order to carry out their work. Charity, the giving of one's possessions to benefit others, is the antithesis of stealing. (Master Yen-p'ei) *Stealing by expedient means*: refers to such acts as hiding other people's possessions, etc. and then adopting an air of innocence, feigning ignorance as to what occurred.

27. According to the commentaries, improper sexual behavior includes such actions as engaging in sex at inappropriate times (in the daytime, on fasting or auspicious days) or in inappropriate places (outside a couple's bedroom, for example).

28. Sexual relations with any sentient being are strictly forbidden to monks and nuns. The purpose is to sever attachments and cut off the very cause of Birth and Death (see Charles Luk, tr., *Surangama Sutra*, p. 152 ff). See note 77 and the following:

This precept is placed third, indicating that it is not as heavy as the precepts against killing and stealing. But if you seek to get out of the Triple Realm by cultivating the Way, then sexual conduct is a factor that obstructs you even more than killing or stealing. Sexual conduct is... called "conduct which is not Brahma-like," because Brahma means pure. It's not pristine, not pure. It's also called "impure conduct" because it is the very root of Birth and Death. It's the source of

revolving on the wheel of rebirth. In the *Shurangama Sutra* it says: "All living beings are sustained in their lives because of sexual desire." If they cut off sexual desire, they can transcend revolving in samsára; they can leap out of Birth and Death (Master Hsuan Hua).

29. Examples of physical means include nodding, shaking one's head, etc. An instance of lying through mental means is when someone who has committed a misdeed remains silent when asked. The most serious example of false speech in Buddhism, constituting a major offense is to claim to have achieved a level of attainment (Arhat-ship, for example) when one has not in fact attained it. The purpose of such a claim is, of course, to receive respect and offerings. Other lies are considered secondary in importance.

30. Selling alcoholic beverages is considered a major offense while consuming alcoholic beverages is only a secondary one. (secondary precept No. 2). This is because Bodhisattvas place compassion first and foremost and aim at benefiting others -- to sell liquor is to harm others, to consume liquor is to harm only oneself. Why should we not consume alcoholic beverages? Buddhism prohibits alcoholic beverages not to deny enjoyment of life, but because alcohol clouds the mind and prevents one's innate wisdom from emerging. Thus, to sell liquor goes against the Bodhisattva's compassionate goal -- to help sentient beings develop wisdom and achieve Buddhahood.

31. The Bodhisattva's aim is to benefit sentient beings. Therefore, when someone commits an offense, the Bodhisattva does not advertise it but patiently finds ways to counsel him. Furthermore, a Bodhisattva should mention the good points of

others so as to encourage them on the right path and help them develop their potential.

Illustration: the *Lotus Sutra* relates the story of a Bodhisattva named "Never Despise." Whenever he encountered a layman or cleric, he would approach him, bow down to him, and say aloud, "I dare not look down on you because you will become a Buddha in the future." This declaration angered some persons, who would insult and beat him. In response, Never Despise would simply run far away and repeat, "I dare not look down on you because you will become a Buddha." Why did the Bodhisattva Never Despise act that way? It was because he cultivated the practice of seeing everything with eyes of equality, of respecting all sentient beings equally, as they all have the Buddha Nature and are all future Buddhas. Another explanation could be that many cultivators cannot conceive of themselves as future Buddhas. The Bodhisattva Never Despise was raising their sights, urging them to strive for the full Enlightenment of Buddhahood.

32. "One can say that the habit of praising oneself and looking down on others is common to most people. That is why wherever we go, if we do not hear a person praise himself, we can hear him speak ill of others. Seldom do we hear anyone speak about his own shortcomings while praising the good points of others. That is why, since ancient times, it has never been easy to create an atmosphere of non-contention and happiness between individuals on this earth. If people got into the habit of "returning the light and looking within", aware every minute, every hour that they still have many shortcomings, while others have many good qualities, there would never be self-congratulation or criticism of others. This is particularly true in the case of Bodhisattvas, who should always admit their own mistakes and never entertain the thought of hiding them. If they

were to hide their mistakes, those mistakes would not only not disappear, they would, on the contrary increase in intensity until in time they would control everything. By then, to extinguish them would be impossible. Moreover, not only should Bodhisattvas not hide their shortcomings, they should not boast of their achievements either. To do so would lessen the value of these achievements until in time they would disappear entirely. Then, even if they wanted to boast, they could no longer do so." (Master Yen-p'ei)

"To praise oneself and speak ill of others necessarily makes other people suffer. Not only that, such action tends to raise the ego -- the very opposite of the goal of cultivation. Furthermore, in the *Avatamsaka Sutra* (chapter 49), sentient beings are compared to the roots of a tree growing in the rocks and sand of the barren wilderness, while the Bodhisattvas and Buddhas are the flowers and fruits. Therefore, Bodhisattvas need sentient beings. How can they go about criticizing them, unless it is for the purpose of helping them correct their mistakes?" (Rev. Minh Duc)

33. The Buddhist disciple becomes angry and loses his temper because the other party keeps asking for help.

34. This ninth precept includes two parts: (1) being angry and (2) harboring grudges. This precept, like others, takes compassion as its cornerstone. Once anger arises, all compassion is lost. The Bodhisattva should not harbor grudges toward anyone and should gladly forgive the mistakes of others.

Moreover, once we are reborn in this impure world, we are bound to meet with events that go against our wishes. When these events occur -- as they are bound to -- we should keep calm and try to transcend them. What is the use of getting angry

or getting even? Supposing we were lost in the depths of the forest, filled with poisonous plants, deadly insects, and ferocious beasts. We should expect to be pricked by thorns and bitten by insects. The best course of action is to find a way out of the forest. To lose one's temper, cursing the thorns and insects, is irrational, to say the least. (After Master Yen-p'ei)

35. "Few people would dare slander the Buddha. However slandering the Dharma or Sangha is another story. An example of slander of the Dharma is to criticize the Two-Vehicle Teaching as inadequate for *all* sentient beings. Slandering the Sangha is very common nowadays. If a cleric breaks the precepts, he will receive bad karma, but this does not preclude him from being a good teacher. It is like being lost with a group of people in a deep, dark ravine and among them is a leper who happens to have a torch. A wise person would suppress his revulsion and follow the leper to safety. Please note in this regard the teachings on the Four Reliance's, the most important of which is reliance on the Dharma, not on any particular teacher. Moreover, the Buddhist disciple should have a calm mind, free of discrimination in all circumstances. To speak ill of others is to harbor a mind of discrimination, not yet realizing that good and bad, correct and incorrect are in essence non-existent and dream-like." (Rev. Minh Duc)

Note: Major Precept #8 stems from greed, #9 from anger and #10 from delusion.

36. Someone who falls into the Three Evil Realms (hell, hungry ghosts, animality) can expiate his offenses and achieve rebirth in the human realm only after countless years. Only then will that person be likely to understand family obligations or learn the teachings of the Buddha. According to Buddhist teachings,

cultivation is easier in the human realm, which contains both hardship and happiness, than in a realm with too much hardship (Three Evil Realms) or too much happiness (Celestial Realms).

37. All the Bodhisattva precepts are based on compassion, on avoiding harm and being of benefit to others. To break them intentionally is to have no compassion toward sentient beings and to lose the seed of Enlightenment. One is then cast out of the Sea of the Dharma and is no longer a Bodhisattva. Note that the most important thing in cultivation is to develop and nurture the seed of Enlightenment (the Bodhi Mind), because without that seed, one cannot become a Buddha.

38. This chapter was not transmitted outside of India.

39. A Buddhist disciple who is to become an emperor or a high official should first receive the Bodhisattva precepts because the mistakes made by a person in high position have wide and far-reaching implications. It is, then, an act of compassion to urge leaders to study and observe the Bodhisattva precepts so that they can work for the benefit of the many instead of the few.

40. Why should one rise to greet and make offerings to Elder Masters? It is because they are the causes and conditions which help the cultivator attain Enlightenment. To fail to respect and draw near them is to lose the benefits of their teachings. *In accord with the Dharma*: with body, speech and mind (rising to greet them, saying welcoming words, in all sincerity).

41. *No hands for 500 lives*: the disciple will be reborn as a worm, reptile, etc. This retribution appears unusually harsh at first sight;

however, in Buddhism, the worst karma is to lack wisdom, the consequence of intoxication. Without wisdom, we can never escape Birth and Death and are bound to revolve in samsára not only for 500 lives but even *for untold eons!*

A story is told of Mahakasyapa (the senior disciple of the Buddha) visiting the Jeta Grove accompanied by Anathapindika (a famous benefactor of the Order), and suddenly catching sight of a black ant scrambling across his path. Drawing Anathapindika's attention to the insect, he recalled that in *untold eons past*, during the times of the six previous Buddhas, he had come across that ant. Now, under Shakyamuni, the seventh Buddha, he himself had become an Arhat, but the poor ant, after eons of rebirth, was still just an ant, condemned to scavenge for scraps of food, condemned to the sufferings of an insect's life -- as devoid as ever of wisdom! Please note that selling alcoholic beverages is a major or root offense as opposed to consuming intoxicants, which is only a minor offense. To drink alcohol hurts only oneself, but to sell alcoholic beverages hurts others and goes against the Mind of Compassion that a Bodhisattva should nurture at all times.

42.Exception: "When the Buddha was in the world, King Prasenajit's Queen had received the eight precepts of a layperson. One time, King Prasenajit wanted to kill his cook. When his Queen heard about this she wanted to save the cook, so she bedecked herself in fine adornments, put on fragrant powders, placed flowers in her hair, and prepared delicious food and wine. Then she took along several ladies-in-waiting and went to see the King. King Prasenajit was extremely pleased with the wine and the food, and afterwards the Queen beseeched the King to forgo his idea of killing the cook. The King consented, and so in this way the cook was saved. The next day, the Queen went to the Buddha's place and repented.

She had already taken the eight lay precepts, and one of them is that one can't put fragrant oils or perfumes on one's body or flowers in one's hair. She had also *drunk wine* the previous day...But since the only reason she did all that was because she wanted to save the cook's life, the Buddha said, "Not only have you not transgressed the precepts, you actually have gained merit and virtue" (Master Hsuan Hua).

43. Eating meat not only goes against the spirit of Great Compassion, it also has far-reaching health implications as illustrated by the recent refusal of the European Community to buy American beef from cattle fattened with hormones. See also the following passage from the *Lankavatara Sutra*, the only text recommended by Bodhidharma:

In the present sutra, all meat eating, in any form, in any manner, and in any place, is unconditionally and once for all, prohibited for all. Thus, Mahamati, meat eating I have not permitted to anyone, I do not permit, I will not permit. Meat eating, I tell you, Mahamati, is not proper for homeless monks (D.T. Suzuki, *Lankavatara Sutra*, p. 219).

44. *Pungent herbs*: "They are: leek, onion, garlic, and a few other such herbs such as asafoetida, an ingredient common in curries etc. Eaten raw they are believed to incite people to anger and disputes; eaten cooked they increase one's sexual desire." Buddhist adepts are advised to avoid them, as their consumption tends to disturb the peacefulness of the mind. "According to the [*Shurangama Sutra*], garlic, three kinds of onions, and leeks are the *five forbidden pungent roots*. 'If eaten raw, they are said to cause irritability of temper, and if eaten cooked, to act as an

aphrodisiac; moreover, the breath of the eater, if reading the sutras, will drive away the good spirits."

Note: Much of the publicized health benefits of garlic and other pungent roots may be industry-inspired and/or commercial puffery. Buddhist practitioners, particularly those who recite mantras, are usually advised to avoid them altogether.

45. Important point.

46. In a spirit of compassion, the Buddhist disciple should counsel an offender to practice repentance. He should not watch in silence as the offender repeats the offense.

Offenses arise from the mind;
Repentance is done by the mind.
When the mind forgets them,
The offenses exist no more.
The mind forgetting and the
offenses eradicated,
Both then are empty.
This is true repentance and reform.
(Master Hsuan Hua, tr.)

47. *Uposattha*: Semi-monthly gathering of monks and nuns to recite the precepts.

48. *Note:* It is incumbent on the host to request the guest master to teach the Dharma as often as three times a day, time and health permitting.

49. Note the example of the youth Sudhana in the *Avatamsaka Sutra*, who traveled "south" to some one hundred and ten cities in search of the truth. If it were not for his determination to go wherever required to find the Dharma, how could he finally be admitted to Maitreya's Tower and achieve Enlightenment in one lifetime? An exception to this rule is when one is already fully conversant with a particular sutra or commentary, or when the sutra or commentary is being taught in a language one does not understand.

The sutras teach that when attending a Dharma lecture, a practitioner should concentrate on listening and learning the Dharma. He should avoid personal reactions to the teacher, such as, the teacher i) has/has not violated the precepts; ii) comes from a poor/wealthy background; iii) has a pleasant/unpleasant physical appearance; iv) has good diction / a speech impediment; v) has a melodious/harsh voice.

50. When preaching the Dharma, a Bodhisattva disciple should always emphasize the development of the Bodhi Mind. Thus, when teaching the practice of Buddha Recitation, for example, he should urge his listeners not only to recite the Buddha's name but also to teach others to do likewise -- all the while seeking rebirth in the Pure Land as a stepping stone to Buddhahood. An exception to the rule of not turning away from the Mahayana is when the capacity of the audience is limited and, for reasons of expediency, can only be taught the Two-Vehicle Path as a stopgap measure.

51. This precept -- looking after the sick -- exists only in the Bodhisattva precepts. *Reason:* The Bhiksu/Bhiksunis and lay moral codes are based on self-cultivation and purification, while the Bodhisattva moral code rests on compassion -- compassion

for the sick and helpless. Why are the sick foremost among the Eight Fields of Blessings? It is because the other Fields of Blessings, including the Buddhas and sages, derive from our sense of *gratitude*. We are grateful to Shakyamuni Buddha for *leaving his throne* and luxurious life to find the Path to Enlightenment and teach it to us. The sick, on the other hand, constitute a *Field of Blessing based on compassion*. Since the highest moral attribute in Buddhism is compassion, the sick represent the foremost Field of Blessings.

52. The following story is a good illustration of taking care of the sick, as the foremost Field of Blessings:

During the Han dynasty, an official named Yuan-Nang murdered an official named Ch'ao Ts'o. Afterwards, day and night, he saw the ghost of Ch'ao Ts'o coming to take revenge. Realizing his mistake, he left home and became a Bhiksu, cultivated vigorously, and was no longer troubled by the ghost. Because he did not encounter the ghost again, he vowed to become a Bhiksu in his succeeding lives and became a great, renowned Dharma Master who lectured on Sutras and taught widely, coveting neither fame nor wealth. For ten lives he cultivated diligently and met no more ghosts. He rose to a higher and higher position in every life until, in his tenth life, he became the Emperor's teacher and was given the title "National Master." The Emperor made him a gift of an aloes wood chair, the kind only emperors used. It was so handsome and beautifully carved that when National Master Wu Ta sat down on it he suddenly thought, "Just how many Dharma Masters are there as lofty as I? How many have received a gift from an Emperor as

fine as this chair?" His one thought of arrogance laid him open for the attack of the revengeful ghost of Ch'ao Ts'o of ten lives past. Instantly, one of his legs began to swell, and a sore which had the shape of a human face formed on it. It was complete with a mouth, nose, eyes, and ears. Not only that, it could talk. "You want to get away from me, " it would say, "but you can't. I am determined to take your life." It also demanded to be fed, and would eat only fresh, raw meat. If Wu Ta didn't give meat to the sore, it would cause him unbearable pain. Even though he was a National Master, Wu Ta had no way to get rid of the sore ... Earlier, National Master Wu Ta had taken care of the Venerable Kanaka when the latter's body had broken out with noxious boils. He had waited on him, served him broths and medicines, and had cured him. At that time, the Venerable Kanaka had said to him, "In the future, no matter what difficulty besets you, no matter how insoluble your problem may seem, come to such and such a place in Szechwan and I will find a way to help you. Wu Ta had no recourse but to find Kanaka in Szechwan. The Venerable Kanaka used "samádhi water" to wash Wu Ta's sore, and the human face disappeared. Actually, the Venerable Kanaka, who was a fourth stage Arhat, did not really have an illness. He deliberately manifested a disease as a method to save National Master Wu Ta in the future. (Master Hsuan Hua)

53. Not looking after the sick (Minor precept No. 9) is to fail to save lives, while storing weapons is to create the conditions for actually destroying life. Both go against the Mind of Compassion of a Bodhisattva.

54. A Bodhisattva disciple should not avenge even the death of his parents because this would be killing the parents of a *past lifetime* to avenge the parents of the *current lifetime*. Such action goes counter to the spirit of compassion -- the very marrow of Buddhism. Note in this regard the concept of filiality in note 16.

During the Ch'ing Dynasty in China, in Yang Chou, there was a person named Ch'eng Pai Lin. One day he had a dream in which Avalokiteshvara Bodhisattva told him, "Tomorrow the Ch'ing army will arrive. Out of the seventeen people in your household, sixteen will survive. But you cannot escape your fate. Tomorrow Wang Ma Tze will kill you, because in a past life you stabbed him twenty-six times and killed him." Then Avalokiteshvara Bodhisattva added, "There is still an expedient method that may work. Prepare a fine feast tomorrow, and when he comes, invite him to eat with you. Afterwards, allow him to kill you. Perhaps that will change things."

The dream was vivid and when Ch'eng Pai Lin awoke the following morning, he went out and bought wine and vegetables, brought them back, and had a feast prepared. Then noontime came, someone knocked at the door. He opened the door and said, "Are you Wang Ma Tze?" "How strange," said the man at the door, "I'm from the north, how did you know my name?" His host invited him in and said, "... You're welcome; I've prepared a feast for you. Won't you join me?" Then he related the dream he'd had the night before. "Last life I killed you with twenty-six stabs of a knife, and so this life you have come to kill me. After we've finished this meal, you can do it." Wang Ma Tze pondered over this and said, "But if you killed me last life, and I kill you this life, won't you kill me again next life? It will just go on and on. No, I won't kill you."

Then he took his knife and scratched twenty-six marks on his host's back to represent that the debt had been repaid. Not only did Wang Ma Tze not kill his host, but afterwards they became very good friends. Wang said to his host, "The Ch'ing army is following en masse. They are not reasonable, so the best would be for you and your family to go to Su Chou. It's safe there." So that is what Ch'eng Pai Lin did. This is a case of turning grievance into friendship and reversing the retribution that is due one. From this you can see that it's possible to alter one's fate. (Master Hui Seng)

In Buddhism, the more offenses a person commits and the heavier these offenses are, the more a Bodhisattva should have compassion for him. Buddhism exists because there are people who commit infractions and offenses. Thus, the most revered and most popular Bodhisattvas of the Mahayana always live in places of great turmoil and suffering.

55. A Bodhisattva should not act as a country's emissary for the purpose of spying or fostering war. However, if he were to do so to put an end to war or military confrontation, he would be acting in a spirit of compassion. The key words in this precept are *for personal benefit or evil intention*.

56. To sell human beings and domestic animals is to make one's living off the *life* of others; to sell coffins and products connected with the disposal of corpses is to make one's living off the *death* of others. Unconsciously, if not consciously, one is happy to see others die, since one's livelihood is dependent on the number of deaths. The offense can be subtle -- in the rejoicing mind -- or not so subtle, as demonstrated by periodic exposures of

questionable practices in the funeral industry. (See *US News and World Report*, March 23, 1998.) To make one's living off the life and death of others is to lack compassion, the very essence of Mahayana Buddhism. Therefore, all professions or trades connected with the above are forbidden to aspiring Bodhisattvas.

57. This secondary precept 13 is related to major precept 7 (praising oneself and disparaging others) and major precept 10 (slandering the Triple Jewel). The offense committed here is secondary because: a) unlike in major precept 7, there is no self-praise and b) unlike in major precept 10, the objects of slander are virtuous persons, which include the Sangha (the community of monks and nuns) but not the Triple Jewel as a whole (Buddha, Dharma, Sangha).

More important, this secondary precept 13 deals specifically with slander *without cause*. For a follower of the Two Vehicles (Theravada), this type of slander is a major offense, because it is immoral. (The emphasis here is on *the personal integrity of the slanderer*.) However, for a Bodhisattva, it is a secondary offense, because baseless slander can be refuted and is thus less likely to do *permanent* damage to the victim than slander based on fact. (The emphasis in this instance has shifted to the *well-being of the victim* -- compassion being the basis of Bodhisattva hood.) (After Master Yen-p'ei)

This example illustrates the major difference between the Bodhisattva and other precepts. See also note 62.

58. This precept refers to the setting of fires for farming and other such necessary purposes. Otherwise, the offense would be that of killing or stealing (Major precepts No. 1 and No. 2).

In Asia, the period between the fourth and ninth months coincides with the reproductive cycles of such insects as ants and earthworms. Therefore, the Buddha forbade the setting of fires during those periods, out of a spirit of compassion toward all creatures, however lowly and helpless.

Note: The blanket bombing of enemy targets, common in modern warfare, can be subsumed under this precept. Even when not many persons are harmed, tremendous destruction may be wrought on other sentient beings, seen and unseen, as well as on the environment.

59. To the followers of the Monastic Tradition (i.e., early Buddhism or Theravada), the attainment of the state of Arhat is the ultimate goal. They are attached to that teaching as the orthodox and highest form of Buddhism. For Mahayanists, such a goal is limited and unwholesome. Therefore, *unless a person cannot profit from Mahayana teachings*, it is an offense for a Bodhisattva to teach the Two Vehicle Tradition. To do so would cause sentient beings to lose the great benefit of Supreme Enlightenment and Buddhahood.

60. *Wholesome mind:* in the Mahayana context, means to seek Buddhahood and to rescue all sentient beings.

Why should a Bodhisattva teach the difficult Bodhisattva renunciation practices to a novice coming from afar? It is to test his capacity as a potential Bodhisattva and strengthen his resolve for the difficult tasks ahead. Moreover, to succeed in cultivation, a novice must cultivate a *wholesome mind* (seek Buddhahood and rescue sentient beings). To do so, he has to (1) set aside the ego/sever the attachment to the self (burn one's body...) and (2) be willing to sacrifice himself for sentient beings (forsake his body for starving beasts...). Unless the novice is

ready to make such commitments, he is not a good "vessel of the Dharma" and is likely to fail. A famous example of such commitment is the story of Master Hui-k'o, the second patriarch of Zen, who knelt in the snow for days and finally cut off his arm, to persuade Bodhidharma to accept him as a disciple .*N.b.* This precept is directed specifically at monks and nuns, as an example of the Bodhisattva ideal. See also *The Seeker's Glossary of Buddhism*, under "Generosity".

61. The offenses described here are relatively minor, such as charging high rent or high interest on loans. Otherwise, the transgressions would be the major offense of stealing (second major precept). On filial piety, see note 16.

62. *Principles of the Bodhisattva precepts:* The Sravaka precepts were promulgated by the Buddha as the offenses actually arose. They were expressly devised for monks and nuns and are to be taken only by them. The Bodhisattva precepts, on the other hand, are the precepts of the Mind, and are common to all sentient beings. Therefore, they can be observed by all.

The *essence of the Buddha Nature* includes such qualities as compassion, filiality, etc. Each of us intrinsically possesses the Buddha Nature, the primary *cause* of Buddhahood. Observance of the Bodhisattva precepts creates the *conditions* for the Buddha Nature to manifest itself. When cause and conditions come together, the result is Buddhahood. This is referred to as the "essence of the Buddha Nature".

63. Bodhisattvas engage in countless cultivation practices. One such practice is to light incense and then either place the incense pieces on a large incense burner before the image of a Buddha or, alternatively, raise a small burner to one's forehead

and recite verses of praise or mantras while facing the Buddha. If a disciple, out of envy, gossips about a Bodhisattva who engages in these practices (calling him a fake and a showoff, for example), the disciple commits a secondary offense.

This precept is similar to precept 13, but differs with respect to the goal of the offender. In precept 13, the aim of slandering monks in particular is to defame them and make them lose offerings, while in this precept it is to cause discord within the Sangha.

64. "Throughout the eons of time, all male sentient beings have been my father; all female sentient beings have been my mother. I was born of them." This is a poetical way to express the truth that we are all related throughout the eons of time, and thus to save sentient beings is to save one's family and ultimately oneself.

65. Precept #20 has two parts, the first part concerning the *living* and the second part the *deceased*.

(1) In the first part, there are two related concepts, "rescue and protect" and "rescue and deliver". The first concept relates to the potential victim, while the second concept embraces the killer as well. To help both, it is necessary to develop the killer's sense of compassion. Once there is true compassion, all killing ceases, and *both the killer and the victim are liberated*. Thus, the sutra states: "the disciple should always teach the Bodhisattva precepts to rescue and deliver sentient beings." (2) Furthermore, not only the living, but also the dead, should be liberated. Therefore, monks and nuns should be invited to explain the Bodhisattva sutras and precepts on the death anniversaries of parents and other kin.

Note: "If a Bodhisattva sees an animal on the verge of being killed, he must devise a way to rescue and protect it":

Now, if you wish to save a certain being but it's beyond your capacity, then you should single-mindedly recite the Buddha's name. For example, you may see some pigs or sheep that are about to be slaughtered, and you can't liberate them because you aren't able to buy them all. At this time you should single-mindedly recite the Buddha's name so those creatures can hear it. You can speak Dharma also. You can say to them, "All of you living beings should bring forth the Bodhi resolve [Bodhi Mind]." This is creating causes and conditions for rescuing their wisdom-light (Mind). Although you are not saving their physical bodies, you are rescuing their wisdom-light. (Master Hui Seng)

66. When a Buddhist dies, it is the practice for relatives to recite the sutras and perform other meritorious acts, transferring all the merits to the dead. This helps the deceased achieve rebirth in the Pure Lands ("behold the Buddhas") or, alternatively, to obtain a good rebirth in the human or celestial realms. Rebirth in the Pure Land of Amitabha Buddha is the aim of many Mahayana Buddhists, as this is viewed as a *realistic goal*, considering the circumstances of ordinary human beings in the Saha World. See also note 94 last part.

67. *A Bodhisattva must not return anger for anger.* This is because wherever there is anger, all compassion is lost. "To seek revenge and maim and kill and prosecute" is to create the causes of future sufferings and ensure that they will never end. Even today, this lesson has unfortunately not been learned

despite all the hindsight available to us from past warfare and genocide: "President Clinton came [to Kigali] today to talk to scarred and mutilated survivors of the 1994 genocide in Rwanda and to acknowledge that the world could have protected them, though it did not . . . Both in his meeting with the victims and the speech to an invited audience here, Mr. Clinton called for sharper vigilance against genocide and swifter prosecution of its perpetrators ..." (*NY Times*: March 26, 1998).

N.B. Buddhists do not cultivate a sense of vengefulness because they realize that sentient beings know only Cause and Effect in the present, but not in past or future lifetimes. The present perpetrators might have been the victims in a previous lifetime; thus, to exact retribution now may be to jeopardize the parents of one lifetime in order to avenge the parents of another! This truth can be glimpsed in the current wave of ethnic conflicts in Africa and the Balkans. See also secondary precepts 10 and 21 as well as note 64.

68. "According to the *Brahma Net* and *Avatamsaka Sutras*, we should ignore appearances and external forms when seeking a good teacher. For example, we should disregard such traits as youth, poverty, low status or lack of education, unattractive appearance or incomplete features, but should simply seek someone conversant with the Dharma, who can be of benefit to us. Nor should we find fault with good spiritual advisors for acting in certain ways, as it may be due to a number of reasons, such as pursuing a hidden cultivation practice or following an expedient teaching. Or else, they may act the way they do because while their achievements may be high, their residual bad habits have not been extinguished. If we grasp at forms and look for faults, we will forfeit benefits on the path of cultivation.

"Thus, when Buddha Shakyamuni was still alive, the Bhikshu Kalodayin was in the habit of moving his jaws like a buffalo; a certain Bhiksunis used to look at herself in the mirror and adorn herself; another Bhikshu liked to climb trees and jump from one branch to another; still another always addressed others in a loud voice, with condescending terms and appellations. In truth, however, all four had reached the stage of Arhat-ship. It is just that one of them was a buffalo in a previous life, another was a courtesan, another was a monkey, and still another belonged to the Brahman class. They were accustomed to these circumstances throughout many lifetimes, so that even when they had attained the fruits of Arhat-ship, their residual habits still lingered. "We also have the example of the Sixth Patriarch of Zen. Realizing that the cultivators of his day were attached to a literal reading of the sutras and did not immediately recognize their Buddha Nature, he took the form of an ignorant and illiterate person selling wood in the marketplace. Or else, take the case of a famous Zen Master who, wishing to avoid external conditions and concentrate on his cultivation, took the expedient appearance of a ragged lunatic, raving and ranting. As a result, both distinguished Masters were criticized during their lifetimes. The Sixth Patriarch was faulted for his ignorance, while the Zen monk was called insane and berserk. Therefore, finding a good spiritual advisor is a difficult task indeed" (Thich Thien Tam, *Buddhism of Wisdom and Faith*).

69. A Bodhisattva should not follow the Two Vehicle teachings or worldly teachings because they all have one principle in common: the rejection of the concept of Buddha Nature as basic to all sentient beings.

There are exceptions to this precept not to study and practice non-Mahayana teachings. "If one needs to understand worldly doctrines in order to rescue people from the world, then one can study those doctrines. However, if one studies them with the sole purpose of benefiting oneself and fails to seek Supreme Enlightenment, then it is not permissible to study them." (Master Hui Seng)

70. "What is meant by skillfully administering the resources of the Three Jewels? If one receives goods for the Buddha Jewel but uses them for the Dharma Jewel, this is misusing goods. Or, if one receives them for the Sangha Jewel but uses them for the Buddha Jewel, that is also misusing goods. In Buddhist teachings, it becomes clear that Cause and Effect are quite complicated. If money is given to repair an image of Shakyamuni Buddha and the money is used to print sutras instead, then one has used the Buddha Jewel money for the Dharma Jewel.

Misuse of funds of the Triple Jewel in this way is considered stealing. If one is not very clear about the precepts, however, one may not realize this and assume that as long as the money is used for the Triple Jewel, it is permissible." (Master Hui Seng)

71. *To pawn himself, or cut off and sell his own flesh:* is a figure of speech for selling one's physical labor or one's intellectual labor. (Master Tri Quang)

72. "All visiting Sangha members should be invited to receive offerings in accord with their position in the Sangha (seniority of ordination). They are part of the assembly that keeps the precepts and, as such, should receive their share of the offerings. If one does not offer a visiting Sangha what he rightly deserves,

if one is greedy for profit and receives individual offerings, that is a violation of the precept against stealing." (Master Hui Seng)

N.B. In ancient times, a meal offering was a particularly welcome opportunity, as it spared the clerics the time and effort of the alms round and allowed them more time for practice.

73. This precept specifically prohibits a cleric from seeking invitations and donations for himself personally. In the regulations on offerings there is a stanza that stipulates:

Above, offerings should go to the Buddhas of the Ten Directions;
In the middle, to the community of monks;
Below, to all sentient beings of the Six Realms.
Offerings belong to all without distinction.

Moreover, the offerings destined for the community of monks belong to all monks and nuns, not only those residing at the temple, but also to *current* visiting monks and nuns as well as *future* visitors. Thus, technically, the offerings should be divided equally among all those present, with a portion set aside for future visiting monks.

This editor remembers visiting a temple in India and upon seeing goods piled up in corner rooms, thinking to himself that the temple was too wealthy. Later he realized that these goods had been set aside for visiting monks in observance of this precept!

74. It is very important to issue invitations to monks and nuns according to their proper order or seniority according to the time of their full ordination as a Bhiksu or Bhiksunis. This is to avoid discord and dissension within the assembly, with popular monks receiving the bulk of the invitations and others receiving none. For a layperson to fail to respect this precept is to lose deep

merit and virtue, as he would, in effect, disrupt the harmony of the Sangha. Thus, to issue a discriminatory invitation goes against the spirit of compassion and non-discrimination that all Buddhists, particularly Bodhisattvas, should nurture.

Furthermore, to offer a discriminatory invitation even to 500 Arhats is not necessarily meritorious because the degree of merit or virtue depends on three factors: the recipient, the gift and, most important, the *mind of the giver*. If the gift is presented with a mind of compassion and equanimity, with no thought of gift, recipient or giver, then the merits accrued become infinite. Otherwise, they are limited. See in this connection the *Vimalakirti Sutra*.

75. *Seven Buddhas*: Shakyamuni Buddha and the six Buddhas who preceded him. By extension, it means all the Buddhas.

76. *Prostitution*: This is probably an injunction against the ancient Indian custom of temple prostitutes.

In general, an improper livelihood is any occupation that is contrary to the spirit of compassion toward sentient beings. Such occupations include not only traditional ones like fisherman and hunter but also working in slaughterhouses or ammunition factories. In the sutras, the Buddha even forbade monks and nuns from tilling the soil, planting crops, or pressing seeds to get oil because such actions often result in the killing of small animals and insects. (Laymen, being subject to a lesser standard of morality, are not prohibited from engaging in such activities. Moreover, they may even be given the opportunity to earn merit and virtue through service to the clergy. Monks and nuns, relieved of daily chores, can then concentrate on their main calling -- practicing the Dharma for the benefit of all.)

77. Matchmaking is singled out in this precept because it creates the karma of attachment, *the very cause of endless births and rebirths within Samsara*. A Bodhisattva, motivated by compassion for the suffering of all sentient beings in the cycle of existence, cannot be a party to the creation of such karma. (See also note 28.)

78. *Six days of fasting, three months of fasting*. Fasting in this context means not eating after noontime.

In *popular Buddhism*, the special days and months of fasting are explained as special times when the celestial rulers of this galaxy go on their inspection trips to assess the compliance of human beings with the basic moral tenets. Therefore, people watch themselves during those times and are on their best behavior by abstaining from all offenses! On a deeper level, this is an expedient means of bringing practitioners gradually to a pure style of living all year.

79. This precept deals with offenses *from the point of view of timing*. From that perspective, killing or stealing at particular times (fasting days) constitutes a minor offense, *on top of* the major offense.

80. This Chapter was not transmitted outside of India -- see Introduction.

81. *Selling Bodhisattvas, Bhiksus, Bhiksunis*, can be understood literally (as in time of war) but can also refer to those who take advantage of Buddhism to further their personal interests, financial and otherwise. Examples that immediately come to mind are salespeople who gain clients through connections with

the clergy as well as politicians on the lookout for votes.

82. *A Bodhisattva should not sell knives.* The Bodhisattva precepts are the precepts of the Mind-Nature. Thus, if one were to store knives and clubs to kill and maim, it would be against the spirit of compassion inherent in the Mind-Nature and therefore against the precepts. However, if knives are stored as kitchen utensils, such action does not go against the spirit of compassion, and therefore is not against the precepts.

Confiscation of possessions: As theft, confiscation of property is a major offense. However, in this context, the emphasis is on the abuse of power, which constitutes a secondary offense.

83. *A Bodhisattva should not raise cats, dogs.* There are several reasons for this. One is compassion: cats eat other sentient beings, while pigs are raised to be eaten themselves and foxes for their skins or for medicinal purposes. Secondly, raising domestic animals gives rise to feelings of attachment, which is precisely what the cultivator seeks to avoid. It also takes time and effort, which would better be devoted to the "great matter of Birth and Death." Yet, there are exceptions to this rule: to give temporary shelter to a starving cat in the middle of winter is clearly the right thing for a Bodhisattva disciple to do.

Note: Under this precept, to keep a dog to watch over one's property is not considered an offense for a lay Bodhisattva.

84. A Bodhisattva cannot watch fights (gang fights, bullfights ...) or armed battles because such action goes against the spirit of compassion. How can a compassionate person watch maiming and killing and derive enjoyment from it? The same goes for being party to gambling, where one party necessarily has to lose.

Note: the key expression here is "unwholesome intentions." If the Bodhisattva's intention is to mediate conflict and prevent bloodshed, he not only may watch battles, etc., he may indeed be obligated to do so.

85. A Bodhisattva cannot listen to music or attend theatrical performances because he needs to keep the mind empty and still at all times ...

86. *Bhiksu bound by reeds.* In the time of the Buddha, there was a Bhiksu who observed the precepts to the letter. One day, he was accosted by brigands who stole his clothes and begging bowl and, fearing reprisal, were about to kill him. Fortunately, there was someone among them who knew about Buddhism. He said, "There is no need to kill him. Just tie his hands and feet and leave him among the living reeds. That will be enough." The Bhiksu thus bound did not move lest he uproot the fresh reeds and thus break the precept "not to kill." When the brigands had left, a passer-by saw the monk and untied him. Henceforth, he became known as the "Bhiksu bound by reeds."

87. *Sentient beings are Buddhas-to-be, while the Buddhas are realized Ones.* This is the basic tenet of the Mahayana, distinguishing it from Theravada Buddhism and non-Buddhist teachings.

Illustrative Story on Keeping the Bodhi Mind. A Bodhisattva should maintain the Bodhi Mind in each and every thought without retrogression: In days of yore, an older master was traveling along a winding country road, followed by a disciple carrying his bags. As they walked, they saw lands being tilled while farmers and oxen were strained to the utmost. Countless worms and insects were maimed or killed in the process, and

birds were swooping to eat them. This led the disciple to wonder to himself, "How hard it is to make a living. I will cultivate with all my strength, become a Buddha and rescue all these creatures." *Immediately* the Master, an Arhat able to read the thoughts of others, turned around and said, "Let me have those heavy bags and I will follow you." The disciple was puzzled but did as instructed, changing places with his teacher and walking in front. As they continued on their way with the hot sun bearing down on them, dust swirling all around them, the road stretching endlessly in front, the disciple grew more and more tired. It wasn't long before he thought to himself, "There are so many sentient beings and there is so much suffering, how can I possibly help them all? Perhaps I should try to help myself first." *Immediately*, the Master behind him said, "Stop. Now you carry the bags and follow me." The puzzled disciple did as told, knowing he was not supposed to ask questions. He took up the bags again and walked behind. This sequence repeated itself several times. The Master walked in front with the disciple carrying the bags, then the disciple in front with the Master carrying the bags, back and forth, until noontime came and they stopped for lunch. Then the disciple gathered his courage and asked the reason why. The Master said, "When you had exalted thoughts of saving all living beings, you were a Bodhisattva in thought, and I as an Arhat had to follow you. But as soon as you had selfish thoughts of saving yourself only, you were no longer a Bodhisattva, and being junior to me in years and cultivation, you had to carry my bags."

88. See Introduction (Characteristics of the Sutra).

89. The word "parents" refers to our fathers and mothers through the eons, i.e., all sentient beings. The words "good spiritual advisors" can include a friend or even an enemy since both can

teach us aspects of the truth. Note the concept of "adverse-conduct" Good Spiritual Advisor. In the *Lotus Sutra*, Devadatta was such a person who, through constant goading, allowed Shakyamuni Buddha to perfect the paramita of patience. The Buddha thus attained Supreme Enlightenment faster than He would have, had it not been for the constant thorn in His side that Devadatta represented.

90. The general point of the resolutions is to cut down on the poison of greed. The Buddhist disciple should rather die than break the precepts. Why? Because death concerns only this *present life* while breaking the precepts can cause suffering over *many lifetimes*.

91. Precept 36, which applies to clerics, can be summarized as five main groups of resolutions:

(1) to abstain from sexual relations with anyone;
(2) to earn the offerings of the laity (clothing, food, shelter ...) by faithfully observing the precepts;(3) to earn the respect of the laity by faithfully observing the precepts;(4) to control the mind of attachment to the five dusts (form, sound, fragrance, taste and touch);(5) to help all sentient beings attain Buddhahood.

The most important resolutions are the last two.

92. A disciple should not travel to dangerous areas as this would be flirting with death -- the taking of his own life -- an offense against Major precept no. 1. Moreover, as a Bodhisattva, he should not provoke others to incur evil karma through harming him.

93. This precept establishing the order of seating, i.e., the ranking of a monk by his sacerdotal age (the date he took the precepts) only, is revolutionary, considering that it was promulgated more than 2,500 years ago.

An important exception to this seniority rule is made for those who lecture on the Dharma. In this case, anyone, including a layperson, can deliver Dharma talks and even Dharma Masters should listen if the need arises. This custom is expressed in the well-known saying, "The novice speaks the Dharma, the Dharma Masters listen." (The novice referred to here is Master Wu Ta, who lectured on the *Lotus Sutra* to the Fourfold Assembly at the age of 15! See also note 52.)

94. This precept is divided into two parts. "When the precept tells people to establish monasteries and temples, it is so they can cultivate *blessings*; when it tells people to explain the Great Vehicle Sutras, it is so they can cultivate *wisdom*." (Master Hui Seng)

A practitioner should have a clear understanding of the causes and conditions of calamities and fortunate events. These occur as a result of bad or good karma -- and karma has its source in the mind. Reciting or explaining sutras has the power to change a wicked mind into a pure mind, a deluded mind into an enlightened mind. Thus, to recite or explain sutras is to create good karma, enabling sentient beings, alive or dead, to escape or mitigate the impact of negative karma. Since a Bodhisattva's mission is to rescue sentient beings and guide them to enlightenment, he should recite and explain Mahayana sutras on all occasions, and particularly during the ceremonies for the dead. (Master Prajna-Suddhi)

More than a century ago, in his extensive study of the *Brahma Net Sutra*, the Dutch clergyman Dr. J.J.M. de Groot wrote:

Recitation and lectures on the [*Amitabha*] *Sutra*, accompanied by ritual services ... [are held not only for deceased monks but] also for laypersons every seven days for seven consecutive weeks, if the family of the deceased so desires and can afford them ... These ceremonies for the dead are special events in their own right and, as long as they last, the family life of all concerned becomes topsy-turvy ... Suffice it to say that these ceremonies are almost never neglected, thus making the 39th precept of the Bodhisattva Code one of those which exercise the most practical influence on the life of the Chinese. (*Le Code du Mahayana en Chine*, p. 146.)

Ceremonies for the dead are in fact the best occasions to meet and teach the living!

95. *A disciple of the Buddha should explain Mahayana sutras and moral codes to all sentient beings.* From the point of view of the early schools of Buddhism, the Dharma is a precious jewel and it should therefore not be given out without the proper request.

From the point of view of the Mahayana tradition of being of benefit to all sentient beings, the Bodhisattvas should freely share and make it available to all. Sentient beings are upside down and deluded. How can they know about the Dharma and request it?

96. The Buddha taught that monks and nuns should wear garments of a different hue from those worn by ordinary persons. Their clothes should also be different in cut and appearance and their heads should be shaved. However, these distinctive features are also found among other people. For instance, some convicts shave their heads in American prisons, while in China, certain groups of religious people wear robes similar in appearance and color to those of Buddhist monks and nuns. The truly distinguishing features of a Buddhist cleric could be the marks on the top of his head, the result of voluntarily burning dots with incense on the day of his full ordination.

97. Precept 40 emphasizes that the Bodhisattva precepts should be conferred upon everyone, but goes on to exclude those who have committed any of the Five Cardinal Sins.

While this may appear contradictory, it actually is not. In the egalitarian spirit of Buddhism, everyone should be able to take the Bodhisattva precepts. However, the purpose of conferring any precept is *to benefit the recipients* and lead them to Enlightenment. With their heavy karma and strong guilt feelings (always sad, nervous and self-reproachful), those who have committed the Cardinal Sins are not normally good vessels for the precepts. They may even denigrate the precepts, creating even more negative karma. Thus, to withhold the precepts temporarily while advising them to engage in sincere repentance is a realistic course of action. This notwithstanding, those who have sincerely repented and demonstrated their true change of heart may, under certain circumstances, receive the precepts. (Even King Ajatashatru, guilty of patricide, was able to repent and become an Arhat.) This is in conformity with the pre-eminent role of the mind in Buddhist teaching and the all-compassionate spirit of Buddhas and Bodhisattvas.

The Dharma rules prohibit monks and nuns from paying respect and bowing to kings, parents, relatives. Monks and nuns represent the Dharma, which should not be subject to (or seen as subject to) temporal authority. More fundamentally, the clergy should not rely on ("bow to") advice and teachings outside the Dharma.

98. *People with heterodox views.* From the Mahayana point of view, any person who does not develop the Bodhi Mind (the Mind of rescuing all sentient beings, leading them to Supreme Enlightenment and Buddhahood) is heterodox and limited.

An exception is made in the case of kings, rulers or high officials, to whom the *Brahma Net Sutra* should be taught, even if they are not Buddhists or hold heterodox views. This is because a ruler's views can influence multitudes, and Bodhisattvas, out of compassion for the many, should make an attempt to expose him to the compassionate teachings of the Buddhas.

N.B. In precept 39, the Buddha taught that a Bodhisattva should explain the Mahayana sutras and moral codes (i.e., the *Brahma Net Sutra*) to all sentient beings, regardless of time and place. In precept 42, on the other hand, He forbids the recitation of the Bodhisattva precepts to those who have not received them or to externalists. This seeming contradiction is understood as follows. In precept 39, the Buddha was speaking from the point of view of *rescuing and liberating* sentient beings, while in precept 42, He was speaking from the viewpoint of *preventing* evil karma. Thus, those who have not received the precepts *may not attend the monthly Uposattha recitation*, which includes confessions of offenses, as they may then tend to criticize the "sinners" and incur negative karma for themselves. On the other hand, anyone can listen to the sutra itself *on other occasions* and benefit

thereby.

99. "This precept is referring to people who deliberately decide to break the precepts. It prohibits the intent to violate precepts before one has actually violated them." (Master Hui Seng). If a particular precept is actually violated, the offense depends on the specific violation.

If a Bodhisattva monk develops thoughts of violating the precepts, he is unworthy of receiving any of the offerings from the faithful. A story is told in the sutras of three deities who were washing a Bhiksus robe in the Ganges but could not hold it under water. Yet, as soon as they took a single grain of rice donated to a temple and placed it on the robe, the robe sank to the bottom. The story illustrates how important offerings of the believers are, particularly if they are made with a pure mind. If a monk or nun accepts such offerings, but does not cultivate the precepts, these offerings become great liabilities, leading the errant cleric down the path of perdition. Even deities and ghosts follow such a cleric and sweep away his very footprints to prevent anyone from following his example.

Animal, wooden stump. A monk who breaks the precepts, who is unclear about what constitutes keeping or breaking them, is no different from a sentient being driven by instinct or an inanimate object. Therefore, he is "no different from an animal or a wooden stump".

100. One way to observe this precept nowadays is to print and distribute Mahayana sutras and commentaries free or for a nominal charge, for the benefit of all. The great teachings on the Buddha Nature are contained in the Mahayana sutras; therefore, one should revere the sutras by adorning and displaying them.

101. The essence of Mahayana teachings is to help all sentient beings develop the Bodhi Mind, and create the causes and conditions of full Enlightenment. Sentient beings here, of course, include animals as well as unseen deities and ghosts. Thus, the sutra says that wherever he goes, be it crossing a mountain, entering a forest, crossing a river or walking in a field, a Bodhisattva should help all sentient beings develop the Bodhi Mind. Teaching the Dharma to animals and ghosts, for example, can benefit them, because their minds are then influenced by the compassionate words of the Bodhisattvas. Thus, this precept contains the expression "concentrate and say aloud". See, for example, the following anecdote:

There's ... an incident from the Buddha's time. There were Bhiksus in the assembly who had certified to Arhat-ship. Some of them were old and didn't have any teeth. When they recited the Sutras, they didn't sound very eloquent. This prompted a [novice] to say, "When you recite the Sutras, you sound like a bunch of dogs barking." Just because of this one sentence of slander, in his next life he fell into the destiny of a dog. One of the Bhikshus he slandered was an Arhat. If he had slandered an ordinary person, he would have had bad karma, but it would not have been so bad. But because he scolded a sage, in his next life he became a dog. Because he was a dog, he had the habits of a dog, and he liked to steal food to eat. He would grab tidbits from the kitchen of his master. Once, his master saw this and cut off the dog's four legs and threw him out onto the grass. The dog was yelping in pain. Shariputra happened to walk by at that point. He spoke Dharma for the dog, telling him, "You know, the Four Elements are really suffering. Your body is false. Put it down; don't get angry." After Shariputra spoke

Dharma, the dog didn't yelp anymore, and he died in peace, passing away quite happily. Since at the moment of his death he didn't give rise to anger, he was reborn again as a person and left the home life at seven years of age under Shariputra. Shariputra spoke the Dharma for him, at which point he certified to Arhat-ship. So you see, this person was once a novice, then he became a dog, and then he became a person again.

When he was a dog, he still retained the good roots from his past lives, and that's why he could understand human speech. Since he died happily, in his next life he became a left-home person again. After that, he never took the full Bhikshu precepts; he wanted to stay a novice forever so he could serve his teacher Shariputra, to repay his kindness ...Therefore, if animals and transformation beings can understand the Dharma Master's words, they can take these precepts. Of course, if they don't understand, they can't take them. (Master Hui Seng)

There are many ways to teach sentient beings: *verbal* teachings, *bodily* teachings, and *mental* teachings. The verbal form of the Dharma, the most common among humans, is the least effective and the least efficient. If one does not have the capacity to teach verbally, one can teach via one's behavior (bodily teaching). This is one of the methods used by the Buddha: upon seeing His marks of greatness, people develop respect and become his disciples. The last form of teaching, mental teaching, is done by silent vows and dedication of merit.

102. Why should a Dharma Master occupy a high seat while speaking the Dharma? It is because sentient beings learn and accept the teachings better when their minds are receptive, i.e., when they have developed eagerness and respect. Furthermore, a Dharma Master should be seated, as it is then easier to keep his mind empty and still.

"There are exceptions to this rule. In the *Sanghika Vinaya* it says 'a Bhiksu may be running chores and performing affairs for the stupa, the temple or the Sangha. When he goes to the king or sees the lords of estates, and if they should say to him, 'Bhiksu, would you please speak the Dharma for me?' at this time the Bhiksu can't insist that the king sit on a lower seat while he sits on a high chair.' He can't immediately force that type of situation. He can't hold to the letter of the law. This is an exception to the rule." (Master Hui Seng)

A Dharma teacher can be anyone -- a monk, nun, layman, or even an inanimate object such as a meditation cushion. The *Avatamsaka* and *Amitabha Sutras*, for example, speak of clouds and trees speaking the Dharma ... Upon watching leaves fall one by one from a tree, a person can awaken to the truth of impermanence -- the transitory nature of all life forms. The youth Sudhana in the *Avatamsaka Sutra* had fifty-two teachers, ranging from Bodhisattvas, to deities, to courtesans. The story is told in the sutras of a group of people lost in a deep, dark ravine. Among them is a leper who happens to have a torch. A wise person would suppress his revulsion and follow the leper to safety.

Why is a Dharma Teacher or good spiritual advisor necessary on the path to Enlightenment? It is because he can nurture our Bodhi Mind and our wisdom -- the two crucial factors in cultivation.

103. *Four kinds of lay disciples*: Upasakas, Upasikas, as well as ordinary laymen and laywomen.

Note: An originally well-intentioned disciple might turn against the Dharma out of jealousy of the respect accorded to the clergy, anger at their criticism of his own mistakes, or disappointment at the behavior of individual monks and nuns.

104. This precept and secondary precept No. 1 apply exclusively to laymen. Both urge laymen to join hands with the Sangha to protect and preserve the Dharma.

A Bodhisattva should rightfully receive offerings from all: Whatever a cleric receives is for the benefit of the Sangha as a whole (and by extension, all sentient beings). Therefore, he need not thank laypersons for their donations, except as an act of courtesy. In fact, thanking a donor actually decreases the latter's merits (ego-based giving vs. altruistic giving) and is thus a disservice to him.

105. *If a Bodhisattva acts in this manner, he is no different from a worm in a lion's body, eating away at the lion's flesh*. The lion is the fiercest of animals, and when he roars all the other beasts flee. In the same way, people who have taken the precepts are likened to a lion; no other beings will bother them. However, just as worms that live in the lion's body dare to feed on the lion's flesh, so too, disciples within Buddhism can undermine the entire system. Buddhist disciples themselves are capable of destroying the Dharma, more so than the people outside Buddhism.
(Master Yen-p'ei)

106. *Bodhisattvas are their friends*: a reference to the pure lands of the Buddhas, particularly the Pure Land of Amitabha Buddha,

where the faithful will be reborn in the company of Bodhisattvas and other spiritual friends. See the *Amitabha Sutra*:

"Moreover Shariputra, all those born in the Land of Utmost Happiness never fall back. Among them are many whose next birth will be in Nirvana. The number of them is extremely large; there is no reckoning that can tell it. Only in measureless, unlimited, innumerable kalpas could it be told. Shariputra, the beings who hear this ought to make a vow -- a vow to be born in that land. Why should they? Having succeeded thus, all are then persons of the highest virtue; all are assembled in the same circumstances." (H. Seki, tr.)

107. The Paramita of precepts is the second of the six Paramitas, or "perfections". See the following story on the "perfection of precepts" and its exceptions:

"Once when the Buddha Shakyamuni was in the world, there were two Bhikshus cultivating in the mountains. One day, one of the Bhikshus went down the mountain to get food and left the other one sleeping. In India at that time, the Bhikshus simply wore their sashes wrapped around them; they did not wear clothing underneath. This Bhikshu had shed his robe and was sleeping nude. He probably was a lazy person, and with no one on the mountain to watch after him, he'd decided to take a nap. At that time a woman happened along, and seeing the Bhikshu, she was aroused and took advantage of him. Just as she was running away from the scene, the other Bhikshu returned from town and saw her in flight. Upon investigation he found out that the woman had taken

advantage of the sleeping Bhikshu, and he decided to pursue her, catch her, and take her before the Buddha in protest. He took out after her, and the woman became so reckless that she slipped off the road and tumbled down the mountain to her death. So one Bhikshu had violated the precept against sexual activity and the other had broken the precept against killing. Although the Bhikshu hadn't actually pushed her down the mountain, she wouldn't have fallen if he hadn't been pursuing her.

"'What a mess.' concluded the two Bhikshus. Messy as it was, they had to go before the Buddha and describe their offenses. The Buddha referred them to the Venerable Upali. But when Venerable Upali heard the details, his verdict was that, indeed, one had violated the precept against sexual activity and the other against killing, offenses which cannot be absolved. 'You're both going to have to endure the hells in the future,' he concluded. Hearing this, the two Bhikshus wept, and they went about everywhere trying to find someone who could help them.

"Eventually, they found the Great Upasaka Vimalakirti, who asked why they were crying. When they had related their tale, he pronounced his judgment that they had not violated the precepts. 'If you can be repentant,' he said, 'then I can certify that you didn't break the precepts.' 'How can that be?' they asked. 'The nature of offenses is basically empty,' replied the Upasaka. 'You did not violate the precepts *intentionally*, and so it doesn't count. It is an exception.' Hearing this explanation by the Great Teacher Vimalakirti, the two Bhikshus were enlightened on the spot and were certified as attaining

the fruition...So there are many exceptions within the prohibitive precepts. But if people always look to the exceptions, they will simply not hold the precepts..."
(Master Hui Seng)

N.B. In the above story, Vimalakirti was referring specifically to the two major precepts of not killing and abstaining from sexual activities. The two monks did not violate these precepts because the mind (intent) was not involved. Vimalakirti was not addressing possible issues of secondary responsibility.

108. The *True Mark of all dharmas* is a key concept in this sutra. It refers to the essence or noumenon of the Bodhisattva precepts, which is "neither born nor unborn, neither eternal nor extinct, neither the same nor different, neither coming nor going." In other words, the True Mark of all dharmas = essence of the Bodhisattva precepts = *Emptiness*. To observe the Bodhisattva precepts in the true sense, we have to transcend the ego -- there is no practitioner, no sentient beings to be saved, no precepts being observed. Otherwise, our practice is merely a human practice, tainted by ego and self-interest, not a Bodhisattva practice, not a *paramita* action. (Rev. Nhat-Chan)

109. See the famous Zen story of Master Pai-chang and the fox, which warns against meaningless speculation and debate (and rejection of the law of Cause and Effect):

"Once there was an old cultivator ... Although he claimed to be a Buddhist, all he cultivated were outside ways. That meant his outlook and knowledge were deviant. One day a person came and asked him, 'You're an old cultivator with a lot of practice behind

you, but does a great cultivator fall within Cause and Effect or not?' ... The old cultivator very casually, without a moment's hesitation, replied majestically '*Great cultivators do not fall within Cause and Effect.*' He bellowed it out. Now, that sentence might not have seemed important, but when he died he became an old fox ... The old fox ... had some [karmic affinities] with Ch'an Master Pai Chang. It began to turn up at the Master's Sutra lectures, taking on the appearance of an elderly layman with a long white beard and the ruddy face of a child -- for it had spiritual powers by then."(Master Hsuan Hua)

Eventually, the layman/old fox was enlightened by Master Pai Chang, who taught: "Great cultivators are not unclear about Cause and Effect. It is not that they don't come under it; they are not obscure about it." Soon afterward, the layman/old fox died peacefully and was given the last rites of a monk.

110. See note 10.

BrahmaNet Spell

Digha Nikaya I: Brahmajala Sutta Nidana

I Hear Tell:

Once Upon a Time, The Lucky Man was traveling along the Highway between Ragagaha and Nalanda with a large group of Beggars -- Some 500 of them. And behind him, traveling along the same Highway was Suppiya the Wanderer and his young disciple Brahmadata.

At this time Suppiya the Wanderer was speaking about the Buddha with many a disparaging word, while at the same time his disciple, Brahmadata was responding using words of praise.

In this way the two of them, holding diametrically opposed views about him, were following in the very footsteps of the Buddha and that large group of Beggars on the Highway between Ragagaha and Nalanda.

That night The Lucky man decided to stop at the Royal Resthouse in Ambalattika park, and the large group of Beggars with him stopped there also, and so too did Suppiya the Wanderer and his young disciple Brahmadata, and there, those two continued their debate as before.

Then, in the very early hours of the pre-dawn, a number of Beggars gathered together in the meeting hall and this was the line of talk that arose among them:

"Isn't it wonderful! Isn't it marvelous, how The Lucky Man is one who so clearly delineates the various hearts of men? For here we have Suppiya the Wanderer speaking about the Buddha with many a disparaging word while his own disciple, Brahmadata

responds using words of praise; and the two, holding these diametrically opposed views about him, follow in the very footsteps of the Buddha and this large group of Beggars on the Highway between Ragagaha and Nalanda!"

Then the Lucky Man, aware of the talk that had arisen amongst the Beggars, went to the meeting hall and sat down on the seat made ready. There he said: "What, Beggars, is the subject under discussion? What was the topic of conversation I interrupted?"

And they repeated to him what they had been saying, and he said:

"Beggars, if those of other views should speak about the Tathágata in disparaging terms you should not for that reason get riled up, worked up, or upset, for if for that reason you were to get angry, resentful, and bear ill will, that would be an obstruction for you. If those of other views should speak about the Tathágata in disparaging terms and for that reason you were to get riled up, worked up, or upset would you then be able to determine how far what was said was well or badly said?"

"No, Sir."

"Well then, Beggars, when those of other views should speak about the Tathágata in disparaging terms you should simply break down the matter and explain that just this and that are not correct statements about the Buddha; just this and that are not to be found in him."

And Beggars, if those of other views should speak about the Tathágata in terms of praise you should not for that reason be gladdened, pleased or smug, for if for that reason you were to be happy, excited, or elated, that would be an obstruction for you. If those of other views should speak about the Tathágata in terms

of praise and for that reason you were to get happy, excited, or elated, would you then be able to determine how far what was said was well or badly said?

"No, Sir."

"Well then, Beggars, when those of other views should speak about the Tathágata in terms of praise you should simply break down the matter and acknowledge that yes, just this and that are correct statements about the Buddha; just this and that are to be found in him."

Elementary Things: Basic Ethics

Beggars! It is only with regard to elementary things, matters of basic ethics that the uneducated common man speaks of the Tathágata.

And what are the elementary things, what are the matters of basic ethics which would be spoken of by the uneducated common man when he speaks in praise of the Tathágata?

"Letting go of taking life, the shaman Gotama lives abstaining from life-taking. Giving up stick and sword, considerate, compassionate, concerned for the good of all living beings."

This the uneducated common man would say in praise of the Tathágata.

"Letting go of taking what has not been given, the shaman Gotama lives abstaining from taking what has not been given. He lives clean-handed, accepting what is given, waiting for what is given, refraining from theft.

Letting go of carnal indulgence, the shaman Gotama lives separated from family life, above participating in sexual matters.

"Letting go of lies and deception, the shaman Gotama lives abstaining from intentional untruth. A straight-talker, one whose word can be counted on, one whose word can be trusted, dependable, no deceiver of the world.

Letting go of malicious speech, he does not repeat in one place what he has heard in another place to the disadvantage of anyone. He makes peace between those with differences and he encourages the peace of those who are friends. Rejoicing in peace, loving peace, delighting in peace, he is one whose words speak up for peace.

Letting go harsh language, he abstains from abusive speech. He speaks words that are blameless, pleasing to the ear, agreeable, penetrating to and vibrating in the heart, urbane, pure, words that charm and enchant the people.

Letting go idle talk, he knows the right time to speak, he says only what is true and to the point, speaking about the Dhamma and Discipline, words to be treasured, well-reasoned, well-defined, connected with the goal.

This the uneducated common man would say in praise of the Tathagata.

"The shaman Gotama abstains from damaging seeds and crops.

He eats once a day and not at night. He abstains from eating at improper times.

He does not watch dancing, singing, music and shows.

He abstains from using garlands, perfumes, cosmetics, jewelry and accessories.

He abstains from using high and wide beds.

He abstains from accepting gold and silver. He abstains from accepting raw grain or raw meat. He does not accept gifts of women and young girls, male or female slaves, sheep and goats, fowl and pigs, elephants, cattle, horses and donkeys, fields and plots;

He abstains from acting as a messenger, from buying and selling, from cheating with false weights and measures, from bribery and corruption, deception and insincerity, from wounding, killing, imprisoning, highway robbery, and taking food by force."

This the uneducated common man would say in praise of the Tathágata.

Elementary Things: Basic Ethics II

"Whereas some shamans and Brahmins, while living on the food of the faithful, continue to cultivate such crops as are propagated from roots, from trunks, from limbs, from leaves, from seeds, the shaman Gotama abstains from such injury to plant life."

This the uneducated common man would say in praise of the Tathágata.

"Whereas some shamans and Brahmins, while feeding on the food of the faithful, continue to enjoy the use of stored possessions such as meat and other foods, drink, clothing, carriages, beds, and perfumes, the shaman Gotama abstains from from such enjoyments.

"Whereas some shamans and Brahmins while feeding on the food of the faithful, continue to attend shows of dancing, singing, music and drama; displays of oratorical skills, street performances, hand-music, cymbals and drums, fairy-shows, acrobatic and conjuring tricks, combats of elephants, buffaloes, bulls, goats, rams, cocks and quail, fighting with staves, boxing, wrestling, sham-fights, parades, maneuvers and military reviews, the shaman Gotama abstains from from attending such displays.

"Whereas some shamans and Brahmins while feeding on the food of the faithful, continue to engage in such idle pursuits as board games with eight or ten rows of squares; playing the same

games in the mind; hopping from square to square on diagrams drawn on the ground; removing sticks or pieces from a heap without disturbing the heap, or constructing a heap without causing it to collapse; throwing dice; hitting a short stick with a long stick; dipping the hand in paint or flour and slapping it on the floor or wall to make the shape called out by one's mates "elephant! ...horse! etc.;" games with balls; pretending to play music with toy instruments; playing with toy ploughs, windmills, scales, carriages, bows and arrows; turning summersaults or playing leapfrog; playing guessing games; or mimicking deformities, the shaman Gotama abstains from from such idle pursuits.

"Whereas some shamans and Brahmins while feeding on the food of the faithful, continue to use high and wide beds, divans, couches adorned with animal figures, fleecy or variegated coverlets, coverlets with hair on one or both sides, silk coverlets with or without gem embroidery, elephant-, horse- or chariot-rugs, choice spreads of antelope-hide, couches with awnings, or with red cushions at both ends, the shaman Gotama abstains from from using such luxurious beds.

"Whereas some shamans and Brahmins while feeding on the food of the faithful, continue to use forms of adornment and beautification such as massages with scented oils, bathing in scented water, shampooing, and using scented powders; using mirrors; using rouges and eye make-up, cosmetic ointments, and perfumes; wearing garlands, bracelets and headbands; carrying fancy walking-sticks, drug boxes, and bottles, swords, sunshades, decorated sandals, turbans, gems, whisks of the yaks-tail and long-fringed white robes, the shaman Gotama abstains from from using such adornments.

"Whereas some shamans and Brahmins continue to talk idle talk about kings and ministers of state, robbers and thieves, the

horrors of war and battle; talk of food, drink, clothes, beds, garlands and perfumes; talk of cities, towns, villages, relationships, men and women, heroes and villains; gossip at the corner, over the back fence, or at the well of those alive or of those who are departed; talk comparing differences between this and that; speculative talk about creation, existence or non-existence, the shaman Gotama abstains from from such idle talk.

"Whereas some shamans and Brahmins continue to indulge in argument and contention, using such phrases as:

'You clearly don't understand this doctrine and discipline, whereas I do.'

'How could someone such as you understand this doctrine and discipline?'

'What you are saying is wrong. What I am saying is right.'

'What I am saying is consistent, what you are saying is not.'

'You have said last what should have been said first and first what should have been said last!'

'What you have argued for so long has been refuted!'

'Your challenge has been met and you have been defeated!'

'How will you get out of this one? Answer me that one, you!'
the shaman Gotama abstains from from such argument and contention.

"Whereas some shamans and Brahmins continue to do such things as running errands and carrying messages for such as kings, ministers, nobles, Brahmins, householders and young men who say: 'Go here -- go there! Take this there -- bring that from there!' the shaman Gotama abstains from from running errands and carrying messages.

"Whereas some shamans and Brahmins continue to use deception, patter, hinting, signifying, belittling, and cajoling in their never ending quest for adding gain to gain, the shaman Gotama abstains from from such trickery and deceit."

This the uneducated common man would say in praise of the Tathágata.

Elementary Things: Basic Ethics III: On Earning a Living

"Or he might say: "Whereas some shaman and Brahmans, while living on food provided by the faithful, earn a living by craft and black arts such as:

Palmistry, prophesying long life and prosperity or the reverse from marks on a child's hands, feet, or other parts of the body;

Divining by means of omens and signs; auguries drawn from thunderbolts and other celestial portents;

Prognostication by interpreting dreams;

Fortune-telling from marks on the body;

Auguries from the marks on cloth gnawed by mice;

Sacrificing to Agni (fire);

Offering oblations from a spoon; making offerings to gods of husks, of the red powder between the grain and the husk, of husked grain ready for boiling, of ghee, and of oil;

Sacrificing by spewing mustard seeds and so forth out of one's mouth into the fire;

Drawing blood from one's right knee as a sacrifice to the gods;

Looking at the knuckles, and so forth, and, after muttering a charm, divining whether a man is well born or lucky or not;

Determining whether the site, for a proposed house or pleasure, is lucky or not; finding a lucky site for a proposed house or pleasure; consecrating sites; knowledge of the charms to be used when lodging in an earth house, or repeating such charms;

Laying demons in a cemetery; laying ghosts;

Snake charming; The poison craft; The scorpion craft; The mouse craft; The crow craft;

Foretelling the number of years that a man has yet to live;

Giving charms to ward off arrows;

The Animal Wheel;

Knowledge of the signs of good and bad qualities in the following things and of the marks in them denoting the health or luck of their owners: -- to wit, gems, staves, garments, earrings, swords, arrows, bows, other weapons, women, men, boys, girls, slaves, slave-girls, elephants, horses, buffaloes, bulls, oxen, goats, sheep, fowls, quails, iguanas, tortoises, and other animals; Soothsaying, to the effect that the chiefs will march out; the chiefs will march back; the home chiefs will attack, and the enemies retreat; the enemies chiefs will attack, and ours will retreat; the home chiefs will gain the victory, and the foreign chiefs suffer defeat; the foreign chiefs will gain the victory, and ours will suffer defeat; thus will there be victory on this side, defeat on that;

Foretelling that there will be an eclipse of the moon; there will be an eclipse of the sun; there will be an eclipse of a star; there will be aberration of the sun or the moon; the sun or the moon will return to its usual path; here will be aberrations of the stars; the stars will return to their usual course; there will be a fall of meteors; there will be a jungle fire; there will be an earthquake; the god will thunder; there will be rising and setting, clearness and dimness, of the sun or the moon or the stars, or foretelling of each of these fifteen phenomena that they will betoken such and such a result;

Foretelling an abundant rainfall; Foretelling a deficient rainfall;

Foretelling a good harvest; Foretelling scarcity of food;

Foretelling tranquility; Foretelling disturbances; Foretelling a pestilence; Foretelling a healthy season;

Counting on the fingers; counting without using the fingers; summing up large totals (looking at a tree and telling how many leaves are on it, etc.);

Composing ballads, poetizing, casuistry, sophistry...

Arranging a lucky day for marriages in which the bride or bridegroom is brought home; arranging a lucky day for marriages in which the bride or bridegroom is sent forth;

Fixing a lucky time for the conclusion of treaties of peace (or

using charms to procure harmony); fixing a lucky time for the outbreak of hostilities (or using charms to make discord);
Fixing a lucky time for the calling in of debts (or charms for success in throwing dice); fixing a lucky time for the expenditure of money [or charms to bring ill luck to an opponent throwing dice);
Using charms to make people lucky; using charms to make people unlucky; using charms to procure abortion;
Incantations to bring on dumbness; incantations to keep a man's jaws fixed; incantations to make a man throw up his hands; incantations to bring on deafness;
Obtaining oracular answers by means of the magic mirror; obtaining oracular answers through a girl possessed; obtaining oracular answers from a god;
Bringing forth flames from one's mouth;
Invoking Siri, the goddess of Luck;
Vowing gifts to a god if a certain benefit be granted; paying such vows;
Causing virility; making a man impotent;
Ceremonial rinsing of the mouth; ceremonial bathing;
Administering emetics and purgatives; purging people to relieve the head (that is by giving drugs to make people sneeze); oiling people's ears (either to make them row or to heal sores on them); satisfying people's eyes (soothing them by dropping medicinal oils into them); administering drugs through the nose; applying collyrium to the eyes; giving medical ointment for the eyes; practicing as an oculist; practicing as a surgeon; practicing as a doctor for children; administering roots and drugs; administering medicines in rotation;
Gotama the shaman abstains from earning a living by craft or black arts."

These, Beggars, are the elementary things, the matters of basic ethics which would be spoken of by the uneducated common man when he speaks in praise of the Tathágata.

On Higher Dhamma I

But there are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise. These, Beggars are the things the Tathágata teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the Tathágata.

And what are these advanced things which should be spoken of by one when he speaks in praise of the Tathágata?

Speculation about the Past

There are shaman and Brahmans, Beggars, who speculate about the ultimate beginnings of things, whose speculations are about the ultimate past, and who on eighteen grounds put forward various assertions regarding it.

What eighteen grounds?

Eternalists

There are, Beggars, some shaman and Brahmans who are Eternalists, and who, on four grounds, state that both the soul and the world are eternal.

What four grounds?

In the case of the first case, Beggars, some shaman or Brahman by means of energy, of exertion, of application, of earnestness, of careful thought, reaches up to such single-mindedness of intent that, rapt in mind, he remembers his various habitations in times gone by: one previous birth, or in two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, or a thousand, or several hundreds or thousands or laks [lak =

100,000] of births, recollecting that: "There I went by such and such a name, was of such and such a family and class, lived on such and such food, experienced such and such pains and pleasures, and such and such was the length of my life there. And when I deceased there, I was reborn in such and such a place and there I went by such and such a name, was of such and such a family and class, lived on such and such food, experienced such and such pains and pleasures, and such and such was the length of my life there. And when I deceased there, I was reborn here." In this way he remembers in great detail the conditions of his previous existences and he concludes: "The Self and the World are Eternal; Older than the Hills, like a firmly fixed Pillar; There is Nothing New Under the Sun, and though beings are born and die off, fall from one state of existence and spring up in another, yet they are for ever and ever. How do I know? Because I by means of energy, of exertion, of application, of earnestness, of careful thought, reached up to such single-mindedness of intent that, rapt in mind, I remembered my various habitations in times gone by. That's how."

This Beggars, is the first ground based on which, starting from which, some shaman and Brahmans are Eternalists, and state that both the soul and the world are eternal.

In the case of the second case, Beggars, some shaman or Brahman reaches the same conclusion for the same reasons except that he has been able to recall as much as 10 evolutions and devolutions of the world system.

In the case of the third case, Beggars, some shaman or Brahman reaches the same conclusion for the same reasons except that he has been able to recall as much as 40 evolutions and devolutions of the world system.

In the case of the fourth case, Beggars, some shaman or Brahman is a believer in logic and reasoning. He batters out his

theory reasoning from ideas that appeal to his mind and counter arguments and he concludes: "The Self and the World are Eternal; Older than the Hills, like a firmly fixed Pillar; There is Nothing New Under the Sun, and though beings are born and die off, fall from one state of existence and spring up in another, yet they are for ever and ever."

These, Beggars, are the shaman and Brahmans who are Eternalists, and who, on four grounds, state that both the soul and the world are eternal. Whatever shaman or Brahman, Beggars, hold such views do so in one of these four ways, and there is no other way in which these views are reached.

But of these, Beggars, the Tathágata knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter. This and much more the Tathágata is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience. And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise. These, Beggars are the things the Tathágata teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the Tathágata.

Partial Eternalists

There are, Beggars, some shaman and Brahmans who are Eternalists with regard to some things, and in regard to others

Non-Eternalists; and who, on four grounds state that the soul and the world are partly eternal and partly not.

What four grounds?

In the case of the first case, Beggars, there comes a time, after a long long time, but sooner or later, when this old world-system begins to pass away. At this time, Beggars, beings are, for the most part, reborn in the Abhassara Realm. And there they live made of mind, feeding on Friendly vibrations, radiating light, traversing the air, uttering cries of joy -- a truly glorious life. And there they remain for a long long time.

Then there comes a time, Beggars, after a long long time, but sooner or later, when this old world-system begins to re-evolve. At this time the Palace of Maha Brahma appears, but it is empty. Then, after a time, either because he has reached the end of his lifetime there, or because his good kamma has done run out, some being falls from the Abhassara Realm and is reborn again in the Palace of Maha Brahma. And there he lives, made of mind, feeding on friendly vibrations, radiating light, traversing the air -- a truly glorious life. And thus he remains for a long long time.

Then, after a long long time, but sooner or later, there arises in this being a vague sorta wanta needa gotta hafta hava type-a yearning that develops into the wish: "O! O! O! if Only there were other beings here Just Like Me!"

And then, as if by Magic, either because they had reached the end of their lifetime there, or because their good kamma had done run out, other beings fell from the Abhassara Realm and found consciousness again in the company of Brahma in the Palace of Maha Brahma. And these beings were, in every way, identical in appearance with he who had arisen there first.

Then that being who had first appeared in the Palace of Maha Brahma thinks: "It is I that am Brahma! Maha Brahma. The One

on High. The Glory. The Mighty. The All-Seeing. The King. The Lord of All. The Maker. The Creator. The Chief. The Thousand Named. Appointing to each his Rounds. The Ancient of Days. The Father of All there is and All there is to Be. How do I know? Because these beings came to be as I wished them to come to be."

And in their turn, those beings too thought: "This is Brahma! Maha Brahma. The One on High. The Glory. The Mighty. The All-Seeing. The King. The Lord of All. The Maker. The Creator. The Chief. The Thousand Named. Appointing to each his Rounds. The Ancient of Days. The Father of All there is and All there is to Be. How do we know? Because we came to be as Brahma wished us to come to be."

Well, as far as this goes, those who were earliest born in the Palace of Maha Brahma were more excellent than those who followed after in terms of length of life, power, and radiance.

So then it might happen, Beggars, that some being falls from that existence with Maha Brahma and finds consciousness again here. And having come to this state of things, he might give up the household life and take up the homeless life and become a shaman.

And he, by means of energy, of exertion, of application, of earnestness, of careful thought, reaches up to such single-mindedness of intent that, rapt in mind, he remembers back to his previous habitation but no further, and he concludes: "That Brahma! Maha Brahma. The One on High. The Glory. The Mighty. The All-Seeing. The King. The Lord of All. The Maker. The Creator. The Chief. The Thousand Named. Appointing to each his Rounds. The Ancient of Days. The Father of All there is and All there is to Be. He is unchanging, eternal, unshakable, of a nature to last forever and ever, but those of us created by him

are subject to change, impermanent, subject to time, of limited lifespan."

This Beggars, is the first ground based on which, starting from which, some shaman and Brahmans are Eternalists with regard to some things, and regard to others Non-Eternalists; and who state that the soul and the world are partly eternal and partly not.

In the case of the second case, Beggars, there are gods who become known as "Corrupted by Pleasure". For a long long time they live filled with happiness and indulging in the pleasures of the senses. The result is that their self-control becomes weak and because their self-control is weak they trip, stumble and fall from that state and it could happen that one ends up here. And having come to this state of things, he might give up the household life and take up the homeless life and become a shaman.

And he, by means of energy, of exertion, of application, of earnestness, of careful thought, reaches up to such single-mindedness of intent that, rapt in mind, he remembers back to his previous habitation but no further, and he concludes: "Those gods who have not become corrupted by pleasure are eternal, unshakable, of a nature to last forever and ever, but those of us who have become corrupted by pleasure are subject to change, impermanent, subject to time, of limited lifespan."

This Beggars, is the second ground based on which, starting from which, some shaman and Brahmans are Eternalists with regard to some things, and regard to others Non-Eternalists; and who state that the soul and the world are partly eternal and partly not.

In the case of the third case, Beggars, there are gods who become known as "Corrupted in Mind". For a long long time they live filled with pride in themselves and envy of others. The result

is that their hearts become corroded with irritability, and they turn against one another in anger, and because their thoughts become idiotic, their bodies become feeble and they trip, stumble and fall from that state and it could happen that one ends up here. And having come to this state of things, he might give up the household life and take up the homeless life and become a shaman.

And he, by means of energy, of exertion, of application, of earnestness, of careful thought, reaches up to such single-mindedness of intent that, rapt in mind, he remembers back to his previous habitation but no further, and he concludes: "Those gods who have not become corrupted by pleasure are eternal, unshakable, of a nature to last forever and ever, but those of us who have become corrupted by pleasure are subject to change, impermanent, subject to time, of limited lifespan."

This is the second case.

This Beggars, is the third ground based on which, starting from which, some shaman and Brahmans are Eternalists with regard to some things, and regard to others Non-Eternalists; and who state that the soul and the world are partly eternal and partly not.

This is the third case.

In the case of the fourth case, Beggars, some shaman or Brahman is a believer in logic and reasoning. He batters out his theory reasoning from ideas that appeal to his mind and counter arguments and he concludes: "This Self made up from eye, ear, nose, tongue, and body is subject to change, impermanent, subject to time, of limited lifespan, but that Self which is made of Mind or Heart, that is eternal, unshakable, or a nature to last forever and ever."

This is the fourth case.

These, Beggars, are the shaman and Brahmans who are Eternalists with regard to some things, and in regard to others Non-Eternalists; and who, on four grounds state that the soul and the world are partly eternal and partly not.

Whatever shaman or Brahman, Beggars, hold such views do so in one of these four ways, and there is no other way in which these views are reached.

But of these, Beggars, the Tathágata knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter. This and much more the Tathágata is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience. And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise. These, Beggars are the things the Tathágata teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the Tathágata.

On Higher Dhamma II

Speculation about the Past

End'n'o-Enders [1]

There are, Beggars, some shaman and Brahmans who are End'n'o'Enders, who, on four grounds state the world ends or has no end.

What four grounds?

In the case of the first case, Beggars, some shaman or Brahman, by means of energy, of exertion, of application, of earnestness, of careful thought, reaches up to such single-mindedness of intent that, rapt in mind, he perceives the end of the world and he concludes: "The world ends; it is such as could be encircled by a path. How do I know? Because by means of energy, of exertion, of application, of earnestness, of careful thought, I have reached up to such single-mindedness of intent that, rapt in mind, I am able to perceive the end of the world. That's how I know."

That is the first case.

In the case of the second case, Beggars, some shaman or Brahman, by means of energy, of exertion, of application, of earnestness, of careful thought, reaches up to such single-mindedness of intent that, rapt in mind, he perceives the world as having no end and he concludes: "The world has no end; those shaman and Brahman who conclude that the world ends, is of such a nature and could be encircled by a path are mistaken. How do I know? Because by means of energy, of exertion, of application, of earnestness, of careful thought I have reached up to such single-mindedness of intent that, rapt in mind, I am able to perceive the world as having no end. That's how I know."

That is the second case.

In the case of the third case, Beggars, some shaman or Brahman, by means of energy, of exertion, of application, of earnestness, of careful thought, reaches up to such single-mindedness of intent that, rapt in mind, he perceives the end of the world in the upward and downward directions but having no end on the horizontal plane and he concludes: "The world both ends and has no end; those shaman and Brahman who

conclude that the world ends are mistaken and those shaman and Brahman who conclude that the world has not end are mistaken. How do I know? Because by means of energy, of exertion, of application, of earnestness, of careful thought I have reached up to such single-mindedness of intent that, rapt in mind, I am able to perceive the end of the world in the upward and downward directions but as having no end on the horizontal plane. That's how I know.

That is the third case.

In the case of the fourth case, Beggars, some shaman or Brahman is a believer in logic and reasoning. He batters out his theory reasoning from ideas that appeal to his mind and counter arguments and he concludes: "The world neither comes to an end nor does it not come to an end; those shaman and Brahman who hold that the world comes to an end or that the world does not come to an end or that it both comes to an end and does not come to an end are mistaken."

This is the fourth case.

These, Beggars, are the shaman and Brahmans who are End'n'o'Enders, who, on four grounds state the world ends or has no end. Whatever shaman or Brahman, Beggars, hold such views do so in one of these four ways, and there is no other way in which these views are reached.

But of these, Beggars, the Tathágata knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter. This and much more the Tathágata is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience. And because he

does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise. These, Beggars are the things the Tathágata teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the Tathágata.

Eel-Wrigglers

There are, Beggars, some shaman and Brahmans who are Eel-Wrigglers, who evade answering, wriggling like eels, and this they do in four ways.

What four?

In the case of the first case, Beggars, some shaman or Brahman does not understand what is skillful or what is not skillful as it really is and he thinks: "Since I do not understand either what is skillful or what is not, if I were to state that thus and such is skillful or thus and such is not skillful and I were to be influenced by my wishes or lusts or angers or dislikes I might say something wrong. If I were to say something wrong I would regret it and regret is a hindrance." Thus because he fears blame and has a sense of shame, when he is asked, he neither states that a thing is skillful or unskillful, but equivocates, saying: "I do not say it is thus. I do not say it is so. I do not say it is not so. I do not say it is not. I do not not say it is not."

This is the first case.

In the case of the second case, Beggars, some shaman or Brahman does not understand what is skillful or what is not

skillful as it really is and he thinks: "Since I do not understand either what is skillful or what is not, if I were to state that thus and such is skillful or thus and such is not skillful and I were to be influenced by my wishes or lusts or angers or dislikes I might say something reflecting attachment. If I were to say something reflecting attachment I would regret it and regret is a hindrance." Thus because he fears attachment, when he is asked, he neither states that a thing is skillful or unskillful, but equivocates, saying: "I do not say it is thus. I do not say it is so. I do not say it is not so. I do not say it is not. I do not not say it is not."

This is the second case.

In the case of the third case, Beggars, some shaman or Brahman does not understand what is skillful or what is not skillful as it really is and he thinks: "There are out there wise shaman and Brahman, skillful, trained debaters, able to split hairs, able to tear apart the views of others. Since I do not understand either what is skillful or what is not, if I were to state that thus and such is skillful or thus and such is not skillful and they were to question me on my logic, I might be unable to explain my reasoning. If I were unable to explain my reasoning, I would regret having spoken, and regret is a hindrance." Thus because he fears contention, when he is asked, he neither states that a thing is skillful or unskillful, but equivocates, saying: "I do not say it is thus. I do not say it is so. I do not say it is not so. I do not say it is not. I do not not say it is not."

This is the third case.

In the case of the fourth case, Beggars, some shaman or Brahman is simply dull-witted and stupid. Thus because he is dull-witted and stupid when he is asked a question, he evades the issue and equivocates, saying: "If you ask: 'Is there a world hereafter?', if I thought there was, I would say 'There is a world

hereafter.' I do not say it is thus. I do not say it is so. I do not say it is not so. I do not say it is not. I do not not say it it is not."

And he responds in the same way to each of the following questions:

Is there no world hereafter?

Is there both a world hereafter and no world hereafter?

Is there neither a world hereafter nor no world hereafter?

Are there beings that are spontaneously reborn without benefit of parents?

Do beings that are spontaneously reborn without benefit of parents not exist?

Do beings that are spontaneously reborn without benefit of parents both exist and not exist?

Do beings that are spontaneously reborn without benefit of parents neither exist nor not exist?

Is there giving, offering, sacrifice, result or consequence from doing good deeds or bad?

Is there no giving, offering, sacrifice, result or consequence from doing good deeds or bad?

Is there both giving, offering, sacrifice, result or consequence from doing good deeds or bad and no giving, offering, sacrifice, result or consequence from doing good deeds or bad?

Is their neither giving, offering, sacrifice, result or consequence from doing good deeds or bad nor no giving, offering, sacrifice, result or consequence from doing good deeds or bad?

Does a Tathágata exist after the death of the body?

Does a Tathágata not exist after the death of the body?

Does a Tathágata both exist and not exist after the death of the body?

Does a Tathágata neither exist nor not exist after the death of the body?

This is the fourth case.

These, Beggars, are the shaman and Brahmans who are Eel-Wrigglers, who evade answering questions, wriggling like eels in four ways. Whatever shaman or Brahman, Beggars, are Eel-Wrigglers, are such in one of these four ways and no other.

But of these, Beggars, the Tathágata knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter. This and much more the Tathágata is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience. And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise. These, Beggars are the things the Tathágata teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the Tathágata.

Caused-by-Chancers

There are, beggars some shaman and Brahmans who believe in Chance, who, on two grounds state that the Self and the World originated without a cause.

What two?

In the case of the first case, Beggars, there are gods named The Non-Percipient Beings. [2] At such a time as a thought occurs to them they fall from that state, and it may be that one finds

consciousness here. And having come to this state of things, he might give up the household life and take up the homeless life and become a shaman.

And he, by means of energy, of exertion, of application, of earnestness, of careful thought, reaches up to such single-mindedness of intent that, rapt in mind, he remembers back to the idea that caused his current rebirth but no further, and he concludes: "The Self and the World arise by Chance. How do I know? Because before now I did not exist and now I do. From not existing I have come to be."

This is the first case.

In the case of the second case, Beggars, some shaman or Brahman is a believer in logic and reasoning. He batters out his theory reasoning from ideas that appeal to his mind and counter arguments and he concludes: "The Self and the World arise by Chance."

This is the second case.

These, Beggars, are the shaman and Brahmans who are Caused-by-Chancers, who, on two grounds state the Self and the World arise by Chance. Whatever shaman or Brahman, Beggars, hold such views do so in one of these two ways, and there is no other way in which these views are reached.

But of these, Beggars, the Tathágata knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter. This and much more the Tathágata is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience. And because he

does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise. These, Beggars are the things the Tathágata teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the Tathágata.

These, beggars, are the shaman and Brahmans who speculate about the ultimate beginnings of things, whose speculations are about the ultimate past, and who on eighteen grounds put forward various assertions regarding it.

But of these, Beggars, the Tathágata knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter. This and much more the Tathágata is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience. And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise. These, Beggars are the things the Tathágata teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the Tathágata.

On Higher Dhamma III

Speculation about the Future

There are shaman and Brahmans, Beggars, who speculate about the future, whose speculations are about the future, and who on forty-four grounds put forward various assertions regarding it.

What forty-four grounds?

Believers in Conscious Existence after Death

There are, Beggars, some shaman and Brahmans who are Believers in a Conscious Existence after Death, and who, on sixteen grounds, state that the Self is conscious after death.

What sixteen grounds?

They say:

The Self has perception after Death, is whole and has material shape.

The Self has perception after Death, is whole and has no material shape.

The Self has perception after Death, is whole and both has and has not got material shape.

The Self has perception after Death, is whole and neither has nor has not got material shape.

The Self has perception after Death, is whole and has an end.

The Self has perception after Death, is whole and has no end.

The Self has perception after Death, is whole and both has an end and has no end.

The Self has perception after Death, is whole and neither has an end nor has no end.

The self has perception after Death, is whole and has one mode of perception.

The self has perception after Death, is whole and has diverse modes of perception.

The self has perception after Death, is whole and has limited perception.

The self has perception after Death, is whole and has unbounded perception.

The self has perception after Death, is whole and is primarily happy.

The self has perception after Death, is whole and is primarily in pain.

The self has perception after Death, is whole and is both happy and in pain.

The self has perception after Death, is whole and is neither happy nor in pain.

These, beggars, are the shaman and Brahmans who are Believers in a Conscious Existence after Death, and who, on sixteen grounds state that the Self is conscious after death. Whatever shaman or Brahman, Beggars, are Believers in a Conscious Existence after Death, are such in one of these sixteen ways and no other.

But of these, Beggars, the Tathágata knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter. This and much more the Tathágata is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience. And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere

logic and reasoning, comprehensible only by the wise. These, Beggars are the things the Tathágata teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the Tathágata.

Believers in an Unconscious Existence after Death

There are, Beggars, some shaman and Brahmans who are Believers in an Unconscious Existence after Death, and who, on eight grounds, state that the Self is not conscious after death.

What eight grounds?

They say:

The Self has no perception after Death, is whole and has material shape.

The Self has no perception after Death, is whole and has no material shape.

The Self has no perception after Death, is whole and both has and has not got material shape.

The Self, has no perception after Death, is whole and neither has nor has not got material shape.

The Self has no perception after Death, is whole and has an end.

The Self has no perception after Death, is whole and has no end.

The Self has no perception after Death, is whole and both has an end and has no end.

The Self has no perception after Death, is whole and neither has an end nor has no end.

These, beggars, are the shaman and Brahmans who are Believers in an Unconscious Existence after Death, and who, on eight grounds state that the Self is unconscious after death. Whatever shaman or Brahman, Beggars, are Believers in an

Unconscious Existence after Death, are such in one of these eight ways and no other.

But of these, Beggars, the Tathágata knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter. This and much more the Tathágata is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience. And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise. These, Beggars are the things the Tathágata teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the Tathágata.

Believers in an Existence after Death that is Neither Conscious nor Unconscious

There are, Beggars, some shaman and Brahmans who are Believers in an Existence after Death that is Neither Conscious nor Unconscious and who, on eight grounds, state that the Self is neither conscious nor unconscious after death.

What eight grounds?

They say:

The Self neither has nor has not got perception after Death, is whole and has material shape.

The Self neither has nor has not got perception after Death, is

whole and has no material shape.

The Self neither has nor has not got perception after Death, is whole and both has and has not got material shape.

The Self neither has nor has not got perception after Death, is whole and neither has nor has not got material shape.

The Self neither has nor has not got perception after Death, is whole and has an end.

The Self neither has nor has not got perception after Death, is whole and has no end.

The Self neither has nor has not got perception after Death, is whole and both has an end and has no end.

The Self neither has nor has not got perception after Death, is whole and neither has an end nor has no end.

These, beggars, are the shaman and Brahmans who are Believers in an Existence after Death that is Neither Conscious nor Unconscious, and who, on eight grounds state that the Self is neither conscious nor unconscious after death. Whatever shaman or Brahman, Beggars, are Believers in an Existence after Death which is neither conscious nor unconscious, are such in one of these eight ways and no other.

But of these, Beggars, the Tathágata knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter. This and much more the Tathágata is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience. And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere

logic and reasoning, comprehensible only by the wise. These, Beggars are the things the Tathágata teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the Tathágata.

Annihilationist

There are, Beggars, shaman and Brahmans who are Annihilationist, who in seven ways maintain the annihilation, the destruction, the cessation of a living being.

What seven?

In the case of the first case, Beggars, some shaman or Brahman holds the view: "This self is material of the four great elements and comes from a mother and father; at the break up and destruction of the body at death it is completely annihilated."

This is the first way.

Another replies to this: "This far, the Self is such as this, this I do not deny; however the Self is not yet, at this point, completely annihilated. There is another self, of godlike, material, living in pleasure, feeding on material food [3]. Although this Self you neither know nor see, I know it and see it. This Self at the break up and destruction of the body at death comes to be completely annihilated."

This is the second way.

Another replies to this: "This far, the Self is such as this, this I do not deny; however the Self is not yet, at this point, completely annihilated. There is another self, of godlike material, mind-made, complete in every detail and faculty. Although this Self you neither know nor see, I know it and see it. This Self, at the break up and destruction of the body at death comes to be completely annihilated."

This is the third way.

Another replies to this: "This far, the Self is such as this, this I do not deny; however the Self is not yet, at this point, completely annihilated. There is another Self, which having passed past all perception of materiality, by the ending of perception of limit [4], by the settling down of perception of diversity, thinking 'Space is endless!', arises in the Sphere of Space. This Self, at the break up and destruction of the body at death comes to be completely annihilated."

This is the fourth way.

Another replies to this: "This far, the Self is such as this, this I do not deny; however the Self is not yet, at this point, completely annihilated. There is another Self, which having passed past the Sphere of Space, thinking 'Consciousness is endless!', arises in the Sphere of Consciousness. This Self, at the break up and destruction of the body at death comes to be completely annihilated."

This is the fifth way.

Another replies to this: "This far, the Self is such as this, this I do not deny; however the Self is not yet, at this point, completely annihilated. There is another Self, which having passed past the Sphere of Consciousness, thinking 'There is No Thing There!' arises in the Sphere of No Thing There. This Self, at the break up and destruction of the body at death comes to be completely annihilated."

This is the sixth way.

Another replies to this: "This far, the Self is such as this, this I do not deny; however the Self is not yet, at this point, completely annihilated. There is another Self, which having passed past the

Sphere of No Thing There, thinking 'This is for real, this is very high' arises in the Sphere of Not Even Perceiving Non-Perception. This Self, at the break up and destruction of the body at death comes to be completely annihilated.

This is the seventh way.

These are the shaman and Brahmans, Beggars, who are Annihilationists, who in seven ways maintain the annihilation, the destruction, the cessation of a living being. Whatever shaman or Brahman, Beggars, are Believers in the Annihilation of the Self after Death, are such in one of these seven ways and no other.

But of these, Beggars, the Tathágata knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter. This and much more the Tathágata is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience. And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise. These, Beggars are the things the Tathágata teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the Tathágata.

Nibbana-Amidst-Visible-Things

There are, Beggars, shaman and Brahmans who hold that Nibbana is to be had Here Amidst Visible Things, who in five

ways maintain that Nibbana is to be had by living beings Here Amidst Visible Things.

What five?

Here some shaman or Brahman holds the view: "The Self is in the highest Nibbana Here Amidst Visible Things when it is fully indulging the five senses with which it is endowed."

This is the first.

Another replies to this: "This far, the Self enjoys Nibbana Here Amidst Visible Things, this I do not deny; however the Self is not yet, at this point, enjoying the highest Nibbana Here Amidst Visible Things.

How come?

Because sense pleasures are impermanent, subject to change and the upshot of that is pain, grief and lamentation, misery and upset. But when this Self apart from pleasure-seeking and unskillful things, in full enjoyment of the sense of ease resulting from solitude, with thinking and reflection, arrives at and stays in the First Burning, then The Self is in the highest Nibbana Here Amidst Visible Things."

This is the second.

Another replies to this: "This far, the Self enjoys Nibbana Here Amidst Visible Things, this I do not deny; however the Self is not yet, at this point, enjoying the highest Nibbana Here Amidst Visible Things.

How come?

Because the thinking and reflection associated with this state is considered excessive. But when this Self has got rid of the thinking and reflection associated with this state, in full enjoyment of the sense of ease and enthusiasm resulting from getting high apart from thinking and reflection, with the mind

subjectively tranquilized and concentrated, arrives at and stays in the Second Burning, then The Self is in the highest Nibbana Here Amidst Visible Things."

This is the third.

Another replies to this: "This far, the Self enjoys Nibbana Here Amidst Visible Things, this I do not deny; however the Self is not yet, at this point, enjoying the highest Nibbana Here Amidst Visible Things.

How come?

Because the mind is excited by enthusiasm associated with this state and this is considered excessive. But when this Self has got rid of the excitement of enthusiasm, lives objectively detached, alert, and experiencing for himself that pleasant ease described by the Aristocrats as 'detached in mind, he lives at ease", arrives at and stays in the Third Burning, then The Self is in the highest Nibbana Here Amidst Visible Things.

This is the fourth.

Another replies to this: "this far, the Self enjoys Nibbana Here Amidst Visible Things, this I do not deny; however the Self is not yet, at this point, enjoying the highest Nibbana Here Amidst Visible Things.

How come?

Because the mind's obsession with ease is considered excessive. But when this Self has let go of both pain and pleasure; has let mental ease and mental pain subside, and while alert and experiencing the state of utterly purified detachment enters on and stays in the Fourth Burning, then The self is in the highest Nibbana Here Amidst Visible Things.

This is the fifth.

These are the shaman and Brahmans, Beggars, who hold that Nibbana is to be had Here Amidst Visible Things, who in five ways maintain that Nibbana is to be had by living beings Here Amidst Visible Things. Whatever shaman or Brahman, Beggars, hold that Nibbana is to be had the Here Amidst Visible Things, are such in one of these five ways and no other.

But of these, Beggars, the Tathágata knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter. This and much more the Tathágata is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience. And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise. These, Beggars are the things the Tathágata teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the Tathágata.

These are the shaman and Brahmans, Beggars, who speculate about the future, whose speculations are about the future, and who on forty-four grounds put forward various assertions regarding it. Whatever shaman or Brahman, Beggars, speculate about the future, whose speculations are about the future, are such in one of these forty-four grounds and no other.

But of these, Beggars, the Tathágata knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter. This and much more the Tathágata is able to

see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience. And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

Conclusion

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise. These, Beggars are the things the Tathágata teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the Tathágata.

These are the shaman and Brahmans, Beggars, who speculate about the past and the future, whose speculations are about the past and the future or both, and who on sixty-two grounds put forward various assertions regarding them. Whatever shaman or Brahman, Beggars, speculate about the past and the future or both are such in one or another of these sixty-two ways and no other.

But of these, Beggars, the Tathágata knows that arriving at such views, holding such views, believing such views, trusting such views will have such and such a consequence in terms of rebirth in the hereafter. This and much more the Tathágata is able to see, for he knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience. And because he does not cling to what he sees he is objectively detached and he experiences for himself the peace of utter freedom.

These are advanced things, Beggars, matters that are deep, difficult to see, difficult to grasp, subtle, leading one who follows

to tranquility and the sublime; things not to be arrived at by mere logic and reasoning, comprehensible only by the wise. These, Beggars are the things the Tathágata teaches, having seen them for himself. These are the things which should be spoken of by one when he speaks in praise of the Tathágata.

Beggars! All of these shaman and Brahman who speculate about the past and the future or both do so based on what they have experience and are but the struggles of the down bound, blinded by desire, to explain what they do not understand.

These shaman and Brahman, Beggars, experience what they experience as a consequence of contact through the six senses. Sense experience gives rise to wanting. Wanting gives rise to going after getting. Going after getting gives rise to Living. Living gives rise to Birth. Birth gives rise to aging and death, grief and lamentation, pain and misery, and despair.

When a Beggar, Beggars, knows as it really is the coming to be and the passing away of sense experience, the satisfaction of sense experience and the way of escape from sense experience, it is then that he knows these advanced things beyond mere points of view.

Whoever, Beggars, who speculates about the past and the future or both is trapped in this 62-staked net of views; though This Way and that, they may struggle to escape; struggle This Way and that, they are caught.

In the same way as The Fisherman, Beggars, or his Skillful Apprentice might drag a fine-meshed net across some small pond, might fairly think: "Any fish of size in this pond are trapped in this net; though This Way and that, they they may struggle to escape; struggle This Way and that, they are caught.

That which leads to living, Beggars, has been broken for the Tathágata. His body stands seen by gods and men; at the break-up of the body neither gods nor men shall see him.

In the same way, Beggars, as when the stem of a cluster of mangoes is cut, the cluster of mangoes is separated from the tree, in the same way, Beggars, that which lead to living for the Tathágata has been broken. His body stands seen by gods and men; at the break-up of the body neither gods nor men shall see him.

At that, Ánanda, That Lucky Man, said: it is wonderful! It is marvelous! By what name should we remember this Dhamma Perambulation?

Well, then, Ánanda, you may remember this Dhamma Perambulation as the Attainment Net, The Dhamma Net, the Brahma Net, the Views Net, or even as The Incomparable Victory in Battle.

This is what the Lucky man said, and those Beggars that were there were pleased and delighted at what he said. And at this time the ten-thousand-fold world system shuddered.

Footnotes:

[1] ANTAANANTIKAA: "end-and-no-enders" is the word, the idea is finitude and infinitude (as opposed to "coming to destruction" or not) but with the meaning encompassing both physical limits and also the limits of "scope of existence", so "end" is really the better concept (before you get too smug about your superior modern science, think about this "round" world you believe in so strongly: how is it that it maintains this physical roundness while traveling through Time?). Both Rhys Davids and Walshe interpret this in the purely physical way, but my position is supported by the definition of LOKA which is a

concept which is broader than just this Earth and includes "beings."

[2] Who have arrived at the Asanna Realm as a consequence of meditation based on the thought that it is perception that is the cause of Pain and who have directed their efforts toward non-perception.

[3] Generally held to be scents at this level.

[4] This idea comes down to having broken through the illusion of the delimiting of things by solidity. One sees it as not paying attention to the extent one can stretch out one's arm, etc., while another sees it as not paying attention to being stopped by a wall.

Brahmanimantana Sutta

An Address to Brahma

I heard thus:

At one time the Blessed One was living in the monastery, offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One addressed the Bhikkhus from there.

"Bhikkhus, at one time I was living in Ukattha, at the root of a big Sala tree in the Subhaga forest. At that time, to Baka Brahma an evil view like this had arisen. This is permanent, eternal, complete and a not changing thing. This is not born, does not decay, does not die, is not re-born, and there is no refuge higher than this. I cognized the thought processes in the mind of Baka Brahma and as a strong man would stretch his bent arm, or bend his stretched arm, disappeared from the Subhaga forest and appeared in the Brahma world. Seeing me in the distance Baka Brahma said, 'Welcome! Good sir. It's after a long time that you have come. Sir, this is permanent, eternal, complete and a not changing thing. Not born does not decay, does not die, is not re-born and there is no refuge higher than this.' When this was said, I said thus to Baka Brahma: 'Indeed Baka Brahma is deluded, that he says, an impermanent, not eternal, incomplete, changing thing is permanent, eternal, complete and not subject to change. To a born, decaying, dying, fading and reappearing thing, he says is not born, does not decay, does not die, fade and is not re-born when there is a refuge more noble than this, he says there is no refuge more noble than this.'

Then Death the Evil One took possession of a member of the retinue of Brahma and said to me: 'Bhikkhu, do not hinder this one. He is the great conqueror, the unvanquished one, he wields power over everything. He is the ruler of creations, the chief

among creators, the father wielding power over all creators. Bhikkhu, there were recluses and Brahmins before you. They loathed and reviled, earth, water, fire, air, the born, the gods, Brahma, the creators and the wives of creators. After death they were born in a lower state. Bhikkhu, there were recluses and Brahmins before you, they praised, and took pleasure in earth, water, fire, air, the born, the gods, Brahma, the creators, the wives of creators. After death they were born in a higher state.

‘Bhikkhu, I tell you this, come sir, do what Brahma asks you to do. Bhikkhu, if you exceed the words of Brahma, like a man come to give splendor is turned out with a stick. Or like a man trying to fall into hell was pulled out from earth with hands and feet. Such a thing will happen to you. Come! Good sir, do whatever Brahma asks you to do and do not exceed him. Do you see the retinue of Brahma seated?’ The Evil One pointed out the retinue of Brahma to me. When this was said, I said thus to the Death Evil One: ‘Evil One, I know you, Brahma and all his retinue are under your power.

‘Do you think that I ‘m in your power?’

When this was said, Baka Brahma said thus to me: ‘Sir, I’m permanent, stable, eternal, complete and not doomed to fall and say that I’m permanent, stable, eternal, complete, and not doomed to fall. Not born, not decaying, not dying, not fading, not re-born, and not seeing any refuge more exalted than this, say I not born, will not decay, die, fade and be re-born, and see no refuge more exalted than this. Bhikkhu, there were recluses and Brahmins before this. Their austerities lasted as long as their sign of concentration lasted. Would they know whether there is a refuge more noble than this, or there is no refuge more noble than this? Even if there be no refuge more noble than this, it will bring you only fatigue and trouble.’

‘Bhikkhu, if you cleave to earth, water, fire, air, the born, to gods, to the lords of the populace, to Brahma, I will be at your bidding, protecting wealth, doing your wishes and standing outside. Brahma, I know your goings and your splendor. Baka Brahma has such powers and such splendor. Good sir, what do you know about my powers and splendors?’

‘As far as the moon and sun wield power illuminating, the directions,
As far as the thousand-fold world systems, you wield power,
You know this world and the other world, and those with greed and without,
And the movements of thoughts of beings ‘to be’ here and there.’

‘Thus I know your movements, splendor, and power. Baka Brahma is so powerful and has such splendor. Brahma you have three other bodies, do you know and see that? You have a body named Aabhassara. (lustrous) Fading from that is born here. Owing to settling there long, lost mindfulness, you do not know, or see that. So I’m your better in higher knowledge. Brahma you have names Subhakinnaa (full of good) and Vehapphalaa (power in the air) You do not know and see that. So I’m your better in higher knowledge. Brahma, I thoroughly know, and become earth to the least possible extent. Do not appropriate it, or take pleasure in it.. Brahma, I thoroughly know water, fire, air, the born, those wielding power over the populace, gods, Brahma, Aabhassaraa, Subhaakinnaa, Vehapphalaa, The Almighty Brahma and All I thoroughly know and become All, to the least possible extent. Do not appropriate all and take pleasure in All. So I’m your better in higher knowledge. Good sir, if you are not born of All, you would be useless and empty. Consciousness is non-indicative limitless and illuminates all over. If you were not born of earth, water, fire, air, gods, the lords of the populace, Brahma, Aabhassaraa, Subhaakinnaa, Vehapphalaa, the Almighty Brahma, I will now disappear you. Brahma if it is

possible do so. Then Brahma saying I will make the recluse Gotama disappear was not able to do so. Then Bhikkhus, I said, Brahma I will make you disappear.' Then I performed a fete of super normal power in which Brahma, his retinue and his gathering could not see me, yet could hear me and I said this verse.

I saw fear in being and non-being, not desiring any being [1]
I did not hold with interest to anything.

Then Bhikkhus, Brahma, the Brahma gathering and his retinue were surprised, and said, 'Wonderful is the majesty and the power of the recluse Gotama. Before this we have not seen a recluse or Brahmin so majestic and wonderful as the recluse Gotama, the son of the Sakyas, who has gone forth from the clan of the Sakyas. Friends, the populace is amused in being, fond of being and has arisen from being, has completely come out of being [2].'

Then Bhikkhus, Death the Evil One took possession of one of the retinue of Brahma and said thus to me. 'Good sir, since you know so well and is enlightened, do not lead or teach disciples, or give them the going forth. Do not greed for disciples. Bhikkhu, before this there were recluses and Brahmins, in the world, who acknowledged they were perfect and rightfully enlightened. They gave the going forth to the disciples and were greedy for disciples. After death they were born in lower states Bhikkhu, before this there were recluses and Brahmins, in the world, who acknowledged they were perfect and rightfully enlightened. They did not give the going forth to the disciples and were not greedy for disciples. After death they were born in exalted states. Therefore, Bhikkhu, live at ease, abide in pleasantness here and now, the not told is clever, do not advise others.' Then I said thus to Death the Evil One: 'Death I know you, it is not out of compassion that you speak thus. You know that to whomever

the recluse Gotama gives the Teaching, they go beyond your power. Evil One, there are those not rightfully enlightened, acknowledging we are rightfully enlightened. As for me, Evil One, I'm rightfully enlightened, and acknowledge I'm rightfully enlightened. Evil One, whether the Thus Gone One teaches and leads disciples or not it is the same to the Thus gone One. What is the reason? Evil One, those defiled desires of demerit heavy with future unpleasant results of birth, decay, death are dispelled from me, pulled out from the roots, made a palm stump, made things that would not rise again. Evil One when the top is cut the palm does not grow. In the same manner, those defiled desires of demerit heavy with future unpleasant results of birth, decay, death are dispelled from me, pulled out from the roots, made a palm stump, made things that would not rise again.'

As this discourse is addressed to Mara and Brahma, so this discourse has a synonym as an address to Brahma.

Footnotes:

[1] I saw fear in being and non-being, not desiring any being did not hold with interest anything. '*bhavecaaham bhayam disvaa bhavam ca vibhavesinam bhavam naabhivadim kinci nandinca upaadiyinti*' It is quite clear that the fear should be to live with desires, it is desires that carry us in various directions.

[2] The populace is amused in being, fond of being and has arisen from being.'*bhavaaramaaya vata bho pajaaya bhavarataaya bhavasammuditaaya samuula.m bhava.m udabbahiiti*' Again we see how humanity amused and fond of living with desires are born because of them.

Buddha's Bequeathed Teaching Sutra

When Shakyamuni Buddha first turned the Wheel of Dharma, he crossed over the Venerable Ajnata Kaundinya.

The very last time he spoke the Dharma, he crossed over the Venerable Subhadhra.

All of those whom he should have crossed over had already been crossed over.

He lay between the Twin Sala trees and was about to enter Nirvana.

At this time, in the middle period of the night, all was quiet, without any sound.

Then for the sake of all of his disciples, he spoke on the essentials of the Dharma.

All of you Bhikshus! After my Nirvana, you should revere and honor the Pratimoksa. (Literally: The root of freedom)

It is like finding a light in darkness, or like a poor person obtaining a treasure.

You should know that it is your great teacher, and is not different from my actual presence in the world.

Those of you who uphold the pure precepts should not buy, sell, or trade.

You should not covet fields or buildings, or keep servants or raise animals.

You should stay far away from all kinds of agriculture and wealth, as you would avoid a pit of fire.

You should not cut down grass or trees, plow fields, or dig the earth.

Nor may you compound medicines, prophesize good and evil, observe the constellations, cast horoscopes by the waxing and waning of the moon, or compute astrological fortunes.

All of these activities are improper.

Regulate yourselves by eating at the appropriate time and by living in purity.

You should not participate in worldly affairs or act as an envoy,

Nor should you become involved with magical spells and elixirs of immortality, or with making connections with high-ranking people, being affectionate towards them and condescending towards the lowly.

With an upright mind and proper mindfulness you should seek to cross over.

Do not conceal your faults or put on a special appearance to delude the multitudes.

Know your limits and be content with the four kinds of offerings.

When you receive offerings, do not store them up.

This is a general explanation of the characteristics of upholding the precepts.

The precepts are the root of proper freedom; therefore they are called the Pratimoksa.

By relying on these precepts, you will give rise to all dhyana concentrations, and reach the wisdom of the cessation of suffering.

For this reason, Bhikshus, you should uphold the pure precepts and not allow them to be broken.

If a person is able to uphold the pure precepts, he will, as a result, be able to have good dharmas.

If one lacks the pure precepts, no good merit and virtue can arise.

Therefore you should know that the precepts are the dwelling place for the foremost and secure merit and virtue.

All of you Bhikshus! If you are already able to abide by the precepts,

You should restrain the five sense organs, and do not allow them to enter the five desires as they please.

It is like a person tending cattle who carries a staff while watching them, not allowing them to run loose and trample other's spouting grains.

If you let your five sense organs run loose, not only will the five desires become boundless, they will be uncontrollable.

They are like a violent horse unrestrained by reins that drag a person along so that he falls into a pit.

If you are robbed or injured you will suffer for only a single life, but the injury from the plundering done by the five sense organs brings misfortunes which extend for many lives.

Because their harm is extremely heavy, it is impermissible to be careless.

For this reason wise people restrain the five sense organs and do not go along with them.

They restrain them like thieves who are not allowed to run loose.

If you let them run loose for a while, before long you will observe their destruction.

Since the five sense organs have the mind as their ruler,

You should restrain the mind well.

Your mind is as dangerous as an extremely poisonous snake, a savage beast, or a hateful robber.

A great fire rushing upon you is still not a satisfactory analogy for the mind.

It is like a person carrying a container of honey who, as he moves along in haste, only pays attention to the honey, and does not notice a deep pit.

It is like a mad elephant without a barb, or a monkey in a tree jumping about, which are both difficult to restrain.

You should hasten to control it and not allow it to run loose.

Those who allow their minds to wander freely lose the goodness that people do.

By restraining it in one place there is no affair, which cannot be completed.

For this reason, Bhikshus, you should vigorously subdue your mind.

All of you Bhikshus! You should accept various kinds of food and drink as if you were taking medicine.

Whether they be good or bad, do not take more or less of them, but use them to cure hunger and thirst and to maintain the body.

Bhikshus should be the same way as bees gathering from flowers, only taking the pollen without harming their form or scent.

Receive peoples' offerings to put an end to distress, but do not seek to obtain too much and spoil their good hearts.

Be like a wise man, which having estimated the load that suits the strength of his ox does not exceed that amount and exhaust its strength.

All of you Bhikshus! During the day, with a vigorous mind, cultivate the Dharma and don't allow the opportunity to be lost.

In the first and last periods of the night also do not be lax, and during the middle period of the night, chant Sutras to make yourself well informed.

Do not let the causes and conditions of sleep cause your single life to pass in vain, so that you don't obtain anything at all.

You should be mindful of the fire of impermanence, which burns up the entire world.

Seek to cross yourself over and do not sleep.

The 'thieves of afflictions' are always about to kill you even more than your mortal enemies.

How can you sleep?

How can you not rouse yourself to awaken?

The poisonous serpent of afflictions is sleeping in your mind, just as if a black viper were asleep in your room.

You must use the hook of precepts to quickly remove it.

When the sleeping snake is gone, then you can rest at ease.

Those who sleep even though the snake hasn't yet gone are without shame.

The clothing of shame, among all adornments, is the very best.

Shame can be compared to an iron barb, which can restrain people from doing evil.

Therefore you should always have a sense of shame, and not be without it even for a moment,

For if you have no sense of shame you will lose all of your merit and virtue.

Those who have shame have good dharmas

One without it is no different from the birds and beasts.

All of you Bhikshus! Even if a person dismembered you piece by piece, your mind should be self-contained. Do not allow yourself to become angry.

Moreover, you should guard your mouth and not give rise to evil speech.

If you allow yourself to have thoughts of anger, you will hinder your own Way, and lose the merit and virtue you have gained.

Patience is a virtue which neither upholding the precepts nor the ascetic practices are able to compare with.

One who is able to practice patience can be called a great person who has strength,

If you are unable to happily and patiently undergo the poison of malicious abuse, as if drinking sweet dew, you cannot be called a wise person who has entered the Way.

Why is this?

The harm from anger ruins all good dharmas and destroys one's good reputation.

People of the present and of the future will not even wish to see this person.

You should know that a heart of anger is worse than a fierce fire.

You should always guard against it, and not allow it to enter you, for of the thieves which rob one's merit and virtue, none surpass anger.

Anger may be excusable in lay people, who indulge in desires, and in people who do not cultivate the Way, who are without the means to restrain themselves,

but for people who have left home-life, who cultivate the Way and are without desires, harboring anger is impermissible.

Without a clear, cool cloud, there should not be a sudden blazing clash of thunder.

All of you Bhikshus! You should rub your heads, for you have relinquished fine adornments, you wear the garments of a Buddhist monk, and you carry the alms bowl to use in begging for your livelihood; look at yourself in this way.

If thoughts of arrogance arise you should quickly destroy them, because arrogance and pride are not appropriate even among the customs of lay people, how much the less for a person who has left the home-life and entered the Way.

For the sake of liberation, you should humble yourself and receive alms for your food.

All of you Bhikshus! Thoughts of flattery are contradictory to the Way.

Therefore you should have a straightforward disposition of mind.

You should know that flattery is only deceit, so people who have entered the Way should not flatter.

For this reason, all of you should have an upright mind, and take a straightforward disposition as your basis.

All of you Bhikshus! You should know that people with many desires suffer much, because they constantly seek for their own benefits.

People who reduce their desires, who are free of seeking or longing, don't have so much trouble.

Straightaway reduce your desires and cultivate appropriately.

One who reduces desires can increase merit.

People, who reduce their desires, do not flatter in order to get what they want from others.

Moreover they are not dragged along by their sense organs.

People who reduce their desires have, as a consequence, a mind, which is peaceful, without worry or fear.

When situations arise, they are ever satisfied and never discontent.

One who reduces his desires can realize Nirvana.

This is my teaching on reducing desires.

All of you Bhikshus! If you wish to be free from all suffering and difficulty, you should know contentment.

The dharma of contentment is the dwelling of blessings, happiness, and peace.

People who are content, although they might sleep on the ground are peaceful and happy.

Those who are not content, although they might abide in the heavens, are still dissatisfied.

Those who are not content, even if they are wealthy, still they are poor.

Those who are content, although they might be poor, they are truly rich.

Those who are discontent are always dragged along by their five sense organs, and are pitied by those who are content.

This is my teaching on contentment.

All of you Bhikshus! Seek quietude, unconditioned peace, and happiness.

You should be apart from confusion and disturbances, and dwell alone in seclusion.

The heavenly ruler Shakra and all the gods revere people who dwell in quietude.

For this reason you should leave your own group and other groups; dwell alone in seclusion.

Contemplate the root of suffering's end.

If you delight in crowds, you will undergo much affliction.

It is like when a flock of birds gathers in a great tree, the tree is in danger of collapsing.

One who is bound to the world drowns in a multitude of suffering, like an old elephant sunk in mud, which is unable to get him out.

This is my teaching on seclusion.

All of you Bhikshus! If you are vigorous, no affair will be difficult for you;

For this reason all of you should be vigorous.

It is like a small stream flowing for a long time, which is able to bore through stones.

If, on the other hand, the mind of one who cultivates frequently becomes lax,

It is like trying to make a fire by friction but resting before you get any heat;

Though you want to make a fire, the fire is hard to get.

This is my teaching on vigor.

All of you Bhikshus! Seeking for a Good and Wise Advisor, or for a wholesome benefactor, does not compare with mindfulness.

If you do not neglect mindfulness, none of the 'thieves of the afflictions' can enter your mind.

For this reason all of you constantly collect the thoughts in your mind.

If you lose mindfulness you will lose all merit.

If your power of mindfulness is firm and strong, though you mingle with the thieves of the five desires, they cannot harm you.

It is like joining a battle-wearing armor, thus you have nothing to fear.

This is my teaching on mindfulness.

All of you Bhikshus! If you collect your thoughts, your mind will be concentrated.

If your mind is concentrated, you can know the arising and ceasing of all Dharma's appearances.

For this reason, all of you should constantly and vigorously cultivate concentration.

If you attain concentration your mind will not be scattered.

It is like a household that uses its water sparingly and is able to regulate its irrigation ditches.

One who cultivates concentration is also the same way; for the sake of the water of wisdom he cultivates dhyana concentration, so it doesn't leak away.

This is my teaching on concentration.

All of you Bhikshus! If you have wisdom, you will be free of greed or attachment.

Always examine yourselves, and do not allow yourselves to have faults,

this way you can gain liberation within my Dharma.

If you never examine yourself, I don't know what to call you, for you neither a cultivator of the way nor a layperson.

One with wisdom rides in a secure boat for crossing over the ocean of birth, old age, sickness, and death.

Wisdom is also like a big bright lamp in the darkness of ignorance,

a good medicine for those who are sick, and a sharp ax for cutting down the tree of afflictions.

For this reason all of you should increasingly benefit yourselves by learning, considering, and cultivating wisdom.

Even though a person only has flesh eyes, if he has illuminating wisdom, he has clear understanding.

This is my teaching on wisdom.

All of you Bhikshus! If you indulge in all sorts of idle discussions, your mind will be scattered.

and even though you have left the home-life, you will not attain liberation.

For this reason, Bhikshus! You should quickly renounce scattered thoughts and idle discussions.

If you want to attain the happiness of still tranquility, you only need to eliminate the error of frivolous debate.

This is my teaching on not having idle discussions.

All of you Bhikshus! With respect to merit, you should always be single-minded.

Relinquish laziness, as you would avoid a hateful thief.

The World Honor One has now finished his compassionate teaching for your benefit.

All of you need only to practice it diligently.

Whether you are in the mountains, in a desolate marsh, beneath a tree, or in a quiet dwelling, be mindful of the Dharma you have received and do not forget it.

You should always exert yourself and practice it vigorously.

You don't want to reach the time of death and be filled with remorse because you spent your life in vain.

I am like a good doctor who understands illnesses and prescribes medicines.

Whether you take it or not is not the doctor's responsibility.

Moreover I am like a virtuous guide who points out a good road.

If he that hears it does not walk down that road, it is not the guide's fault.

All of you Bhikshus! If you have doubts about suffering and the other Four Truths, you may quickly ask about them now.

Do not harbor doubts and fail to clear them up.

At that time the World Honor One repeated this three times, yet no one asked him a question.

And why was this?

Because the assembly did not harbor any doubts.

At that time, Venerable Aniruddha contemplated the minds of the assembly and said to the Buddha, 'World Honor One, the moon might grow hot and the sun could grow cold, but the Four Truths proclaimed by the Buddha could not be otherwise.

The Truth of Suffering taught by the Buddha is actually suffering, and cannot become happiness.

Accumulation is truly the cause of suffering, besides, which there is no other cause.

If one wants to destroy suffering, the cause of suffering must be destroyed, because if the cause is destroyed then the result is destroyed.

The path leading to the destruction of suffering is truly the real path, besides which there is no other path.

World Honored One, all of these Bhikshus are certain and have no doubts about the Four Truths.'

‘When those in this assembly who have not yet done what should be done see the Buddha cross over to Nirvana they will certainly feel sorrow.

Those who have newly entered the Dharma and heard what the Buddha taught, will all cross over.

They have seen the Way, like a flash of lightning in the night.

But those who have already done what was to be done, who have already crossed over the ocean of suffering, will only have this thought:

‘Why has the World Honored One crossed over to Nirvana so soon?’

Although Aniruddha spoke these words, everyone in the assembly had already understood the meaning of the Four Holy Truths.

The World Honored One wanted everyone in that great assembly to be firm and secure,

so with a mind of great compassion he spoke again for their sake.

All of you Bhikshus! Do not be grieved or distressed.

If I were to live in the world for an eon, my association with you would still come to an end.

A meeting without a separation can never be.

The Dharma for benefiting oneself and others is complete.

If I were to live longer it would be of no further benefit.

All of those who could be crossed over, whether in the heavens or among humans, have already crossed over, and

all of those who have not yet crossed over have already created the causes and conditions for crossing over.

From now on all of my disciples must continuously practice.

Then the Thus Come One's Dharma body will always be enduring and indestructible.

You should know therefore, that everything in the world is impermanent.

Meetings necessarily have separations so do not harbor grief.

Every appearance in the world is like this; be vigorous, seek liberation right away!

Destroy the darkness of delusion with the brightness of wisdom.

The world is truly dangerous and unstable it is not reliable.

Birth and death have ceases for me, as if a chronic illness has been cured at last.

This evil, malign falsely named object drowns in the ocean of birth, old age, sickness, and death. Let this body go!

How can one who is wise and not be happy when he gets rid of it, like killing a hateful thief?

All of you Bhikshus! You should always single-mindedly and diligently seek the way out of all the moving and unmoving dharmas of the world, for they are all decaying, unfixed appearances.

All of you! Here I stop; there is nothing more to say.

Time is passing away, and I want to cross over to Nirvana.

These are my very last instructions.

Translation into Chinese by Master Kumarajiva (C.E. 400)

Buddha's Words on Kamma

Four Discourses of the Buddha from the Majjhima Nikáya

Translated by

Ñanamoli Thera

Preface

Kamma concerns everyone. We make it, a great deal of it, every day while we are awake. We decide whether or not to get up -- kamma. (Good kamma if one gets up vigorously, bad kamma if slothfully or grudgingly.) Let's have a cup of tea, breakfast -- maybe some greed is involved, so bad kamma. We sympathize with someone's sickness and give help -- good kamma. We get flustered because the bus is late to take us to work -- bad kamma. Once we're there perhaps we get impatient with someone, or angry with them, or threaten them -- worse and worse kamma. But perhaps we are generous and kindly to someone there -- excellent kamma. Work brings on dull mental states, then we shake ourselves out of that listlessness and resentment (bad kamma) and vigorously try to get back to mindfulness (good kamma).

In the crowded bus returning home someone stamps on one's foot, one curses -- bad kamma -- but after quick reflection one realizes "Ah, no mindfulness" and this is good kamma. At home at last, one comforts the sick, then plays with the children and tells them some Jataka stories -- all good kamma. But then, tired and dull, one switches the radio (and/or television) on and, not listening to it, leaves it going as a sound to drown silence, then one eats too much and feels lethargic -- bad kamma. But perhaps instead one pays respect to the Buddha-image, does

some chanting and then meditates -- all kinds of good kamma. When the body is tired one goes to sleep holding some meditation subject in mind -- good kamma.

All these decisions, choices and desires are kmmas made in the mind. More kamma is made when one talks after having decided. Still more kamma is added if after this one acts as well.

"Good" and "bad" kamma are distinguished by *the roots* of the actions. What is one's motivating force when one helps the sick? This is a case where there are various possibilities. Is it just because one wants rich Aunty's money when she dies, or out of genuine compassion? Obviously, in the latter case much better kamma is made. But there are examples where there is no doubt. One's toes are stamped on and one curses: this can never be good kamma simply because it is *rooted in hatred*. Or one gobbles down too much food -- just *greed-rooted* kamma in this case. Again those dull or day-dream periods at work, not looking at things as they are at all, this is *rooted in delusion*. When any of the mentally defiled states of mind has arisen, when these three "roots of evil" are in control, then bad kamma is sure to be made.

Once it is made there is no way of erasing it or changing it and some day or other it will begin to fruit. The fruit of bad kamma is never happiness, as we can read in these discourses. It always comes up as pain, anguish, frustration, or the limitation of opportunities. Who wants them? Then make no more bad kamma! Everyone has laid in a stock already quite capable of giving rise to sufferings for lifetimes to come. There is no need to increase it.

Everyone wants happiness! But it too arises conditionally. Now a great producer of happiness is the making of good kamma. What is good about it? It is *rooted in non-greed* (generosity, renunciation), or in *non-hate* (loving-kindness, compassion) or

finally in *non-delusion* (wisdom, understanding). The sure way to gain happiness, then, is to make good kamma, as much as possible every day.

It is only people who make a real effort to grow in Dhamma (that is, to make good kamma), who have any chance to succeed in meditation on the path to final liberation. Whatever one's goal in this life -- happiness here and now, a good rebirth in the future, or to end the whole birth and death process by attainment of Nibbána, one cannot go wrong by making good kamma.

And what about those who do not believe in kamma and its fruits? They still make it whether they believe or not! And they get the fruits of the kamma they make, too. But the doing, not the believing, is the important thing.

"Do good, get good,
do evil, get evil."

Majjhima Nikaya 57

The Dog-duty Ascetic
(Kukkuravatika Sutta)

Introduction

There were some strange people around in the Buddha's days believing some strange things -- but that is no different from our own days when people still believe the most odd off-balance ideas. In this Sutta we meet some people who believed that by imitating animals they would be saved. Maybe they're still with us too!

Belief is often one thing, action another. While beliefs sometimes influence actions, for other people their beliefs are quite separate from what they do. But the Buddha says all intentional actions, whether thoughts, speech or bodily actions, however expressed, are *kamma* and lead the doer of them to experience a result sooner or later. In this Sutta the Buddha classifies kamma into four groups:

- (i) dark with a dark result,
- (ii) bright with a bright result,
- (iii) dark and bright with a dark and bright result,
- (iv) neither dark nor bright with a neither dark nor bright result.

Dark (evil) kamma does not give a bright (happy) result, nor does bright (beneficial) kamma lead to dark (miserable) result. Kamma can be mixed, where an action is done with a variety of motives, some good, some evil. And that kind of kamma also exists which gives up attachment to and interest in the other three and so leads beyond the range of kamma.

1. Thus have I heard. On one occasion the Blessed One was living in the Koliyan country: there is a town of the Koliyans called Haliddavasana.

2. Then Punna, a son of the Koliyans and an ox-duty ascetic, and also Seniya a naked dog duty ascetic, went to the Blessed One, and Punna the ox duty ascetic paid homage to the Blessed One and sat down at one side, while Seniya the naked dog-duty ascetic exchanged greetings with the Blessed One, and when the courteous and amiable talk was finished, he too sat down at one side curled up like a dog. When Punna the ox-duty ascetic sat down, he asked the Blessed One: "Venerable sir, this naked dog-duty ascetic Seniya does what is hard to do: he eats his food when it is thrown on the ground. That dog duty has long been taken up and practiced by him. What will be his destination? What will be his future course?"[1]

"Enough, Punna, let that be. Do not ask me that."

A second time...A third time Punna the ox-duty ascetic asked the Blessed One: "Venerable sir, this naked dog-duty ascetic Seniya does what is hard to do: he eats his food when it is thrown on the ground. That dog duty has long been taken up and practiced by him. What will be his destination? What will be his future course?"

"Well, Punna, since I certainly cannot persuade you when I say 'Enough, Punna, let that be. Do not ask me that,' I shall therefore answer you.

3. "Here, Punna, someone develops the dog duty fully and unstintingly, he develops the dog-habit fully and unstintingly, he develops the dog mind fully and unstintingly, he develops dog behavior fully and unstintingly. Having done that, on the dissolution of the body, after death, he reappears in the company of dogs. But if his view is such as this: 'By this virtue or duty or asceticism or religious life I shall become a (great) god or some (lesser) god,' that is wrong view in his case. Now there are two destinations for one with wrong view, I say: hell or the animal womb. So, Punna, if his dog duty is perfected, it will lead him to the company of dogs; if it is not, it will lead him to hell."

4. When this was said, Seniya the naked dog-duty ascetic wept and shed tears. Then the Blessed One told Punna, son of the Koliyans and an ox-duty ascetic: "Punna, I could not persuade you when I said, 'Enough Punna, let that be. Do not ask me that.'"

"Venerable sir, I am not weeping that the Blessed One has spoken thus. Still, this dog duty has long been taken up and practiced by me. Venerable sir, there is this Punna, a son of the Koliyans and an ox duty ascetic: that ox duty has long been

taken up and practiced by him. What will be his destination? What will be his future course?"

"Enough, Seniya, let that be. Do not ask me that." A second time...A third time Seniya the naked dog-duty ascetic asked the Blessed One: "Venerable sir, there is this Punna, a son of the Koliyans and an ox-duty ascetic; that ox duty has long been taken up and practiced by him. What will be his destination? What will be his future course?"

"Well, Seniya, since I certainly cannot persuade you when I say 'Enough, Seniya, let that be. Do not ask me that,' I shall therefore answer you."

5. "Here, Seniya, someone develops the ox duty fully and unstintingly, he develops the ox habit fully and unstintingly, he develops the ox mind fully and unstintingly, he develops the ox behavior fully and unstintingly. Having done that, on the dissolution of the body, after death, he reappears in the company of oxen. But if his view is such as this: 'By this virtue or duty or asceticism or religious like I shall become a (great) god or some (lesser) god,' that is wrong view in his case. Now there are two destinations for one with wrong view, I say: hell or the animal womb. So, Seniya, if his ox duty is perfected, it will lead him to the company of oxen; if it is not, it will lead him to hell."

6. When this was said, Punna, a son of the Koliyans and an ox-duty ascetic, wept and shed tears. Then the Blessed One told Seniya, the naked dog duty ascetic: "Seniya, I could not persuade you when I said, 'Enough, Seniya, let that be. Do not ask me that.'"

"Venerable sir, I am not weeping that the Blessed One has spoken thus. Still, this ox duty has long been taken up and practiced by me. Venerable sir, I have confidence in the Blessed One thus: 'The Blessed One is capable of teaching me the

Dhamma in such a way that I may abandon this ox duty and that this naked dog-duty ascetic Seniya may abandon that dog duty."

7. "Then, Punna, listen and heed well what I shall say."

"Yes, venerable sir," he replied. The Blessed One said this:

8. "Punna, there are four kinds of kamma proclaimed by me after realization myself with direct knowledge. What are the four? There is dark kamma with dark ripening, there is bright kamma with bright ripening, there is dark-and-bright kamma with dark-and-bright ripening, and there is kamma that is not dark and not bright with neither-dark-nor-bright ripening that conduces to the exhaustion of kamma.

9. "What is dark kamma with dark ripening? Here someone produces a (kammic) bodily process (bound up) with affliction, [2] he produces a (kammic) verbal process (bound up) with affliction, he produces a (kammic) mental process (bound up) with affliction. By so doing, he reappears in a world with affliction. When that happens, afflicting contacts [3] touch him. Being touched by these, he feels afflicting feelings entirely painful as in the case of beings in hell. Thus a being's reappearance is due to a being: he reappears owing to the kammias he has performed. When he has reappeared, contacts touch him. Thus I say are beings heirs of their kammias. This is called dark kamma with dark ripening.

10. "And what is bright kamma with bright ripening? Here someone produces a (kammic) bodily process not (bound up) with affliction, he produces a (kammic) verbal process not (bound up) with affliction, he produces a (kammic) mental process not (bound up) with affliction. By doing so, he reappears in a world without affliction. When that happens, un-afflicting contacts touch him. Being touched by these, he feels un-afflicting feelings entirely pleasant as in the case of the

Subhakinha, the gods of Refulgent Glory. Thus a being's reappearance is due to a being: he reappears owing to the kammās he has performed. When he has reappeared, contacts touch him. Thus I say are beings heirs of their kammās. This is called bright kamma with bright ripening.

11. "What is dark-and-bright kamma with dark-and-bright ripening? Here someone produces a (kammic) bodily process both (bound up) with affliction and not (bound up) with affliction...verbal process...mental process both (bound up) with affliction and not (bound up) with affliction. By doing so, he reappears in a world both with and without affliction. When that happens, both afflicting and un-afflicting contacts touch him. Being touched by these, he feels afflicting and un-afflicting feelings with mingled pleasure and pain as in the case of human beings and some gods and some inhabitants of the states of deprivation. Thus a being's reappearance is due to a being: he reappears owing to the kammās he has performed. When he has reappeared, contacts touch him. Thus I say are beings heirs of their kammās. This is called dark-and-bright kamma with dark-and-bright ripening.

12. "What is neither-dark-nor-bright kamma with neither-dark-nor-bright ripening that leads to the exhaustion of kamma? As to these (three kinds of kamma), any volition in abandoning the kind of kamma that is dark with dark ripening, any volition in abandoning the kind of kamma that is bright with bright ripening, and any volition in abandoning the kind of kamma that is dark-and-bright with dark-and-bright ripening: this is called neither-dark-nor-bright kamma with neither-dark-nor-bright ripening.

"These are the four kinds of kamma proclaimed by me after realization myself with direct knowledge."

13. When this was said, Punna, a son of the Koliyans and an ox-duty ascetic, said to the Blessed One: "Magnificent, Master

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

14. "I go to Master Gotama for refuge and to the Dhamma and to the Sangha of Bhikkhus. From today let Master Gotama remember me as a lay follower who has gone to him for refuge for life."

15. But Seniya the naked dog-duty ascetic said: "Magnificent, Master Gotama!...The Dhamma has been made clear...for those with eyesight to see forms.

16. "I go to Master Gotama for refuge and to the Dhamma and to the Sangha of Bhikkhus. I would receive the going forth under Master Gotama and the full admission."[4]

17. "Seniya, one who belonged formerly to another sect and wants the going forth and the full admission in this Dhamma and Discipline lives on probation for four months. At the end of the four months Bhikkhus who are satisfied in their minds give him the going forth into homelessness and also the full admission to the Bhikkhus' state. A difference in persons has become known to me in this (probation period)."

"Venerable sir, if those who belonged formerly to another sect and want the going forth and the full admission in this Dhamma and Discipline live on probation for four months and at the end of four months Bhikkhus who are satisfied in their minds give them the going forth into homelessness and the full admission to the Bhikkhus' state, I will live on probation for four years and at the end of the four years let Bhikkhus who are satisfied in their minds give me the going forth into homelessness and the full admission to the Bhikkhus' state."

18. Seniya the naked dog duty ascetic received the going forth under the Blessed One, and he received the full admission. And not long after his full admission, dwelling alone, withdrawn, diligent, ardent, and self-controlled, the venerable Seniya by realization himself with direct knowledge here and now entered upon and abode in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. He had direct knowledge thus: "Birth is exhausted, the holy life has been lived, what had to be done has been done, there is no more of this to come."

And the venerable Seniya became one of the Arahants.

Notes

1. Of births in samsara, the wandering-on in birth and death.
2. A defiled kamma expressed through the body (speech, mind).
3. Painful "touches" through eye, ear, nose, tongue, body, mind.
4. That is, the novice ordination and the full ordination as a Bhikkhu or monk.

Majjhima Nikaya 135

The Shorter Exposition of Kamma (Culakammavibhanga Sutta)

Introduction

You want: long life, health, beauty, power, riches, high birth, wisdom? Or even some of these things? They do not appear by chance. It is not someone's luck that they are healthy, or another's lack of it that he is stupid. Though it may not be clear

to us now, all such inequalities among human beings (and all sorts of beings) come about because of the kamma they have made individually. Each person reaps his own fruits. So if one is touched by short life, sickliness, ugliness, insignificance, poverty, low birth or stupidity and one does not like these things, no need to just accept that that is the way it is. The future need not be like that provided that one makes the right kind of kamma now. Knowing what kamma to make and what not to make is the mark of a wise man. It is also the mark of one who is no longer drifting aimlessly but has some direction in life and some control over the sort of events that will occur.

1. Thus have I heard. On one occasion the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park.

Then Subha the student (Brahmin), Todeyya's son, went to the Blessed One and exchanged greetings with him, and when the courteous and amiable talk was finished, he sat down at one side. When he had done so, Subha the student said to the Blessed One:

2. "Master Gotama, what is the reason, what is the condition, why inferiority and superiority are met with among human beings, among mankind? For one meets with short-lived and long-lived people, sick and healthy people, ugly and handsome people, insignificant and influential people, poor and rich people, low-born and high-born people, stupid and wise people. What is the reason, what is the condition, why superiority and inferiority are met with among human beings, among mankind?"

3. "Student, beings are owners of kammass, heirs of kammass, they have kammass as their progenitor, kammass as their kin, kammass as their homing-place. It is kammass that differentiate beings according to inferiority and superiority."

4. "I do not understand the detailed meaning of Master Gotama's utterance spoken in brief without expounding the detailed meaning. It would be good if Master Gotama taught me the Dhamma so that I might understand the detailed meaning of Master Gotama's utterance spoken in brief without expounding the detailed meaning."

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

"Even so, Master Gotama," Subha the student replied. The Blessed One said this:

5. "Here, student, some woman or man is a killer of living beings, murderous, bloody-handed, given to blows and violence, merciless to all living beings. Due to having performed and completed such kammass, on the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, in hell. If, on the dissolution of the body, after death, instead of his reappearing in a state of deprivation, in an unhappy destination, in perdition, in hell, he comes to the human state, he is short-lived wherever he is reborn. This is the way that leads to short life, that is to say, to be a killer of living beings, murderous, bloody-handed, given to blows and violence, merciless to all living beings.

6. "But here some woman or man, having abandoned the killing of living beings, abstains from killing living beings, lays aside the rod and lays aside the knife, is considerate and merciful and dwells compassionate for the welfare of all living beings. Due to having performed and completed such kammass, on the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world. If, on the dissolution of the body, after death, instead of his reappearing in a happy destination, in the heavenly world, he comes to the human state, he is long-lived wherever he is reborn. This is the way that leads to long life, that is to say, to have abandoned the killing of living

beings, to abstain from killing living beings, to lay aside the rod and lay aside the knife, to be considerate and merciful, and to dwell compassionate for the welfare of all living beings.

7. "Here, student, some woman or man is one who harms beings with his hands or with clods or with sticks or with knives. Due to having performed and completed such kammās, on the dissolution of the body, after death, he reappears in a state of deprivation...If instead he comes to the human state, he is sickly wherever he is born. This is the way that leads to sickness, that is to say, to be one who harms beings with one's hands or with clods or with sticks or with knives.

8. "But here some woman or man is not one who harms beings with his hands, or with clods, or with sticks, or with knives. Due to having performed and completed such kammās, on the dissolution of the body, after death, he reappears in a happy destination...If instead he comes to the human state, he is healthy wherever he is reborn. This is the way that leads to health, that is to say, not to be one who harms beings with his hands or with clods or with sticks or with knives.

9. "Here, student, some woman or man is angry, much given to rage; even when little is said, he is furious, angry, ill-disposed, resentful, he shows ill-temper, hate and surliness. Due to having performed and completed such kammās, on the dissolution of the body, after death, he reappears in a state of deprivation...If instead he comes to the human state, he is ugly wherever he is reborn. This is the way that leads to ugliness, that is to say, to be furious, angry, ill-disposed, resentful, and to show ill-temper, hate and surliness.

10. "But here some woman or man is not angry or much given to rage; even when much is said, he is not furious, angry, ill-disposed, resentful, nor does he show ill-temper, hate or surliness. Due to having performed and completed such

kammas, on the dissolution of the body, after death, he reappears in a happy destination...If instead he comes to the human state, he is beautiful wherever he is reborn. This is the way that leads to beauty, that is to say, not to be angry or given to much rage; even when much is said, not to be furious, angry, ill-disposed or resentful, or to show ill-temper, hate or surliness.

11. "Here, student, some woman or man is envious; he envies, begrudges and harbors envy about others' gains, honor, veneration, respect, salutations and offerings. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a state of deprivation...If instead he comes to the human state, he is insignificant wherever he is reborn. This is the way that leads to insignificance, that is to say, to be envious, to envy, begrudge, and harbor envy about others' gain, honor, veneration, respect, salutations and offerings.

12. "But here some woman or man is not envious, he does not envy, begrudge or harbor envy about others' gain, honor, veneration, respect, salutations and offerings. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a happy destination...If instead he comes to the human state, he is influential wherever he is reborn. This is the way that leads to influence, that is to say, not to be envious, not to envy, begrudge or harbor envy about others' gain, honor, veneration, respect, salutations and offerings.

13. "Here, student, some woman or man is not a giver of food, drink, cloth, sandals, garlands, perfumes, unguents, bed, roof and lighting to monks or Brahmins. Due to having performed and completed such kamma, on the dissolution of the body, after death he reappears in a state of deprivation...If instead he comes to the human state, he is poor wherever he is reborn.

This is the way that leads to poverty, that is to say, not to be a giver of food, drink, cloth, sandals, garlands, perfumes, unguents, bed, roof and lighting to monks and Brahmins.

14. "But here some woman or man is a giver of food, drink, cloth, sandals, perfumes, unguents, bed, roof and lighting to monks and Brahmins. Due to having performed and completed such kamma, on the dissolution of the body, after death, he reappears in a happy destination...If instead he comes to the human state, he is rich wherever he is reborn. This is the way that leads to riches, that is to say, to be a giver of food, drink, cloth, sandals, garlands, perfumes, unguents, bed, roof and lighting to monks and Brahmins.

15. "Here, student, some woman or man is obdurate and haughty; he does not pay homage to whom he should pay homage, or rise up for whom he should rise up, or give a seat to whom he should give a seat, or make way for whom he should make way, or worship him who should be worshipped, or respect him who should be respected, or revere him who should be revered, or honor him who should be honored. Due to having performed and completed such kammās, on the dissolution of the body, after death, he reappears in a state of deprivation...If instead he comes to the human state, he is low-born wherever he is reborn. This is the way that leads to low birth, that is to say, to be obdurate and haughty, not to pay homage to whom he should pay homage, nor rise up for..., nor give a seat to..., nor make way for..., nor worship..., nor respect..., nor revere..., nor honor him who should be honored.

16. "But here some woman or man is not obdurate or haughty; he pays homage to whom he should pay homage, rises up for whom he should rise up, gives a seat to whom he should give a seat, makes way for whom he should make way, worships him who should be worshipped, respects him who should be

respected, reveres him who should be revered, honors him who should be honored. Due to having performed and completed such karmas, on the dissolution of the body, after death, he reappears in a happy destination...If instead he comes to the human state, he is high-born wherever he is reborn. This is the way that leads to high birth, that is to say, not to be obdurate or haughty, to pay homage to whom he should pay homage, to rise up for..., to give a seat to..., to make way for..., to worship...respect...revere...honor him who should be honored.

17. "Here, student, some woman or man when visiting a monk or Brahmin, does not ask: 'What is wholesome, venerable sir? What is unwholesome? What is blamable? What is blameless? What should be cultivated? What should not be cultivated? What, by my doing it, will be long for my harm and suffering? Or what, by my doing it, will be long for my welfare and happiness?' Due to having performed and completed such karmas, on the dissolution of the body, after death, he reappears in a state of deprivation...If instead he comes to the human state, he will be stupid wherever he is reborn. This is the way that leads to stupidity, that is to say, when visiting a monk or Brahmin, not to ask: 'What is profitable?...Or what, by my doing it, will be long for my welfare and happiness?'

18. "But here some woman or man when visiting a monk or Brahmin, asks: 'What is profitable, venerable sir?...Or what, by my doing it, will be long for my welfare and happiness?' Due to having performed and completed such karmas, on the dissolution of the body, after death, he reappears in a happy destination...If instead he comes to the human state, he is wise wherever he is reborn. This is the way that leads to wisdom, that is to say, when visiting a monk or Brahmin, to ask: 'What is profitable, venerable sir?...Or what, by my doing it, will be long for my welfare and happiness?'

19. "So, student, the way that leads to short life makes people short-lived, the way that leads to long life makes people long-lived; the way that leads to sickness makes people sick, the way that leads to health makes people healthy; the way that leads to ugliness makes people ugly, the way that leads to beauty makes people beautiful; the way that leads to insignificance makes people insignificant, the way that leads to influence makes people influential; the way that leads to poverty makes people poor, the way that leads to riches makes people rich; the way that leads to low birth makes people low-born, the way that leads to high birth makes people high-born; the way that leads to stupidity makes people stupid, the way that leads to wisdom makes people wise.

20. "Beings are owners of kammās, student, heirs of kammās, they have kammās as their progenitor, kammās as their kin, kammās as their homing-place. It is kammās that differentiate beings according to inferiority and superiority."

21. When this was said, Subha the student, Todeyya's son, said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama, as though he were turning upright what had been overthrown, revealing the hidden, showing the way to one who is lost, holding up a lamp in the darkness for those with eyes to see forms.

22. "I go to Master Gotama for refuge, and to the Dhamma and to the Sangha of Bhikkhus. From today let Master Gotama accept me as a lay follower who has gone to him for refuge for life."

Majjhima Nikaya 136

The Great Exposition of Kamma
(Mahakammavibhanga Sutta)

Introduction

This celebrated Sutta shows some of the complexities of kamma and its results. Beginning with a strange view expressed by a confused wanderer and a confused answer given by a Bhikkhu, the Buddha then gives his Great Exposition of Kamma which is based upon four "types" of people:

the evil-doer who goes to hell (or some other low state of birth),
the evil-doer who goes to heaven,
the good man who goes to heaven, and
the good man who goes to hell (or other low birth).

The Buddha then shows how wrong views can arise from only partial understanding of truth. One can see the stages of this: (1) a mystic "sees" in vision an evil-doer suffering in hell, (2) this confirms what he had heard about moral causality, (3) so he says, "evil-doers always go to hell," and (4) dogma hardens and becomes rigid when he says (with the dogmatists of all ages and places), "Only this is true; anything else is wrong." The stages of this process are repeated for each of the four "persons," after which the Buddha proceeds to analyze these views grounded in partial experience and points out which portions are true (because verifiable by trial and experience) and which are dogmatic superstructure which is unjustified. Finally, the Buddha explains his Great Exposition of Kamma in which he shows that notions of invariability like "the evildoer goes to hell" are much too simple. The minds of people are complex and they make many different kinds of kamma even in one lifetime, some of which may influence the last moment when kamma is made before death, which in turn is the basis for the next life.

1. Thus have I heard. On one occasion the Blessed One was living at Rajagaha, in the Bamboo Grove, the Squirrels' Feeding Place. Now on that occasion the venerable Samiddhi was living in a forest hut.

Then the wanderer Potaliputta, walking and wandering for exercise, came to the venerable Samiddhi and exchanged greetings with him, and when the courteous and amiable talk was finished, he sat down at one side. When he had done so, he said to the venerable Samiddhi:

2. "I heard and learned this, friend Samiddhi, from the monk Gotama's lips: 'Bodily kammās are vain, verbal kammās are vain, only mental kammās are true.' But there is actually that attainment having entered upon which nothing (of result of kammās) is felt at all."

"Not so, friend Potaliputta, do not say thus, do not misrepresent the Blessed One; it is not good to misrepresent the Blessed One; the Blessed One would not say so: 'Bodily kammās are vain, verbal kammās are vain, only mental kammās are true.' And there is actually that attainment having entered upon which nothing (of result of kammās) is felt at all."

"How long is it since you went forth, friend Samiddhi?"

"Not long, friend, three years."

"There now, what shall we say to the elder Bhikkhus, when the young Bhikkhu fancies the Master is to be defended thus? After doing intentional kamma, friend Samiddhi, by way of body, speech or mind, what does one feel (of its result)?"

"After doing an intentional kamma, friend Potaliputta, by way of body, speech or mind, one feels suffering (as its result)."

Then neither agreeing nor disagreeing with the words of the venerable Samiddhi, the wanderer Potaliputta got up from his seat and went away.

3. Soon after the wanderer Potaliputta had gone, the venerable Samiddhi went to the venerable Ānanda and exchanged

greetings with him, and when the courteous and amiable talk was finished, he sat down at one side. When he had done so, he told the venerable Ánanda all his conversation with the wanderer Potaliputta.

When this was said, the venerable Ánanda told him: "Friend Samiddhi, this conversation should be told to the Blessed One. Come, let us go to the Blessed One, and having done so, let us tell him about this. As he answers, so we shall bear it in mind."

"Even so, friend," the venerable Samiddhi replied.

Then they went together to the Blessed One, and after paying homage to him, they sat down at one side. When they had done so, the venerable Ánanda told the Blessed One all the venerable Samiddhi's conversation with the wanderer Potaliputta.

4. When this was said, the Blessed One told the venerable Ánanda:

"I do not even know the wanderer by sight, Ánanda. How could there have been such a conversation? The wanderer Potaliputta's question ought to have been answered after analyzing it, but this misguided man Samiddhi answered it without qualification.[1]

When this was said, the venerable Udayin said to the Blessed One: "But, venerable sir, supposing when the venerable Samiddhi spoke, he was referring to this, namely, 'Whatever is felt is suffering.'"[2]

5. Then the Blessed One addressed the venerable Ánanda: "See, Ánanda, how this misguided man Udayin interferes. I knew, Ánanda, that this misguided man Udayin would unreasonably interfere now. To begin with it was the three kinds of feeling that were asked about by the wanderer Potaliputta. If,

when this misguided man Samiddhi was asked, he had answered the wanderer Potaliputta thus: 'After doing an intentional kamma by way of body, speech and mind (whose result is) to be felt as pleasure, he feels pleasure; after doing an intentional kamma by way of body, speech and mind (whose result is) to be felt as pain, he feels pain; after doing an intentional kamma by way of body, speech and mind (whose result is) to be felt as neither-pain-nor-pleasure, he feels neither-pain-nor-pleasure' -- by answering him thus, Ánanda, the misguided man Samiddhi would have given the wanderer Potaliputta the right answer. Besides, Ánanda, who are the foolish thoughtless wanderers of other sects that they will understand the Tathágata's Great Exposition of Kamma? (But) if you, Ánanda, would listen to the Tathágata expounding the Great Exposition of Kamma (you might understand it).[3]

"This is the time, Blessed One, this is the time, Sublime One, for the Blessed One to expound the Great Exposition of Kamma. Having heard it from the Blessed One, the Bhikkhus will bear it in mind."

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

"Even so, venerable sir," the venerable Ánanda replied. The Blessed One said this:

6. "Ánanda, there are four kinds of persons existing in the world. What four?

(i) "Here some person kills living beings, takes what is not given, misconducts himself in sexual desires, speaks falsehood, speaks maliciously, speaks harshly, gossips, is covetous, is ill-willed, and has wrong view.[4] On the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.

(ii) "But here some person kills living beings...and has wrong view. On the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.

(iii) "Here some person abstains from killing living beings, from taking what is not given, from misconduct in sexual desires, from false speech, from malicious speech, from harsh speech, from gossip, he is not covetous, is not ill-willed, and has right view.[5] On the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.

(iv) "But here some person abstains from killing living beings...and has right view. On the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.

7. (i) "Here, Ānanda, in consequence of ardor, endeavor, devotion, diligence, and right attention, some monk or Brahmin attains such concentration of mind that, when his mind is concentrated, he sees with the heavenly eyesight, which is purified and surpasses the human, that some person kills living beings here, takes what is not given, misconducts himself in sexual desires, speaks falsehood, speaks maliciously, speaks harshly, gossips, is covetous, is ill-willed, has wrong view. He sees that on the dissolution of the body, after death, he has reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell. He says: 'It seems that there are evil karmas and that there is the result of misconduct; for I have seen that a person killed living beings here...had wrong view. I have seen that on the dissolution of the body, after death, he had reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell.' He says: 'It seems that one who kills living beings...has wrong view, will always, on the dissolution of the body, after death, reappear in the states of deprivation, in an unhappy destination, in perdition, in hell.

Those who know thus know rightly; those who know otherwise are mistaken in their knowledge.' So he obstinately misapprehends what he himself has known, seen and felt; insisting on that alone, he says: 'Only this is true, anything else is wrong.'

8. (ii) "But here in consequence of ardor, endeavor, devotion, diligence and right attention, some monk or Brahmin attains such concentration of mind that, when his mind is concentrated, he sees with the heavenly eyesight, which is purified and surpasses the human, that some person kills living beings here...has wrong view. He sees that on the dissolution of the body, after death, he has reappeared in a happy destination, in the heavenly world. He says: 'It seems there are no evil karmas, there is no result of misconduct. For I have seen that a person killed living beings here...had wrong view. I have seen that on the dissolution of the body, after death, he has reappeared in a happy destination, in the heavenly world.' He says: 'It seems there are no evil karmas, there is no result of misconduct. For I have seen that a person killed living beings here...had wrong view. I have seen that on the dissolution of the body, after death, he had reappeared in a happy destination, in the heavenly world.' He says: "It seems that one who kills living beings...has wrong view will always, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world. Those who know thus know rightly; those who know otherwise are mistaken in their knowledge.' So he obstinately misapprehends what he himself has known, seen and felt; insisting on that alone, he says: 'Only this is true, anything else is wrong.'

9. (iii) "Here in consequence of ardor, endeavor, devotion, diligence and right attention, some monk or Brahmin attains such concentration of mind that, when his mind is concentrated, he sees with the heavenly eyesight, which is purified and

surpasses the human, that some person abstains from killing living beings here...has right view. He sees that, on the dissolution of the body, after death, he has reappeared in a happy destination, in the heavenly world. He says: 'It seems that there are good kammās, there is result of good conduct. For I have seen that a person abstained from killing living beings here...had right view. I saw that on the dissolution of the body, after death, he had reappeared in a happy destination, in the heavenly world.' He says: 'It seems that one who abstains from killing living beings...has right view will always, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world. Those who know thus know rightly; those who know otherwise are mistaken in their knowledge.' So he obstinately misapprehends what he himself has known, seen and felt; insisting on that alone, he says: 'Only this is true; anything else is wrong.'

10. (iv) "But here in consequence of ardor, endeavor, devotion, diligence and right attention, some monk or Brahmin attains such concentration of mind that, when his mind is concentrated, he sees with the heavenly eyesight, which is purified and surpasses the human, that some person abstains from killing living beings here...has right view. He sees that on the dissolution of the body, after death, he has reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell. He says: 'It seems that there are no good kammās, there is no result of good conduct. For I have seen that a person abstained from killing here...had right view. I saw that on the dissolution of the body, after death, he had reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell.' He says: 'It seems that one who abstains from killing living beings...has right view, will always, on the dissolution of the body, after death, reappear in the states of deprivation, in an unhappy destination, in perdition, in hell. Those who know thus know rightly; those who know otherwise are mistaken in their

knowledge.' So he obstinately misapprehends what he himself has known, seen and felt; insisting on that alone, he says: 'Only this is true; anything else is wrong.'

11. (i) "Now, Ánanda, when a monk or Brahmin says thus: 'It seems that there are evil kammās, there is the result of misconduct,' I concede that to him.

"When he says thus: 'For I have seen that some person killed living beings...had wrong view. I saw that on the dissolution of the body, after death, he had reappeared in states of deprivation, in an unhappy destination, in perdition, in hell,' I concede that to him.

"When he says thus: 'It seems that one who kills living beings...has wrong view, will always, on the dissolution of the body, after death, reappear in the states of deprivation, in an unhappy destination, in perdition, in hell,' I do not concede that to him.

"When he says thus: 'Those who know thus know rightly; those who know otherwise are mistaken in their knowledge,' I do not concede that to him.

"When he obstinately misapprehends what he himself has known, seen and felt; and insisting on that alone, he says: 'Only this is true; anything else is wrong,' I do not concede that to him.

"Why is that? The Tathágata's knowledge of the Great Exposition of Kamma is different.

12. (ii) "Now when a monk or Brahmin says thus: 'It seems that there are no evil kammās, there is no result of misconduct,' I do not concede that to him.

"When he says thus: 'For I have seen that a person killed living beings...had wrong view. I saw that on the dissolution of the

body, after death, he had reappeared in a happy destination, in the heavenly world,' I concede that to him.

"When he says thus: 'It seems that one who kills living beings...has wrong view, will always, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world,' I do not concede that to him.

"When he says thus: 'Those who know thus know rightly; those who know otherwise are mistaken in their knowledge,' I do not concede that to him.

"When he obstinately misapprehends what he himself has known, seen and felt; and insisting on that alone, he says: 'Only this is true; anything else is wrong,' I do not concede that to him.

"Why is that? The Tathágata's knowledge of the Great Exposition of Kamma is different.

13. (iii) "Now when a monk or Brahmin says thus: 'It seems that there are good kammās, there is a result of good conduct,' I concede that to him.

"When he says thus: 'For I have seen that a person abstained from killing living beings here...had right view. I saw that on the dissolution of the body after death, he had reappeared in a happy destination, in the heavenly world,' I concede that to him.

"When he says: 'It seems that one who abstains from killing living beings...has right view will always, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world,'[6] I do not concede that to him.

"When he says: 'Those who know thus know rightly; those who know otherwise are mistaken in their knowledge,' I do not concede that to him.

"When he obstinately misapprehends what he himself has known, seen, and felt; and insisting on that alone he says: 'Only this is true: anything else is wrong,' I do not concede that to him.

"Why is that? The Tathágata's knowledge of the Great Exposition of Kamma is different.

14. (iv) "Now when a monk or Brahmin says thus: 'It seems that there are no good kammās, there is no result of good conduct,' I do not concede that to him.

"When he says thus: "For I have seen that a person abstained from killing living beings here...had right view. I saw that on the dissolution of the body, after death, he had reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell," I concede that to him.

"When he says thus: 'One who abstains from killing living beings...has right view will always, on the dissolution of the body, after death, reappear in the states of deprivation, in an unhappy destination, in perdition, in hell,' I do not concede that to him.

"When he says thus: 'Those who know thus know rightly; those who know otherwise are mistaken in their knowledge,' I do not concede that to him.

"When he obstinately misapprehends what he himself has known, seen and felt; and insisting on that alone, he says: 'Only this is true; anything else is wrong,' I do not concede that to him.

"Why is that? The Tathágata's knowledge of the Great Exposition of Kamma is different.

(The Great Exposition of Kamma)

15. (i) "Now, Ānanda, there is the person who has killed living beings here...has had wrong view. And on the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.[7] But (perhaps) the evil kamma producing his suffering was done by him earlier, or the evil kamma producing his suffering was done by him later, or wrong view was undertaken and completed by him at the time of his death.[8] And that was why, on the dissolution of the body, after death, he reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell. But since he has killed living beings here...has had wrong view, he will feel the result of that here and now, or in his next rebirth, or in some subsequent existence.

16. (ii) "Now there is the person who has killed living beings here...has had wrong view. And on the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.[9] But (perhaps) the good kamma producing his happiness was done by him earlier, or the good kamma producing his happiness was done by him later, or right view was undertaken and completed by him at the time of his death. And that was why, on the dissolution of the body, after death, he reappeared in a happy destination, in the heavenly world. But since he has killed living beings here...has had wrong view, he will feel the result of that here and now, or in his next rebirth, or in some subsequent existence.[10]

17. (iii) "Now there is the person who has abstained from killing living beings here...has had right view. And on the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.[11] But (perhaps) the good kamma producing his happiness was done by him earlier, or the good kamma producing his happiness was done by him later, or right view was undertaken and completed by him at the time of his death. And that was why, on the dissolution of the body, after death, he

reappeared in a happy destination, in the heavenly world. But since he has abstained from killing living beings here...has had right view, he will feel the result of that here and now, or in his next rebirth, or in some subsequent existence.

18. (iv) "Now there is the person who has abstained from killing living beings here...has had right view. And on the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.[12] But (perhaps) the evil kamma producing his suffering was done by him earlier, or the evil kamma producing his suffering was done by him later, or wrong view was undertaken and completed by him at the time of his death. And that was why, on the dissolution of the body, after death, he reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell. But since he has abstained from killing living beings here...has had right view, he will feel the result of that here and now, or in his next rebirth, or in some subsequent existence.[13]

19. "So, Ánanda, there is kamma that is incapable (of good result) and appears incapable (of good result); there is kamma that is incapable (of good result) and appears capable (of good result); there is kamma that is capable (of good result) and appears capable (of good result); there is kamma that is capable (of good result) and appears incapable (of good result)."[14]

This is what the Blessed One said. The venerable Ananda was satisfied and he rejoiced in the Blessed One's words.

Notes

1. These are two of the four ways of answering a question, the other two being: replying with a counter-question, and "setting aside" the question, i.e. replying with silence.

2. This is a quotation from the Buddha's words: see Samyutta Nikaya, Vedana Samyutta, Rahogata-vagga Sutta 1.
3. This is an addition necessary for understanding this sentence.
4. These are the ten unwholesome courses of kamma.
5. These are the ten wholesome courses of kamma.
6. This amounts to the belief in theistic religions where virtue and faith (=whatever is held to be right view) are supposed to guarantee salvation.
7. Devadatta, for instance, who persuaded prince Ajatashatru to murder his father (who was a stream-winner), three times attempted to murder the Buddha and once succeeded in wounding him, and caused a schism in the Sangha; the last two actions are certain to lead to birth in hell. [
8. This series of three phrases appears to mean: *earlier*, either earlier in life before he undertook either the wholesome or unwholesome courses of kamma, or in some previous life; *later*, later in that very life, for even if a person does much evil kamma, usually he will also make some good kamma occasionally; *wrong view...time of his death*, this kind of wrong view will be of the type, "there is no kamma, no results of kamma, no evil, no results of evil," and so on. The next birth actually depends on the object of the last moments of a dying person's consciousness. At that time one should recollect all one's good kamma: generosity, loving-kindness, compassion, pure precepts and so on. Evil should not be thought of then though heavy evil kamma done previously may force itself into the mind and make recollection of one's generosity and virtue in keeping the precepts difficult or impossible.

9. A good example of this is the story of "Copper tooth," the public executioner who, after a career of murder as a bandit, then as the killer of his own bandit comrades and subsequently executioner of all criminals for fifty years, was taught by venerable Shariputra Thera and his mind eased of the heavy weight of evil kamma so that he attained heavenly rebirth. See Dhammapada Commentary, ii, 203-209.

10. Though such a person attained a heavenly rebirth the evil kamma made will still mature sooner or later; he has not escaped its results.

11. King Pasenadi of Kosala, for instance.

12. This was what happened to Queen Mallika, wife of King Pasenadi, who had led a good life, generous, keeping the Five Precepts, and the Eight Precepts on Uposatha days and so on, but once she did evil, having sexual relations with a dog. This un-confessed evil weighed heavily on her mind and she remembered it when dying. As a result she spent seven days in hell. Her power of goodness from the doing of many good kammass then gave her rebirth in a heavenly world. See Dhammapada Commentary, iii, 119-123.

13. Though this virtuous and good person has obtained a low rebirth through the power of previously done evil kamma, still the good kamma made by him will mature sooner or later, when it gets a chance.

14. This final terse paragraph may have been clear to the venerable Ánanda Thera, or he may have asked for an explanation, as we require and find in the Commentary, which says:

i. A strong unwholesome kamma (incapable of good result), the result of which will come before the results of weaker unwholesome kammās.

ii. Wholesome kamma (which appears capable of good result) is followed by unwholesome death-proximate kamma which makes the former incapable of good result immediately.

iii. A strong wholesome kamma will mature even before much accumulated unwholesome kamma.

iv. Un-wholesome kamma (which appears incapable of good result) is followed by wholesome death-proximate kamma which will mature first and is capable of good results.

Majjhima Nikaya 41

The Brahmins of Sela (Saleyyaka Sutta)

Introduction

The Brahmins of this discourse, intelligent people, asked a question about the causality of rebirth -- why is one reborn in the states of deprivation (the hells, animals, and ghosts) while others make it to the heaven worlds?

The Buddha then analyzes what kind of kamma will take one to a low rebirth. You see any of your own actions here? Then you know what to do about it, for if one makes any of these ten courses of unwholesome kamma strong in oneself, a result can be expected at least "on the dissolution of the body, after death," if not in this life.

The ten courses of wholesome kamma follow. They should be strengthened in oneself, repeated frequently so that they become habitual. If one recognizes any of one's own actions among them, then just guard against the conceit: "I am good."

The last part of the Sutta deals with the aspirations which one may have for rebirth at the time of death. Of course, one's previously made kamma must be such that it will support such aspirations. A miser might aspire to riches but his kamma will give him poverty. If a person has kept the Uposatha and generally all the precepts and been generous and truthful as well, this is the passport to heavenly birth (from the gods of the Four Kings up to the gods that Wield Power over others' Creations). Beyond this, it is necessary also to be proficient in jhana and one will gain rebirth among the Brahmas (from the Divinity's Retinue to the Very Fruitful gods) according to proficiency in this. For the next five Brahma-planes, the state of non-returning is required, while for the last four one must have gained the formless attainments. Finally, one may aspire to no rebirth: to Arahantship, but of course the aspiration alone is not sufficient -- practice and sufficient insight-wisdom are needed.

1. Thus have I heard. On one occasion the Blessed One was wandering in the Kosalan country with a large Sangha of Bhikkhus, and eventually he arrived at a Kosalan Brahmin village called Sala.

2. The Brahmin householders of Sala heard: "A monk called Gotama, it seems, a son of the Sakyans who went forth from a Sakyan clan, has been wandering in the Kosalan country with a large Sangha of Bhikkhus and has come to Sala. Now a good report of Master Gotama has been spread to this effect: 'That Blessed One is such since he is Arahant and Fully Enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable teacher of men to be tamed, teacher of

gods and humans, enlightened, blessed. He describes this world with its gods, its Maras, and its (Brahma) Divinities, this generation with its monks and Brahmins, with its kings and its people, which he has himself realized through direct knowledge. He teaches a Dhamma that is good in the beginning, good in the middle and good in the end with (the right) meaning and phrasing, he affirms a holy life that is utterly perfect and pure.' Now it is good to see such Arahants."

3. The Brahmin householders of Sala went to the Blessed One; and some paid homage to the Blessed One and sat down at one side; some exchanged greetings with him, and when the courteous and amiable talk was finished, sat down at one side; some raised hands palms together in salutation to the Blessed One and sat down at one side; some pronounced their name and clan in the Blessed One's presence and sat down at one side; some kept silence and sat down at one side.

4. When they were seated, they said to the Blessed One: "Master Gotama, what is the reason, what is the condition, why some beings here, on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell; and what is the reason, what is the condition, why some beings here, on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world?"

5. "Householders, it is by reason of conduct not in accordance with the Dhamma, by reason of unrighteous conduct, that beings here on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell. It is by reason of conduct in accordance with the Dhamma, by reason of righteous conduct, that some beings here on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world."

6. "We do not understand the detailed meaning of this utterance of Master Gotama's spoken in brief without expounding the detailed meaning. It would be good if Master Gotama taught us the Dhamma so that we might understand the detailed meaning of Master Gotama's utterance spoken in brief without expounding the detailed meaning."

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

"Yes, venerable sir," they replied. The Blessed One said this:

7. "Householders, there are three kinds of bodily conduct not in accordance with the Dhamma, unrighteous conduct. There are four kinds of verbal conduct not in accordance with the Dhamma, unrighteous conduct. There are three kinds of mental conduct not in accordance with the Dhamma, unrighteous conduct.

8. "And how are there three kinds of bodily conduct not in accordance with the Dhamma, unrighteous conduct? Here someone is a killer of living beings: he is murderous, bloody-handed, given to blows and violence, and merciless to all living beings. He is a taker of what is not given: he takes as a thief another's chattels and property in the village or in the forest. He is given over to misconduct in sexual desires: he has intercourse with such (women) as are protected by the mother, father, (mother and father), brother, sister, relatives, as have a husband, as entail a penalty, and also with those that are garlanded in token of betrothal. That is how there are three kinds of bodily conduct not in accordance with the Dhamma, unrighteous conduct.

9. "And how are there four kinds of verbal conduct not in accordance with the Dhamma, unrighteous conduct? Here someone speaks falsehood: when summoned to a court or to a meeting, or to his relatives' presence, or to his guild, or to the royal family's presence, and questioned as a witness thus, 'So,

good man, tell what you know,' then, not knowing, he says 'I know,' or knowing, he says 'I do not know,' not seeing, he says 'I see,' or seeing, he says 'I do not see'; in full awareness he speaks falsehood for his own ends or for another's ends or for some trifling worldly end. He speaks maliciously: he is a repeater elsewhere of what is heard here for the purpose of causing division from these, or he is a repeater to these of what is heard elsewhere for the purpose of causing division from those, and he is thus a divider of the united, a creator of divisions, who enjoys discord, rejoices in discord, delights in discord, he is a speaker of words that create discord. He speaks harshly: he utters such words as are rough, hard, hurtful to others, censorious of others, bordering on anger and un-conducive to concentration. He is a gossip: as one who tells that which is unseasonable, that which is not fact, that which is not good, that which is not the Dhamma, that which is not the Discipline, and he speaks out of season speech not worth recording, which is unreasoned, indefinite, and unconnected with good. That is how there are four kinds of verbal conduct not in accordance with the Dhamma, unrighteous conduct.

10. "And how are there three kinds of mental conduct not in accordance with the Dhamma, unrighteous conduct? Here someone is covetous: he is a coveter of another's chattels and property thus: 'Oh, that what is another's were mine!' Or he has a mind of ill-will, with the intention of a mind affected by hate thus: 'May these beings be slain and slaughtered, may they be cut off, perish, or be annihilated!' Or he has wrong view, distorted vision, thus: 'There is nothing given, nothing offered, nothing sacrificed, no fruit and ripening of good and bad kammās, no this world, no other world, no mother, no father, no spontaneously (born) beings,[1] no good and virtuous monks and Brahmins that have themselves realized by direct knowledge and declare this world and the other world.'[2] That is

how there are three kinds of mental conduct not in accordance with the Dhamma, unrighteous conduct.

"So, householders, it is by reason of conduct not in accordance with the Dhamma, by reason of unrighteous conduct, that some beings here, on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell.

11. "Householders, there are three kinds of bodily conduct in accordance with the Dhamma, righteous conduct. There are four kinds of verbal conduct in accordance with the Dhamma, righteous conduct. There are three kinds of mental conduct in accordance with the Dhamma, righteous conduct.

12. "And how are there three kinds of bodily conduct in accordance with the Dhamma, righteous conduct? Here someone, abandoning the killing of living beings, becomes one who abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, he abides compassionate to all living beings. Abandoning the taking of what is not given, he becomes one who abstains from taking what is not given; he does not take as a thief another's chattels and property in the village or in the forest. Abandoning misconduct in sexual desires, he becomes one who abstains from misconduct in sexual desires: he does not have intercourse with such women as are protected by mother, father, (father and mother), brother, sister, relatives, as have a husband, as entail a penalty, and also those that are garlanded in token of betrothal. That is how there are three kinds of bodily conduct in accordance with the Dhamma, righteous conduct.

13. "And how are there four of verbal conduct in accordance with the Dhamma, righteous conduct? Here someone, abandoning false speech, becomes one who abstains from false speech: when summoned to a court or to a meeting or to his relatives'

presence or to his guild or to the royal family's presence, and questioned as a witness thus, 'So, good man, tell what you know,' not knowing, he says 'I do not know,' or knowing, he says 'I know,' not seeing he says 'I do not see,' or seeing, he says 'I see'; he does not in full awareness speak falsehood for his own ends or for another's ends or for some trifling worldly end. Abandoning malicious speech, he becomes one who abstains from malicious speech: as one who is neither a repeater elsewhere of what is heard here for the purpose of causing division from these, nor a repeater to these of what is heard elsewhere for the purpose of causing division from those, who is thus a reuniter of the divided, a promoter of friendships, enjoying concord, rejoicing in concord, delighting in concord, he becomes a speaker of words that promote concord. Abandoning harsh speech, he becomes one who abstains from harsh speech: he becomes a speaker of such words as are innocent, pleasing to the ear and lovable, as go to the heart, are civil, desired of many and dear to many. Abandoning gossip, he becomes one who abstains from gossip: as one who tells that which is seasonable, that which is factual, that which is good, that which is the Dhamma, that which is the Discipline, he speaks in season speech worth recording, which is reasoned, definite and connected with good. That is how there are four kinds of verbal conduct in accordance with the Dhamma, righteous conduct.

14. "And how are there three kinds of mental conduct in accordance with the Dhamma, righteous conduct? Here someone is not covetous: he is not a coveter of another's chattels and property thus: 'Oh, that what is another's were mine!' He has no mind of ill-will, with the intention of a mind unaffected by hate thus: 'May these beings be free from enmity, affliction and anxiety, may they live happily!' He has right view, undistorted vision, thus: 'There is what is given and what is offered and what is sacrificed, and there is fruit and ripening of good and bad kammās, and there is this world and the other

world and mother and father and spontaneously (born) beings, and good and virtuous monks and Brahmins that have themselves realized by direct knowledge and declared this world and the other world.' That is how there are three kinds of mental conduct in accordance with the Dhamma, righteous conduct.

"So, householders, it is by reason of conduct in accordance with the Dhamma, by reason of righteous conduct, that some beings here, on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world.

15. "If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the warrior-nobles of great property!' it is possible that on the dissolution of the body, after death, he may do so. Why is that? Because he observes conduct that is in accordance with the Dhamma, righteous conduct.

16. "If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the Brahmins of great property!' it is possible...

17. "If a householder who observes conduct in accordance with the Dhamma,...'...I might reappear in the company of householders of great property!' it is possible...

18. "If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the gods of the Four Kings!' it is possible that on the dissolution of the body, after death, he may do so. Why is that? Because he observes conduct in accordance with the Dhamma, righteous conduct.

19. ...of the gods of the Realm of the Thirty-three...[3]
20. ...of the gods that have Gone to Bliss...
21. ...of the Contented gods...
22. ...of the gods that Delight in Creating...
23. ...of the gods that Wield Power over others' Creations...
24. ...of the gods of Brahma's Retinue...
25. ...of the Radiant gods...
26. ...of the gods of Limited Radiance...
27. ...of the gods of Measureless Radiance...
28. ...of the gods of Streaming Radiance...
29. ...of the Glorious gods...
30. ...of the gods of Limited Glory...
31. ...of the gods of Measureless Glory...
32. ...of the gods of Refulgent Glory...
33. ...of the Very Fruitful gods...
34. ...of the gods Bathed in their own Prosperity...
35. ...of the Un-tormenting gods...
36. ...of the Fair-to-see gods...
37. ...of the Fair-seeing gods...
38. ...of the gods who are Junior to None...
39. ...of the gods of the base consisting of the infinity of space...
40. ...of the gods of the base consisting of the infinity of consciousness...
41. ...of the gods of the base consisting of nothingness...

42. "If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the gods of the base consisting of neither-perception-nor-non-perception!' it is possible that, on the dissolution of the body, after death, he may do so. Why is that? Because he observes conduct in accordance with the Dhamma, righteous conduct.

43. "If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: 'Oh, that by realization myself with direct knowledge, I may here and now enter upon and abide in the deliverance of the heart and the deliverance by wisdom that are taint-free with exhaustion of taints!' it is possible that, by realization himself with direct knowledge, he may here and now enter upon and abide in the deliverance of the heart and the deliverance by wisdom that are taint-free with exhaustion of taints. Why is that? Because he observes conduct in accordance with the Dhamma, righteous conduct."

44. When this was said, the Brahmin householders of Sala said to the Blessed One:

"Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama, as though he were turning upright what had been overthrown, revealing the hidden, showing the way to one who was lost, holding up a lamp in the darkness for those with eyes to see forms.

45. "We go to Master Gotama for refuge, and to the Dhamma, and to the Sangha of Bhikkhus. From today let Master Gotama accept us as followers who have gone to him for refuge for life."

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Caatuma Sutta

The Discourse at Catuma

I heard thus:

At one time the Blessed One was living in the Aamalaki forest in Catuma. At that time about five hundred Bhikkhus had come to Catuma headed by venerable Shariputra and venerable Moggallana to see the Blessed One. While exchanging friendly greetings, arranging beddings, putting away bowls and robes, they made much noise. The Blessed One addressed venerable Ānanda: 'Ānanda, who are those making such a noise, like fishermen hauling a catch of fish' 'Venerable sir, about five hundred Bhikkhus, headed by Shariputra and Moggallana have arrived in Catuma to see the Blessed One. They exchanging friendly greetings with the resident Bhikkhus, while arranging beddings, putting away bowls and robes are making much noise. Then Ānanda, call those Bhikkhus in my words'.. Venerable Ananda agreed, approached those Bhikkhus and said. 'Venerable ones, the Teacher calls you.'. Then those Bhikkhus, agreeing approached the Blessed One, worshipped and sat on a side. The Blessed One addressed those Bhikkhus. 'Bhikkhus, why do you make such a big noise? It's like fishermen hauling a catch of fish.' 'Venerable sir, about five hundred Bhikkhus, headed by Shariputra and Moggallana have arrived in Catuma to see the Blessed One. Exchanging friendly greetings, with the the resident Bhikkhus, arranging beddings, putting away bowls and robes they are making much noise'. 'Go! Bhikkhus, I turn you away, you should not stay close to me'. Those Bhikkhus, agreed, worshipped the Blessed One circumambulated the Blessed

One and taking their bowls and robes left the presence of the Blessed One.

At that time the Sakyas of Catuma had assembled in the assembly hall for some matter. The Sakyas of Catuma saw the Bhikkhus going away in the distance, approaching them said thus: 'Venerable Ones, why do you go away?' 'The Blessed One has turned out the Community of bhikkhus'. 'Then venerable ones wait a moment, perhaps I would be able to win over the Blessed One' Then those Bhikkhus listened to the words of the Sakyas of Catuma and waited. The Sakyas of Catuma approached the Blessed One worshipped the Blessed One and sitting on a side said thus: 'Let, the Blessed One take pleasure in the Community of Bhikkhus. May, the Blessed One welcome, the community of Bhikkhus, As the Blessed One showed compassion to the community in the past, let compassion be shown now too. Venerable sir, here, there are new Bhikkhus, those gone forth recently. If they do not get a chance to see the Blessed One, they would change their minds. Like small plants that die in want of water. Venerable sir, if these Bhikkhus recently come to the dispensation do not get a chance to see the Blessed One they would change their minds. Like the calf that would be disturbed not seeing the mother. Venerable sir, in the same manner if these Bhikkhus recently come to the dispensation do not get a chance to see the Blessed One they would change their minds. May the Blessed One take pleasure in the Community of Bhikkhus. May the Blessed One welcome the community of Bhikkhus, As the Blessed One showed compassion to the community in the past, let there be compassion now too.'

Then Brahma Samapatti knowing the Blessed One's thoughts, as a strong man would stretch his bent arm, or bend his stretched arm in that manner disappearing from the

world of Brahma appeared before the Blessed One. Brahma Samapatti arranging his shawl on one shoulder and clasping hands towards the Blessed One said 'Let the Blessed One take pleasure in the Community of Bhikkhus. May the Blessed One welcome the community of Bhikkhus, As the Blessed One showed compassion to the community in the past, let compassion be shown now too. Venerable sir, here, there are new Bhikkhus, those gone forth recently. If they do not get a chance to see the Blessed One, they would change their minds, like small plants that die in want of water. Venerable sir, if these Bhikkhus recently come to the dispensation do not get a chance to see the Blessed One they would change their minds. Like the calf that would be disturbed not seeing the mother. Venerable sir, in the same manner if these Bhikkhus recently come to the dispensation do not get a chance to see the Blessed One they would change their minds. Let the Blessed One take pleasure in the Community of Bhikkhus. May the Blessed One welcome the community of Bhikkhus, As the Blessed One showed compassion to the community in the past, let compassion be shown now too.'

The Sakyas of Catuma and Brahma Samapatti could win over the Blessed One with the comparison of the plants and the calf. Then venerable Maha Moggallana addressed the Bhikkhus: 'Friends, get up, take your bowls and robes, it was possible for the Sakyas of catuma and Brahma Samapatti to win over the Blessed One with the comparison of the plants and the calf'. Those Bhikkhus agreeing got up from their seats and taking bowls and robes, approached the Blessed One, worshipped and sat on a side. Then the Blessed One spoke to venerable Shariputra. 'Shariputra, when I turned away the Community of Bhikkhus, what occurred to you?' 'Venerable sir, it occurred to me. The Blessed One will abide in pleasantness here and now, unconcerned, I too will abide

in pleasantness here and now, unconcerned. Come! Shariputra, you should not arouse such a thought in the future' Then the Blessed One addressed venerable Maha Moggallana: 'Moggallana, when I turned away the Community of Bhikkhus, what occurred to you?'. Venerable sir, it occurred to me thus: The Blessed One will abide in pleasantness here and now unconcerned, I and venerable Shariputra will lead the Community of Bhikkhus.' 'Good! Moggallana, either I or Shariputra and Moggallana should lead the Community of Bhikkhus'.

Then the Blessed One addressed the Bhikkhus: 'Bhikkhus, four fears should be expected by one descending to water: What four? Fear of, waves, crocodiles, whirl pools and alligators. Bhikkhus, these four fears should be expected by one entering water. In the same manner four fears should be expected by a person leaving the household to become a homeless. What four?. The fear of waves, fear of crocodiles, fear of whirlpools and fear of alligators.

Bhikkhus, what is the fear of waves? Bhikkhus, a certain son of a clansman out of faith goes forth from a household. He becomes a homeless thinking am overcome by birth, decay, death, grief, lament, unpleasantness, displeasure and distress. There's only a few who could declare the complete ending of this unpleasantness. The co-associates in the holy life, advise him. You should go forward like this, turn and go like this, Look on, like this and look this and other side like this. Thus you should bend your limbs and stretch you limbs. Thus you should bear the three robes and bowl. Then it occurs to him: When I was a householder, I advised others, here I have to abide by the advice of those who are like my sons and grand sons. Then he gives up robes and becomes a layman, out of fear for waves, it is said. Bhikkhus, fear of waves is a synonym for anger and aversion.

Bhikkhus, what is the fear of crocodiles? Bhikkhus, a certain son of a clansman out of faith goes forth from a household. He becomes a homeless thinking, I'm overcome by birth, decay, death, grief, lament, unpleasantness, displeasure and distress. There are only a few who could declare the complete ending of this unpleasantness. The co-associates in the holy life, advise him. You should eat this, should not eat this. You should partake thus, not partake thus, You should taste thus and not taste thus. You should drink thus, and not drink thus. You should drink the suitable and avoid the unsuitable. Eat, partake and taste the suitable and avoid the unsuitable. You should eat and partake at the right time, avoid eating food at untimely hours. Then it occurs to him. When I was a householder, I ate what I liked, and not what I disliked, Partook what I liked and not what I disliked. Drank what I liked and not what I disliked. I ate, partook, tasted and drank the suitable and the unsuitable. I partook, tasted and drank at timely hours and at untimely hours. Householders offer us nourishing food and drinks out of faith during the day time, when it is not the correct time. I think it is a restriction for the mouth. Then he gives up robes and becomes a layman. He gives up robes and becomes a layman, out of fear for crocodiles it is said. Crocodiles is a synonym for, greed for food.

Bhikkhus, what is the fear for whirl pools? Bhikkhus, a certain son of a clansman out of faith goes forth from a household and becomes a homeless thinking I'm overcome by birth, decay, death, grief, lament, unpleasantness, displeasure and distress. He thinks there's only a few who could declare the complete ending of this unpleasantness. He gone forth thus, putting on robes in the morning, takes bowl and robes and goes the alms round, in the village or hamlet controlled in body and speech, mindfulness not established and mental faculties not protected. In the village

he sees a householder or the son of a householder partaking the five strands of sensual pleasures, possessed and provided with them. Then it occurs to him, when I was a householder, I too partook these five strands of sensual pleasures, possessed and provided. I have wealth in my clan, to enjoy these sensual pleasures. I could do merit, too. Then he gives up robes and becomes a layman. He gives up robes and becomes a layman out of fear for whirlpools, it is said. Bhikkhus, fear for whirlpool is a synonym for, the five strands of sensual pleasures.

Bhikkhus, what is the fear for alligators? .Bhikkhus, a certain son of a clansman out of faith goes forth from a household. He becomes a homeless thinking I'm overcome by birth, decay, death, grief, lament, unpleasantness, displeasure and distress. There are only a few who could declare the complete ending of this unpleasantness. He gone forth thus, putting on robes in the morning, taking bowl and robes goes the alms round, in the village or hamlet controlled in body and speech, mindfulness not established and mental faculties not protected. In the village he sees a woman not well covered and dressed. Seeing her in that manner, greed assails his mind and with a mind assailed by greed he gives up robes and becomes a layman. He gives up robes and becomes a layman out of fear for alligators. Bhikkhus, fear for alligators is a synonym for women.

Bhikkhus, these are the four fears, that should be expected by a certain person who goes forth as a homeless, in this dispensation of the Discipline.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Cakkavattisihananda Sutta

The Lion's Roar on the Turning of the Wheel

Thus Have I Heard:

Once the Lord was staying among the Magadhans at Matula. Then he said: 'Monks!'

'Lord,' they replied, and the Lord said:

'Monks, be islands unto yourselves, be a refuge unto yourselves with no other refuge. And how does a monk dwell on an island unto himself, as a refuge unto himself with no other refuge, with Dhamma as his island, with the Dhamma as his refuge, with no other refuge? Here, a monk abides contemplating body as body, ardent, clearly aware and mindful, having put aside hankering and fretting for the world, he abides contemplating feelings as feelings... mind as mind... mind-objects as mind-objects, ardent, clearly aware and mindful, having put aside hankering and fretting for the world.

Keep to your own preserves, monks, to your ancestral haunts. If you do so, then Mara will find no lodgement, no foothold. It is just by the building up of wholesome states that this merit increases.

Once, monks, there was a wheel turning monarch named Dalhanemi, a righteous monarch of the law, conqueror of the four quarters, who had established the security of his realm and was possessed of the seven treasures. These are: The Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Jewel Treasure, the Female Treasure, the Householder Treasure, and, as seventh, the Treasure of Advisors. He has

more than a thousand sons who are heroes, of heroic stature, conquerors of the hostile army. He dwells having conquered this sea-girt land without stick or sword, by the law.

And, after many hundreds and thousands of years, King Dalhanemi said to a certain man: "My good man, whenever you see that the sacred wheel treasure has slipped from its position, report it to me."

"Yes Sire," the man replied. And after many hundreds and thousands of years the man saw that the sacred wheel treasure had slipped from its position. Seeing this, he reported the fact to the king. Then King Dalhanemi sent for his eldest son, the crown prince, and said: "My son, the sacred wheel treasure has slipped from its position. And I have heard say that when this happens to a wheel turning monarch he has not much longer to live. I have had my fill of human pleasures, now is the time to seek heavenly pleasures. You, my son, take over control of this Ocean Bounded Land I will shave off my hair and beard, don yellow robes, and go forth from the household life into homelessness." And, having installed his eldest son in due form as king, King Dalhanemi shaved off his hair and beard, donned yellow robes, and went forth the household life into homelessness. And, seven days after the Royal Sage had gone forth, the sacred Wheel Treasure vanished.

Then a certain man came to the anointed Khattiya King and said, "Sire, you should know that the sacred Wheel Treasure has disappeared." At this the king was grieved and felt sad. He went to the Royal Sage and told him the news. And the royal sage said to him, "My son, you should not grieve or feel sad at the disappearance of the wheel treasure. The Wheel Treasure is not an heirloom from your fathers. But now, my

son, you must turn yourself into an Ariyan wheel turner. And then it may come about that, if you perform the duties of an Ariyan Wheel Turning Monarch, on the fast day of the fifteenth, when you have washed your head and gone up to the Verandah on top of your palace for the fast day, the sacred Wheel Treasure will appear to you, thousand spoked, complete with felloe, hub and all accessories."

"But what, sire, is the duty of an Ariyan wheel turning monarch?"

"It is this, my son: Yourself depending on the Dhamma, honoring it, revering it, cherishing it, doing homage to it and venerating it, having the Dhamma as your badge and banner, acknowledging the Dhamma as your master, you should establish guard, ward and protection according to Dhamma for your own household, your troops, your nobles and vassals, for Brahmins and householders, town and country folk, ascetics and Brahmins, for beasts and birds. Let no crime prevail in your kingdom, and to those who are in need, give property. And whatever ascetics and Brahmins in your kingdom have renounced the life of sensual infatuation and are devoted to forbearance and gentleness, each one tamping himself, each one calming himself and each one striving for the end of craving, if from time to time they should come to you and consult you as to what is wholesome and what is unwholesome, what is blameworthy and what is blameless, what is to be followed and what is not to be followed, and what action will in the long run lead to harm and sorrow., and them to avoid evil and do what is good. That, my son, is the duty of an Ariyan Monarch."

"Yes Sire," Said the king, and he performed the duties of an Ariyan wheel-turning Monarch. And as he did so, on the Fast Day of the fifteenth, when he had washed his head and gone

up to the verandah on top of his palace for the fast day, the sacred wheel treasure appeared to him, thousand spoked, complete with felloe, hub, and all accessories. Then the King thought, "I have heard that when a duly anointed Khattiya King sees such a wheel on the fast day of the fifteenth, he will become a wheel turning monarch. May I become such a Monarch!"

Then, rising from his seat, covering one shoulder with his robe, the King took a gold vessel in his left hand, sprinkled the Wheel with his right hand, and said: "May the noble Wheel Treasure turn, may the noble Wheel Treasure conquer!" The Wheel Turned to the east, and the King followed it with his fourfold army. And in whatever country the Wheel stopped, the King took up residence with his fourfold army. And those who opposed him in the eastern region came and said: "Come, Your Majesty, Welcome! We are yours, Your Majesty. Rule us, your Majesty." And the King said: "Do not take life. Do not take what is not given. Do not commit sexual misconduct. Do not tell lies. Do not drink strong drink. Be moderate in eating." And those who had opposed him in the Eastern Region became his subjects.

Then the Wheel turned south, west, and north, each time resulting in like manner. Then the Wheel Treasure, having conquered the lands from sea to sea, returned to the royal capital and stopped before the King's Palace as he was trying a case, as if to adorn the royal palace.

And a second wheel turning monarch did likewise, and a third, a fourth, a fifth, a sixth, and a seventh king also ... told a man to see of the wheel had slipped from its position. And seven days after the Royal Sage had gone forth, the wheel disappeared.

Then a man came to the King and said: "Sire, you should know that the sacred wheel treasure has disappeared."

At this the king was grieved and felt sad. But he did not go to the Royal Sage and ask him about the duties of a wheel turning monarch. Instead, he ruled the people according to his own ideas, and, being so rules, the people did not prosper so well as they had done under the previous kings who had performed the duties of a wheel turning monarch. Then the ministers, counselors, treasury officials, guards and doorkeepers, and the chanters of mantras came to the King and said: "Sire, as long as you rule the people according to your own ideas, and differently from the way they were ruled before under previous wheel turning monarchs, the people do not prosper so well. Sire, there are ministers...in your realm, including ourselves, who have persevered the knowledge of how a wheel turning king should rule. Ask us, Your Majesty, and we will tell you!"

Then the King ordered all the ministers and others to come together, and he consulted them. And they explained to him the duties of a wheel turning monarch. And having listen to them, the King established guard and protection, but he did not give property to the needy, and as a result poverty became rife. With the spread of poverty, a man took what was not given, thus committing what was called theft. They arrested him, and brought him before the king, saying: "Your Majesty, this man took what was not given, which we call theft." The King said to him: "Is it true that you took what was not given – which is called theft?"

"It is, your Majesty."

"Why?"

"Your Majesty, I have nothing to live on."

Then the King gave the man some property, saying, "With this, my good man, you can keep yourself, support your mother and father, keep a wife and children, carry on a business and make gifts to ascetics and Brahmins, which will promote your spiritual welfare and lead to a happy rebirth with pleasant result in a heavenly sphere."

"Very Good, Your Majesty." Replied the man.

And exactly the same thing happened with another man.

Then people heard that the King was giving away property to those who took what was not given and they thought:

"Suppose we were to do likewise!" and then another man took what was not given, and they brought him before the king. The King asked him why he had done this, and he replied: "Your Majesty, I have nothing to live on." Then the King thought: "If I give property to everybody who takes what is not given, this theft will increase more and more. I had better make an end of him, finish him off once for all, and cut his head off." So he commanded his men: 'Bind this man's arms tightly behind him with a strong rope, shave his head closely, and lead him to the rough sound of a drum through the streets and squares and out through the southern gate, and there finish by inflicting the capital penalty and cutting off his head!" And they did so.

Hearing about this, people thought: "Now let us get sharp swords made for us, and then we can take from anybody what is not given, which is called theft, we will make an end of them, finish them off once for all and cut off their heads." So, having procured some sharp swords, they launched murderous assaults on villages, towns and cities, and went in for highway-robbery, killing their victims by cutting off their heads.

Thus, from not giving of property to the needy, poverty became rife, from the growth of poverty, the taking of what was not given increased, from the increase of theft, the use of weapons increased, from the increased use of weapons, the taking of life increased – and from the increase in the taking of life, people's life span decreased, their beauty decreased, and as a result of this decrease of life-span and beauty, the children of those whose life span had been eighty thousand years lived only forty thousand.

And a man of the generation that lived for forty thousand years took what was not given. He was brought before the king, who asked him: "Is it true that you took what as not given – what is called theft?"

"No, your majesty." He replied, thus telling a deliberate lie.

Thus, from the not giving of property to the needy,... the taking of life increased, and from the taking of life, lying increased, from the increase in lying, peoples life span decreased, their beauty decreased, and as a result the children of whose life span had been forty thousand years lived only twenty thousand.

And a man of the generation that lived for twenty thousand years took what was not given. Another man denounced him to the King saying, "Sire, such and such a man has taken what was not given."

Thus, from the not giving property to the needy... the speaking evil of others increased, and in consequence, peoples life span decreased, their beauty decreased, and as a result the children of those whose life span had been twenty thousand years lived only for ten thousand.

And of the generation that lived for ten thousand years, some were beautiful, and some were ugly. And those who were ugly, being envious of those who were beautiful, committed adultery with others' wives.

Thus from the not giving of property to the needy... sexual misconduct increased, and in consequence people's life spans decreased, their beauty decreased, and as a result, the children of those whose life span had been ten thousand years lived only five thousand.

And among the generation whose life span was five thousand years, two things increased: Harsh speech and idle chatter, in consequence of which people's life span decreased, their beauty decreased, and as a result, the children of those whose life span had been five thousand years live, some for two and a half thousand years, and some for only two thousand.

And among the generation whose life span was two and a half thousand years, covetousness and hatred increased, and in consequence people's life span decreased, their beauty decreased, and as a result the children of those whose life span had been two and a half thousand years lived for only a thousand.

Among the generation of a thousand year life spans, false opinions increased, and as a result, their children lived for only five hundred. Among that generation three things increased: incest, excessive greed, and deviant practices...and as a result their children lived for only two hundred and fifty years, and some for only two hundred. Among those people, there was a lack of respect for parents, teachers, and sovereign and because of this their children's beauty decreased, and their life span decreased to one hundred years.

Monks, there will come a time when the children of these people will have a life span of ten years, and with them girls will be marriageable at five years old. And with them, these flavors will disappear: ghee, butter, salt, sesame oil, molasses and salt. Among them, Kudrusa grain will be their chief food, just as rice and curry are today. And with them, the ten courses of moral conduct will completely disappear, and the ten courses of evil will prevail exceedingly: for those of the ten year life span, there will be no word for "moral," so how can there be anyone who acts in a moral way? Those people who have no respect for their parents, for teachers, for sovereign. Will be ones who enjoy honor and prestige. Just as it is now the people who show respect for their parents, for teachers, for sovereign who are praised and honored, so will it be with people who do the opposite.

Among those of a ten year life span no account will be taken of mother or aunt, or of sister in law, or of teachers wife, or fathers wives and so on – all will be promiscuous in the world like sheep and goats, chickens and hogs, wolves and dogs. Among them, fierce enmity will prevail one for another, fierce hatred, fierce anger and thoughts of killing, mother against child and child against mother, father against child and likewise – brother against brother, brother against sister, just as a hunter feels against the beast he stalks.

And for those of a ten year life span, there will come to be a "sword interval" of seven days, during which they will mistake each other for wild beasts. Sharp swords will appear in their hands and, thinking, "There is an untamed beast!" they will take each others little lives with those swords. But there will be some beings who will think: "Let us not kill or be killed by anyone! Let us make for some grassy thickets or jungle hideaways, or clumps of trees, or for rough rivers, or for difficult mountains, and there live on roots and fruits of

the forest." And this they will do for seven days. Then, at the end of the seven days they will emerge from their hiding places and rejoice together of one accord, saying, "Good beings, I see that you are alive!" and then the thought will occur to those beings: "It is only because we became addicted to evil ways that we suffered this loss of our kindred, so now let us do good! What good can we do? Let us abstain from the taking of life, and, having undertaken this good thing, will practice it. And through having undertaken such wholesome things, they will increase in life span and beauty. And their children will live for twenty years, while they had only lived for ten.

Then it will occur to those beings: "It is through having taken to wholesome practices that we have increased in lifespan and beauty, so let us perform still more wholesome practices. Let us refrain from taking what is not given, from sexual misconduct, from untruthful speech, from idle chatter, from covetousness, from ill-will, from wrong views, let us abstain from [all of the things that brought about this calamity] and let us persevere in these wholesome actions."

And so they will do these things, and on account of this they will increase in life span and in beauty. The children whose life spans were twenty years will live to be forty, of forty, eighty, of eighty, one hundred and sixty, of one hundred and sixty, three hundred and twenty, etc., and in time their children will attain to eighty thousand years.

Among the people with an eighty thousand year life span, girls will become marriageable at five hundred. And such people will know only three kinds of disease: greed, fasting, and old age. And in the time of those people this continent of Jambudvipa will be powerful and prosperous, and villages, towns, and cities will be but a raven's flight one from the next.

This Jambudvipa, like Avici, will be as thick with people as the jungle is thick with reeds and rushes. At that time the Varanasi of today will be a royal city called Ketumati, powerful and prosperous, crowded with people and well supplied. In Jambudvipa there will be eighty-four thousand cities headed by Ketumati as the Royal Capital.

And in the time of the people with eighty thousand year life span, there will arise in the capital city of Ketumati a king called Sankha, a wheel turning monarch, a righteous ruler of the law, conqueror of the four quarters who had established the security of his realm and was possessed of the seven treasures. These are: The Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Jewel Treasure, the Female Treasure, the Householder Treasure, and, as seventh, the Treasure of Advisors. He has more than a thousand sons who are heroes, of heroic stature, conquerors of the hostile army. He dwells having conquered this sea-girt land without stick or sword, by the law.

And in that time of the people with an eighty thousand year life span, there will arise in the world a blessed lord, an arahant fully enlightened Buddha named Metteyya (Maitreya, Sanskrit), endowed with wisdom and conduct, a well farer, knower of the worlds, incomparable trainer of men to be tamed, teacher of gods and men, enlightened and blessed, just as I am now... Then King Sankha will re-erect the long lost palace of King Maha Panada, which was drowned in the Ganges, and, having lived in it, he will give it up and present it to the ascetics and Brahmins, the beggars, the wayfarers, the destitute. Then, shaving off hair and beard, he will don a yellow robe and go forth from the householders life into homelessness under the supreme Buddha Maitreya. Having gone forth, he will remain alone, in seclusion, ardent, eager and resolute, and before long he will have attained in this

very life, by his own super-knowledge and resolution, that unequalled goal of the holy life, for the sake of which young men of good family go forth from the household life into homelessness, and will abide therein.

‘Monks, be islands unto yourselves, be a refuge unto yourselves with no other refuge. And how does a monk dwell on an island unto himself, as a refuge unto himself with no other refuge, with Dhamma as his island, with the Dhamma as his refuge, with no other refuge? Here, a monk abides contemplating body as body, ardent, clearly aware and mindful, having put aside hankering and fretting for the world, he abides contemplating feelings as feelings... mind as mind... mind-objects as mind-objects, ardent, clearly aware and mindful, having put aside hankering and fretting for the world.

Keep to your own preserves, monks, to your ancestral haunts. If you do so, your life span will increase, your wealth will increase, your beauty will increase, your happiness will increase, and your power will increase.

And what is the length of life for a monk? Here, a monk develops the road to power which is concentration of intention accompanied by effort of will, the road to power which is concentration of energy... the road to power which is concentration of consciousness... the road to power which is concentration of investigation accompanied by effort of will. By frequently practicing these four roads to power he can, if he wishes, live for a full century, or the remaining part of a century. This is what I call Length of Life for a monk.

And what is beauty for a monk? Here, a monk practices right conduct, is restrained according to the discipline, is perfect in behavior and habits, sees danger in the slightest fault, and

trains un the rules of training he has undertaken. That is beauty for a monk/

And what is happiness for a monk? Here, a monk, detached from sense-desires...enters the four jhanas, purified by equanimity and mindfulness. That is happiness for a monk.

And what is wealth for a monk? Here, a monk, with his heart filled with loving kindness, dwells suffusing one quarter, the second, the third, the fourth. Thus he dwells suffusing the whole world, upwards, downwards, across –everywhere, always with a mind filled with loving kindness, abundant, unbounded, without hate or ill will. This is wealth for a monk.

And what is power for a monk? Here a monk, by the destruction of the corruptions, enters into and abides in that corruption-less liberation of heart and liberation by wisdom which he has attained, in this very life, by his own super knowledge and realization. That is power for a monk.

Monks, I do not consider any power so hard to conquer as the power of Mara. It is just by this building up of wholesome states that this merit increases.

Thus the Lord spoke, and the monks were delighted and rejoiced at his words.

Cakkhu Sutta

The Eye

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. "Monks, the eye is inconstant, changeable, alterable. The ear... The nose... The tongue... The body... The mind is inconstant, changeable, alterable.

"One who has conviction & belief that these phenomena are this way is called a faith-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who, after pondering with a modicum of discernment, has accepted that these phenomena are this way is called a Dhamma-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who knows and sees that these phenomena are this way is called a stream-enterer, steadfast, never again destined for states of woe, headed for self-awakening."

Originally from

<http://www.accesstoinsight.org/canon/sutta/samyutta/sn25-001.html>

Cala Sutta

Sister Cala

At Savatthi: Then, early in the morning, Cala the nun put on her robes and, taking her bowl and outer robe, went into Savatthi for alms. When she had gone for alms in Savatthi and had returned from her alms round, after her meal she went to the Grove of the Blind to spend the day. Having gone deep into the Grove of the Blind, she sat down at the foot of a tree for the day's abiding.

Then Mara the Evil One, wanting to arouse fear, "horripilation," (sic) and terror in her, wanting to make her fall from solitude, approached her and said, "What is it that you don't approve of, nun?"

"I don't approve of birth, my friend."

[Mara:]

"Why don't you approve of birth?
One who is born
enjoys sensual pleasures.
Who on earth
ever persuaded you:
'Nun, don't approve of birth'?"

[Sister Cala:]

"For one who is born
there's death.
One who is born
sees pain.
It's a binding, a flogging, a torment.

That's why one shouldn't approve
of birth.

The Awakened One taught me the Dhamma
-- the overcoming of birth --
for the abandoning of all pain,
he established me in
the truth.

But beings who have come to form
and those with a share in the formless,
if they don't discern cessation,
return to becoming-again."

Then Mara the Evil One -- sad and dejected at realizing,
"Cala the nun knows me" -- vanished right there.

Candala Sutta

The Outcaste

Translated from the Pali by Thanissaro Bhikkhu

"Endowed with these five qualities, a lay follower is an outcaste of a lay follower, a stain of a lay follower, a dregs of a lay follower. Which five? He/she does not have conviction in the Buddha's Awakening; is un-virtuous; is eager for protective charms and ceremonies; trusts protective charms and ceremonies, not kamma; and searches for recipients of his/her offerings outside of the Sangha, and gives offerings there first. Endowed with these five qualities, a lay follower is an outcaste of a lay follower, a stain of a lay follower, a dregs of a lay follower.

"Endowed with these five qualities, a lay follower is a jewel of a lay follower, a lotus of a lay follower, a fine flower of a lay follower. Which five? He/she has conviction; is virtuous; is not eager for protective charms and ceremonies; trusts kamma, not protective charms and ceremonies; does not search for recipients of his/her offerings outside of the Sangha, and gives offerings here first. Endowed with these five qualities, a lay follower is a jewel of a lay follower, a lotus of a lay follower, a fine flower of a lay follower."

Cankii Sutta

To the Brahmin Cankii

I heard thus:

At one time the Blessed One touring Kosala, with a large community of monks, came to the Brahmin village Opasaada. The Blessed One abode in the sporting Sala forest to the north of Opasaada. At that time the Brahmin Cankii lived in Opasaada, endowed with seven marks of a Great Man. He was supplied grass, firewood, water and grains, by king Pasenadi of Kosala as royal gifts. The Brahmin householders of Opasaada heard. The good recluse Gotama, gone forth homeless, from the clan of the Sakyas is touring the Kosala country with a large community of monks, has arrived in Opasaada. This fame has spread of that good Gotama. He is blessed, perfect and rightfully enlightened, endowed with knowledge and conduct, gone well, knows the worlds, is the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed. He teaches this world of gods and men, together with its Maras Brahmas, recluses and Brahmins, a Teaching, by himself known and realized. That Teaching is good at the beginning, in the middle and in the end, with meanings even in the letters. That Teaching proclaims the complete and pure holy life. It is good to see such perfect ones.

The Brahmin householders, left Opasaada, and gathering and increasing in numbers went towards the sporting Sala forest to the north of Opasaada. At this time the Brahmin Cankii, was sleeping in the day, in his chamber, on the upper story of his house. Then he saw the Brahmin householders of Opasaada going north towards the sporting Sala forest, in

large numbers. He addressed his servant. 'Friend, why are the Brahmin householders of Opasaada going north towards the sporting Sala forest?'

'Good sir Cankii, the recluse Gotama, gone forth homeless, from the clan of the Sakyas is touring the Kosala country with a large community of monks, has arrived in Opasaada. This fame has spread of that good Gotama. He is blessed, perfect and rightfully enlightened, endowed with knowledge and conduct, gone well, knows the worlds, is the incomparable tamer of those to be tamed, is teacher of gods and men, enlightened and blessed. He teaches this world of gods and men, together with its Maras Brahmas, recluses and Brahmins, a Teaching, by himself known and realized. That Teaching is good at the beginning, in the middle and in the end, with meanings even in the letters. That Teaching proclaims the complete and pure holy life. It is good to see such perfect ones.'

'Then friend, approach those Brahmin householders of Opasaada and tell. The Brahmin Cankii says, good sirs go, the Brahmin Cankii too will approach to see the Blessed One'

The servant agreed, approached those Brahmin householders of Opasaada and said. 'The good Brahmin Cankii says, good sirs go. Brahmin Cankii too will approach to see the Blessed One.'

At that time about five hundred Brahmins from various states were residing in Opasaada come there for some purpose. They heard, that the Brahmin Cankii was going to see the recluse Gotama and approached the Brahmin Cankii. They asked. 'Is it true that good Canakii is going to see the recluse Gotama?'

‘Yes, good ones, I too will approach to see the recluse Gotama.’

‘It is not suitable that good Cankii should approach to see the recluse Gotama; it is suitable that the recluse Gotama should approach to see good Cankii. Good Cankii is pure of birth on both the mother’s and the father’s side. The purity, is without blame about birth, as far back as the seventh fore father. Therefore it is not suitable that good Cankii should approach the recluse Gotama, but the recluse Gotama should approach good Cankii. Good Cankii has great wealth, is learned in the three Vedas, and the rites and rituals as officiating priest. Knows the phonology and etymology of words. Is learned in the marks of a Great Man. Good Cankii is pleasant to look at, has a beautiful skin complexion, talks politely, has nothing inferior in his appearance. Good Cankii is virtuous and well developed in them. Speaks politely, distinctly, words full of meaning. Good Cankii is a teacher of many, teaches three hundred young men orally. King Pasenadi of Kosala reveres good Cankii. The Brahmin Pokkarasaati reveres good Cankii. The Brahmin Cankii lives in Opasaada, endowed with seven marks of a Great Man. He is supplied grass, firewood, water and grains, by king Pasenadi of Kosala as royal gifts. Therefore it is not suitable that good Canakii should approach to see the Blessed One, it is suitable that the recluse Gotama should approach to see good Cankii.

‘Then good sirs, listen to what I have to say about good Gotama, why I should approach the recluse Gotama and not that the recluse Gotama should approach me. The good recluse Gotama, is pure of birth on both the mother’s and the father’s side. The purity, is without blame about birth, as far back as the seventh fore father. Therefore it is not suitable that the good recluse Gotama should approach me, but I

should approach the good recluse Gotama. The recluse Gotama gave up much sterling gold, treasures hidden and open and went forth homeless. When young, even in the prime of youth, with dark black hair, when his mother and father were crying with tearing eyes, he shaved head and beard and went forth. The recluse Gotama is pleasant to look at, has a beautiful skin complexion, talks politely, there is nothing inferior in his appearance. The good recluse Gotama, is endowed with the noble one's virtues, speaks politely, distinctly wise words full of meaning. The recluse Gotama is the teacher of, the teachers of many. He has destroyed greed for sensuality and is firm in his decision. The recluse Gotama tells of the results of actions, and is honored, for not doing evil by the wise. The good recluse Gotama went forth from an honored, wealthy clan with many resources. Many come from external countries and states to get questions answered by the good recluse Gotama. Thousands of deities have taken refuge in good Gotama until the end of their lives. This fame has spread about good Gotama. That Blessed One is perfect, rightfully enlightened, endowed with knowledge and conduct, gone well, the incomparable tamer of those to be tamed, is teacher of gods and men, enlightened and blessed. The recluse Gotama is complete with the two and thirty marks of a Great Man. The king of Magadha Seniya Bimbisara together with his wife and children has taken refuge in the good recluse Gotama while life lasts. King Pasenadi of Kosala together with his wife and children has taken refuge in the good recluse Gotama. The Brahmin Pokkarasaati together with his wife and children has taken refuge in the good recluse Gotama. The recluse Gotama has arrived in Opasaada and abides in the sporting Sala forest in the north of Opasaada. Whoever comes to our villages and fields are our guests. We should look after our guests revere and honor them. On account of these things it is not suitable that the recluse Gotama should

approach to see me and it is suitable I should approach the recluse Gotama. These are not all the good qualities of good Gotama, there is much more untold. Taking into account even one of these, it is not proper that the recluse Gotama should approach me, but I should approach the recluse Gotama. Therefore let us all approach the recluse Gotama.

The Brahmin Cankii, with a large gathering of Brahmins approached the Blessed One, exchanged friendly greetings and sat on a side. At that time some elderly Brahmins were exchanging friendly greetings with the Blessed One. A young man named Kaapathika, about sixteen years of age, with shaven head, learned in the three Vedas was seated in that gathering. He had learned the phonology and etymology of words, was learned in the marks of a Great Man. He interrupted the Blessed One when exchanging friendly greetings with the elderly Brahmins. The Blessed One said. 'Venerable Bhaaravdaaja do not interrupt when we are talking with the elderly Brahmins. When this conversation comes to an end. You should talk,' The Brahmin Cankii said. 'Good Gotama do not blame the young man Kaapathika. He speaks well, is wise and young and he could dispute with good Gotama on these words.' Then it occurred to the Blessed One. Indeed, there will be a discussion with the young man Kaapathika on the three Vedas, that he is honored so much by the Brahmins.' It occurred to the young man Kaapathika, when the recluse Gotama's eyes meet with mine, I will, ask my question. The Blessed One knowing the thought and thought processes of the young man directed his eyes to Kaapathika. It occurred to young Kaapathika, my eyes have met with those of the recluse Gotama, what if I ask the question. He said. 'Good Gotama, the Brahmins believe the ancient sayings handed down through hearsay and by authority is the truth, all else is not the truth. What has good Gotama to say about it?'

‘Bharadvaaja, is there a single Brahmin, who says, I know this. I see this. This only is the truth, all else is false?’

‘No, good Gotama, there isn’t’

‘Bharadvaaja, is there a single teacher, or a teacher’s teacher up to the seventh generation, who says. I know this. I see this. This only is the truth, all else is false.’

‘No, good Gotama, there isn’t.’

‘Bharadvaaja, did a single sage of the Brahmins, in the past like Atthaka Vaamaka, Vaamadeva, Vessamitta, Yamataggi, Angiirasa, Bharadvaaja, Vaasettha, Kassapa and Bhagu who made and protected the ancient sayings like the Brahmins who protect reciting the verses, over and over again now, say I know this. I see this. This only is the truth, all else is false.’

‘No, good Gotama, they didn’t.’

‘Bharadvaaja, a single Brahmin, among the Brahmins did not say. I know this. I see this. This, is the truth, all else is false. A single teacher, or a teacher’s teacher up to the seventh generation did not say. I know this. I see this. This, only is the truth, all else is false. A single sage of the Brahmins, in the past like Atthaka Vaamaka, Vaamadeva, Vessamitta, Yamataggi, Angiirasa, Bharadvaaja, Vaasettha, Kassapa and Bhagu who made and protected the ancient sayings like the Brahmins who protect reciting the verses, over and over again now, did not say I know this. I see this. This, only is the truth, all else is false. Bharadvaaja, it is like a line of blind men holding hands. The first does not see, the middle one does not see and the last one does not see. When this is so, the words of the Brahmins are similar to the words of a line of blind men. Bharadvaaja, isn’t this faith not well established?’

‘Good Gotama, the Brahmins associate it, on not only faith but, also hearsay.’

‘Bharadvaaja, earlier your dispute was on faith, now it is on hearsay. These five things have twofold results here and now. What are the five? They are faith, liking, hearsay, careful thinking and forbearance with view. These five things are with twofold results here and now. Bharadvaaja, there is good faith, it becomes useless, not true, changes. Again there is much liking, it becomes useless, not true, changes. There is hearsay, which becomes useless, not true, changes. There is very careful thinking too, which becomes useless, not true, changes. Also there is forbearance with view, which becomes useless, not true, changes. It is not suitable for a wise man who protects the truth to take a one sided view and say, this only is the truth, all else is not the truth.’

‘Good Gotama, how is the truth protected? I ask good Gotama, how is the truth protected?’

‘Bharadvaaja, to a man there comes faith, this is my faith, he protects those words truthfully. On account of that he does not take a superficial view and say, this only is the truth, all else is not true. This is only protecting the truth and not realizing the truth. Bharadvaaja, to a man there comes a liking, this is my liking, he protects those words truthfully. On account of that he does not take a superficial view and say, this only is the truth, all else is not true. This is only protecting the truth and not realizing the truth.. Bharadvaaja, to a man there is hearsay, this is my hearsay, he protects those words truthfully. On account of that he does not take a superficial view and say, this only is the truth, all else is not true. This is only protecting the truth and not realizing the truth. Bharadvaaja, to a man there comes careful thinking, this is my careful thinking, he protects those words truthfully.

On account of that he does not take a superficial view and say, this only is the truth, all else is not true. This is only protecting the truth and not realizing the truth. Bharadvaaja, to a man there comes forbearance with views, this is my view, he protects those words truthfully. On account of that he does not take a superficial view and say, this only is the truth, all else is not true. This is only protecting the truth and not realizing the truth.'

'Good Gotama, the truth is protected with this much. Now we see the protection of the truth. How is the truth realized? I ask the realization of the truth from good Gotama.'

'Bharadvaaja, a monk lives supported on a certain village or hamlet. A householder or the son of a householder approaches this venerable one to examine him to see whether he has greedy, angry or deluded thoughts. He examines, is this venerable one with such greedy thoughts, overcome by them, not knowing would say I know, not seeing would say I saw, or would teach others, in such a way for their ill doing for a long time. Then he knows, this venerable one does not have such greedy thoughts, overcome by them, not knowing would say I know, not seeing would say I saw, or would teach others, in such a way for their ill doing for a long time. This venerable one's bodily and verbal behavior are those of a not greedy one. If this venerable one teaches something, it is deep, difficult to understand, exalted, beyond logic, clever, should be experienced by the wise, this cannot be done by a greedy one. When examining he sees the venerable one is pure, has no greedy thoughts and examines him further.

Is this venerable one with such angry thoughts, overcome by them, not knowing would say I know, not seeing would say I saw, or would teach others, in such a way for their ill doing

for a long time. Then he knows, this venerable one does not have such angry thoughts, overcome by them, not knowing would say I know, not seeing would say I saw, or would teach others, in such a way for their ill doing for a long time. This venerable one's bodily and verbal behavior are those of one not angry. If this venerable one teaches something, it is deep, difficult to understand, exalted, beyond logic, clever, should be experienced by the wise, this cannot be done by one who is angry. When examining he sees the venerable one is pure, has no angry thoughts and examines him further.

Is this venerable one with such deluded thoughts, overcome by them, not knowing would say I know, not seeing would say I saw, or would teach others, in such a way for their ill doing for a long time. Then he knows, this venerable one does not have such deluded thoughts, overcome by them, not knowing would say I know, not seeing would say I saw, or would teach others, in such a way for their ill doing for a long time. This venerable one's bodily and verbal behavior are those of one not deluded. If this venerable one teaches something, it is deep, difficult to understand, exalted, beyond logic, clever, should be experienced by the wise, this cannot be done by one who is deluded. When examining he sees the venerable one is pure, not deluded. Thus faith gets established in him, with faith he approaches to associate. When associating he lends ear to listen to the Teaching and to bear it in his mind. When the Teaching is borne in the mind it is examined. When examining the meanings, he speculates patiently and an interest is born. With born interest he struggles to weigh facts. Weighing makes the fourfold endeavourer to realize the highest truth. Then realizes the highest truth even with the body, also sees it with penetrating wisdom. Bharadvaja, with this much the truth is realized. I declare this as the realizing of the truth.'

‘Good Gotama, now, I know the realizing of the truth. How is this attained? Good Gotama, teach me that attainment and realization.’

‘Bharadvaaja, practicing, developing and making much of those same things lead to the realization of the truth. I declare that the realization of the truth is this much.’

‘Good Gotama, now I know the realizing of the truth. What things are of much help for realizing the truth?’

‘Bharadvaaja, the fourfold endeavor is of much help for the realization of the truth. If not for the fourfold endeavor, the realization of the truth is not. Therefore the fourfold endeavor is of much help for the realization of the truth.’

‘Good Gotama, for the fourfold endeavor, what thing is of much help?’

‘Bharadvaaja, weighing [1] is of much help for the fourfold endeavor. Without the weighing there is no fourfold effort, therefore weighing is of much help for the fourfold endeavor.’

‘Good Gotama, for weighing, what thing is of much help?’

Bharadvaaja, struggling [2] is of much help for weighing. Without that struggle there is no weighing, therefore that struggle is of much help for weighing’

‘Good Gotama, for struggling, what thing is of much help?’

‘Bharadvaaja, interest, is of much help for struggling. Without that interest, there is no struggle, therefore that interest is of much help for struggling.’

‘Good Gotama, for interest, what thing is of much help?’

‘Bharadvaaja, rightful speculation [3], is of much help for interest.. Without the rightful speculating mind, there is no interest, therefore the rightful speculative mind is of much help for interest.’

‘Good Gotama, for a rightful speculative mind, what thing is of much help?’

‘Bharadvaaja, examining the meanings in the Teaching, is of much help for a rightful speculative mind. Without that examining of meanings in the Teaching, there is no rightful speculation, therefore examining meanings in the Teaching is of much help for a speculative mind.’

‘Good Gotama, for examining meanings in the Teaching, what thing is of much help?’

‘Bharadvaaja, bearing the Teaching in the mind, is of much help for examining meanings in the Teaching. Without bearing the Teaching in mind, there is no examination of meanings, therefore bearing the Teaching in mind is of much help for examining meanings in the Teaching.’

‘Good Gotama, for bearing the Teaching in the mind, what thing is of much help?’

‘Bharadvaaja, listening to the Teaching, is of much help for bearing the Teaching in the mind. Without listening to the Teaching, there is no bearing of the Teaching, therefore listening to the Teaching, is of much help for bearing the Teaching in the mind.’

‘Good Gotama, for listening to the Teaching, what thing is of much help?’

‘Bharadvaaja, lending ear, is of much help for listening to the Teaching. Without lending ear there is no listening to the

Teaching, therefore, lending ear, is of much help for listening to the Teaching.'

'Good Gotama, for lending ear, what thing is of much help?'

'Bharadvaaja, associating, is of much help for lending ear. Without association there is no lending ears, therefore associating is of much help for lending ear.'

'Good Gotama, for associating, what thing is of much help?'

'Bharadvaaja, approaching, is of much help for associating Without an approach there is no association, therefore approaching is of much help for associating..'

'Good Gotama, for approaching, what thing is of much help?'

'Bharadvaaja, faith, is of much help for approaching Without faith there is no approaching, therefore faith is of much help for approaching..'

'I asked good Gotama, how the truth is protected. Good Gotama explained it to me, I like that explanation, I'm pleased with it. I asked good Gotama, how the truth is realized. Good Gotama explained it to me, I like that explanation, I'm pleased with it. I asked good Gotama, how the realization of the truth is attained. Good Gotama explained it to me, I like that explanation, I'm pleased with it I asked good Gotama, what things are of much help for realization of the truth. Good Gotama explained them to me, I like that explanation, I'm pleased with it. Whatever questions I asked, were explained to me. I like that explanation. I'm pleased with it. Good Gotama, earlier I thought, who are these shaveling menial recluses, the offerings of the feet of our kinsman. Do they know the Teaching? Good Gotama has aroused in me, love for the

recluses, now I appreciate them and honor them. Good Gotama now I understand. – May I be remembered as a lay disciple who has taken refuge in good Gotama from today while life lasts.’

Footnotes:

[1] Weighing is of much help for the fourfold endeavor. ‘padhaanassa kho bharadvaaja tulanaa bahukaaraa’ The fourfold endeavors are pushing the mind forward earnestly, to dispel arisen demerit to promote non arising of not arisen demerit To promote the arising of not arisen merit and to see the development and completion of arisen merit. For this kind of mental work to happen, we should mentally weigh our activities by body speech and mind. We should be aware of the activities at the six doors of mental contact.

[2] Struggling is of much help for weighing. ‘Tulanaaya kho bharadvaaja ussaaho bahukaaro hoti’ This is a mental struggle. It consists of thinking and pondering to sort out the correct and comes to be right thinking.

[3] Right speculation is of much help for interest. ‘Chandassa kho Bharadvaaja dhammanijjhaanakhanti bahukaaraa’. Right speculation falls to the category of right thinking. So this is falling to the Noble Eightfold path, with right view at the foremost.

Capala Sutta

Nodding

Translated from the Pali by Thanissaro Bhikkhu

Once the Blessed One was living among the Bhaggas in the Deer Park at Bhesakala Grove, near Crocodile Haunt. At that time Ven. Maha Moggallana prior to his Awakening sat nodding near the village of Kallavalaputta, in Magadha. The Blessed One, with his purified divine eye, surpassing the human, saw Ven. Maha Moggallana as he sat nodding near the village of Kallavalaputta, in Magadha. As soon as he saw this -- just as a strong man might extend his flexed arm or flex his extended arm -- he disappeared from among the Bhaggas in the Deer Park at Bhesakala Grove, near Crocodile Haunt, and re-appeared near the village of Kallavalaputta, in Magadha, right in front of Ven. Maha Moggallana. There he sat down on a prepared seat. As he was sitting there, the Blessed One said to Ven. Maha Moggallana, "Are you nodding, Moggallana? Are you nodding?"

"Yes, lord."

"Well then, Moggallana, whatever perception you have in mind when drowsiness descends on you, don't attend to that perception, don't pursue it. It's possible that by doing this you will shake off your drowsiness.

"But if by doing this you don't shake off your drowsiness, then recall to your awareness the Dhamma as you have heard and memorized it, re-examine it and ponder it over in

your mind. It's possible that by doing this you will shake off your drowsiness.

"But if by doing this you don't shake off your drowsiness, then repeat aloud in detail the Dhamma as you have heard and memorized it. It's possible that by doing this you will shake off your drowsiness.

"But if by doing this you don't shake off your drowsiness, then pull both your earlobes and rub your limbs with your hands. It's possible that by doing this you will shake off your drowsiness.

"But if by doing this you don't shake off your drowsiness, then get up from your seat and, after washing your eyes out with water, look around in all directions and upward to the major stars and constellations. It's possible that by doing this you will shake off your drowsiness.

"But if by doing this you don't shake off your drowsiness, then attend to the perception of light, resolve on the perception of daytime, dwelling by night as by day, and by day as by night. By means of an awareness thus open and unhampered, develop a brightened mind. It's possible that by doing this you will shake off your drowsiness.

"But if by doing this you don't shake off your drowsiness, then -- percipient of what lies in front and behind -- set a distance to meditate walking back and forth, your senses inwardly immersed, your mind not straying outwards. It's possible that by doing this you will shake off your drowsiness.

"But if by doing this you don't shake off your drowsiness, then -- reclining on your right side -- take up the lion's posture, one foot placed on top of the other, mindful, alert, with your mind set on getting up. As soon as you wake up,

get up quickly, with the thought, 'I won't stay indulging in the pleasure of lying down, the pleasure of reclining, the pleasure of drowsiness.' That is how you should train yourself.

"Furthermore, Moggallana, should you train yourself: 'I will not visit families with my pride [literally, "my trunk" (i.e., a elephant's trunk)] lifted high.' That is how you should train yourself. Among families there are many jobs that have to be done, so that people don't pay attention to a visiting monk. If a monk visits them with his trunk lifted high, the thought will occur to him, 'Now who, I wonder, has caused a split between me and this family? The people seem to have no liking for me.' Getting nothing, he becomes abashed. Abashed, he becomes restless. Restless, he becomes unrestrained. Unrestrained, his mind is far from concentration.

"Furthermore, Moggallana, should you train yourself: 'I will speak no confrontational speech.' That is how you should train yourself. When there is confrontational speech, a lot of discussion can be expected. When there is a lot of discussion, there is restlessness. One who is restless becomes unrestrained. Unrestrained, his mind is far from concentration.

"It's not the case, Moggallana, that I praise association of every sort. But it's not the case that I dispraise association of every sort. I don't praise association with householders and renunciates. But as for dwelling places that are free from noise, free from sound, their atmosphere devoid of people, appropriately secluded for resting undisturbed by human beings: I praise association with dwelling places of this sort."

When this was said, Ven. Moggallana said to the Blessed One: "Briefly, lord, in what respect is a monk released

through the ending of craving, utterly complete, utterly free from bonds, a follower of the utterly holy life, utterly consummate: foremost among human and heavenly beings?"

"There is the case, Moggallana, where a monk has heard, '*All things are unworthy of attachment.*' Having heard that all things are unworthy of attachment, he fully knows all things. Fully knowing all things, he fully comprehends all things. Fully comprehending all things, then whatever feeling he experiences -- pleasure, pain, neither pleasure nor pain -- he remains focused on inconstancy, focused on dispassion, focused on cessation, focused on relinquishing with regard to that feeling. As he remains focused on inconstancy, focused on dispassion, focused on cessation, focused on relinquishing with regard to that feeling, he is un-sustained by (does not cling to) anything in the world. Un-sustained, he is not agitated. Un-agitated, he is unbound right within. He discerns: 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"It is in this respect, Moggallana, that a monk, in brief, is released through the ending of craving, utterly complete, utterly free from bonds, a follower of the utterly holy life, utterly consummate: foremost among human and heavenly beings."

Cetana Sutta

Intention

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. "Monks, intention for forms is inconstant, changeable, alterable. Intention for sounds... Intention for smells... Intention for tastes... Intention for tactile sensations... Intention for ideas is inconstant, changeable, alterable.

"One who has conviction & belief that these phenomena are this way is called a faith-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who, after pondering with a modicum of discernment, has accepted that these phenomena are this way is called a Dhamma-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who knows and sees that these phenomena are this way is called a stream-enterer, steadfast, never again destined for states of woe, headed for self-awakening."

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Cetana Sutta

An Act of Will

Translated from the Pali by Thanissaro Bhikkhu.
For free distribution only.

"For a person endowed with virtue, consummate in virtue, there is no need for an act of will, 'May freedom from remorse arise in me.' It is in the nature of things that freedom from remorse arises in a person endowed with virtue, consummate in virtue.

"For a person free from remorse, there is no need for an act of will, 'May joy arise in me.' It is in the nature of things that joy arises in a person free from remorse.

"For a joyful person, there is no need for an act of will, 'May rapture arise in me.' It is in the nature of things that rapture arises in a joyful person.

"For a rapturous person, there is no need for an act of will, 'May my body be serene.' It is in the nature of things that a rapturous person grows serene in body.

"For a person serene in body, there is no need for an act of will, 'May I experience pleasure.' It is in the nature of things that a person serene in body experiences pleasure.

"For a person experiencing pleasure, there is no need for an act of will, 'May my mind grow concentrated.' It is in the nature of things that the mind of a person experiencing pleasure grows concentrated.

"For a person whose mind is concentrated, there is no need for an act of will, 'May I know & see things as they actually

are.' It is in the nature of things that a person whose mind is concentrated knows & sees things as they actually are.

"For a person who knows & sees things as they actually are, there is no need for an act of will, 'May I feel disenchantment.' It is in the nature of things that a person who knows & sees things as they actually are feels disenchantment.

"For a person who feels disenchantment, there is no need for an act of will, 'May I grow dispassionate.' It is in the nature of things that a person who feels disenchantment grows dispassionate.

"For a dispassionate person, there is no need for an act of will, 'May I realize the knowledge & vision of release.' It is in the nature of things that a dispassionate person realizes the knowledge & vision of release.

"In this way, dispassion has knowledge & vision of release as its purpose, knowledge & vision of release as its reward. Disenchantment has dispassion as its purpose, dispassion as its reward. Knowledge & vision of things as they actually are has disenchantment as its purpose, disenchantment as its reward. Concentration has knowledge & vision of things as they actually are as its purpose, knowledge & vision of things as they actually are as its reward. Pleasure has concentration as its purpose, concentration as its reward. Serenity has pleasure as its purpose, pleasure as its reward. Rapture has serenity as its purpose, serenity as its reward. Joy has rapture as its purpose, rapture as its reward. Freedom from remorse has joy as its purpose, joy as its reward. Skillful virtues have freedom from remorse as their purpose, freedom from remorse as their reward.

"In this way, mental qualities lead on to mental qualities,
mental qualities bring mental qualities to their consummation,
for the sake of going from the near to the Further Shore."

Cetokhiila Sutta

The Arrow in the Mind

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi. From there the Blessed One addressed the monks. "O! Monks, if the five arrows in the mind of the monk are not dispelled, and if the five bonds are not cut, that the monk should come to growth and development in the dispensation, is not a possibility. How are his five arrows of the mind not dispelled? Here the monk doubts and does not accept the Teacher with assurance. When he doubts and does not accept the Teacher with assurance his mind does not tend to exert and make effort to dispel. This is the first arrow in the mind not dispelled. Again the monk doubts and does not accept the Teaching with assurance. When the monk doubts and does not accept the Teaching with assurance his mind does not tend to exert and make effort to dispel. This is the second arrow in the mind not dispelled. Again the monk doubts and does not accept the Community of monks with assurance. When the monk doubts and does not accept the Community of monks with assurance his mind does not tend to exert and make effort to dispel. This is the third arrow in the mind not dispelled. Again, the monk doubts and does not accept the Training with assurance. When the monk doubts and does not accept the Training with assurance his mind does not tend to exert and make effort to dispel. This is the fourth arrow in the mind not dispelled. Again, the monk angry with the co-associates in the holy life is displeased and hurt, and his mind does not tend to exert and make effort to dispel.

This is the fifth arrow in the mind not dispelled. These five arrows in the mind are not dispelled.

How are the five bonds of the mind not cut? Here the monk has un-dispelled greed, interest, love, thirst and burning for sensuality. When he has not dispelled greed, interest, love, thirst and burning for sensuality, his mind does not tend to exert and make effort to dispel. This is the first bond not cut. Again the monk has un-dispelled greed, interest, love, thirst and burning for the body. When the monk has not dispelled greed, interest, love, thirst and burning for the body, his mind does not tend to exert and make effort to dispel. This is the second bond not cut. Again the monk has un-dispelled greed, interest, love, thirst and burning for material matter. When the monk has not dispelled greed, interest, love, thirst and burning for material, his mind does not tend to exert and make effort to dispel. This is the third bond not cut. Again, the monk partaking food as much as he likes, is yoked to the pleasure of torpor touch and sleep. When the monk partaking food as much as he likes, is yoked to the pleasure of torpor, touch and sleep, his mind does not tend to exert and make effort to dispel. This is the fourth bond not cut. Again the monk observing these virtues and austerities and leading this holy life, aspires, "May I be with those gods, or may I be a certain god." When the monk observes virtues and austerities and leads the holy life aspiring to be with a certain retinue of gods or to be a certain god his mind does not tend to exert and make effort to dispel. This is the fifth bond not cut. These are the five bonds of the mind not cut. If in that monk the five arrows in the mind are not dispelled, the five bonds are not cut, that he should come to growth and development in this dispensation is not possible.

Whoever monk has the five arrows in the mind dispelled and the five bonds cut, that he should come to growth and

development in this dispensation is possible. How are the five arrows in the mind dispelled? Here the monk does not doubt, accepts the Teacher with assurance. When he does not doubt and accepts the Teacher with assurance his mind tends to exert and makes effort to dispel. -This first arrow in the mind is dispelled. Again, the monk does not doubt, accepts the Teaching with assurance. When he does not doubt and accepts the Teaching with assurance his mind tends to exert and makes effort to dispel. This second arrow in the mind is dispelled. Again, the monk does not doubt, accepts the Community of Monks with assurance. When he does not doubt and accepts the Community of Monks with assurance his mind tends to exert and makes effort to dispel. This third arrow in the mind is dispelled. Again, the monk does not doubt, and accepts the Training with assurance. When he does not doubt and accepts the Training with assurance his mind tends to exert and makes effort to dispel. This fourth arrow in the mind is dispelled. Again the monk not angry with the co-associates in the holy life, is pleased and not hurt his mind tends to exert and makes effort to dispel. This fifth arrow in the mind is dispelled. Thus the five arrows in the mind are dispelled.

How are the five bonds in the mind cut. Here the monk has dispelled greed, interest, love, thirst and burning for sensuality. When the monk has dispelled greed, interest, love, thirst and burning for sensuality, his mind tends to exert and makes effort to dispel. This is the first bond cut. Again the monk has dispelled greed, interest, love, thirst and burning for the body. When the monk has dispelled greed, interest, love, thirst and burning for the body, his mind tends to exert and makes effort to dispel. This is the second bond cut. Again the monk has dispelled greed, interest, love, thirst and burning for material matter. When the monk has dispelled greed, interest, love, thirst and burning for material,

his mind tends to exert and makes effort to dispel. This is the third bond cut. Again, the monk not partaking food as much as he likes, is not yoked to the pleasure of torpor, touch and sleep. When the monk not partaking food as much as he likes, is not yoked to the pleasure of torpor, touch and sleep, his mind tends to exert and makes effort to dispel. This is the fourth bond cut. Again the monk observing these virtues and austerities and leading this holy life, does not aspire, "May I be with those gods, or may I be a certain god." When the monk observes virtues and austerities and leads the holy life not aspiring a certain retinue of gods or to be a certain god, his mind tends to exert and makes effort to dispel. This is the fifth bond cut. These are the five bonds of the mind cut. When the monk has dispelled the five arrows in the mind, and cut the five bonds, that he should come to growth and development in this dispensation is possible.

The monk develops the potential endowed with interest, concentration, effort, and determination, develops the potential endowed with endeavor, concentration, effort and determination. Develops the potential endowed with mind, concentration, effort, and determination. Develops the potential endowed with discrimination, concentration, effort and determination. The fifth is exertion. With exertion there are fifteen things, endowed with these fifteen things it becomes possible for the monk to attain enlightenment.

It becomes possible to come to the noble end of the yoke. Like the hen that had sat on the eggs for eight, or ten or twelve days, then a desire would rise to her, why shouldn't the chicken, come out of the shell breaking it with the nails of their feet or with the beak. Then the chicken come out of the shell safely breaking the shell with the nails of their feet or with their beak. In the same manner endowed with these fifteen things it becomes possible for the monk to attain

enlightenment, it becomes possible to come to the noble end of the yoke.

The Blessed One said thus and those monks delighted in the words of the Blessed One.

Chabbisodana Sutta

The Six-fold Examination

I heard thus.

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One addressed the Bhikkhus from there.

'Bhikkhus, the Bhikkhu declares perfection. "Birth is destroyed, the holy life is lived, what should be done is done. I know, there is nothing more to wish." The words of that Bhikkhu should not be approved, nor disapproved. He should be questioned. Friend, there are these four ways of defining, declared by the Blessed One who knows and sees and is rightfully enlightened. What are the four? Defining the seen as the seen, the heard as the heard, the sensed as the sensed and the cognized as the cognized. Out of these four ways of defining, through which is the venerable one's mind released without holdings? It is lawful that a Bhikkhu who has, destroyed desires, lived the holy life, done what should be done, dismissed the weight, come to the highest good, destroyed the desire 'to be' and is rightfully released should explain it. Friend, seeing it an error to fall for the seen, not settling, unbound, released, unyoked and with an unrestricted mind I abide. Friend, seeing it an error to fall for the heard, not settling, unbound, released, unyoked and with an unrestricted mind I abide. Friend, seeing it an error to fall for the sensed, not settling, unbound, released, unyoked and with an unrestricted mind I abide. Friend, seeing it an error to fall for the cognized, not settling, unbound, released, unyoked and with an unrestricted mind I abide. Friend, knowing and seeing these four ways of defining, my mind is

released from desires without holdings. His words should be accepted as good words and a further question should be asked Friend, these five holding masses are declared by the Blessed One who knows and sees and is rightfully enlightened. What are the five? They are the holding mass of matter, the holding mass of feelings, the holding mass of perceptions, the holding mass of determinations and the holding mass of consciousness. Knowing what and seeing what in the five holding masses, is the venerable one's mind released from desires without holdings. It is lawful that a Bhikkhu who has destroyed desires, lived the holy life, done what should be done, dismissed the weight, come to the highest good, destroyed the desire 'to be' and is rightfully released should explain it. Friend, seeing that matter is weak, my interest waned and dissatisfied, I destroyed, ceased, gave up and released my mind from the latent tendencies of falling for and firmly holding matter. [1] Seeing that feelings are weak, my interest waned and dissatisfied, I destroyed, ceased, gave up and released my mind from the latent tendencies of falling for and firmly holding feelings. Seeing that perceptions are weak, my interest waned and dissatisfied, I destroyed, ceased, gave up and released my mind from the latent tendencies of falling for and firmly holding perceptions. Seeing that determinations are weak, my interest waned and dissatisfied, I destroyed, ceased, gave up and released my mind from the latent tendencies of falling for and firmly holding determinations. Seeing that consciousness is weak, my interest waned and dissatisfied, I destroyed, ceased, gave up and released my mind from the latent tendencies of falling for and firmly holding consciousness. Friend, knowing and seeing these five holding masses my mind is released from desires without holdings. His words should be accepted as good words and a further question should be asked Friend, these six elements are declared by the Blessed One who knows and

sees and is rightfully enlightened. What are the six? They are the elements of earth, water, fire, air, space and consciousness.

Knowing what and seeing what in these six elements is the venerable one's mind released from desires without holdings. It is lawful that a Bhikkhu who has, destroyed desires, lived the holy life, done what should be done, dismissed the weight, come to the highest good, destroyed the desire 'to be' and is rightfully released should explain it. Friend, the earth element is void of a self. The self has no settlements in matter. The latent tendencies of falling for and firmly holding settlements in matter destroyed, ceased, given up, I know that the mind is released. I realized that the water element...fire element...air element...space element...re...and the consciousness element is void of a self. The self has no settlements in consciousness. The latent tendencies of falling for and firmly holding settlements in consciousness destroyed, ceased, given up I know that the mind is released. Friend, knowing and seeing these six elements in this manner, my mind is released from desires without holdings. His words should be accepted as good words and a further question should be asked. Friend, these six internal and external spheres are declared by the Blessed One who knows and sees and is rightfully enlightened. What are the six? Eye and forms, ear and sounds, nose and smells, tongue and tastes, body and touches and mind and ideas. Knowing what and seeing what in these six internal and external spheres is the venerable one's mind released from desires without holdings. It is lawful that a Bhikkhu who has, destroyed desires, lived the holy life, done what should be done, dismissed the weight, come to the highest good, destroyed the desire 'to be' and is rightfully released should explain it. The latent tendencies of following up erroneously with interest, greed and craving, eye

consciousness, forms and things cognizable by eye
consciousness, are destroyed, ceased and given up, I know
my mind is released. The latent tendencies of following up
erroneously with interest, greed and craving ear
consciousness, sounds and things cognizable by ear
consciousness...nose consciousness, smells and things
cognizable by nose consciousness...tongue consciousness,
tastes and things cognizable by tongue consciousness...
body consciousness, touches and things cognizable by body
consciousness and mind consciousness, ideas, and things
cognizable by mind consciousness are destroyed, ceased
and given up, I know my mind is released. Friend, knowing
and seeing these six internal and external spheres in this
manner, my mind is released from desires without holdings.
His words should be accepted as good words and a further
question should be asked. Friend, knowing and seeing what
in this six-fold conscious body and all external signs are the
latent tendencies of conceited measuring of me and mine
completely destroyed. It is lawful that a Bhikkhu who has
destroyed desires, lived the holy life, done what should be
done, dismissed the weight, come to the highest good,
destroyed the desire 'to be' and is rightfully released should
explain it.

Friend, earlier when I was an ignorant householder, the Thus
Gone One or disciple of the Thus Gone One preached the
Teaching and I gained faith, with that faith I thought, the
household life is full of difficulties, going forth homeless is
like open space. Living in a household it is not easy to lead a
holy life complete and pure without being defiled. Shaving
head and beard, putting on yellow clothes, why shouldn't I
go forth homeless? At some suitable time I gave up a little
wealth or a large mass of wealth, either left behind a small
circle of friends, or a large circle of friends shaving head and
beard and donning yellow clothes, went forth as a homeless.

Gone forth I became a trainer in the life of a Bhikkhu. I gave up hurting living things, throwing away stick and weapon ashamed abode arousing compassion for all beings. Abstaining from taking what is not given, desired the given, made my mind pure, without theft I abode Abstaining from low sexual intercourse led the holy life. Abstaining from telling lies became reliable and trustworthy and abode without a dispute with the world. Gave up slandering. Hearing it here did not say it elsewhere, to split these. Hearing elsewhere did not say it hereto split those, Thus I united the split, promoted unity. Fond of unity spoke words to unite. Gave up rough talk, saying pleasing words that went straight to the heart of all. Abstained from frivolous talk saying appropriate, truthful and meaningful words, in accordance with the Teaching and Discipline, words that could be treasured.

Abstained from destroying seed groups and vegetable groups. Partaking one meal a day, abstained from food at night and at untimely hours. Abstained from dance, singing, music, decorations, flowers and scents, anointments and adornments. Abstained from high and stately beds. Abstained from accepting gold and silver, uncooked rice and uncooked flesh. Abstained from accepting women and girls, slaves, men or women. Abstained from accepting goats and cows, lowland pigs, elephants, cattle, horses and mares.

Abstained from accepting fields and wealth, and doing the work of a messenger. Abstained from buying and selling and unfair ways of weighing and measuring. Abstained from cutting severing, destroying and highway robbery, and wrong ways of gaining food.

Satisfied, covering the body with robes, and feeding the belly with morsel food, went with all the belongings wherever I

went. Like the birds small and large that go with the weight of their wings. Likewise satisfied covering the body with robes and feeding the belly with morsels I went with all my belongings wherever I went. Endowed with this mass of virtues, I experienced the pleasure of blamelessness internally.

Seeing a form with the eye, I did not take the sign or the elements. To one abiding with the mental faculty of the eye uncontrolled, demerit of covetousness and displeasure may trickle. I abode protecting the mental faculty of the eye. Hearing a sound with the ear, Cognizing a smell... tasting...re...cognizing touches with the body...Cognizing an idea with the mind, did not take the sign or the elements. To one abiding with the mental faculty of the mind not controlled, demerit of covetousness and displeasure may trickle. I abode protecting the mental faculty of the mind. Endowed with the noble ones' control of the mental faculties, I experienced the untouched pleasure of the mental faculties. Going forward or returning I became aware. Looking on, or looking aside I became aware. Bending or stretching, bearing the bowl and three robes, tasting, drinking, eating and enjoying I became aware. Going, standing, sitting, lying, if awake, and keeping silence I became aware.

Endowed, with the mass of virtues, the control of the mental faculties, right mindfulness of the noble ones, I abode in a secluded dwelling, such as a forest, the root of a tree, a mountain grotto, a cave, a charnel ground, a jungle forest, an open space, or a heap of straw. After the meal and returning from the alms round, I sat legs crossed, the body placed straight and mindfulness established in front.

Dispelling covetousness for the world I abode freeing the mind. Dispelling anger I abode with a mind free of anger,

compassionate to all born. Dispelling sloth and torpor abode, aware of a perception of light, mindful of cleaning sloth and torpor. Dispelling restlessness and worry abode with a mind internally appeased, cleaning the mind of restlessness and worry. Abode with doubts dispelled of merit that should and should not be done.

I dispelled the five hindrances of the mind, and wisely making the minor defilements weak, secluded the mind from sensual thoughts and demerit. With thoughts and thought processes and with joy and pleasantness, born of seclusion abode in the first jhana.

Again overcoming thoughts and thought processes, the mind internally appeased, in a single point, with joy and pleasantness born of concentration I abode in the second jhana.

Again, with equanimity to joy and detachment and aware of experiencing pleasantness, with the body too, abode in the third jhana. The noble ones say this is abiding in pleasantness, mindful of equanimity.

Again, dispelling pleasantness and unpleasantness and earlier having dispelled pleasure and displeasure, mindfulness purified with equanimity I abode in the fourth jhana.

When the mind was concentrated, pure, free from minor defilements, malleable, workable not disturbed, I directed the mind for the destruction of desires. Knew this is unpleasant, this is, its arising, this its cessation, and this the path to the cessation of unpleasantness as it really is. Knew the desires, the arising, their cessation and the path to their cessation as it really was. The mind that knew and saw thus, was released from sensual desires, from desires 'to be' and from

ignorant desires. When released, I knew, I'm released, birth is destroyed, the holy life is lived, what should be done is done. There's nothing more to wish. Friend, knowing and seeing this six fold conscious body and all external signs in this manner, I completely destroyed the latent tendencies of conceited measuring of me and mine. Bhikkhus, his words should be accepted as good words and he should be told. 'Friend, it is great gain, that we meet co-associates like you.'

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Footnote:

1. Seeing matter is weak, my interest waned and dissatisfied, I destroyed, ceased, gave up and released my mind from the latent tendencies of falling for and firmly holding matter.

'ruupa.m kho aha.m aavuso,

abala.m.viraaga.manassaasika.m veditvaa ye ruupe

upaayupaadaanaa

cetasoadhi.t.thaanaabhinivesanaanusayaa, tesa.m khayaa

viraagaa nirodhaa caagaapa.tinissaggaa vimutta.m me

citta.m ti pajaanaami.' Holding matter, is something done

with the mind. It is the mind's follow up with interest and

greed. So too with the other four masses of feelings,

perceptions, determinations and consciousness. Thus it is

the follow up with interest and greed for these five masses

that have to be destroyed, ceased, given up and thus the

mind should be released.

Chachakka Sutta

The Six Sextets

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's Monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

"Monks, I will teach you the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; I will expound the holy life both in its particulars and in its essence, entirely complete, surpassingly pure -- in other words, the six sextets. Listen and pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said: "The six internal media should be known. The six external media should be known. The six classes of consciousness should be known. The six classes of contact should be known. The six classes of feeling should be known. The six classes of craving should be known."

"'The six internal media should be known.' Thus it was said. In reference to what was it said? The eye-medium, the ear-medium, the nose-medium, the tongue-medium, the body-medium, the intellect-medium. 'The six internal media should be known.' Thus it was said. And in reference to this was it said. This is the first sextet.

"'The six external media should be known.' Thus it was said. In reference to what was it said? The form-medium, the

sound-medium, the aroma-medium, the flavor-medium, the tactile sensation-medium, the idea-medium. 'The six external media should be known.' Thus it was said. And in reference to this was it said. This is the second sextet.

"'The six classes of consciousness should be known.' Thus it was said. In reference to what was it said? Dependent on the eye and forms there arises consciousness at the eye. Dependent on the ear and sounds there arises consciousness at the ear. Dependent on the nose and aromas there arises consciousness at the nose. Dependent on the tongue and flavors there arises consciousness at the tongue. Dependent on the body and tactile sensations there arises consciousness at the body. Dependent on the intellect and ideas there arises consciousness at the intellect. 'The six classes of consciousness should be known.' Thus it was said. And in reference to this was it said. This is the third sextet.

"'The six classes of contact should be known.' Thus it was said. In reference to what was it said? Dependent on the eye and forms there arises consciousness at the eye. The meeting of the three is contact. Dependent on the ear and sounds there arises consciousness at the ear. The meeting of the three is contact. Dependent on the nose and aromas there arises consciousness at the nose. The meeting of the three is contact. Dependent on the tongue and flavors there arises consciousness at the tongue. The meeting of the three is contact. Dependent on the body and tactile sensations there arises consciousness at the body. The meeting of the three is contact. Dependent on the intellect and ideas there arises consciousness at the intellect. The meeting of the three is contact. 'The six classes of contact should be known.' Thus it was said. And in reference to this was it said. This is the fourth sextet.

"The six classes of feeling should be known.' Thus it was said. In reference to what was it said? Dependent on the eye and forms there arises consciousness at the eye. The meeting of the three is contact. With contact as a requisite condition there is feeling. Dependent on the ear and sounds there arises consciousness at the ear. The meeting of the three is contact. With contact as a requisite condition there is feeling. Dependent on the nose and aromas there arises consciousness at the nose. The meeting of the three is contact. With contact as a requisite condition there is feeling. Dependent on the tongue and flavors there arises consciousness at the tongue. The meeting of the three is contact. With contact as a requisite condition there is feeling. Dependent on the body and tactile sensations there arises consciousness at the body. The meeting of the three is contact. With contact as a requisite condition there is feeling. Dependent on the intellect and ideas there arises consciousness at the intellect. The meeting of the three is contact. With contact as a requisite condition there is feeling. 'The six classes of feeling should be known.' Thus it was said. And in reference to this was it said. This is the fifth sextet.

"The six classes of craving should be known.' Thus it was said. In reference to what was it said? Dependent on the eye and forms there arises consciousness at the eye. The meeting of the three is contact. With contact as a requisite condition there is feeling. With feeling as a requisite condition there is craving. Dependent on the ear and sounds there arises consciousness at the ear. The meeting of the three is contact. With contact as a requisite condition there is feeling. With feeling as a requisite condition there is craving. Dependent on the nose and aromas there arises consciousness at the nose. The meeting of the three is contact. With contact as a requisite condition there is feeling.

With feeling as a requisite condition there is craving.
Dependent on the tongue and flavors there arises
consciousness at the tongue. The meeting of the three is
contact. With contact as a requisite condition there is feeling.
With feeling as a requisite condition there is craving.
Dependent on the body and tactile sensations there arises
consciousness at the body. The meeting of the three is
contact. With contact as a requisite condition there is feeling.
With feeling as a requisite condition there is craving.
Dependent on the intellect and ideas there arises
consciousness at the intellect. The meeting of the three is
contact. With contact as a requisite condition there is feeling.
With feeling as a requisite condition there is craving. 'The six
classes of craving should be known.' Thus it was said. And
in reference to this was it said. This is the sixth sextet.

"If anyone were to say, 'The eye is the self,' that wouldn't be
tenable. The arising and falling away of the eye are
discerned. And when its arising and falling away are
discerned, it would follow that 'My self arises and falls away.'
That's why it wouldn't be tenable if anyone were to say, 'The
eye is the self.' So the eye is not-self. If anyone were to say,
'Forms are the self,' that wouldn't be tenable...Thus the eye
is not-self and forms are not-self. If anyone were to say,
'Consciousness at the eye is the self,' that wouldn't be
tenable...Thus the eye is not-self, forms are not-self,
consciousness at the eye is not-self. If anyone were to say,
'Contact at the eye is the self,' that wouldn't be
tenable...Thus the eye is not-self, forms are not-self,
consciousness at the eye is not-self, contact at the eye is
not-self. If anyone were to say, 'Feeling is the self,' that
wouldn't be tenable...Thus the eye is not-self, forms are not-
self, consciousness at the eye is not-self, contact at the eye
is not-self, feeling is not self. If anyone were to say, 'Craving
is the self,' that wouldn't be tenable. The arising and falling

away of craving are discerned. And when its arising and falling away are discerned, it would follow that 'My self arises and falls away.' That's why it wouldn't be tenable if anyone were to say, 'Craving is the self.' Thus the eye is not-self, forms are not-self, consciousness at the eye is not-self, contact at the eye is not-self, feeling is not self, craving is not-self.

"If anyone were to say, 'The ear is the self,' that wouldn't be tenable...

"If anyone were to say, 'The nose is the self,' that wouldn't be tenable...

"If anyone were to say, 'The tongue is the self,' that wouldn't be tenable...

"If anyone were to say, 'The body is the self,' that wouldn't be tenable...

"If anyone were to say, 'The intellect is the self,' that wouldn't be tenable. The arising and falling away of the intellect are discerned. And when its arising and falling away are discerned, it would follow that 'My self arises and falls away.' That's why it wouldn't be tenable if anyone were to say, 'The intellect is the self.' So the intellect is not-self. If anyone were to say, 'Ideas are the self,' that wouldn't be tenable... Thus the intellect is not-self and ideas are not-self. If anyone were to say, 'Consciousness at the intellect is the self,' that wouldn't be tenable... Thus the intellect is not-self, ideas are not-self, consciousness at the intellect is not-self. If anyone were to say, 'Contact at the intellect is the self,' that wouldn't be tenable... Thus the intellect is not-self, ideas are not-self, consciousness at the intellect is not-self, contact at the intellect is not-self. If anyone were to say, 'Feeling is the self,' that wouldn't be tenable... Thus the intellect is not-self,

ideas are not-self, consciousness at the intellect is not-self, contact at the intellect is not-self, feeling is not self. If anyone were to say, 'Craving is the self,' that wouldn't be tenable. The arising and falling away of craving are discerned. And when its arising and falling away are discerned, it would follow that 'My self arises and falls away.' That's why it wouldn't be tenable if anyone were to say, 'Craving is the self.' Thus the intellect is not-self, ideas are not-self, consciousness at the intellect is not-self, contact at the intellect is not-self, feeling is not self, craving is not-self.

"This, monks, is the path of practice leading to self-identification. One assumes about the eye that 'This is me, this is my self, this is what I am.' One assumes about forms...One assumes about consciousness at the eye...One assumes about contact at the eye...One assumes about feeling...One assumes about craving that 'This is me, this is my self, this is what I am.'

"One assumes about the ear...

"One assumes about the nose...

"One assumes about the tongue...

"One assumes about the body...

"One assumes about the intellect that 'This is me, this is my self, this is what I am.' One assumes about ideas...One assumes about consciousness at the intellect...One assumes about contact at the intellect...One assumes about feeling...One assumes about craving that 'This is me, this is my self, this is what I am.'

"Now, this is the path of practice leading to the cessation of self-identification. One assumes about the eye that 'This is

not me, this is not my self, this is not what I am.' One assumes about forms...One assumes about consciousness at the eye...One assumes about contact at the eye...One assumes about feeling...One assumes about craving that 'This is not me, this is not my self, this is not what I am.'

"One assumes about the ear...

"One assumes about the nose...

"One assumes about the tongue...

"One assumes about the body...

"One assumes about the intellect that 'This is not me, this is not my self, this is not what I am.' One assumes about ideas...One assumes about consciousness at the intellect...One assumes about contact at the intellect...One assumes about feeling...One assumes about craving that 'This is not me, this is not my self, this is not what I am.'

"Dependent on the eye and forms there arises consciousness at the eye. The meeting of the three is contact. With contact as a requisite condition, there arises what is felt either as pleasure, pain, or neither pleasure nor pain. If, when touched by a feeling of pleasure, one relishes it, welcomes it, or remains fastened to it, then the underlying tendency to passion lies latent within one. If, when touched by a feeling of pain, one sorrows, grieves, and laments, beats one's breast, becomes distraught, then the underlying tendency to resistance lies latent within one. If, when touched by a feeling of neither pleasure nor pain, one does not discern, as it actually is present, the origination, passing away, allure, drawback, or escape from that feeling, then the underlying tendency to ignorance lies latent within one. That a person -- without abandoning the underlying tendency to

passion with regard to a feeling of pleasure, without abolishing the underlying tendency to resistance with regard to a feeling of pain, without uprooting the underlying tendency to ignorance with regard to a feeling of neither pleasure nor pain, without abandoning ignorance and giving rise to clear knowing -- would put an end to suffering and stress in the here and now: such a thing isn't possible.

"Dependent on the ear and sounds...

"Dependent on the nose and aromas...

"Dependent on the tongue and flavors...

"Dependent on the body and tactile sensations...

"Dependent on the intellect and ideas there arises consciousness at the intellect. The meeting of the three is contact. With contact as a requisite condition, there arises what is felt either as pleasure, pain, or neither pleasure nor pain. If, when touched by a feeling of pleasure, one relishes it, welcomes it, or remains fastened to it, then the underlying tendency to passion lies latent within one. If, when touched by a feeling of pain, one sorrows, grieves, and laments, beats one's breast, becomes distraught, then the underlying tendency to resistance lies latent within one. If, when touched by a feeling of neither pleasure nor pain, one does not discern, as it actually is present, the origination, passing away, allure, drawback, or escape from that feeling, then the underlying tendency to ignorance lies latent within one. That a person -- without abandoning the underlying tendency to passion with regard to a feeling of pleasure, without abolishing the underlying tendency to resistance with regard to a feeling of pain, without uprooting the underlying tendency to ignorance with regard to a feeling of neither pleasure nor pain, without abandoning ignorance and giving

rise to clear knowing -- would put an end to suffering and stress in the here and now: such a thing isn't possible.

"Dependent on the eye and forms there arises consciousness at the eye. The meeting of the three is contact. With contact as a requisite condition, there arises what is felt either as pleasure, pain, or neither pleasure nor pain. If, when touched by a feeling of pleasure, one does not relish it, welcome it, or remain fastened to it, then the underlying tendency to passion does not lie latent within one. If, when touched by a feeling of pain, one does not sorrow, grieve, or lament, beat one's breast or become distraught, then the underlying tendency to resistance does not lie latent within one. If, when touched by a feeling of neither pleasure nor pain, one discerns, as it actually is present, the origination, passing away, allure, drawback, and escape from that feeling, then the underlying tendency to ignorance does not lie latent within one. That a person -- through abandoning the underlying tendency to passion with regard to a feeling of pleasure, through abolishing the underlying tendency to resistance with regard to a feeling of pain, through uprooting the underlying tendency to ignorance with regard to a feeling of neither pleasure nor pain, through abandoning ignorance and giving rise to clear knowing -- would put an end to suffering and stress in the here and now: such a thing is possible.

"Dependent on the ear and sounds...

"Dependent on the nose and aromas...

"Dependent on the tongue and flavors...

"Dependent on the body and tactile sensations...

"Dependent on the intellect and ideas there arises consciousness at the intellect. The meeting of the three is contact. With contact as a requisite condition, there arises what is felt either as pleasure, pain, or neither pleasure nor pain. If, when touched by a feeling of pleasure, one does not relish it, welcome it, or remain fastened to it, then the underlying tendency to passion does not lie latent within one. If, when touched by a feeling of pain, one does not sorrow, grieve, or lament, beat one's breast or become distraught, then the underlying tendency to resistance does not lie latent within one. If, when touched by a feeling of neither pleasure nor pain, one discerns, as it actually is present, the origination, passing away, allure, drawback, and escape from that feeling, then the underlying tendency to ignorance does not lie latent within one. That a person -- through abandoning the underlying tendency to passion with regard to a feeling of pleasure, through abolishing the underlying tendency to resistance with regard to a feeling of pain, through uprooting the underlying tendency to ignorance with regard to a feeling of neither pleasure nor pain, through abandoning ignorance and giving rise to clear knowing -- would put an end to suffering and stress in the here and now: such a thing is possible.

"Seeing thus, the instructed noble disciple grows disenchanted with the eye, disenchanted with forms, disenchanted with consciousness at the eye, disenchanted with contact at the eye, disenchanted with feeling, disenchanted with craving.

"He grows disenchanted with the ear...

"He grows disenchanted with the nose...

"He grows disenchanted with the tongue...

"He grows disenchanted with the body...

"He grows disenchanted with the intellect, disenchanted with ideas, disenchanted with consciousness at the intellect, disenchanted with contact at the intellect, disenchanted with feeling, disenchanted with craving. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'Fully released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

That is what the Blessed One said. Gratified, the monks delighted at his words. And while this explanation was being given, the hearts of 60 monks, through no clinging not being sustained, were fully released from fermentation/effluents.

Chachakkasuttam

The Discourse of Six Sixes

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi and the Blessed One addressed the Bhikkhus: 'Bhikkhus, I will give you the Teaching, good at the beginning, in the middle and at the end, full of meanings in letters and words. It describes the complete and pure holy life, in six sixes. Listen to it attentively and carefully. 'Bhikkhus, you should know the six internal spheres, the six external spheres, the six bodies of consciousness, the six bodies of contact, the six bodies of feeling and the six bodies of craving.

It was said the six internal spheres should be known. Why was it said? Sphere of the eye, sphere of the ear, sphere of the nose, sphere of the tongue, sphere of the body, and sphere of the mind. If it was said the six internal spheres should be known, it was said on account of this. This is the first six.

It was said the six external spheres should be known. Why was it said? Sphere of forms, sphere of sounds, sphere of scents, sphere of tastes, sphere of touches, and sphere of thoughts. If it was said the six external spheres should be known, it was said on account of this. This is the second six.

It was said the six conscious bodies should be known. Why was it said? Eye and forms come together, arise eye consciousness Ear and sounds come together, arise ear-consciousness. Nose and scents come together arise nose-consciousness. Tongue and tastes come together, arise

tongue consciousness. Body and touches come together, arise body consciousness. Mind and thoughts come together arise mind consciousness. If it was said the six bodies of consciousness should be known, it was said, on account of this. This is the third six.

It was said the six bodies of contact should be known. Why was it said? Eye and forms coming together arises eye consciousness. Inter action of the three is contact. Ear and sounds coming together arises ear-consciousness. Inter action of the three is contact. Nose and scents coming together arises nose-consciousness. Inter action of the three is contact. Tongue and tastes coming together arises tongue consciousness. Inter action of the three is contact. Body and touches coming together arises body consciousness. Inter action of the three is contact. Mind and thoughts coming together arises mind consciousness. Inter action of the three is contact. If it was said the six bodies of contact should be known, it was said, on account of this. This is the fourth six.

It was said the six bodies of feeling should be known. Why was it said? Eye and forms coming together arises eye consciousness, inter action of the three is contact. On account of a contact there is feeling. Ear and sounds coming together arises ear-consciousness, inter action of the three is contact. On account of a contact there is feeling. Nose and scents coming together arises nose-consciousness, inter action of the three is contact. On account of a contact there is feeling. Tongue and tastes coming together arises tongue consciousness, inter action of the three is contact. On account of a contact there is feeling. Body and touches coming together arises body consciousness, inter action of the three is contact. Mind and thoughts coming together arises mind consciousness, inter action of the three is contact. On account of a contact there is feeling. If it was

said the six bodies of feeling should be known, it was said, on account of this. This is the fifth six.

It was said the six bodies of craving should be known. Why was it said? Eye and forms coming together arises eye consciousness, inter action of the three is contact. On account of a contact there is feeling. On account of a feeling there is craving. Ear and sounds coming together arises ear-consciousness, inter action of the three is contact. On account of a contact there is feeling. On account of a feeling there is craving. Nose and scents coming together arises nose-consciousness, inter action of the three is contact On account of a contact there is feeling. On account of a feeling there is craving. Tongue and tastes coming together arises tongue consciousness, inter action of the three is contact. On account of a contact there is feeling. On account of a feeling there is craving Body and touches coming together arises body consciousness, inter action of the three is contact On account of a contact there is feeling. On account of a feeling there is craving. Mind and thoughts coming together arises mind consciousness, inter action of the three is contact. On account of a contact there is feeling. On account of a feeling there is craving. If it was said the six bodies of craving should be known, it was said, on account of this. This is the sixth six .

If someone said eye is self; it could not be born. The arising and fading of the eye is evident. When the arising and fading of the eye is evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say eye is self. Eye lacks self. If someone said forms are self; they could not be born. The arising and fading of forms are evident. When arising and fading of forms are evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say forms are self. Thus eye

lacks self and forms lack self. If someone said eye-consciousness is self; it could not be born. The arising and fading of eye consciousness is evident. When arising and fading of eye-consciousness is evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say eye-consciousness is self. Thus eye lacks self, forms lack self and eye-consciousness lacks self. If someone said eye contact is self; it could not be born. The arising and fading of eye contact is evident. When arising and fading of eye contact is evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say eye contact is self. Thus eye lacks self, forms lack self, eye-consciousness lacks self and eye contact lacks self. If someone said feelings are self; they could not be born. The arising and fading of feelings are evident. When arising and fading of feelings are evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say feelings are self. Thus eye lacks self, forms lack self, eye-consciousness lacks self, eye contact lacks self and feelings lack self. If someone said craving is self; it could not be born. The arising and fading of craving is evident. When arising and fading of craving is evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say craving is self. Thus eye lacks self, forms lack self, eye-consciousness lacks self, eye contact lacks self, feelings lack self, and craving lacks self.

If someone said ear is self...re...If someone said nose is self...re...If someone said tongue is self...re...If someone said body is self...re....If someone said mind is self; it could not be born. The arising and fading of the mind is evident. When the arising and fading of the mind is evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say mind is self. Mind lacks self. If someone said thoughts are self; it could not be born. The arising and

fading of thoughts are evident. When arising and fading of thoughts are evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say thoughts are self. Thus the mind lacks self and thoughts lack self. If someone said mind-consciousness is self; it could not be born. The arising and fading of mind-consciousness is evident. When arising and fading of mind-consciousness is evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say mind-consciousness is self. Thus mind lacks self, thoughts lack self and mind-consciousness lacks self. If someone said mind contact is self; it could not be born. The arising and fading of mind contact is evident. When arising and fading of mind contact is evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say mind contact is self. Thus mind lacks self, thoughts lack self, mind-consciousness lacks self and mind contact lacks self. If someone said feelings are self; they could not be born. The arising and fading of feelings are evident. When arising and fading of feelings are evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say feelings are self. Thus mind lacks self, thoughts lack self, mind-consciousness lacks self, mind contact lacks self and feelings lack self. If someone said craving is self; it could not be born. The arising and fading of craving is evident. When arising and fading of craving is evident, it should go home to him my self is arising and fading. Therefore it is not suitable to say craving is self. Thus mind lacks self, thoughts lack self, mind-consciousness lacks self, mind contact lacks self, feeling lacks self, and craving lacks self.

Bhikkhus, this is the method for the growth of the self. Reflecting, eye is me, I'm in it. It's self. Forms are me. I'm in them. They're self. Eye-consciousness is me, I'm in it. It's self. Eye contact is me. I'm in it. It's self. Feelings are me,

I'm in them. They're self. Craving is me, I'm in it. It's self
Reflecting, ear is me, I'm in it. It's self. Sounds are me, I'm in
them. They're self. Ear-consciousness is me, I'm in it. It's
self. Ear contact is me, I'm in it. It's self. Feelings are me, I'm
in them. They're self. Craving is me, I'm in it. It's self.
Reflecting, nose is me, I'm in it. It's self. Scents are me, I'm
in them. They're self. Nose-consciousness is me, I'm in it.
It's self. Nose contact is me, I'm in it. It's self. Feelings are
me, I'm in them. They're self. Craving is me, I'm in it. It's self.
Reflecting, tongue is me, I'm in it. It's self. Tastes are me, I'm
in them, they're self. Tongue-consciousness is me, I'm in it,
it's self. Tongue contact is me, I'm in it, it's self. Feelings are
me, I'm in them, they're self. Craving is me, I'm in it, it's self

Reflecting, body is me, I'm in it. It's self. Touches are me, I'm
in them. They're self. Body-consciousness is me, I'm in it. It's
self. Body contact is me, I'm in it. It's self. Feelings are me,
I'm in them. They're self. Craving is me, I'm in it. It's self.
Reflecting, mind is me. I'm in it. It's self. Thoughts are me,
I'm in them. They're self. Mind-consciousness is me, I'm in it.
It's self. Mind contact is me, I'm in it. It's self. Feelings are
mine. I'm in them. They're self. Craving is me, I'm in it. It's
self

Bhikkhus, this is the path and method for the cessation of
self. Reflecting, eye is not me, I'm not in it. It's not self.
Forms are not me, I'm not in them. They're not self. Eye-
consciousness is not me. I'm not in it. It's not self. Eye
contact is not me, I'm not in it. It's not self. Feelings are not
me, I'm not in them. They're not self. Craving is not me. I'm
not in it. It's not self. Reflecting, ear is not me, I'm not in it.
It's not self. Sounds are not me, I'm not in them. They're not
self. Ear-consciousness is not me. I'm not in it. It's not self.
Ear contact is not me, I'm not in it. It's not self. Feelings are
not me, I'm not in them. They're not self. Craving is not me,

I'm not in it. It's not self. Reflecting, nose is not me, I'm not in it. It's not self. Scents are not mine. I'm not in them. They're not self. Nose-consciousness is not me, I'm not in it. It's not self. Nose contact is not me, I'm not in it. It's not self. Feelings are not me, I'm not in it. . They're not self. Craving is not me, I'm not in it. It's not self. Reflecting, tongue is not me, I'm not in it. It's not self. Tastes are not me, I'm not in them. They're not self. Tongue-consciousness is not me, I'm not in it. It's not self. Tongue contact is not me, I'm not in it. It's not self. Feelings are not me, I'm not in them. They're not self. Craving is not me I'm not in it. It's not self. Reflecting, body is not me, I'm not in it. It's not self. Touches are not me, I'm not in them. They're not self. Body-consciousness is not me I'm not in it, it's not self. Body contact is not me, I'm not in it. It's not self. Feelings are not me, I'm not in them, they're not self. Craving is not me, I'm not in it. It's not self. Reflecting, mind is not me, I'm not in it. It's not self. Thoughts are not me, I'm not in them. They're not self. Mind-consciousness is not me, I'm not in it. It's not self. Mind contact is not me, I'm not in it. It's not self. Feelings are not me, I'm not in them. They're not self. Craving is not me, I'm not in it. It's not self

Bhikkhus, on account of eye and forms arises eye-consciousness, inter action of the three is contact. On account of a contact arises feelings, pleasant, unpleasant or neither unpleasant nor pleasant. Someone touched by a pleasant feeling, delights, welcomes and gets bound by it and the latent tendency to greed streams down to him. Touched by an unpleasant feeling, grieves, worries, wails, beats the breast and comes to bewilderment and the latent tendency to anger streams down to him. Touched by neither an unpleasant nor pleasant feeling, does not know the arising, fading, satisfaction, danger and giving up of that feeling, as it really is, and the latent tendency to ignore

streams down to him. Bhikkhus, it is not possible that he should end unpleasantness, here and now without dispelling ignorance and arousing science by dispelling the latent tendency to greed for pleasant feelings, the latent tendency to be angry for unpleasant feelings and the latent tendency to ignore neither unpleasant nor pleasant feelings.

Bhikkhus, on account of eye and forms arises eye-consciousness, inter action of the three is contact. On account of a contact arises feelings, pleasant, unpleasant or neither unpleasant nor pleasant. Someone touched by a pleasant feeling, does not delight, welcome and get bound by it and the latent tendency to greed does not stream down to him. Touched by an unpleasant feeling, does not grieve, worry, wail, beat the breast and come to bewilderment and the latent tendency to be angry does not stream down to him. Touched by neither an unpleasant nor pleasant feeling, knows the arising, fading, satisfaction, danger and giving up of that feeling, as it really is, and the latent tendency to ignore does not stream down to him. Bhikkhus, it is possible that he should end unpleasantness, here and now, by dispelling ignorance and arousing science by dispelling the latent tendency to greed for pleasant feelings, the latent tendency to be angry for unpleasant feelings and the latent tendency to ignore neither unpleasant nor pleasant feelings.

Bhikkhus, the noble disciple reflecting thus turns away from eye, forms, eye-consciousness, eye contact, feelings and craving. Turns away from ear, sounds, ear-consciousness, ear contact, feelings and craving. Turns away from nose, scents, nose-consciousness, nose contact, feelings and craving. Turns away from tongue, tastes, tongue-consciousness, tongue contact, feelings and craving. Turns away from body, touches, body-consciousness, body contact, feelings and craving. Turns away from mind, thoughts, mind-

consciousness, mind contact, feelings and craving. Turning the mind away detaches it and releases it. Then knowledge arises, I'm released, birth is destroyed, the holy life is lived, what should be done is done there is nothing more to wish.

The Blessed One said thus. Those Bhikkhus delighted in the words of the Blessed One. When this Teaching was given the minds of about sixty Bhikkhus were released.

Channovaadasuttam

Advice to Venerable Channa

I heard thus:

At one time the Blessed One lived in the squirrels' sanctuary in the bamboo grove in Rajagaha. At that time, venerable Shariputra, venerable Mahacunda and venerable Channa lived on the Gijjha peak. At that time venerable Channa was seriously ill. Venerable Shariputra getting up from his seclusion in the evening approached venerable Mahacunda and said. 'Friend, Chunda, let's approach venerable Channa to inquire about his health.' Venerable Mahacunda accepting venerable Shariputra's suggestion, both approached venerable Channa. After exchanging friendly greetings with venerable Channa they sat on a side and venerable Shariputra said. ' Friend, Channa, how are you feeling? Would you survive? Are the unpleasant feelings decreasing or increasing? Do the feelings show the increasing end or the decreasing end?'

'Friend, Shariputra, I do not feel well and will not survive. My unpleasant feelings are severe and increasing, not decreasing. The unpleasant feelings are increasing until the end. Friend, Shariputra, my top hurts a lot. I feel as though a strong man was giving me a headdress with a strong headband. I do not feel well and will not survive. My unpleasant feelings are severe and increasing, not decreasing. The unpleasant feelings are increasing until the end. Friend, Shariputra, my belly hurts a lot as though a lot of air was turning about in my belly. I feel as though a clever butcher or his apprentice was carving my belly with a sharp butcher's knife I do not feel well and will not survive. My

unpleasant feelings are severe and increasing, not decreasing. The unpleasant feelings are increasing until the end. Friend, Shariputra, there is a lot of burning in my body. I feel as though two strong men taking me by my hands and feet are pulling me to a pit of burning embers and are scorching and burning me. I do not feel well and will not survive. My unpleasant feelings are severe and increasing, not decreasing. The unpleasant feelings are increasing until the end. Friend, Shariputra, I will take a weapon to end life.'

'Friend, Channa, do not take a weapon--do survive. We desire that you survive. If venerable Channa does not get suitable nourishment, I will find it for venerable Channa. If venerable Channa does not get suitable medical requisites, I will find them for venerable Channa...If venerable Channa does not have a suitable attendant, I will attend to venerable Channa. Friend, Channa, do not take a weapon--do survive. We desire that you survive.

'Friend, Shariputra, it is not that I'm in want of suitable nourishment, or suitable medical requisites, or a suitable attendant, yet my duties by the Teacher are done long ago, with pleasure and not with displeasure.

Friend, Shariputra, for a disciple who has done his duties by the Teacher pleasantly, there is nothing wrong if he takes a weapon to end life, remember it as that.'

'Friend Channa, I will ask a certain question if venerable Channa would volunteer to explain.'

'Friend, Shariputra, ask, I will explain.'

'Friend, Channa, is your reflection, eye, eye-consciousness, and things cognizable by eye consciousness, are me, I'm in them, they are self? Is your reflection, ear, ear-

consciousness, and things cognizable by ear -
consciousness are me, I'm in them and they are self? Is your
reflection, nose, nose-consciousness, and things cognizable
by nose-consciousness are me, I'm in them, they are self? Is
your reflection, tongue, tongue-consciousness, and things
cognizable by tongue-consciousness are me, I'm in them,
they are self? Is your reflection, body, body-consciousness,
and things cognizable by body-consciousness are me, I'm in
them, they are self? Is your reflection, mind, mind-
consciousness, and things cognizable by mind-
consciousness are me, I'm in them, they are self?

'Friend, Shariputra, eye, eye-consciousness, and things
cognizable by eye consciousness, are not me, I'm not in
them, they are not self. Friend, Shariputra, ear, ear-
consciousness, and things cognizable by ear -
consciousness, are not me, I'm not in them, they are not self.
Friend, Shariputra, nose, nose-consciousness, and things
cognizable by nose-consciousness, are not me, I'm not in
them, they are not self. Friend, Shariputra, tongue, tongue-
consciousness, and things cognizable by tongue-
consciousness, are not me, I'm not in them, they are not self.
Friend, Shariputra, body, body-consciousness, and things
cognizable by body-consciousness, are not me, I'm not in
them, they are not self. Friend, Shariputra, mind, mind-
consciousness, and things cognizable by mind-
consciousness, are not me, I'm not in them, they are not
self.'

'Friend, Channa, seeing what in the eye, eye-consciousness
and things cognizable by eye-consciousness do you realize,
eye, eye-consciousness and things cognizable by eye
consciousness are not me, I'm not in them and they are not
self? 'Friend, Channa, seeing what in the ear, ear-
consciousness and things cognizable by ear-consciousness

do you realize, ear, ear-consciousness and things cognizable by ear consciousness are not me, I'm not in them and they are not self? 'Friend, Channa, seeing what in the nose nose-consciousness and things cognizable by nose-consciousness do you realize, nose, nose-consciousness and things cognizable by nose consciousness are not me, I'm not in them and they are not self? 'Friend, Channa, seeing what in taste, taste-consciousness and things cognizable by taste-consciousness do you realize, taste, taste-consciousness and things cognizable by taste-consciousness are not me, I'm not in them and they are not self? 'Friend, Channa, seeing what in the body, body-consciousness and things cognizable by body-consciousness do you realize, body, body-consciousness and things cognizable by body-consciousness are not me, I'm not in them and they are not self? 'Friend, Channa, seeing what in the mind, mind-consciousness and things cognizable by mind-consciousness do you realize, mind, mind-consciousness and things cognizable by mind-consciousness are not me, I'm not in them and they are not self?

'Friend, Shariputra seeing the cessation of the eye, eye-consciousness and things cognizable by eye-consciousness I realized, eye, eye-consciousness and things cognizable by eye consciousness are not me, I'm not in them and they are not self. Friend, Shariputra, seeing the cessation of ear, ear-consciousness and things cognizable by ear-consciousness I realized, ear, ear-consciousness and things cognizable by ear consciousness are not me, I'm not in them and they are not self. Friend, Shariputra seeing cessation of the nose, nose-consciousness and things cognizable by nose-consciousness, I realized, nose, nose-consciousness and things cognizable by nose consciousness are not me, I'm not in them and they are not self. Friend, Shariputra, seeing the

cessation of taste, taste-consciousness and things cognizable by taste-consciousness I realized, taste, taste-consciousness and things cognizable by taste-consciousness are not me, I'm not in them and they are not self. Friend, Shariputra, seeing the cessation of the body, body-consciousness and things cognizable by body-consciousness I realized, body, body-consciousness and things cognizable by body-consciousness are not me, I'm not in them and they are not self. Friend, Shariputra, seeing the cessation of the mind, mind-consciousness and things cognizable by mind-consciousness I realized, mind, mind-consciousness and things cognizable by mind-consciousness are not me, I'm not in them and they are not self'

Then venerable Mahacunda said to venerable Channa. 'Friend, Channa, constant attention should be given to this too in the dispensation of the Blessed One. To the settled there is change, to the not settled there is no change. [1] When there is no change, there is delight. [2] When there is delight, there is no inclination. [3] When there is no inclination, there is no coming and going. [4] When there is no coming and going, there is no disappearing and appearing. [5] When there is no disappearing and appearing, there is no here or there, or in between. [6] That is the end of unpleasantness.

Venerable Shariputra and venerable Mahcunda having advised venerable Channa, in this manner got up from their seats and went away. Soon after they had gone venerable Channa took a weapon and put an end to his life. Then venerable Shariputra approached the Blessed One, worshipped, sat on a side and said. 'Venerable sir, venerable Channa has put an end to his life, what are his movements after death?'

‘Shariputra, wasn’t the faultlessness of the Bhikkhu Channa declared in your presence?’

‘Venerable sir, in Pabbajira, the village of the Vajjii’s, the families of venerable Channa’s friends, well-wishers and earlier relations live.’

‘Shariputra, there may be the families of venerable Channa’s friends, well-wishers and earlier relatives, I say, there is no fault to that extent. Shariputra, if someone gives up this body and seizes another, I say it is a fault. In the Bhikkhu that fault is not apparent. Bhikkhu Channa took his life faultlessly.’

The Blessed One said thus and venerable Shariputra delighted in the words of the Blessed One.

Footnotes:

1. To the settled there is change, to the not settled there is no change. ‘nissitassa calita.m, anissitassa calita.m na’tthi’ When the Bhikkhu develops his mind, there are various stages in which the mind makes settlements. When such a settlement is made, there is change, when no such settlement is made there is no change. The Blessed One’s Teaching is that the Bhikkhu should not be settled anywhere. It is the Teaching of the mind’s extinction.

2. When there is no change, there is delight. ‘calite asati passaddhi’ A change is a change in feelings, as a result of a contact at one or the other of the doors of mental contact. When there is no such change, there is delight. Delight is a special feature necessary for the development of the mind, so that it may not deviate from the correct path.

3. When there is delight there is no inclination. ‘passaddhiyaa sati, nati na hoti.’ Inclination is to be bent to this and that.

The delighted one enjoys the path, and does not deviate from it. He becomes so sure of the path, that a teacher is not necessary for him any more.

4. When there is no inclination, there is no coming and going. 'natiyaa asati aagatigati na hoti.' The coming and going is a persistent feature of the mind. Always coming to its place of interest. The mind's nature of persistently returning to a point is the factor, which paves someone's rebirth in some place.

5. When there is no coming and going, there is no disappearing and appearing. 'aagatigatiyaa asati cutuupapaato na hoti' When the mind's nature of coming and going is not evident, the disappearing and appearing does not happen.

6. When there is no disappearing and appearing, there is no here or there or in between. 'cutuupapaate asati n'eva idha na hura.m na ubhaya.m antarena.' When the mind does not disappear and appear, and when it is neither in between, it is the end of unpleasantness.

Chappana Sutta

The Six Animals

Translated from the Pali by Thanissaro Bhikkhu

"Suppose that a man, wounded and festering, were to go into a swampy jungle. Its sharp-bladed grasses would pierce his feet; its thorns would scratch his festering sores. And so, from that cause, he would experience an even greater measure of pain and unhappiness. In the same way, there is the case where a certain monk, having gone to a village or to the wilderness, meets up with someone who upbraids him: 'This venerable one, acting in this way, undertaking practices in this way, is a thorn of impurity in this village.' Knowing this person to be a thorn, one should understand restraint and lack of restraint.

"And what is lack of restraint? There is the case where a monk, seeing a form with the eye, is obsessed with pleasing forms, is repelled by unpleasing forms, and remains with body-mindfulness un-established, with limited awareness. He does not discern, as it actually is present, the release of awareness, the release of discernment where any evil, unskillful mental qualities that have arisen utterly cease without remainder.

"Hearing a sound with the ear...

"Smelling an aroma with the nose...

"Tasting a flavor with the tongue...

"Touching a tactile sensation with the body...

"Cognizing an idea with the intellect, he is obsessed with pleasing ideas, is repelled by unpleasing ideas, and remains with body-mindfulness un-established, with limited awareness. He does not discern, as it actually is present, the release of awareness, the release of discernment where any evil, unskillful mental qualities that have arisen utterly cease without remainder.

"Just as if a person, catching six animals of different ranges, of different habitats, were to bind them with a strong rope. Catching a snake, he would bind it with a strong rope. Catching a crocodile... a bird... a dog... a hyena... a monkey, he would bind it with a strong rope. Binding them all with a strong rope, and tying a knot in the middle, he would set chase to them.

"Then those six animals, of different ranges, of different habitats, would each pull toward its own range and habitat. The snake would pull, thinking, 'I'll go into the anthill.' The crocodile would pull, thinking, 'I'll go into the water.' The bird would pull, thinking, 'I'll fly up into the air.' The dog would pull, thinking, 'I'll go into the village.' The hyena would pull, thinking, 'I'll go into the charnel ground.' The monkey would pull, thinking, 'I'll go into the forest.' And when these six animals became internally exhausted, they would submit, they would surrender, they would come under the sway of whichever among them was the strongest. In the same way, when a monk whose mindfulness immersed in the body is undeveloped and un-pursued, the eye pulls toward pleasing forms, while unpleasing forms are repellent. The ear pulls toward pleasing sounds... The nose pulls toward pleasing aromas... The tongue pulls toward pleasing flavors... The body pulls toward pleasing tactile sensations... The intellect pulls toward pleasing ideas, while unpleasing ideas are repellent. This, monks, is lack of restraint.

"And what is restraint? There is the case where a monk, seeing a form with the eye, is not obsessed with pleasing forms, is not repelled by unpleasing forms, and remains with body-mindfulness established, with immeasurable awareness. He discerns, as it actually is present, the release of awareness, the release of discernment where all evil, unskillful mental qualities that have arisen utterly cease without remainder.

"Hearing a sound with the ear...

"Smelling an aroma with the nose...

"Tasting a flavor with the tongue...

"Touching a tactile sensation with the body...

"Cognizing an idea with the intellect, he is not obsessed with pleasing ideas, is not repelled by unpleasing ideas, and remains with body-mindfulness established, with immeasurable awareness. He discerns, as it actually is present, the release of awareness, the release of discernment where all evil, unskillful mental qualities that have arisen utterly cease without remainder.

"Just as if a person, catching six animals of different ranges, of different habitats, were to bind them with a strong rope. Catching a snake, he would bind it with a strong rope. Catching a crocodile... a bird... a dog... a hyena... a monkey, he would bind it with a strong rope. Binding them all with a strong rope, he would tether them to a strong post or stake.

"Then those six animals, of different ranges, of different habitats, would each pull toward its own range and habitat. The snake would pull, thinking, 'I'll go into the anthill.' The crocodile would pull, thinking, 'I'll go into the water.' The bird

would pull, thinking, 'I'll fly up into the air.' The dog would pull, thinking, 'I'll go into the village.' The hyena would pull, thinking, 'I'll go into the charnel ground.' The monkey would pull, thinking, 'I'll go into the forest.' And when these six animals became internally exhausted, they would stand, sit, or lie down right there next to the post or stake. In the same way, when a monk whose mindfulness immersed in the body is developed and pursued, the eye does not pull toward pleasing forms, and unpleasing forms are not repellent. The ear does not pull toward pleasing sounds... The nose does not pull toward pleasing aromas... The tongue does not pull toward pleasing flavors... The body does not pull toward pleasing tactile sensations... The intellect does not pull toward pleasing ideas, and unpleasing ideas are not repellent. This, monks, is restraint.

"The 'strong post or stake' is a term for mindfulness immersed in the body.

"Thus you should train yourselves: 'We will develop mindfulness immersed in the body. We will pursue it, give it a means of transport, give it a grounding. We will steady it, consolidate it, and set about it properly.' That's how you should train yourselves."

Chiggala Sutta

The Hole

Translated from the Pali by Thanissaro Bhikkhu

"Monks, suppose that this great earth were totally covered with water, and a man were to toss a yoke with a single hole there. A wind from the east would push it west; a wind from the west would push it east. A wind from the north would push it south; a wind from the south would push it north. And suppose a blind sea turtle were there. It would come to the surface once every one hundred years. Now what do you think: would that blind sea-turtle, coming to the surface once every one hundred years, stick his neck into the yoke with a single hole?"

"It would be a sheer coincidence, lord, that the blind sea-turtle, coming to the surface once every one hundred years, would stick his neck into the yoke with a single hole."

"It's likewise a sheer coincidence that one obtains the human state. It's likewise a sheer coincidence that a Tathágata, worthy and rightly self-awakened, arises in the world. It's likewise a sheer coincidence that a doctrine and discipline expounded by a Tathágata appears in the world. Now, this human state has been obtained. A Tathágata, worthy and rightly self-awakened, has arisen in the world. A doctrine and discipline expounded by a Tathágata appears in the world.

"Therefore your duty is the contemplation: 'this is stress... This is the origination of stress... This is the cessation of stress... This is the path of practice leading to the cessation of stress.'"

Contemplation Of Buddha Amitayus

PART I

1. Thus have I heard: At one time the Buddha dwelt in Rajagriha, on Vulture Peak, with a large assembly of Bhikkhus and with thirty-two thousand Bodhisattvas, with Manjushri the Dharma-Prince at the head of the assembly.

2. At that time, in the great city of Rajagriha there was a prince, the heir-apparent, named Ajatashatru. He listened to the wicked counsel of Devadatta and other friends and forcibly arrested Bimbisara his father, the king, and shut him up by himself in a room with seven walls, proclaiming to all the courtiers that no one should approach (the king). The chief consort of the king, Vaidehi by name, was true and faithful to her lord, the king. She supported him in this way: having purified herself by bathing and washing, she anointed her body with honey and ghee mixed with corn-flour, and she concealed the juice of grapes in the various garlands she wore in order to give him food without being noticed by the warder. As she stole in and made an offering to him, he was able to eat the flour and to drink the juice of grapes. Then he called for water and rinsed his mouth. That done, the king stretched forth his folded hands towards Vulture Peak and duly and respectfully made obeisance to the World-Honored One, who at that time was living there. And he uttered the following prayer: 'Maha Maudgalyayana is my friend and relative; let him, I pray, feel compassion towards me, and come and communicate to me the eight prohibitive precepts of the Buddha.' On this, Maha Maudgalyayana at once appeared before the king, coming with a speed equal to the flight of a falcon or an eagle, and communicated to him the eight precepts.

Day after day he visited the king. The World-Honored One sent also his worthy disciple Purna to preach the Dharma to the king. Thus a period of three weeks passed by. The king showed in his expression that he was happy and contented when he had an opportunity of hearing the Dharma as well as of enjoying the honey and flour.

3. At that time, Ajatashatru asked the warder of the gate whether his father was yet alive. On this, the warder answered him : 'Exalted king, the chief consort of your father brought food and presented it to him by anointing her body with honey and flour and filling her garlands with the juice of grapes, and the Shramanas, Maha Maudgalyayana and Purna, approached the king through the sky in order to preach the Dharma to him. It is impossible, king, to prevent them coming.'

When the prince heard this answer his indignation arose against his mother: 'My mother,' he cried, 'is indeed a rebel, for she was found in the company of that rebel. Wicked people are those Shramanas, and it is their art of spells causing illusion and delusion that delayed the death of that wicked king for so many days.' Instantly he brandished his sharp sword, intending to slay his mother. At that moment, there intervened a minister named Chandraprabha, who was possessed of great wisdom and intelligence, and Jiva (a famous physician). They saluted the prince and remonstrated with him, saying: 'We, ministers, Great king, heard that since the beginning of the kalpas there had been several wicked kings, even to the number of eighteen thousand, who killed their own fathers, coveting the throne of their respective kingdoms, as mentioned in the Sutra of the discourse of the Veda. Yet never have we heard of a man killing his mother, though he be void of virtue. Now, if you, king, should dare to commit such a deadly sin, you would

bring a stain upon the blood of the Kshatriyas, the kingly race. We cannot even bear to hear of it. You are indeed a Chandala, the lowest race; we will not stay here with you.'

After this, the two great ministers withdrew stepping backward, each with his hand placed on his sword. Ajatashatru was then frightened and greatly afraid of them, and asked Jiva, 'Will you not be my friend?' In reply Jiva said to him, 'Do not then, O great king, by any means think of injuring your mother.' On hearing this, the prince repented and sought for mercy, and at once laid down his sword and did his mother no harm. He finally ordered the officers of the inner chambers to put the queen in a hidden palace and not to allow her to come out again.

4. When Vaidehi was thus locked up in confinement she became afflicted by sorrow and distress. She began to do homage to Buddha from afar, looking towards the Vulture Peak. She uttered the following words: 'Tathágata! World-Honored One! In former times you have constantly sent Ánanda to me for enquiry and consolation. I am now in sorrow and grief. You, World-Honored One, are majestic and exalted; in no way shall I be able to see thee. Will thou, I pray you, command Maha Maudgalyayana and your honored disciple, Ánanda, to come and have an interview with me?' After this speech, she grieved and wept, shedding tears like a shower of rain. Before she raised her head from doing homage to the distant Buddha, the World-Honored One knew what Vaidehi was wishing in her mind, though he was on the Vulture Peak. Therefore, he instantly ordered Maha Maudgalyayana and Ánanda to go to her through the sky. Buddha himself disappeared from that mountain and appeared in the royal palace.

When the queen raised her head as she finished homage to Buddha, she saw before her the World-Honored Buddha Shakyamuni, whose body was purple gold in color, sitting on a lotus-flower which consists of a hundred jewels, with Maha Maudgalyayana attending on his left, and with Ánanda on his right. Sakra (Indra), Brahman, and other gods that protect the world were seen in the midst of the sky, everywhere showering heavenly flowers with which they made offerings to Buddha in their obeisance. Vaidehi, at the sight of Buddha the World-Honored One, took off her garlands and prostrated herself on the ground, crying, sobbing, and speaking to Buddha: 'World-Honored One! What former sin of mine has produced such a wicked son? And again, Exalted One, from what cause and circumstances have you such an affinity (by blood and religion) with Devadatta (Buddha's wicked cousin and once his disciple)?'

5. 'My only prayer,' she continued, 'is this: World-Honored One, may you preach to me in detail of all the places where there is no sorrow or trouble, and where I ought to go to be born anew. I am not satisfied with this world of depravities, with Jambudvipa, which is full of hells, full of hungry spirits, and of the brute creatures. In this world of depravities, there are many assemblies of the wicked. May I not hear, I pray, the voice of the wicked in the future and may I not see any wicked person.

'Now I throw my limbs down to the ground before you, and seek for your mercy by confessing my sins. I pray for this only that the Sun-like Buddha may instruct me how to meditate on a world wherein all actions are pure.' At that moment, the World-Honored One flashed forth a golden ray from between his eyebrows. It extended to all the innumerable worlds of the ten quarters. On its return the ray rested on the top of the Buddha's head and transformed

itself into a golden pillar just like Mount Sumeru, wherein the pure and admirable countries of the Buddhas in the ten quarters appeared simultaneously illuminated.

One was a country consisting of seven jewels, another was a country all full of lotus-flowers; one was like the palace of Mahesvara Deva (god Siva), another was like a mirror of crystal, with the countries in the ten quarters reflected therein. There were innumerable countries like these, resplendent, gorgeous, and delightful to look upon. All were meant for Vaidehi to see (and choose from).

Thereupon Vaidehi again spoke to Buddha: 'World-Honored One, although all other Buddha countries are pure and radiant with light, I should, nevertheless, wish myself to be born in the realm of Buddha Amitayus, in the world of Highest Happiness, Sukhavati. Now I simply pray you, World-Honored One, to teach me how to concentrate my thought so as to obtain a right vision of that country.'

6. Thereupon the World-Honored One gently smiled upon her, and rays of five colors issued forth out of his mouth, each ray shining as far as the head of king Bimbisara.

At that moment, the mental vision of that exalted king was perfectly clear though he was shut up in lonely retirement, and he could see the World-Honored One from afar. As he paid homage with his head and face, he naturally increased and advanced in wisdom, whereby he attained to the fruition of an Anagamin, the third of the four grades to Nirvana.

7. Then the World-Honored One said: 'Now do you not know, Vaidehi, that Buddha Amitayus is not very far from here? You should apply your mind entirely to close meditation upon those who have already perfected the pure actions necessary for that Buddha country.'

'I now proceed to fully expound them for you in many parables, and thereby afford all ordinary persons of the future who wish to cultivate these pure actions an opportunity of being born in the Land of Highest Happiness (Sukhavati) in the western quarter. Those who wish to be born in that country of Buddha have to cultivate threefold goodness. First, they should act filially towards their parents and support them; serve and respect their teachers and elders; be of compassionate mind, abstain from doing any injury, and cultivate the ten virtuous actions." Second, they should take and observe the vow of seeking refuge with the Three jewels, fulfill all moral precepts, and not lower their dignity or neglect any ceremonial observance. Third, they should give their whole mind to the attainment of perfect wisdom, deeply believe in the principle of cause and effect, study and recite the Mahayana doctrine, and persuade and encourage others who pursue the same course as themselves.

'These three groups as enumerated are called the pure actions leading to the Buddha country.'

'Vaidehi!' Buddha continued, 'To clarify if do you not understand now: These three classes of actions are the effective cause of the pure actions taught by all the Buddhas of the past, present, and future.'

8. The Buddha then addressed Ánanda as well as Vaidehi: 'Listen carefully, listen carefully! Ponder carefully on what you hear! I, Tathágata, now declare the pure actions needful for Birth in that Buddha country, for the sake of all beings hereafter that are subject to the misery inflicted by the enemy of the passions. Well done, Vaidehi! Appropriate are the questions, which you have asked! Ánanda, be sure to remember these words of mine, the Buddha, and repeat

them openly to many assemblies. I, Tathágata, now teach Vaidehi and also all beings hereafter in order that they may meditate on the World of Highest Happiness, Sukhavati, in the western quarter.

'It is by the power of Buddha only that one can see that pure land of Buddha as clear as one sees the image of one's face reflected in the transparent mirror held up before one.

'When one sees the state of happiness of that country in its highest excellence, one greatly rejoices in one's heart and immediately attains a spirit of resignation prepared to endure whatever consequences may yet arise.' Buddha, turning again to Vaidehi, said: 'You are but an ordinary person; the quality of your mind is weak and confused.

'You have not as yet obtained the divine eye and cannot perceive what is at a distance. All the Buddhas, Tathágatas have various means at their disposal and can therefore afford you an opportunity of seeing that Buddha country.' Then Vaidehi rejoined: 'World-Honored One, people such as I can now see that land by the power of Buddha, but how shall all those beings who are to come after Buddha's Nirvana, and who, as being depraved and devoid of good qualities, will be harassed by the five worldly sufferings - how shall they see the World of Highest Happiness of the Buddha Amitayus?'

PART II

9. Buddha then replied: 'You and all other beings besides ought to make it your only aim, with concentrated thought, to get a perception of the western quarter. You will ask how that perception is to be formed. I will explain it now. All beings, if not blind from birth, are uniformly possessed of sight, and they all see the setting sun. You should sit down

properly, looking in the western direction, and prepare your thought for a close meditation on the sun; cause your mind to be firmly fixed on it so as to have an unwavering perception by the exclusive application of your mind, and gaze upon it in particular when it is about to set and looks like a suspended drum.

'After you have thus seen the sun, let that image remain clear and fixed, whether your eyes be shut or open;-such is the perception of the sun, which is the First Meditation.

10. 'Next you should form the perception of water; gaze on the water clear and pure, and let (this image) also remain clear and fixed (afterwards); never allow your thought to be scattered and lost.

'When you have thus seen the water you should form the perception of ice. As you see the ice shining and transparent, you should imagine the appearance of lapis lazuli.

'After that has been done, you will see the ground consisting of lapis lazuli, transparent and shining both within and without. Beneath this ground of lapis lazuli there will be seen a golden banner with the seven jewels, diamonds and the rest, supporting the ground. It extends to the eight points of the compass, and thus the eight corners (of the ground) are perfectly filled up. Every side of the eight quarters consists of a hundred jewels, every jewel has a thousand rays, and every ray has eighty-four thousand colors which, when reflected in the ground of lapis lazuli, look like a thousand million suns, and. it is difficult to see them all one by one. Over the surface of that ground of lapis lazuli there are stretched golden ropes intertwined crosswise; divisions are made by means of strings of seven jewels with every part clear and distinct.

'Each jewel has rays of five hundred colors which look like flowers or like the moon and stars. Lodged high up in the open sky these rays form a tower of rays, whose stories and galleries are ten millions in number and built of a hundred jewels. Both sides of the tower have each a hundred million flowery banners furnished and decked with numberless musical instruments. Eight kinds of cool breezes proceed from the brilliant rays. When those musical instruments are played, they emit the sounds "suffering," "non-existence," "impermanence," and "non-self "; such is the perception of the water, which is the Second Meditation.

11. 'When this perception has been formed, you should meditate on its (constituents) one by one and make (the images) as clear as possible, so that they may never be scattered and lost, whether your eyes be shut or open. Except only during the time of your sleep, you should always keep this in your mind. One who has reached this (stage of) perception is said to have dimly seen the Land of Highest Happiness (Sukhavati).'

'One who has obtained the Samádhi of supernatural calm is able to see the land of that Buddha country clearly and distinctly: this state is too much to be explained fully; such is the perception of the land, and it is the Third Meditation.

'You should remember, Ánanda, the Buddha words of mine, and repeat this law for attaining to the perception of the land of the Buddha country for the sake of the great mass of the people hereafter who may wish to be delivered from their sufferings. If any one meditates on the land of that Buddha country, his sins which bind him to births and deaths during eighty million kalpas shall be expiated; after the abandonment of his present body, he will assuredly be born in the pure land in the following life. The practice of this kind

of meditation is called the "right meditation." If it is of any other kind it is called "heretical meditation."

12. Buddha then spoke to Ānanda and Vaidehi: 'When the perception of the land (of that Buddha country) has been gained, you should next meditate on the jewel-trees (of that country). In meditating on the jewel-trees, you should take each by itself and form a perception of the seven rows of trees; every tree is eight hundred yojanas high, and all the jewel-trees have flowers and leaves consisting of seven jewels all perfect. All flowers and leaves have colors like the colors of various jewels -from the color of lapis lazuli there issues a golden ray; from the color of crystal, a saffron ray; from the color of agate, a diamond ray; from the color of diamond, a ray of blue pearls. Corals, amber, and all other gems are used as ornaments for illumination; nets of excellent pearls are spread over the trees, each tree is covered by seven sets of nets, and between one set and another there are five hundred million palaces built of excellent flowers, resembling the palace of the Lord Brahman; all heavenly children live there, quite naturally; every child has a garland consisting of five hundred million precious gems like those that are fastened on Sakra's (Indra's) head, the rays of which shine over a hundred yojanas, just as if a hundred million suns and moons were united together; it is difficult to explain them in detail. That (garland) is the most excellent among all, as it is the commixture of all sorts of jewels. Rows of these jewel-trees touch one another; the leaves of the trees also join one another.

'Among the dense foliage there blossom various beautiful flowers, upon which are miraculously found fruits of seven jewels. The leaves of the trees are all exactly equal in length and in breadth, measuring twenty-five yojanas each way;

every leaf has a thousand colors and a hundred different pictures on it, just like a heavenly garland. There are many excellent flowers, which have the color of Jambunada gold and an appearance of fire-wheels in motion, turning between the leaves in a graceful fashion. All the fruits are produced just (as easily) as if they flowed out from the pitcher of the God Sakra. There is a magnificent ray, which transforms itself into numberless jeweled canopies with banners and flags. Within these jeweled canopies the works of all the Buddhas of the Great Chiliocosm appear illuminated; the Buddha countries of the ten quarters also are manifested therein. When you have seen these trees you should also meditate on them one by one in order. In meditating on the trees, trunks, branches, leaves, flowers, and fruits, let them all be distinct and clear;- such is the perception of the trees (of that Buddha country), and it is the Fourth Meditation.

13. 'Next, you should perceive the water (of that country). The perception of the water is as follows:

'In the Land of Highest Happiness there are waters in eight lakes; the water in every lake consists of seven jewels which are soft and yielding. Deriving its source from the king of jewels that fulfills every wish, the water is divided into fourteen streams; every stream has the color of seven jewels; its channel is built of gold, the bed of which consists of the sand of variegated diamonds.

'In the midst of each lake there are sixty million lotus-flowers, made of seven jewels; all the flowers are perfectly round and exactly equal (in circumference), being twelve yojanas. The water of jewels flows amidst the flowers and rises and falls by the stalks (of the lotus); the sound of the streaming water is melodious and pleasing, and propounds all the perfect virtues (Paramitas), "suffering," "non-existence,"

"impermanence," and "non-self;" it proclaims also the praise of the signs of perfection, and minor marks of excellence of all Buddhas. From the king of jewels that fulfills every wish, stream forth the golden-colored rays excessively beautiful, the radiance of which transforms itself into birds possessing the colors of a hundred jewels, which sing out harmonious notes, sweet and delicious, ever praising the remembrance of Buddha, the remembrance of the Dharma, and the remembrance of the Sangha -- such is the perception of the water of eight good qualities, and it is the Fifth Meditation.

14. 'Each division of that (Buddha) country, which consists of several jewels, has also jeweled stories and galleries to the number of five hundred million; within each story and gallery there are innumerable Devas engaged in playing heavenly music. There are some musical instruments that are hung up in the open sky, like the jeweled banners of heaven; they emit musical sounds without being struck, which, while resounding variously, all propound the remembrance of Buddha, of the Dharma and of the Sangha, Bhikkhus, and so forth. When this perception is duly accomplished, one is said to have dimly seen the jewel-trees, jewel-ground, and jewel-lakes of that World of Highest Happiness (Sukhavati) -- such is the perception formed by meditating on the general features of that Land, and it is the Sixth Meditation.

'If one has experienced this, one has expiated the greatest sinful deeds which would otherwise lead one to Transmigration for numberless millions of kalpas; after his death he will assuredly be born in that land.

15. 'Listen carefully! listen carefully! Think over what you have heard! I, Buddha, am about to explain in detail the law of delivering one's self from trouble and torment. Commit this to your memory in order to explain it in detail before a

great assembly.' While Buddha was uttering these words, Buddha Amitayus stood in the midst of the sky with Bodhisattvas Mahasthama and Avalokiteshvara, attending on his right and left respectively. There was such a bright and dazzling radiance that no one could see clearly; the brilliance was a hundred thousand times greater than that of gold (Jambunada). Thereupon Vaidehi saw Buddha Amitayus and approached the World-Honored One, and made obeisance to him, touching his feet, and spoke to him as follows: 'Exalted One! I am now able, by the power of Buddha, to see Buddha Amitayus together with the two Bodhisattvas. But how shall all the beings of the future meditate on Buddha Amitayus and the two Bodhisattvas?'

16. The Buddha answered: 'Those who wish to meditate on that Buddha ought first to direct their thought as follows: form the perception of a lotus-flower on a ground of seven jewels, each leaf of that lotus exhibits the colors of a hundred jewels, and has eighty-four thousand veins, just like heavenly pictures; each vein possesses eighty-four thousand rays, of which each can be clearly seen. Every small leaf and flower is two hundred and fifty yojanas in length and the same measurement in breadth. Each lotus-flower possesses eighty-four thousand leaves, each leaf has the kingly pearls to the number of a hundred million, as ornaments for illumination; each pearl shoots out a thousand rays like bright canopies. The surface of the ground is entirely covered by a mixture of seven jewels. There is a tower built of the gems, which are like those that are fastened on Sakra's head. It is inlaid and decked with eighty thousand diamonds, Kimsuka jewels, Brahma-mani and excellent pearl nets.

'On that tower there are miraculously found four posts with jeweled banners; each banner looks like a hundred thousand million Sumeru mountains.

'The jeweled veil over these banners is like that of the celestial palace of Yama, illuminated with five hundred million excellent jewels, each jewel has eighty-four thousand rays, each ray has various golden colors to the number of eighty-four thousand, each golden color covers the whole jeweled soil, it changes and is transformed at various places, every now and then exhibiting various appearances; now it becomes a diamond tower, now a pearl net, again clouds of mixed flowers, freely changing its manifestation in the ten directions it exhibits the state of Buddha -- such is the perception of the flowery throne, and it is the Seventh Meditation.'

Buddha, turning to Ānanda, said: 'These excellent flowers were created originally by the power of the prayer of Bhikkhu, Dharmakara. All who wish to exercise the remembrance of that Buddha ought first to form the perception of that flowery throne. When engaged in it one ought not to perceive vaguely, but fix the mind upon each detail separately. Leaf, jewel, ray, tower, and banner should be clear and distinct, just as one sees the image of one's own face in a mirror. When one has achieved this perception, the sins, which would produce births and deaths during fifty thousand kalpas, are expiated, and he is one who will most assuredly be born in the World of Highest Happiness.

17. 'When you have perceived this, you should next perceive Buddha himself. Do you ask how? Every Buddha Tathágata is one whose spiritual body is the principle of nature (Darmadhatu-kaya), so that he may enter into the mind of any beings. Consequently, when you have perceived

Buddha, it is indeed that mind of yours that possesses those thirty-two signs of perfection and eighty minor marks of excellence, which you see in a Buddha. In conclusion, it is your mind that becomes Buddha nay it is your mind that is indeed Buddha. The ocean of true and universal knowledge of all the Buddhas derives its source from one's own mind and thought. Therefore you should apply your thought with an undivided attention to a careful meditation on that Buddha Tathágata, Arhat, the Holy and Fully Enlightened One. In forming the perception of that Buddha, you should first perceive the image of that Buddha; whether, your eyes are open or shut, look at an image like Jambunada gold in color, sitting on that flower throne mentioned before.

'When you have seen the seated figure your mental vision will become clear, and you will be able to see clearly and distinctly the adornment of that Buddha country, the jeweled ground, and so forth. In seeing these things, let them be clear and fixed just as you see the palms of your hands. When you have passed through this experience, you should further form a perception of another great lotus-flower which is on the left side of Buddha, and is exactly equal in every way to the above-mentioned lotus-flower of Buddha. Still further, you should form (a perception of) another lotus-flower, which is on the right side of Buddha. Perceive that an image of Bodhisattva Avalokiteshvara is sitting on the left-hand flowery throne, shooting forth-golden rays exactly like those of Buddha. Perceive then that an image of Bodhisattva Mahasthama is sitting on .the right-hand flowery throne.

'When these perceptions are gained the images of Buddha and the Bodhisattvas will all send forth brilliant rays, clearly lighting up all the jewel-trees with golden color. Under every tree there are also three lotus-flowers. On every lotus-flower

there is an image, either of Buddha or of a Bodhisattva; thus (the images of the Bodhisattvas and of Buddha) are found everywhere in that country. When this perception has been gained, the devotee should hear the excellent Dharma preached by means of a stream of water, a brilliant ray of light, several jewel-trees, ducks, geese, and swans. Whether he be wrapped in meditation or whether he has ceased from it, he should ever hear the excellent Dharma. What the devotee hears must be kept in memory and not be lost, when he ceases from that meditation; and it should agree with the Sutras, for if it does not agree with the Sutras, it is called an illusory perception, whereas if it does agree, it is called the rough perception of the World of Highest Happiness;-such is the perception of the images, and it is the Eighth Meditation.

'He who has practiced this meditation is freed from the sins (which otherwise involve him in) births and deaths for innumerable million kalpas, and during this present life he obtains the Samádhi due to the remembrance of Buddha.

18. 'Further, when this perception is gained, you should next proceed to meditate on the bodily marks and the light of Buddha Amitayus.

'You should know, Ánanda, that the body of Buddha Amitayus is a hundred thousand million times as bright as the color of the Jambunada gold of the heavenly abode of Yama; the height of that Buddha is six hundred thousand nayutas of kotis of yojanas innumerable as are the sands of the river Ganges.

'The white twist of hair between the eyebrows all turning to the right is just like the five Sumeru mountains.

'The eyes of Buddha are like the water of the four great oceans; the blue and the white are quite distinct.

'All the roots of hair of his body issue forth brilliant rays which are also like the Sumeru mountains.

'The halo of that Buddha is like a hundred million Great Chiliocosms; in that halo there are Buddhas miraculously created, to the number of a million nayutas of kotis innumerable as the sands of the Ganges; each of these Buddhas has for attendants a great assembly of numberless Bodhisattvas who are also miraculously created.

'Buddha Amitayus has eighty-four thousand signs of perfection, each sign is possessed of eighty-four minor marks of excellence, each mark has eighty-four thousand rays, each ray extends so far as to shine over the worlds of the ten quarters, whereby Buddha embraces and protects all the beings who think upon him and does not exclude any one of them. His rays, signs, and so forth are difficult to be explained in detail. But in simple meditation let the mind's eye dwell upon them.

'If you pass through this experience, you will at the same time see all the Buddhas of the ten quarters. Since you see all the Buddhas it is called the Samádhi of the remembrance of the Buddhas.

'Those who have practiced this meditation are said to have contemplated the bodies of all the Buddhas. Since they have meditated on Buddha's body, they will also see Buddha's mind. It is great compassion that is called Buddha's mind. It is by his absolute compassion that he receives all beings.

'Those who have practiced this meditation will, when they die, be born in the presence of the Buddhas in another life, and obtain a spirit of resignation wherewith to face all the consequences which shall hereafter arise.

'Therefore those who have wisdom should direct their thought to the careful meditation upon that Buddha Amitayus. Let those who meditate on Buddha Amitayus begin with one single sign or mark -- let them first meditate on the white twist of hair between the eyebrows as clearly as possible; when they have done this, the eighty-four thousand signs and marks will naturally appear before their eyes. Those who see Amitayus will also see all the innumerable Buddhas of the ten quarters. Since they have seen all the innumerable Buddhas, they will receive the prophecy of their future destiny to become Buddha in the presence of all the Buddhas -- Such is the perception gained by a complete meditation on all forms and bodies of Buddha, and it is the Ninth Meditation.

19. 'When you have seen Buddha Amitayus distinctly, you should then further meditate upon Bodhisattva Avalokiteshvara, whose height is eight hundred thousand nayutas of yojanas; the color of his body is purple gold, his head has a turban at the back of which there is a halo; the circumference of his face is a hundred thousand yojanas. In that halo, there are five hundred Buddhas miraculously transformed just like those of Shakyamuni Buddha; each transformed Buddha is attended by five hundred transformed Bodhisattvas who are also attended by numberless gods. Within the circle of light emanating from his whole body appear illuminated the various forms and marks of all beings that live in the five paths of existence.

'On the top of his head is a heavenly crown of gems like those that are fastened (on Indra's head), in which crown there is a transformed Buddha standing, twenty-five yojanas high.

'The face of Bodhisattva Avalokiteshvara is, like Jambunada gold in color.

'The soft hair between the eyebrows has all the colors of the seven jewels, from which eighty-four kinds of rays flow out, each ray has innumerable transformed Buddhas, each of whom is attended by numberless transformed Bodhisattvas; freely changing their manifestations they fill up the worlds of the ten quarters; (the appearance) can be compared with the color of the red lotus-flower.

'He wears a garland consisting of eight thousand rays, in which is seen fully reflected a state of perfect beauty. The palm of his hand has a mixed color of five hundred lotus-flowers. His hands have ten tips of fingers, each tip has eighty-four thousand pictures, which are like signet-marks, each picture has eighty-four thousand colors, each color has eighty-four thousand rays which are soft and mild and shine over all things that exist. With these jewel hands he draws and embraces all beings. When he lifts up his feet, the soles of his feet are seen to be marked with a wheel of a thousand spokes, which miraculously transform themselves into five hundred million pillars of rays. When he puts his feet down to the ground, the flowers of diamonds and jewels are scattered about, and all things are simply covered by them. All the other signs of his body and the minor marks of excellence are perfect, and not at all different from those of Buddha, except the signs of having the turban on his head and the top of his head invisible, which two signs of him are inferior to those of the World-Honored One -- such is the

perception of the real form and body of Bodhisattva Avalokiteshvara, and it is the Tenth Meditation.'

The Buddha, especially addressing Ānanda, said: 'Whosoever wishes to meditate on Bodhisattva Avalokiteshvara must do so in the way I have explained. Those who practice this meditation will not suffer any calamity; they will utterly remove the obstacle that is raised by karma, and will expiate the sins, which would involve them in births-and deaths for numberless kalpas. Even the hearing of the name of this Bodhisattva will enable one to obtain immeasurable happiness. How much more, then, will the diligent contemplation of him!

'Whosoever will meditate on Bodhisattva Avalokiteshvara should first meditate on the turban of his head and then on his heavenly crown.

'All the other signs should also be meditated on according to their order, and they should be clear and distinct just as one sees the palms of one's hands.

'Next you should meditate on Bodhisattva Mahasthama, whose :bodily signs, height and size are equal to those of Avalokiteshvara; the circumference of his halo is one hundred and twenty-five yojanas, and it shines as far as two hundred and fifty yojanas. The rays of his whole body shine over the countries of the ten quarters, they are purple gold in color, and can be seen by all beings that are in favorable circumstances. If one but sees the ray that issues from a single root of the hair of this Bodhisattva, he will at the same time see the pure and excellent rays of all the innumerable Buddhas of the ten quarters.

'For this reason this Bodhisattva is named the Unlimited Light; it is with this light of wisdom that he shines over all

beings and causes them to be removed from the three paths of existence, and to obtain the highest power. For the same reason this Bodhisattva is called the Bodhisattva of Great Strength (Mahasthama). His heavenly crown has five hundred jewel-flowers; each jewel-flower has five hundred jewel-towers, in each tower are seen manifested all the pure and excellent features of the far-stretching Buddha countries in the ten quarters. The turban on his head is like a lotus-flower; on the top of the turban there is a jewel pitcher, which is filled with various brilliant rays fully manifesting the state of Buddha. All his other bodily signs are quite equal to those of Avalokiteshvara. When this Bodhisattva walks about, all the regions of the ten quarters tremble and quake. Wherever the earth quakes there appear five hundred million jewel-flowers; each jewel-flower with its splendid dazzling beauty looks like the World of Highest Happiness (Sukhavati).

'When this Bodhisattva sits down, all the countries of seven jewels at once tremble and quake: all the incarnate, divided Amitayuses - innumerable as the dust of the earth - and all the incarnate Bodhisattvas - Avalokiteshvara and Mahasthamaprapta - who dwell in the middlemost Buddha countries situated between the Buddha country of the lower region presided over by Buddha "Golden Light," and the country of the upper region presided over by Buddha "King of Light" -- all these assemble in the World of Highest Happiness (Sukhavati) like gathering clouds, sit on their thrones of lotus-flowers which fill the whole sky, and preach the excellent Dharma in order to deliver all the beings that are immersed in suffering -- such is the perception of the form and body of Bodhisattva Mahasthamaprapta, and it is the Eleventh Meditation.

'Those who practice this meditation are freed from the sins which would otherwise trap them in births-and-deaths for innumerable asamkhya kalpas.

'Those who have practiced this meditation do not live in an embryo state but obtain free access to the excellent and admirable countries of Buddhas. Those who have experienced this are said to have perfectly meditated upon the two Bodhisattvas Avalokiteshvara and Mahasthamaprapta.

20. 'After you have had this perception, you should imagine yourself to be born in the World of Highest Happiness in the western quarter, and to be seated, cross-legged, on a lotus-flower there. Then imagine that the flower has shut you in and has afterwards unfolded; when the flower has thus unfolded, five hundred colored rays will shine over your body, your eyes will be opened so as to see the Buddhas and Bodhisattvas who fill the whole sky; you will hear the sounds of waters and trees, the notes of birds, and the voices of many Buddhas preaching the excellent Dharma, in accordance with the twelve divisions of the scriptures. When you have ceased from that meditation you must remember the experience ever after.

'If you have passed through this experience you are said to have seen the World of Highest Happiness in the realm of the Buddha Amitayus -- this is the perception obtained by a complete meditation on that Buddha country, and is called the Twelfth Meditation.

'The innumerable incarnate bodies of Amitayus, together with those of Avalokiteshvara and Mahasthamaprapta, constantly come and appear before such devotees as above mentioned.'

21. Buddha then spoke to Ānanda and Vaidehi: 'Those who wish, by means of their serene thoughts, to be born in the western land, should first meditate on an image of the Buddha, who is sixteen cubits high, seated on a lotus-flower in the water of the lake. As it was stated before, the real body and its measurement are unlimited, incomprehensible to the ordinary mind.

'But by the efficacy of the ancient prayer of that Tathágata, those who think of and remember him shall certainly be able to accomplish their aim.

'Even the mere perceiving of the image of that Buddha brings to one immeasurable blessings. How much more, then, will the meditating upon all the complete bodily signs of that Buddha! Buddha Amitayus has supernatural power; since everything is at his disposal, he freely transforms himself in the regions of the ten quarters. At one time he shows himself as possessing a magnificent body, which fills the whole sky, at another he makes his body appear small, the height being only sixteen or eighteen cubits. The body he manifests is always pure gold in color; his halo - bright with transformed Buddhas - and his jewel lotus-flowers are as mentioned above. The bodies of the two Bodhisattvas are the same always.

'All beings can recognize either of the two Bodhisattvas by simply glancing at the marks of their heads. These two Bodhisattvas assist Amitayus in his work of universal salvation -- such is the meditation that forms a joint perception of the Buddha and Bodhisattvas, and it is the Thirteenth Meditation.'

PART III

22. Buddha then spoke to Ánanda and Vaidehi: 'The beings who will be born in the highest form of the highest grade (i. e. to Buddhahood) are those, whoever they may be, who wish to be born in that country and cherish the threefold thought whereby they are at once destined to be born there. What is the threefold thought, you may ask. First, the True Thought; second, the Deep Believing Thought; third, the Desire to be born in that Pure Land by bringing one's own stock of merit to maturity. Those who have this threefold thought in perfection shall most assuredly be born into that country.

'There are also three classes of beings who are able to be born in that country. What, you may ask, are the three classes of beings? First, those who are possessed of a compassionate mind, who do no injury to any beings, and accomplish all virtuous actions according to Buddha's precepts; second, those who study and recite the Sutras of the Mahayana doctrine, for instance, the Vaipulya Sutras; third, those who practice the six fold remembrance. These three classes of beings who wish to be born in that country by bringing (their respective stocks of merit) to maturity, will become destined to be born there if they have accomplished any of those meritorious deeds for one day or even for seven days.

'When one who has practiced (these merits) is about to be born in that country, Buddha Amitayus, together with the two Bodhisattvas Avalokiteshvara and Mahasthamaprapta, also numberless created Buddhas, and a hundred thousand Bhikkhus and Sravakas, with their whole retinue, and innumerable gods, together with the palaces of seven jewels, will appear before him out of regard for his diligence and courage; Avalokiteshvara together with Mahasthamaprapta,

will offer a diamond seat to him; thereupon Amitayus himself will send forth magnificent rays of light to shine over the dying person's body. He and many Bodhisattvas will offer their hands and welcome him, when Avalokiteshvara, Mahasthamaprapta, and all the other Bodhisattvas will praise the glory of the man who practiced the meritorious deeds, and convey an exhortation to his mind. When the new-comer, having seen these, rejoicing and leaping for joy, looks at himself, he will find his own body seated on that diamond throne; and as he follows behind Buddha he will be born into that country, in a moment. When he has been born there, he will see Buddha's form and body with every sign of perfection complete, and also the perfect forms and signs of all the Bodhisattvas; he will also see brilliant rays and jewel forests and hear them propounding the excellent Dharma, and instantly be conscious of a spirit of resignation to whatever consequences may hereafter arise. Before long he will serve every one of the Buddhas who live in the regions of the ten quarters. In the presence of each of those Buddhas he will obtain successively a prophecy of his future destiny. On his return to his own land Sukhavati, in which he has just been born he will obtain countless hundreds of thousand Dharanis -- such are those who are to be born in the highest form of the highest grade to Buddhahood.

23. 'Next, the beings who will be born in the middle form of the highest grade are those who do not necessarily learn, remember, study, or recite those Vaipulya Sutras, but fully understand the meaning of the truth contained in them, and having a firm grasp of the highest truth do not speak evil of the Mahayana doctrine, but deeply believe in (the principle of) cause and effect; who by bringing these good qualities to maturity seek to be born in that Country of Highest Happiness. When one who has acquired these qualities is about to die, Amitayus, surrounded by the two Bodhisattvas

Avalokiteshvara and Mahasthamaprapta, and an innumerable retinue of dependents, will bring a seat of purple gold and approach him with words of praise, saying: "O my son in the Dharma! You have practiced the Mahayana doctrine; you have understood and believed the highest truth; therefore I now come to meet and welcome you." He and the thousand created Buddhas extend their hands all at once.

'When that man looks at his own body, he will find himself seated on that purple gold seat; he will, then, stretching forth his folded hands, praise and eulogize all the Buddhas. As quick as thought he will be born in the lake of seven jewels of that country. That purple gold seat on which he sits is like a magnificent jewel-flower, and will open after a night; the new-comer's body becomes purple gold in color, and he will also find under his feet a lotus-flower consisting of seven jewels. Buddha and the Bodhisattvas at the same time will send forth-brilliant rays to shine over the body of that person whose eyes will instantaneously be opened and become clear. According to his former usage (in the human world) he will hear all the voices that are there, preaching primary truths of the deepest significance.

'Then he will descend from that golden seat and make obeisance to the Buddha with folded hands, praising and eulogizing the World-Honored One. After seven days, he will immediately attain to the state of the highest perfect knowledge, anuttara-samyak-sambodhi, from which he will never fall away; next he will fly to all the ten regions and successively serve all the Buddhas therein; he will practice many a Samádhi in the presence of those Buddhas. After the lapse of a lesser kalpa he will attain a spirit of resignation to whatever consequences may hereafter arise, and he will

also obtain a prophecy of his future destiny in the presence of Buddhas.

24. 'Next are those who are to be born in the lowest form of the highest grade: this class of beings also believes in the principle of cause and effect, and without slandering the Mahayana doctrine, simply cherishes the thought of obtaining the highest Bodhi and by bringing this good quality to maturity seeks to be born in that Country of Highest Happiness. When a devotee of this class dies, Amitayus, with Avalokiteshvara, Mahasthamaprapta and all the dependents, will offer him a golden lotus-flower; he will also miraculously create five hundred Buddhas in order to send for and meet him. These five hundred created Buddhas will all at once extend their hands and praise him, saying: "O my son in the Dharma! you are pure now; as you have cherished the thought of obtaining the highest Bodhi, we come to meet you." When he has seen them, he will find himself seated on that golden lotus-flower. Soon the flower will close upon him; following behind the World-Honored One he will go to be born in the lake of seven jewels. After one day and one night the lotus-flower will unfold itself. Within seven days he may see Buddha's body, though his mind is not as yet clear enough to perceive all the signs and marks of the Buddha, which he will be able to see clearly after three weeks; then he will hear many sounds and voices preaching the excellent Dharma, and he himself, traveling through all the ten quarters, will make obeisance to all the Buddhas, from whom he will learn the deepest significance of the Dharma. After three lesser kalpas he will gain entrance to the knowledge of a hundred divisions of nature and become settled in the first joyful stage of Bodhisattva. The perception of these three classes of beings is called the meditation upon the superior class of beings, and is the Fourteenth Meditation.

25. 'The beings who will be born in the highest form of the middle grade are those who observe the five prohibitive precepts, the eight prohibitive precepts and the fasting, and practice all the moral precepts; who do not commit the five deadly sins, and who bring no blame or trouble upon any being; and who by bringing these good qualities to maturity seek to be born in the World of Highest Happiness in the western quarter. On the eve of such a person's departure from this life, Amitayus, surrounded by Bhikkhus and dependents, will appear before him, flashing forth rays of golden color, and will preach the Dharma of suffering, non-existence, impermanence, and non-self. He will also praise the virtue of homelessness that can liberate one from all sufferings. At the sight of Buddha, that believer will excessively rejoice in his heart; he will soon find himself seated on a lotus-flower. Kneeling down on the ground and stretching forth his folded hands he will pay homage to Buddha. Before he raises his head he will reach that Country of Highest Happiness and be born there. Soon the lotus-flower will unfold, when he will hear sounds and voices praising and glorifying the Four Noble Truths of suffering. He will immediately attain to the fruition of Arhat-ship, gain the threefold knowledge and the six supernatural faculties, and complete the eightfold emancipation.

26. 'The beings who will be born in the middle form of the middle grade are those who either observe the eight prohibitive precepts, and the fasting for one day and one night, or observe the prohibitive precept for Shramaneras for the same period, or observe the perfect moral precepts, not lowering their dignity nor neglecting any ceremonial observance for one day and one night, and by bringing their respective merits to maturity seek to be born in the Country of Highest Happiness. On the eve of departure from this life, such a believer who is possessed of this moral virtue, which

he has made fragrant by cultivation during his life, will see Amitayus, followed by all his retinue; flashing forth rays of golden color, this Buddha will come before him and offer a lotus-flower of seven jewels.

'He will hear a voice in the sky, praising him and saying: "O son of a noble family, you are indeed an excellent man. Out of regard for your obedience to the teachings of all the Buddhas of the three worlds, I now come and meet you." Then the newcomer will see himself seated on that lotus-flower. Soon the lotus-flower will fold around him, and being in this he will be born in the jewel-lake of the World of Highest Happiness in the western quarter.

'After seven days that flower will unfold again, when the believer will open his eyes, and praise the World-Honored One, stretching forth his folded hands. Having heard the Dharma, he will rejoice and obtain the fruition of an Srota-apanna.

'In the lapse of half a kalpa he will become an Arhat.

27. 'Next are the beings who will be born in the lowest form of the middle grade to Buddhahood. If there are sons or daughters of a noble family who are filial to their parents and support them, besides exercising benevolence and compassion in the world, at their departure from this life such persons will meet a good and learned teacher who will fully describe to them the state of happiness in that Buddha country of Amitayus, and will also explain the forty-eight prayers of the Bhikkhu Dharmakara. As soon as any such person has heard these details, his life will come to an end. In a brief moment he will be born in the World of Highest Happiness in the western quarter.

'After seven days he will meet Avalokiteshvara and Mahasthamaprapta, from whom he will learn the Dharma and rejoice. After the lapse of a lesser kalpa he will attain to the fruition of an Arhat. The perception of these three sorts of beings is called the meditation of the middle class of beings, and is the Fifteenth Meditation.

28. 'Next are the beings who will be born in the highest form of the lowest grade. If there be any one who commits many evil deeds, provided that he does not speak evil of the Mahayana Sutras, he, though himself a very stupid man, and neither ashamed nor sorry for all the evil actions that he has done, yet, while dying, may meet a good and learned teacher who will recite and laud the headings and titles of the twelve divisions of the Mahayana scriptures. Having thus heard the names of all the Sutras, he will be freed from the greatest sins, which would involve him in births and deaths during a thousand kalpas.

'A wise man also will teach him to stretch forth his folded hands and to say, "Adoration to Buddha Amitayus" (*Namo Amitabhaya Buddhaya*, or *Namu Amida Butsu*). Having uttered the name of the Buddha, he will be freed from the sins which would otherwise involve him in births and deaths for fifty million kalpas. Thereupon the Buddha will send a created Buddha, and the created Bodhisattvas Avalokiteshvara and Mahasthamaprapta, to approach that person with words of praise, saying: "O son of a noble family, as you have uttered the name of that Buddha, all your sins have, been destroyed and expiated, and therefore we now come to meet you." After this speech the devotee will observe the rays of that created Buddha flooding his chamber with light, and while rejoicing at the sight he will depart this life. Seated on a lotus-flower he will follow that created Buddha and go to be born in the jewel-lake.

'After the lapse of seven weeks, the lotus-flower will unfold, when the great compassionate Bodhisattvas Avalokiteshvara and Mahasthamaprapta will stand before him, flashing forth magnificent rays, and will preach to him the deepest meaning of the twelve divisions of the scriptures. Having heard this, he will understand and believe it, and cherish the thought of attaining the highest Bodhi. In a period of ten lesser kalpas he will gain entrance to the knowledge of the hundred divisions of nature and be able to enter upon the first joyful stage of Bodhisattva. Those who have had an opportunity of hearing the name of Buddha, the name of the Dharma, and the name of the Sangha - the names of the Three jewels - can also be born in that country.'

29. Buddha continued: 'next are the beings that will be born in the middle form of the lowest grade. If there is any one who transgresses the five and the eight prohibitive precepts, and also all the perfect moral precepts; he, being himself so stupid as to steal things that belong to the whole community or things that belong to a particular Bhikkhu and not be ashamed nor sorry for his impure preaching of the Dharma (in case of preacher), but magnify and glorify himself with many wicked deeds - such a sinful person deserves to fall into hell in consequence of those sins. At the time of his death, when the fires of hell approach him from all sides, he will meet a good and learned teacher who will, out of great compassion, preach the power and virtue of the ten faculties of Amitayus and fully explain the supernatural powers and brilliant rays of that Buddha; and will further praise moral virtue, meditation, wisdom, emancipation, and the thorough knowledge that follows emancipation. After having heard this, he will be freed from his sins, which would involve him in births and deaths during eighty million kalpas; thereupon those violent fires of hell will transform themselves into a pure and cool wind blowing about heavenly flowers. On

each of these flowers will stand a created Buddha or Bodhisattva to meet and receive that person. In a moment he will be born in a lotus-flower growing in the lake of seven jewels. After six kalpas the lotus-flower will open, when Avalokiteshvara and Mahasthama will soothe and encourage him with their Brahma-voices, and preach to him the Mahayana Sutras of the deepest significance.

'Having heard this Dharma, he will instantaneously direct his thought toward the attainment of the highest Bodhi.

30. 'Finally, there are the beings who will be born in the lowest form of the lowest grade. If there is any one who commits evil deeds, and even completes the ten wicked actions, the five deadly sins and the like; that man, being himself stupid and guilty of many crimes, deserves to fall into a miserable path of existence and suffer endless pains during many kalpas. On the eve of death he will meet a good and learned teacher who will, soothing and encouraging him in various ways, preach to him the excellent Dharma and teach him the remembrance of Buddha, but, being harassed by pains, he will have no time to think of Buddha. Some good friend will then say to him: "Even if you cannot exercise the remembrance of Buddha, you may, at least, utter the name, "Buddha Amitayus." Let him do so serenely with his voice uninterrupted; let him be (continually) thinking of Buddha until he has completed ten times the thought, repeating the formula, "Adoration to Buddha Amitayus" (Namah Amitabha Buddhayah, Namu Amida Butsu). On the strength of his merit of uttering that Buddha's name he will, during every repetition, expiate the sins which involved him in births and deaths during eighty million kalpas. He will, while dying, see a golden lotus-flower like the disk of the sun appearing before his eyes; in a moment he will be born in the World of Highest Happiness. After twelve greater kalpas

the lotus-flower will unfold; thereupon the Bodhisattvas Avalokiteshvara and Mahasthamaprapta, raising their voices in great compassion, will preach to him in detail the real state of all the elements of nature and the law of the expiation of sins. On hearing them he will rejoice and will immediately direct his thought toward the attainment of the Bodhi -- such are the beings who are to be born in the lowest form of the lowest grade to Buddhahood. The perception of the above three is called the meditation of the inferior class of beings, and is the Sixteenth Meditation.'

PART IV

31. When Buddha had finished this speech, Vaidehi, together with her five hundred female attendants, could see, as guided by the Buddha's words, the scene of the far-stretching World of the Highest Happiness, and could also see the body of Buddha and the bodies of the two Bodhisattvas. With her mind filled with joy she praised them, saying: 'Never have I seen such a wonder!' Instantaneously she became wholly and fully enlightened, and attained a spirit of resignation, prepared to endure whatever consequences might yet arise. Her five hundred female attendants too cherished the thought of obtaining the highest perfect knowledge, and sought to be born in that Buddha country.

32. The World-Honored One predicted that they would all be born in that Buddha country and be able to obtain the Samádhi (the supernatural calm) of the presence of many Buddhas. All the innumerable Devas (gods) also directed their thought toward the attainment of the highest Bodhi.

Thereupon Ánanda rose from his seat, approached Buddha, and spoke thus: 'World-Honored One, what should we call

this Sutra? And how should we receive and remember it in the future?'

Buddha said in his reply to Ánanda: 'Ánanda, this Sutra should be called 'The Meditation on the Land of Sukhavati, on Buddha Amitayus, Bodhisattva Avalokiteshvara, Bodhisattva Mahasthamaprapta,' or otherwise be called 'The Sutra on the entire removal of the obstacle of Karma, the means of being born in the realm of the Buddhas.' You should take and hold it, not forgetting nor losing it. Those who practice the Samádhi in accordance with this Sutra will be able to see, in the present life, Buddha Amitayus and the two great Bodhisattvas.

'In case of a son or a daughter of a noble family, the mere hearing of the names of the Buddha and the two Bodhisattvas will expiate the sins which would involve them in births and deaths during innumerable kalpas. How much more will the remembrance of that Buddha and the Bodhisattvas!

'Know that the one who remembers that Buddha is the White Lotus among people, whom the Bodhisattvas Avalokiteshvara and Mahasthama consider an excellent friend. Such a person will, sitting in the Bodhi-Mandala, be born in the abode of Buddhas.'

The Buddha further spoke to Ánanda: 'you should carefully remember these words. To remember these words is to remember the name of Buddha Amitayus.' When Buddha concluded these words, the worthy disciples Maha Maudgalyayana, and Ánanda, Vaidehi and the others were all enraptured with boundless joy.

33. Thereupon the World-Honored One came back, walking through the open sky to Vulture Peak. Ánanda soon after

spoke before a great assembly of all the occurrences as stated above. On hearing this, all the innumerable Devas, Nagas and Yakshas were inspired with great joy; and having made obeisance to the Buddha they went their way.

Here ends the Sutra of the Meditation on Buddha Amitayus, spoken by Buddha Shakyamuni.

Culasunnatta Sutta

1. Thus I heard: On one occasion the Blessed One was living at Savatthi in the Eastern Park, the Palace of Migara's Mother.

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

3. 'Venerable sir, once the Blessed One was living in the Sakyan country. There is a town of the Sakyans called Nagaraka; there I heard and learnt this from the Blessed One's own lips: "Now I abide much in the voiding, Ánanda." Venerable sir, was this well heard by me, well apprehended, well attended to and well remembered?' 'Certainly, Ánanda, that was well heard by you, well apprehended, well attended to and well remembered. As formerly, so now too, I abide much in the void.

4. 'Ánanda, just as the Palace of Migara's Mother is void of elephants, cattle, horses and mares, void of gold and silver, void of the forgathering of women and men, and there is (present) only this non-void ness, that is to say, the single state (of non-void ness) dependent on (the presence of) the community of Bhikkhus; so too, without giving attention to perception of village, without giving attention to perception of man, a Bhikkhu gives attention to the single state (of non-void ness) dependent on (the presence of) perception of forest. His mind enters into that perception of forest and acquires confidence, steadiness and decision. He understands thus: "Disturbances that would be present dependent on perception of village are not present here,

disturbances that would be present on perception of man are not present here, and only this measure of disturbance is present, that is to say, the single state (of non-void ness) dependent on (the presence of) perception of forest." He understands: "This field of perception is void of perception of village." He understands: "This field of perception is void of perception of man." (And he understands): "There is (present) only this non-void ness, that is to say, the single state (of non-void ness) dependent on (the presence of) perception of forest." So he sees it as void of what is not there, but of what remains there he understands: "There is that still present there." Now this has been for him an alighting upon void ness that accords with what actually is, without perversion of meaning and is pure.

5. 'Again, Ánanda, without giving attention to perception of man, without giving attention to perception of forest, a Bhikkhu gives attention to the single state (of non-void ness) dependent on (the presence of) perception of earth. His mind enters into that perception of earth and acquires confidence, steadiness and decision. Just as though a bull's hide were freed from folds by stretching it with a hundred pegs, so too, without giving attention to all the ridges and hollows, the river ravines, the tracts of stumps and thorns, the rocky inequalities, on this earth, a Bhikkhu gives attention to the single state (of non-void ness) dependent on (the presence of) perception of earth. His mind enters into the perception of earth and acquires confidence, steadiness and decision. He understands thus: "Disturbances that would have been present dependent on perception of man are not present here, disturbances that would be present dependent on perception of forest are not present here, and only this measure of disturbance is present, that is to say, the single state (of non-void ness) dependent on (the presence of) perception of earth." He understands: "This field of

perception is void of perception of man." He understands: "This field of perception is void of perception of forest." (And he understands): "There is (present) only this non-void ness, that is to say, the single state (of non-void ness) dependent on (the presence of) perception of earth." So he sees it as void of what is not there, but of what remains there he understands: "There is that still present there." Now this too has been for him an alighting upon void ness that accords with what actually is, without perversion of meaning, and is pure.

6. 'Again, Ānanda, without giving attention to perception of forest, without giving attention to perception of earth, a Bhikkhu gives attention to the single state (of non-void ness) dependent on (the presence of) perception of the base consisting of infinite space. His mind enters into that perception of the base consisting of infinite space and acquires confidence, steadiness and decision. He understands thus: "Disturbances that would be present dependent on perception of forest are not present here, disturbances that would be present on perception of earth are not present here, and only this measure of disturbance is present, that is to say, the single state (of non-void ness) dependent on (the presence of) perception of the base consisting of infinite space." He understands: "This field of perception is void of perception of forest." He understands: "This field of perception is void of perception of earth." (And he understands:) "There is (present) only this non-void ness, that is to say, the single state (of non-void ness) dependent on (the presence of) perception of the base consisting of infinite space." So he sees it as void of what is not there, but of what remains there he understands: "There is that still present there." Now this too has been for him an alighting upon void ness that accords with what actually is, without perversion of meaning and is pure.

7. 'Again, Ānanda, without giving attention to perception of earth, without giving attention to perception of the base consisting of infinite space, a Bhikkhu gives attention to the single state (of non-void ness) dependent on (the presence of) perception of the base consisting of infinite consciousness. His mind enters into the perception of the base consisting of infinite consciousness and acquires confidence, steadiness and decision. He understands thus: "Disturbances that would be present dependent on perception of earth are not present here, disturbances that would be present dependent on perception of the base consisting of infinite space are not present here, and only this measure of disturbance is present, that is to say, the single state (of non-void ness) dependent on (the presence of) perception of the base consisting of infinite consciousness." He understands: "This field of perception is void of perception of earth." He understands: "This field of perception is void of perception of the base consisting of infinite space", (and he understands): "There is (present) only this non-void ness, that is to say, the single state (of non-void ness) dependent on (the presence of) perception of the base consisting of infinite consciousness." So he sees it as void of what is not there, but of what remains there he understands: "There is that still present there." Now this too has been for him an alighting upon void ness that accords with what actually is, without perversion of meaning, and is pure.

8. 'Again, Ānanda, without giving attention to perception of the base consisting of infinite space, without giving attention to perception of the base consisting of infinite consciousness, a Bhikkhu gives attention to the single state (of non-void ness) dependent on (the presence of) perception of the base consisting of nothingness. His mind enters into the perception of the base consisting of nothingness and he

acquires confidence, steadiness and decision. He understands thus: "Disturbances that would be present dependent on perception of the base of infinite space are not present here, disturbances that would be present dependent on perception of the base of infinite consciousness are not present here, and only this measure of disturbance is present, that is to say, the single state (of non-void ness) dependent on (the presence of) perception of the base consisting of nothingness." He understands: "This field of perception is void of perception of the base consisting of infinite space." and he understands: "This field of perception is void of perception of the base consisting of infinite consciousness." (And he understands): "There is (present) only this non-void ness, that is to say, the single state (of non-void ness) dependent on (the presence of) perception of the base consisting of nothingness." So he sees it as void of what is not there, but of what remains there he understands: "There is that still present there." Now this too has been for him an alighting upon void ness that accords with what is, without perversion of meaning and is pure.

9. 'Again, Ánanda, without giving attention to perception of the base consisting of infinite consciousness, without giving attention to perception of the base consisting of nothingness, a Bhikkhu gives attention to the single state (of non-void ness) dependent on (the presence of) perception of the base consisting of neither-perception-nor-non-perception. His mind enters into the perception of the base consisting of neither-perception-nor-non-perception and acquires confidence, steadiness and decision. He understands thus: "Disturbances that would be present dependent on the perception of the base consisting of infinite consciousness are not present here, disturbances that would present dependent on the perception of the base consisting of nothingness are not present here, and only this measure of

disturbance is present, that is to say, the single state (of non-void ness) dependent on (the presence of) perception of the base consisting of neither-perception-nor-non-perception." He understands: "This field of perception is void of perception of the base consisting of infinite consciousness." He understands: "This field of perception is void of perception of the base consisting of nothingness." (And he understands): "There is (present) only this non-void ness, that is to say, the single state (of non-void ness) dependent on (the presence of) perception of the base consisting of neither-perception-nor-non-perception." So he sees it as void of what is not there, but of what remains there he understands: "There is that still present there." Now this too has been for him an alighting upon void ness that accords with what actually is, without perversion of meaning and is pure.

10. 'Again, Ánanda, without giving attention to perception of the base consisting of nothingness, without giving attention to perception of the base consisting of neither-perception-nor-non-perception, a Bhikkhu gives attention to the single state (of non-void ness) dependent on (the presence of) the sign less concentration of mind. His mind enters into the sign less concentration of mind and acquires confidence, steadiness and decision. He understands thus: "Disturbances that would be present dependent on the perception of the base consisting of nothingness are not present here, disturbances that would be present dependent on the perception of the base consisting of neither-perception-nor-non-perception are not present here, and only this measure of disturbance is present, that is to say, that (disturbance) which has life as its condition dependent on the presence of this body with its six bases." He understands: "This field of perception is void of perception of the base consisting of nothingness." He understands: "This

field of perception is void of perception of the base consisting of neither-perception-nor-non-perception." (And he understands): "There is (present) only this non-void ness, that is to say, that (non-void ness) with life as its condition dependent on this body with its six bases." So he sees it as void of what is not there, but of what remains there he understands: "There is that still present there." Now this too has been for him an alighting upon void ness that accords with what actually is, without perversion of meaning and is pure.

11. 'Again, Ānanda, without giving attention to perception of the base consisting of nothingness, without giving attention to perception of the base consisting of neither-perception-nor-non-perception, a Bhikkhu gives attention to the single state (of non-void ness) dependent on (the presence of) the sign less concentration of mind. His mind enters into the sign less concentration of mind and acquires confidence, steadiness and decision. He understands thus: "This sign less concentration of mind is conditioned and mentally produced." He understands: "Whatever is conditioned and mentally produced is impermanent and liable to cessation." When he knows and sees thus, his mind is liberated from the taint of sensual desire, from the taint of being, from the taint of ignorance. When liberated there comes the knowledge "It is liberated". He understands: "Birth is exhausted, the life divine has been lived out, what was to be done is done, there is no more of this to come." He understands thus: "Disturbances that would be present dependent on the taint of sensual desire are not present here, disturbances that would be present dependent on the taint of being are not present here, disturbances that would be present dependent on the taint of ignorance are not present here, and only this measure of disturbance is present, that is to say, that (non-void ness) with life as its condition dependent on (the

presence of) this body with its six bases." He understands: "This field of perception is void of the taint of sensual desire." He understands: "This field of perception is void of the taint of being." He understands: "This field of perception is void of the taint of ignorance." (And he understands): "There is (present) only this non-void ness, that is to say, that (non-void ness) with life as its condition dependent on (the presence of) this body with its six bases." So he sees it as void of what is not there, but of what remains there he understands: "There is that still present there." Now this has been for him an alighting upon void ness that accords with what actually is, without perversion of meaning, is pure and is unsurpassed by any other.

12. 'Whatever monks or divines in the past have entered upon and abode in a void ness that was purified and unsurpassed by any other, they have all of them entered upon and abode in this void ness that is pure and unsurpassed by any other.

_____ 'Whatever monks and divines in the future will enter upon and abide in a void ness that will be purified and unsurpassed by any other, they will all of them enter upon and abide in this void ness that is pure and unsurpassed by any other.

_____ 'Whatever monks and divines in the present enter upon and abide in a void ness that is purified and unsurpassed by any other, they all of them will enter upon and abide in this void ness that is pure and unsurpassed by any other.

_____ 'Therefore, Ānanda, you should train thus: "We will enter upon and abide in the void ness that is pure and unsurpassed by any other."

_____ That is what the Blessed One said. The venerable Ānanda was satisfied, and he delighted in the Blessed One's words.

Cula-dhammasamadana Sutta

The Shorter Discourse on Taking on Practices

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks, replied.

"Monks, there are these four ways of taking on practices. Which four? There is the taking on of a practice that is pleasant in the present but yields pain in the future. There is the taking on of a practice that is painful in the present and yields pain in the future. There is the taking on of a practice that is painful in the present but yields pleasure in the future. There is the taking on of a practice that is pleasant in the present and yields pleasure in the future.

"Now, what is the taking on of a practice that is pleasant in the present but yields pain in the future? There are some priests and contemplatives who hold to a doctrine, a view like this: 'There is no harm in sensual pleasures.' Thus they meet with their downfall through sensual pleasures. They consort with women wanderers who wear their hair coiled in a topknot.

"The thought occurs to them: 'Now what future danger concerning sensual pleasures do those other priests and contemplatives foresee that they have spoken of the relinquishment of sensual pleasures and describe the full comprehension of sensual pleasures? It's pleasant, the touch of this woman wanderer's soft, tender, downy arm.'

"Thus they meet with their downfall through sensual pleasures. Then, having met with their downfall through sensual pleasures, with the break-up of the body, after death, they go to a bad bourn, destitution, the realm of the hungry shades, hell. There they experience sharp, burning pains. They say: '*this* was the future danger concerning sensual pleasures those priests and contemplatives foresaw that they spoke of the relinquishment of sensual pleasures and described the full comprehension of sensual pleasures. It's because of sensual pleasures, as a result of sensual pleasures, that we're now experiencing these sharp, burning pains.'

"Just as if a maluva creeper pod were to burst open in the last month of the hot season, and a maluva creeper seed were to fall at the foot of a sala tree. The deity living in the tree would become frightened, apprehensive, and anxious. Her friends and companions, relatives and kin -- garden deities, forest deities, tree deities, deities living in herbs, grass, and forest monarchs -- would gather together to console her: 'Have no fear, have no fear. In all likelihood a peacock is sure to swallow this maluva creeper seed, or a deer will eat it, or a brush fire will burn it up, or woodsmen will pick it up, or termites will carry it off, and anyway it probably isn't really a seed.'

"And then no peacock swallowed it, no deer ate it, no brush fire burned it up, no woodsmen picked it up, no termites carried it off, and it really *was* a seed. Watered by a rain-laden cloud, it sprouted in due course and curled its soft, tender, downy tendril around the sala tree.

"The thought occurred to the deity living in the sala tree: 'Now what future danger did my friends and companions, relatives and kin -- garden deities, forest deities, tree deities,

deities living in herbs, grass, and forest monarchs -- foresee in that maluva creeper seed that they gathered together to console me: "Have no fear, have no fear. In all likelihood a peacock is sure to swallow this maluva creeper seed, or a deer will eat it, or a brush fire will burn it up, or woodsmen will pick it up, or termites will carry it off, and anyway it probably isn't really a seed." It's pleasant, the touch of this maluva creeper's soft, tender, downy tendril.'

"Then the creeper, having enwrapped the sala tree, having made a canopy over it, and cascading down around it, caused the massive limbs of the sala tree to come crashing down. The thought occurred to the deity living in the tree: '*This was the future danger my friends... foresaw in that maluva creeper seed, that they gathered together to console me... It's because of that maluva creeper seed that I'm now experiencing sharp, burning pains.*'

"In the same way, monks, there are some priests and contemplatives who hold to a doctrine, a view like this: 'There is no harm in sensual pleasures.' Thus they meet with their downfall through sensual pleasures. They consort with women wanderers who wear their hair coiled in a topknot.

"The thought occurs to them: 'now what future danger do those other priests and contemplatives foresee that they teach the relinquishment and analysis of sensual pleasures? It's pleasant, the touch of this woman wanderer's soft, tender, downy arm.'

Thus they meet with their downfall through sensual pleasures. Then, having met with their downfall through sensual pleasures, with the break-up of the body, after death, they go to a bad bourn, destitution, the realm of the hungry shades, hell. There they experience sharp, burning pains. They say: '*this was the future danger concerning sensual*

pleasures those priests and contemplatives foresaw that they spoke of the relinquishment of sensual pleasures and described the full comprehension of sensual pleasures. It's because of sensual pleasures, as a result of sensual pleasures, that we're now experiencing these sharp, burning pains.'

"This is called the taking on of a practice that is pleasant in the present but yields pain in the future.

"And what is the taking on of a practice that is painful in the present and yields pain in the future?

"There is the case where someone is a cloth-less [1] ascetic, rejecting conventions, licking his hands, not coming when asked, not staying when asked. He doesn't consent to food brought to him or food dedicated to him or to an invitation to a meal. He accepts nothing from the mouth of a pot or from the mouth of a bowl. He accepts nothing from across a stick, across a pestle, from two eating together, from a pregnant woman, from a nursing woman, from a woman lying with a man, from a food collection, from where a dog is waiting or flies are buzzing. He takes no fish or meat. He drinks no liquor, wine, or fermented drink. He limits himself to one house and one morsel a day, or two houses and two morsels... seven houses and seven morsels. He lives on one saucerful a day, two... seven saucerfuls a day. He takes food once a day, once every two days... once every seven days, and so one up to a fortnight, devoted to regulating his intake of food. He is an eater of greens, millet, wild rice, hide-parings, moss, rice bran, rice-scum, sesame flour, grass, or cow dung. He lives on forest roots and berries. He feeds on fallen fruits. He wears hemp, canvas, shrouds, refuse rags, tree bark, antelope hide, strips of antelope hide, kusa-grass garments, bark garments, wood-shaving garments, head-

hair garments, animal wool, owl's wings. He is a hair-and-beard puller, one devoted to the practice of pulling out his hair and beard. He is a stander, one who rejects seats. He is a hands-around-the-knees sitter, one devoted to the exertion of sitting with his hands around his knees. He is a spike-mattresser, one who makes his bed on a bed of spikes. He is a third-time-in-the-evening bather, one who stays devoted to the practice of bathing in water. Thus in a variety of ways he stays devoted to the practice of tormenting and afflicting the body. With the break-up of the body, after death, he goes to a bad bourn, destitution, the realm of the hungry shades, hell.

"This is called the taking on of a practice that is painful in the present and yields pain in the future.

"And what is the taking on of a practice that is painful in the present but yields pleasure in the future? There is the case of a person who is normally strongly passionate by nature and frequently experiences pain and grief born of passion; a person who is normally strongly aversive by nature and frequently experiences pain and grief born of aversion; a person who is normally strongly deluded by nature and frequently experiences pain and grief born of delusion. Even though touched with pain and grief, crying with a tearful face, he lives the holy life that is utterly perfect, surpassingly pure. With the break-up of the body, after death, he reappears in the good bourn, the heavenly world. This is called the taking on of a practice that is painful in the present but yields pleasure in the future.

"And what is the taking on of a practice that is pleasant in the present and yields pleasure in the future? There is the case of a person who is not normally strongly passionate by nature and doesn't frequently experience pain and grief born

of passion; who is not normally strongly aversive by nature and doesn't frequently experience pain and grief born of aversion; who is not normally strongly deluded by nature and doesn't frequently experience pain and grief born of delusion. Quite withdrawn from sensual pleasures, withdrawn from unskillful mental qualities, he enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. With the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of concentration, unification of awareness free from directed thought and evaluation -- internal assurance. With the fading of rapture, he remains in equanimity, mindful and fully aware, and physically sensitive of pleasure. He enters and remains in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' With the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither pleasure nor pain. With the break-up of the body, after death, he reappears in the good bourn, the heavenly world. This is called the taking on of a practice that is pleasant in the present and yields pleasure in the future.

"And these are the four ways of taking on practices."

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

Footnote:

1. *Acela*: Often translated as "naked," but as the description shows, such a person might wear garments, although the garment would not be made of cloth.

Cula-Assapura Sutta

The Shorter Discourse in Assapura

I heard thus:

At one time the Blessed One lived in the Anga country, in a hamlet named Assapura. The Blessed One addressed the Bhikkhus from there. Bhikkhus, people call you recluses, and you too acknowledge we are recluses. Bhikkhus, you, recluses, have a promise to keep. Should take upon yourself to follow that method of recluse-ship. So that our recluse-ship becomes true, and our promise carried out. May it be of much fruit to those who offer us of robes, morsel food, dwellings and requisites when ill. By that our going forth will be fruitful and full of results. [1] Bhikkhus, you should train thus.

Bhikkhus, how doesn't the Bhikkhu follow the method of recluse-ship? The Bhikkhu whose covetousness is not dispelled, the corrupt heart isn't dispelled, anger is not dispelled, ill will is not dispelled, hypocrisy is not dispelled, malice is not dispelled, jealousy is not dispelled, selfishness is not dispelled, craftiness is not dispelled, deceit is not dispelled, evil desires are not dispelled, wrong view is not dispelled, has not fallen to the method of recluse-ship. Without dispelling these impurities, defects and blemishes, which bring hellish feelings to a recluse, I say, you have not fallen to the method of recluse-ship To the edges of the yellow robe is fixed a weapon named Matajaa, sharp on both edges, and with it the Bhikkhu is wrapped. I compare the going forth of the Bhikkhu with these impurities, to that.

Bhikkhus; for the matter of wearing the three robes, I do not call him a recluse, for the matter of going naked I do not call

him a recluse, for living with dust and dirt, I do not call him a recluse, for that matter of descending to water I do not call him a recluse. For sitting at the root of a tree, for living in open space, for maintaining the standing posture, I do not call him a recluse. For taking food at regular intervals, for reciting the Teaching, for wearing a headdress one does not become a recluse.

Bhikkhus, when wearing the three robes, if the coveting mind fades, the corrupt heart fades, anger fades, ill will fades, hypocrisy fades; the malice fades, the jealousy fades, the selfishness fades, the craftiness fades, the deceit fades, evil desires fade, and the wrong view gets dispelled. His friends and blood relations should make him wear the three robes and maintain it, from his birth. Come! You lucky one when you wear the three robes, your covetousness will fade, corrupt heart will fade, anger will fade, ill will, hypocrisy, malice, jealousy, selfishness, craftiness, deceit, evil desires and wrong view will fade, Bhikkhus, since I see a certain one wearing the three robes with covetousness, I say that, for the matter of wearing the three robes one is not a recluse.

Bhikkhus, if for the matter of going naked,-- living in dust and dirt,-- ascending the water,--sitting at the root of a tree,-- living in open space,--maintaining the standing posture, -- being fed at regular intervals, --reciting the Teaching,--when wearing a headdress, if covetousness fades, corruptions in the heart fades, anger fades, ill will fades, hypocrisy fades; malice fades, jealousy fades, selfishness fades, craftiness fades, deceit fades, evil desires fade, and if wrong view gets dispelled. His friends and blood relations should make him wear the headdress and maintain it, when he is born Come! You lucky one when you wear the headdress, your covetousness will fade, corrupt heart will fade, anger will fade, ill will, hypocrisy, malice, jealousy, selfishness,

craftiness, deceit, evil desires and wrong view will fade, Bhikkhus, since I see a certain one, wearing the headdress with covetousness, I say that, for the matter of wearing the headdress one is not a recluse.

Bhikkhus, how does the Bhikkhu follow the method of recluse-ship? When covetousness is dispelled, the corrupt heart is dispelled, anger is dispelled, ill will is dispelled, hypocrisy is dispelled, malice is dispelled, jealousy is dispelled, selfishness is dispelled, craftiness is dispelled, deceit is dispelled, evil desires are dispelled, wrong view is dispelled, I say you have fallen to the method of recluse-ship. When these impurities, defects and blemishes of a recluse, which bring hellish feelings are dispelled, I say, you have fallen to the method of recluse-ship. Seeing himself pure when all these evil things of demerit are dispelled, he finds himself relieved. When released he is delighted. To the delighted arises joy. The body of one with joyful mind is appeased. An appeased body feels pleasant. The pleasant mind concentrates. He abides pervading one direction with thoughts of loving kindness, so too the second, the third, the fourth, above, below and across, in all circumstances, for all purposes, entirely, the thought of loving kindness grown great limitless, free of ill will and anger. He abides pervading one direction with thoughts of compassion, ---- He abides pervading one direction with thoughts of intrinsic joy,---He abides pervading one direction with thoughts of equanimity, so too the second, the third, the fourth, above, below, and across, in all circumstances, for all purposes, entirely, with the thought of equanimity grown great limitless, free of ill will and anger, he abides.

Bhikkhus, there is a pond with clear, transparent, pure, cool, water with well formed banks in a pleasant setting. A man from the east would come to it thirsty, tired and overcome

with the heat and the burning. Coming there he would dispel his thirst, and burning. A man from the west would come,-- from the north would come,---from the south would come. In whatever direction they come; coming to that pond they would quench their thirst and dispel the burning. In the same manner, even from the warrior clan a certain one would go forth as a homeless to the discipline declared by the Thus Gone One and developing thoughts of loving kindness, compassion, intrinsic joy and equanimity will gain internal appeasement. When internally appeased, I say he has followed the method of recluse-ship. One gone forth as a homeless even from the warrior clan, would destroy desires, his mind released and released through wisdom here and now, knowing realizing would abide. With the destruction of desires he is a recluse. One gone forth as a homeless even from the Brahmin clan—even from the householder clan,-- even from the clan of out castes, would also destroy desires, his mind released and released through wisdom here and now, knowing and realizing would abide. He with the destruction of desires is a recluse.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Footnotes:

1. By that our going forth will be fruitful and full of results. '*amhaakancaaya.m pabbajjaa avanjhaa bhavissati saphalaa saudraa*' To those who offer the four requisites, to the Bhikkhu, much merit will accumulate, and it will be fruitful to the Bhikkhu, when he attains some distinction above human.

Cula Kammavibhanga Sutta

The Shorter Analysis of Action

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Then Subha the student, Todeyya's son, went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, he sat to one side. As he was sitting there, he said to the Blessed One: "Master Gotama, what is the reason, what is the cause, why baseness and excellence are seen among human beings, among the human race? For short-lived and long-lived people are to be seen, sickly and healthy, ugly and beautiful, un-influential and influential, poor and rich, lowborn and highborn, stupid and discerning people are to be seen. So what is the reason, what is the cause, why baseness and excellence are seen among human beings, among the human race?"

"Student, beings are owners of their actions, heirs of their actions, born of their actions, related through their actions, and have their actions as their arbitrator. Action is what differentiates beings in terms of baseness and excellence."

"I don't understand the detailed meaning of Master Gotama's statement spoken in brief without explaining the detailed meaning. It would be good if Master Gotama taught me the Dhamma so that I might understand the detailed meaning of his brief statement."

"In that case, student, listen and pay close attention. I will speak."

"As you say, Master Gotama," Subha the student responded.

The Blessed One said: "There is the case, student, where a woman or man is a killer of living beings, brutal, bloody-handed, given to killing and slaying, showing no mercy to living beings. Through having adopted and carried out such actions, on the break-up of the body, after death, he/she reappears in the plane of deprivation, the bad destination, the lower realms, hell. If, on the break-up of the body, after death -- instead of reappearing in the plane of deprivation, the bad destination, the lower realms, hell -- he/she comes to the human state, then he/she is short-lived wherever reborn. This is the way leading to a short life: to be a killer of living beings, brutal, bloody-handed, given to killing and slaying, showing no mercy to living beings.

"But then there is the case where a woman or man, having abandoned the killing of living beings, abstains from killing living beings, and dwells with the rod laid down, the knife laid down, scrupulous, merciful, and sympathetic for the welfare of all living beings. Through having adopted and carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination, in the heavenly world. If, on the break-up of the body, after death -- instead of reappearing in a good destination, in the heavenly world -- he/she comes to the human state, then he/she is long-lived wherever reborn. This is the way leading to a long life: to have abandoned the killing of living beings, to abstain from killing living beings, to dwell with one's rod laid down, one's knife laid down, scrupulous, merciful, and sympathetic for the welfare of all living beings.

"There is the case where a woman or man is one who harms beings with his/her fists, with clods, with sticks, or with knives. Through having adopted and carried out such

actions, on the break-up of the body, after death, he/she reappears in the plane of deprivation... If instead he/she comes to the human state, then he/she is sickly wherever reborn. This is the way leading to sickness: to be one who harms beings with one's fists, with clods, with sticks, or with knives.

"But then there is the case where a woman or man is not one who harms beings with his/her fists, with clods, with sticks, or with knives. Through having adopted and carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination... If instead he/she comes to the human state, then he/she is healthy wherever reborn. This is the way leading to health: not to be one who harms beings with one's fists, with clods, with sticks, or with knives.

"There is the case, where a woman or man is ill-tempered and easily upset; even when lightly criticized, he/she grows offended, provoked, malicious, and resentful; shows annoyance, aversion, and bitterness. Through having adopted and carried out such actions, on the break-up of the body, after death, he/she reappears in the plane of deprivation... If instead he/she comes to the human state, then he/she is ugly wherever reborn. This is the way leading to ugliness: to be ill-tempered and easily upset; even when lightly criticized, to grow offended, provoked, malicious, and resentful; to show annoyance, aversion, and bitterness.

"But then there is the case where a woman or man is not ill-tempered or easily upset; even when heavily criticized, he/she doesn't grow offended, provoked, malicious, or resentful; doesn't show annoyance, aversion, or bitterness. Through having adopted and carried out such actions, on the break-up of the body, after death, he/she reappears in a

good destination... If instead he/she comes to the human state, then he/she is beautiful wherever reborn. This is the way leading to beauty: not to be ill-tempered or easily upset; even when heavily criticized, not to be offended, provoked, malicious, or resentful; nor to show annoyance, aversion, and bitterness.

"There is the case where a woman or man is envious. He/she envies, begrudges, and broods about others' gains, honor, respect, reverence, salutations, and veneration. Through having adopted and carried out such actions, on the break-up of the body, after death, he/she reappears in the plane of deprivation... If instead he/she comes to the human state, then he/she gains no prominence wherever reborn. This is the way leading to no prominence: to be envious, to envy, begrudge, and brood about others' gains, honor, respect, reverence, salutations, and veneration.

"But then there is the case where a woman or man is not envious. He/she does not envy, begrudge, or brood about others' gains, honor, respect, reverence, salutations, or veneration. Through having adopted and carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination... If instead he/she comes to the human state, he/she is prominent wherever reborn. This is the way leading to prominence: not to be envious; not to envy, begrudge, or brood about others' gains, honor, respect, reverence, salutations, or veneration.

"There is the case where a woman or man is not a giver of food, drink, cloth, sandals, garlands, scents, ointments, beds, dwellings, or lighting to priests or contemplatives. Through having adopted and carried out such actions, on the break-up of the body, after death he/she reappears in the plane of deprivation... If instead he/she comes to the human state,

he/she is poor wherever reborn. This is the way leading to poverty: not to be a giver of food, drink, cloth, sandals, garlands, scents, ointments, beds, dwellings, or lighting to priests or contemplatives.

"But then there is the case where a woman or man is a giver of food, drink, cloth, sandals, scents, ointments, beds, dwellings, and lighting to priests and contemplatives. Through having adopted and carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination... If instead he/she comes to the human state, then he/she is wealthy wherever reborn. This is the way leading to great wealth: to be a giver of food, drink, cloth, sandals, garlands, scents, ointments, beds, dwellings, and lighting to priests and contemplatives.

"There is the case where a woman or man is obstinate and arrogant. He/she does not pay homage to those who deserve homage, rise up for those for whom one should rise up, give a seat to those to whom one should give a seat, make way for those for whom one should make way, worship those who should be worshipped, respect those who should be respected, revere those who should be revered, or honor those who should be honored. Through having adopted and carried out such actions, on the break-up of the body, after death, he/she reappears in the plane of deprivation... If instead he/she comes to the human state, then he/she is lowborn wherever reborn. This is the way leading to a low birth: to be obstinate and arrogant, not to pay homage to those who deserve homage, nor rise up for... nor give a seat to... nor make way for... nor worship... nor respect... nor revere... nor honor those who should be honored.

"But then there is the case where a woman or man is not obstinate or arrogant; he/she pays homage to those who deserve homage, rises up... gives a seat... makes way... worships... respects... reveres... honors those who should be honored. Through having adopted and carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination... If instead he/she comes to the human state, then he/she is highborn wherever reborn. This is the way leading to a high birth: not to obstinate or arrogant; to pay homage to those who deserve homage, to rise up... give a seat... make way... worship... respect... revere... honor those who should be honored.

"There is the case where a woman or man when visiting a priest or contemplative, does not ask: 'what is skillful, venerable sir? What is unskillful? What is blameworthy? What is blameless? What should be cultivated? What should not be cultivated? What, having been done by me, will be for my long-term harm and suffering? Or what, having been done by me, will be for my long-term welfare and happiness?' Through having adopted and carried out such actions, on the break-up of the body, after death, he/she reappears in the plane of deprivation... If instead he/she comes to the human state, then he/she will be stupid wherever reborn. This is the way leading to stupidity: when visiting a priest or contemplative, not to ask: 'what is skillful... Or what, having been done by me, will be for my long-term welfare and happiness?'

"But then there is the case where a woman or man when visiting a priest or contemplative, asks: 'what is skillful, venerable sir? What is unskillful? What is blameworthy? What is blameless? What should be cultivated? What should not be cultivated? What, having been done by me, will be for my long-term harm and suffering? Or what, having been

done by me, will be for my long-term welfare and happiness?' Through having adopted and carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination... If instead he/she comes to the human state, then he/she is discerning wherever reborn. This is the way leading to discernment: when visiting a priest or contemplative, to ask: 'what is skillful... Or what, having been done by me, will be for my long-term welfare and happiness?'

"So, student, the way leading to short life makes people short-lived, the way leading to long life makes people long-lived; the way leading to sickness makes people sickly, the way leading to health makes people healthy; the way leading to ugliness makes people ugly, the way leading to beauty makes people beautiful; the way leading to lack of influence makes people un-influential, the way leading to influence makes people influential; the way leading to poverty makes people poor, the way leading to wealth makes people wealthy; the way leading to low birth makes people low-born, the way leading to high birth makes people highborn; the way leading to stupidity makes people stupid, the way leading to discernment makes people discerning.

"Beings are owners of their actions, heirs of their actions, born of their actions, related through their actions, and have their actions as their arbitrator. Action is what differentiates beings in terms of baseness and excellence."

When this was said, Subha the student, Todeyya's son, said to the Blessed One: "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has

Master Gotama -- through many lines of reasoning -- made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Community of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

The Cula Malunkya Sutra

Thus have I heard:

At one time, when the Buddha was at Savatthi, the monk Malunkya-putta asked "If the Blessed One knows whether the world is eternal, whether the world is finite, whether the life principle and the body are the same, whether an enlightened person continues to exist after death, please teach me about these things."

The Buddha answered, "Malunkya-putta, I never said 'Follow me and I will answer your questions' nor did you say 'I will follow the Blessed One because he will explain these matters.'

"Then what is your position? You are like a person shot with a poisoned arrow, who says 'I will not have this arrow removed until I know who shot it, his name, his family, whether he is tall or short, young or old...' This person would die before all these questions could be answered.

"Malunkya-putta, the religious life does not depend on dogma. Whether the world is eternal or not, whether the world is finite or not, whether the life principle and the body are or are not the same, and whether or not an enlightened person continues to exist after death, there undoubtedly do exist sorrow, discontent, grief and despair, the overcoming of which I make known.

"Why then have I not answered your questions? Because they are not profitable, do not concern religious practice, and do not lead to Enlightenment."

Cula Malunkyaovada Sutta

The Shorter Instructions to Malunkya

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi at Jeta's Grove, Anathapindika's monastery. Then, as Ven. Malunkyaputta was alone in seclusion, this train of thought arose in his awareness: "These positions that are undisclosed, set aside, discarded by the Blessed One -- 'The cosmos is eternal,' 'The cosmos is not eternal,' 'The cosmos is finite,' 'The cosmos is infinite,' 'The soul and the body are the same,' 'The soul is one thing and the body another,' 'After death a Tathágata exists,' 'After death a Tathágata does not exist,' 'After death a Tathágata both exists and does not exist,' 'After death a Tathágata neither exists nor does not exist' -- I don't approve, I don't accept that the Blessed One has not disclosed them to me. I'll go ask the Blessed One about this matter. If he discloses to me that 'The cosmos is eternal,' that 'The cosmos is not eternal,' that 'The cosmos is finite,' that 'The cosmos is infinite,' that 'The soul and the body are the same,' that 'The soul is one thing and the body another,' that 'After death a Tathágata exists,' that 'After death a Tathágata does not exist,' that 'After death a Tathágata both exists and does not exist,' or that 'After death a Tathágata neither exists nor does not exist,' then I will live the holy life under him. If he does not disclose to me that 'The cosmos is eternal'... or that 'After death a Tathágata neither exists nor does not exist,' then I will renounce the training and return to the lower life."

Then, when it was evening, Ven. Malunkyaputta arose from seclusion and went to the Blessed One. On arrival, having

bowed down, he sat to one side. As he was sitting there he said to the Blessed One, "Lord, just now, as I was alone in seclusion, this train of thought arose in my awareness: 'these positions that are undisclosed, set aside, discarded by the Blessed One... I don't approve, I don't accept that the Blessed One has not disclosed them to me. I'll go ask the Blessed One about this matter. If he discloses to me that "The cosmos is eternal"... or that "After death a Tathágata neither exists nor does not exist," then I will live the holy life under him. If he does not disclose to me that "The cosmos is eternal"... or that "After death a Tathágata neither exists nor does not exist," then I will renounce the training and return to the lower life.'

"Lord, if the Blessed One knows that 'The cosmos is eternal,' then may he disclose to me that 'the cosmos is eternal.' If he knows that 'The cosmos is not eternal,' then may he disclose to me that 'The cosmos is not eternal.' But if he doesn't know or see whether the cosmos is eternal or not eternal, then, in one who is unknowing and unseeing, the straightforward thing is to admit, 'I don't know. I don't see.'... If he doesn't know or see whether after death a Tathágata exists... does not exist... both exists and does not exist... neither exists nor does not exist,' then, in one who is unknowing and unseeing, the straightforward thing is to admit, 'I don't know. I don't see.'"

"Malunkya putta, did I ever say to you, 'Come, Malunkya putta, live the holy life under me, and I will disclose to you that 'The cosmos is eternal,' or 'The cosmos is not eternal,' or 'The cosmos is finite,' or 'The cosmos is infinite,' or 'The soul and the body are the same,' or 'The soul is one thing and the body another,' or 'After death a Tathágata exists,' or 'After death a Tathágata does not exist,' or 'After death a

Tathágata both exists and does not exist,' or 'After death a Tathágata neither exists nor does not exist'?"

"No, lord."

"And did you ever say to me, 'Lord, I will live the holy life under the Blessed One and [in return] he will disclose to me that 'The cosmos is eternal,' or 'The cosmos is not eternal,' or 'The cosmos is finite,' or 'The cosmos is infinite,' or 'The soul and the body are the same,' or 'The soul is one thing and the body another,' or 'After death a Tathágata exists,' or 'After death a Tathágata does not exist,' or 'After death a Tathágata both exists and does not exist,' or 'After death a Tathágata neither exists nor does not exist'?"

"No, lord."

"Then that being the case, foolish man, who are you to be claiming grievances/making demands of anyone?"

"Malunkya-putta, if anyone were to say, 'I won't live the holy life under the Blessed One as long as he does not disclose to me that "The cosmos is eternal"... or that "After death a Tathágata neither exists nor does not exist,"' the man would die and those things would still remain undisclosed by the Tathágata.

"It's just as if a man were wounded with an arrow thickly smeared with poison. His friends and companions, kinsmen and relatives would provide him with a surgeon, and the man would say, 'I won't have this arrow removed until I know whether the man who wounded me was a noble warrior, a priest, a merchant, or a worker.' He would say, 'I won't have this arrow removed until I know the given name and clan name of the man who wounded me... until I know whether he was tall, medium, or short... until I know whether he was

dark, ruddy-brown, or golden-colored... until I know his home village, town, or city... until I know whether the bow with which I was wounded was a long bow or a crossbow... until I know whether the bowstring with which I was wounded was fiber, bamboo threads, sinew, hemp, or bark... until I know whether the shaft with which I was wounded was wild or cultivated... until I know whether the feathers of the shaft with which I was wounded were those of a vulture, a stork, a hawk, a peacock, or another bird... until I know whether the shaft with which I was wounded was bound with the sinew of an ox, a water buffalo, a langur, or a monkey.' He would say, 'I won't have this arrow removed until I know whether the shaft with which I was wounded was that of a common arrow, a curved arrow, a barbed, a calf-toothed, or an oleander arrow.' The man would die and those things would still remain unknown to him.

"In the same way, if anyone were to say, 'I won't live the holy life under the Blessed One as long as he does not disclose to me that 'The cosmos is eternal'... or that 'After death a Tathágata neither exists nor does not exist,' the man would die and those things would still remain undisclosed by the Tathágata.

"Malunkyaputta, it's not the case that when there is the view, 'The cosmos is eternal,' there is the living of the holy life. And it's not the case that when there is the view, 'The cosmos is not eternal,' there is the living of the holy life. When there is the view, 'The cosmos is eternal,' and when there is the view, 'The cosmos is not eternal,' there is still the birth, there is the aging, there is the death, there is the sorrow, lamentation, pain, despair, and distress whose destruction I make known right in the here and now.

"It's not the case that when there is the view, 'The cosmos is finite,' there is the living of the holy life. And it's not the case that when there is the view, 'The cosmos is infinite,' there is the living of the holy life. When there is the view, 'The cosmos is finite,' and when there is the view, 'The cosmos is infinite,' there is still the birth, there is the aging, there is the death, there is the sorrow, lamentation, pain, despair, and distress whose destruction I make known right in the here and now.

"It's not the case that when there is the view, 'The soul and the body are the same,' there is the living of the holy life. And it's not the case that when there is the view, 'the soul is one thing and the body another,' there is the living of the holy life. When there is the view, 'The soul and the body are the same,' and when there is the view, 'The soul is one thing and the body another,' there is still the birth, there is the aging, there is the death, there is the sorrow, lamentation, pain, despair, and distress whose destruction I make known right in the here and now.

"It's not the case that when there is the view, 'After death a Tathágata exists,' there is the living of the holy life. And it's not the case that when there is the view, 'After death a Tathágata does not exist,' there is the living of the holy life. And it's not the case that when there is the view, 'After death a Tathágata both exists and does not exist,' there is the living of the holy life. And it's not the case that when there is the view, 'After death a Tathágata neither exists nor does not exist' there is the living of the holy life. When there is the view, 'After death a Tathágata exists'... 'After death a Tathágata does not exist'... 'After death a Tathágata both exists and does not exist'... 'After death a Tathágata neither exists nor does not exist,' there is still the birth, there is the aging, there is the death, there is the sorrow, lamentation,

pain, despair, and distress whose destruction I make known right in the here and now.

"So, Malunkyaputta, remember what is undisclosed by me as undisclosed, and what is disclosed by me as disclosed. And what is undisclosed by me? 'The cosmos is eternal,' is undisclosed by me. 'The cosmos is not eternal,' is undisclosed by me. 'The cosmos is finite'... 'The cosmos is infinite'... 'The soul and the body are the same'... 'The soul is one thing and the body another'... 'After death a Tathágata exists'... 'After death a Tathágata does not exist'... 'After death a Tathágata both exists and does not exist'... 'After death a Tathágata neither exists nor does not exist,' is undisclosed by me.

"And why are they undisclosed by me? Because they are not connected with the goal, are not fundamental to the holy life. They do not lead to disenchantment, dispassion, cessation, calming, direct knowledge, self-awakening, Unbinding. That's why they are undisclosed by me.

"And what is disclosed by me? 'This is stress,' is disclosed by me. 'This is the origination of stress,' is disclosed by me. 'This is the cessation of stress,' is disclosed by me. 'This is the path of practice leading to the cessation of stress,' is disclosed by me. And why are they disclosed by me? Because they are connected with the goal, are fundamental to the holy life. They lead to disenchantment, dispassion, cessation, calming, direct knowledge, self-awakening, Unbinding. That's why they are disclosed by me.

"So, Malunkyaputta, remember what is undisclosed by me as undisclosed, and what is disclosed by me as disclosed."

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

Cula Punnama Sutta

The Shorter Discourse on the Full-moon Night

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi in the Eastern Monastery, the palace of Migara's mother. And on that occasion -- the uposatha of the fifteenth, the night of a very full moon -- he was sitting out in the open with the community of monks. Then, having surveyed the silent community of monks, he addressed them: "Monks, could a person of no integrity know of a person of no integrity: 'This is a person of no integrity'?"

"No, lord."

"Good, monks. It's impossible, there's no way, that a person of no integrity would know of a person of no integrity: 'This is a person of no integrity.'

"Could a person of no integrity know of a person of integrity: 'This is a person of integrity'?"

"No, lord."

"Good, monks. It's impossible, there's no way, that a person of no integrity would know of a person of integrity: 'This is a person of integrity.'

"A person of no integrity is endowed with qualities of no integrity; he is a person of no integrity in his friendship, in the way he wills, the way he gives advice, the way he speaks, the way he acts, the views he holds, and the way he gives a gift.

"And how is a person of no integrity endowed with qualities of no integrity? There is the case where a person of no integrity is lacking in conviction, lacking in conscience, lacking in concern [for the results of unskillful actions]; he is unlearned, lazy, of muddled mindfulness, and poor discernment. This is how a person of no integrity is endowed with qualities of no integrity."

"And how is a person of no integrity a person of no integrity in his friendship? There is the case where a person of no integrity has, as his friends and companions, those priests and contemplatives who are lacking in conviction, lacking in conscience, lacking in concern, unlearned, lazy, of muddled mindfulness, and poor discernment. This is how a person of no integrity is a person of no integrity in his friendship.

"And how is a person of no integrity a person of no integrity in the way he wills? There is the case where a person of no integrity wills for his own affliction, or for the affliction of others, or for the affliction of both. This is how a person of no integrity is a person of no integrity in the way he wills.

"And how is a person of no integrity a person of no integrity in the way he gives advice? There is the case where a person of no integrity gives advice for his own affliction, or for the affliction of others, or for the affliction of both. This is how a person of no integrity is a person of no integrity in the way he gives advice.

"And how is a person of no integrity a person of no integrity in the way he speaks? There is the case where a person of no integrity is one who tells lies, engages in divisive tale-bearing, engages in harsh speech, engages in idle chatter. This is how a person of no integrity is a person of no integrity in the way he speaks.

"And how is a person of no integrity a person of no integrity in the way he acts? There is the case where a person of no integrity is one who takes life, steals, engages in illicit sex. This is how a person of no integrity is a person of no integrity in the way he acts.

"And how is a person of no integrity a person of no integrity in the views he holds? There is the case where a person of no integrity is one who holds a view like this: 'There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no priests or contemplatives who, faring rightly and practicing rightly, proclaim this world and the next after having directly known and realized it for themselves.' This is how a person of no integrity is a person of no integrity in the views he holds.

"And how is a person of no integrity a person of no integrity in the way he gives a gift? There is the case where a person of no integrity gives a gift inattentively, not with his own hand, disrespectfully, as if throwing it away, with the view that nothing will come of it. This is how a person of no integrity is a person of no integrity in the way he gives a gift.

"This person of no integrity -- thus endowed with qualities of no integrity; a person of no integrity in his friendship, in the way he wills, the way he gives advice, the way he speaks, the way he acts, the views he holds, and the way he gives a gift -- on the break-up of the body, after death, reappears in the destination of people of no integrity. And what is the destination of people of no integrity? Hell or the animal womb.

"Now, monks, could a person of integrity know of a person of no integrity: 'This is a person of no integrity'?"

"Yes, lord."

"Good, monks. It is possible that a person of integrity would know of a person of no integrity: 'This is a person of no integrity.'

"Could a person of integrity know of a person of integrity: 'This is a person of integrity'?"

"Yes, lord."

"Good, monks. It is possible that a person of integrity would know of a person of integrity: 'This is a person of integrity.'

"A person of integrity is endowed with qualities of integrity; he is a person of integrity in his friendship, in the way he wills, the way he gives advice, the way he speaks, the way he acts, the views he holds, and the way he gives a gift.

"And how is a person of integrity endowed with qualities of integrity? There is the case where a person of integrity is endowed with conviction, conscience, concern; he is learned, with aroused persistence, un-muddled mindfulness, and good discernment. This is how a person of integrity is endowed with qualities of integrity."

"And how is a person of integrity a person of integrity in his friendship? There is the case where a person of integrity has, as his friends and companions, those priests and contemplatives who are endowed with conviction, conscience, concern; who are learned, with aroused persistence, un-muddled mindfulness, and good discernment. This is how a person of integrity is a person of integrity in his friendship.

"And how is a person of integrity a person of integrity in the way he wills? There is the case where a person of integrity

wills neither for his own affliction, nor for the affliction of others, nor for the affliction of both. This is how a person of integrity is a person of integrity in the way he wills.

"And how is a person of integrity a person of integrity in the way he gives advice? There is the case where a person of integrity gives advice neither for his own affliction, nor for the affliction of others, nor for the affliction of both. This is how a person of integrity is a person of integrity in the way he gives advice.

"And how is a person of integrity a person of integrity in the way he speaks? There is the case where a person of integrity is one who refrains from lies, refrains from divisive tale-bearing, refrains from harsh speech, refrains from idle chatter. This is how a person of integrity is a person of integrity in the way he speaks.

"And how is a person of integrity a person of integrity in the way he acts? There is the case where a person of integrity is one who refrains from taking life, refrains from stealing, refrains from illicit sex. This is how a person of integrity is a person of integrity in the way he acts.

"And how is a person of integrity a person of integrity in the views he holds? There is the case where a person of integrity is one who holds a view like this: 'There is what is given, what is offered, what is sacrificed. There are fruits and results of good and bad actions. There is this world and the next world. There is mother and father. There are spontaneously reborn beings; there are priests and contemplatives who, faring rightly and practicing rightly, proclaim this world and the next after having directly known and realized it for themselves.' This is how a person of integrity is a person of integrity in the views he holds.

"And how is a person of integrity a person of integrity in the way he gives a gift? There is the case where a person of integrity gives a gift attentively, with his own hand, respectfully, not as if throwing it away, with the view that something will come of it. This is how a person of integrity is a person of integrity in the way he gives a gift.

"This person of integrity -- thus endowed with qualities of integrity; a person of integrity in his friendship, in the way he wills, the way he gives advice, the way he speaks, the way he acts, the views he holds, and the way he gives a gift -- on the break-up of the body, after death, reappears in the destination of people of integrity. And what is the destination of people of integrity? Greatness among devas or among human beings."

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

Cula Suññata Sutta

The Lesser Discourse on Emptiness

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying at Savatthi in the Eastern Monastery, the palace of Migara's mother. Then in the evening, Ven. Ānanda, coming out of seclusion, approached the Blessed One and, on arrival, having bowed down, sat down to one side. As he was sitting there, he said to the Blessed One: "On one occasion, when the Blessed One was staying among the Sakyans in a Sakyian town named Nagaraka, there -- face to face with the Blessed One -- I heard and learned this: 'I now often remain in an attitude of emptiness.' Did I hear that correctly, learn it correctly, attend to it correctly, remember it correctly?"

[The Buddha:] "Yes, Ānanda, you heard that correctly, learned it correctly, attended to it correctly, remembered it correctly. Now, as well as before, I often remain in an attitude of emptiness. Just as this palace of Migara's mother is empty of elephants, cattle and mares, empty of gold and silver, empty of assemblies of women and men, and there is only this non-emptiness -- the singleness based on the community of monks; even so, Ānanda, a monk -- not attending to the perception (mental note) of village, not attending to the perception of human being -- attends to the singleness based on the perception of forest. His mind takes pleasure, finds satisfaction, settles, and indulges in its perception of forest.

"He discerns that 'whatever disturbances that would exist based on the perception of village are not present. Whatever

disturbances that would exist based on the perception of human being are not present. There is only this modicum of disturbance: the singleness based on the perception of forest.' He discerns that 'this mode of perception is empty of the perception of village. This mode of perception is empty of the perception of human being. There is only this non-emptiness: the singleness based on the perception of forest.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, and pure.

The Perception of Earth

"Further, Ánanda, the monk -- not attending to the perception of human being, not attending to the perception of forest -- attends to the singleness based on the perception of earth. His mind takes pleasure, finds satisfaction, settles, and indulges in its perception of earth. Just as a bull's hide is stretched free from wrinkles with a hundred stakes, even so - - without attending to all the ridges and hollows, the river ravines, the tracts of stumps and thorns, the craggy irregularities of this earth -- he attends to the singleness based on the perception of earth. His mind takes pleasure, finds satisfaction, settles, and indulges in its perception of earth.

"He discerns that 'whatever disturbances that would exist based on the perception of human being are not present. Whatever disturbances would exist based on the perception of forest are not present. There is only this modicum of disturbance: the singleness based on the perception of earth.' He discerns that 'this mode of perception is empty of the perception of human being. This mode of perception is

empty of the perception of forest. There is only this non-emptiness: the singleness based on the perception of earth.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, and pure.

The Infinitude of Space

"Further, Ánanda, the monk -- not attending to the perception of forest, not attending to the perception of earth -- attends to the singleness based on the perception of the dimension of the infinitude of space. His mind takes pleasure, finds satisfaction, settles, and indulges in its perception of the dimension of the infinitude of space.

"He discerns that 'whatever disturbances that would exist based on the perception of forest are not present. Whatever disturbances that would exist based on the perception of earth are not present. There is only this modicum of disturbance: the singleness based on the perception of the dimension of the infinitude of space.' He discerns that 'this mode of perception is empty of the perception of forest. This mode of perception is empty of the perception of earth. There is only this non-emptiness: the singleness based on the perception of the dimension of the infinitude of space.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, and pure.

The Infinitude of Consciousness

"Further, Ānanda, the monk -- not attending to the perception of earth, not attending to the perception of the dimension of the infinitude of space -- attends to the singleness based on the perception of the dimension of the infinitude of consciousness. His mind takes pleasure, finds satisfaction, settles, and indulges in its perception of the dimension of the infinitude of consciousness.

"He discerns that 'whatever disturbances that would exist based on the perception of earth are not present. Whatever disturbances that would exist based on the perception of the dimension of the infinitude of space are not present. There is only this modicum of disturbance: the singleness based on the perception of the dimension of the infinitude of consciousness.' He discerns that 'this mode of perception is empty of the perception of earth. This mode of perception is empty of the perception of the dimension of the infinitude of space. There is only this non-emptiness: the singleness based on the perception of the dimension of the infinitude of consciousness.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, and pure.

Nothingness

"Further, Ānanda, the monk -- not attending to the perception of the dimension of the infinitude of space, not attending to the perception of the dimension of the infinitude of consciousness -- attends to the singleness based on the perception of the dimension of nothingness. His mind takes pleasure, finds satisfaction, settles, and indulges in its perception of the dimension of nothingness.

"He discerns that 'whatever disturbances that would exist based on the perception of the dimension of the infinitude of space are not present. Whatever disturbances that would exist based on the perception of the dimension of the infinitude of consciousness are not present. There is only this modicum of disturbance: the singleness based on the perception of the dimension of nothingness.' He discerns that 'this mode of perception is empty of the perception of the dimension of the infinitude of space. This mode of perception is empty of the perception of the dimension of the infinitude of consciousness. There is only this non-emptiness: the singleness based on the perception of the dimension of nothingness.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, and pure.

Neither Perception nor Non-Perception

"Further, Ānanda, the monk -- not attending to the perception of the dimension of the infinitude of consciousness, not attending to the perception of the dimension of nothingness - - attends to the singleness based on the dimension of neither perception nor non-perception. His mind takes pleasure, finds satisfaction, settles, and indulges in the dimension of neither perception nor non-perception.

"He discerns that 'whatever disturbances that would exist based on the perception of the dimension of the infinitude of consciousness are not present. Whatever disturbances that would exist based on the perception of the dimension of nothingness are not present. There is only this modicum of disturbance: the singleness based on the dimension of neither perception nor non-perception.' He discerns that 'this

mode of perception is empty of the perception of the dimension of the infinitude of consciousness. This mode of perception is empty of the perception of the dimension of nothingness. There is only this non-emptiness: the singleness based on the dimension of neither perception nor non-perception.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, and pure.

Theme-Less Concentration

"Further, Ānanda, the monk -- not attending to the perception of the dimension of nothingness, not attending to the perception of the dimension of neither perception nor non-perception -- attends to the singleness based on the theme-less concentration of awareness. His mind takes pleasure, finds satisfaction, settles, and indulges in its theme-less concentration of awareness.

"He discerns that 'whatever disturbances would exist based on the perception of the dimension of nothingness are not present. Whatever disturbances would exist based on the perception of the dimension of neither perception nor non-perception, are not present. And there is only this modicum of disturbance: that connected with the six sensory spheres, dependent on this very body with life as its condition.' He discerns that 'this mode of perception is empty of the perception of the dimension of nothingness. This mode of perception is empty of the perception of the dimension of neither perception nor non-perception. There is only this non-emptiness: that connected with the six sensory spheres, dependent on this very body with life as its condition.' Thus he regards it as empty of whatever is not there. Whatever

remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, and pure.

Release

"Further, Ānanda, the monk -- not attending to the perception of the dimension of nothingness, not attending to the perception of the dimension of neither perception nor non-perception -- attends to the singleness based on the theme-less concentration of awareness. His mind takes pleasure, finds satisfaction, settles, and indulges in its theme-less concentration of awareness.

"He discerns that 'This theme-less concentration of awareness is fabricated and mentally fashioned.' And he discerns that 'Whatever is fabricated and mentally fashioned is inconstant and subject to cessation.' For him -- thus knowing, thus seeing -- the mind is released from the effluent of sensuality, the effluent of becoming, the effluent of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"He discerns that 'whatever disturbances would exist based on the effluent of sensuality... the effluent of becoming... the effluent of ignorance, are not present. And there is only this modicum of disturbance: that connected with the six sensory spheres, dependent on this very body with life as its condition.' He discerns that 'this mode of perception is empty of the effluent of sensuality... becoming... ignorance. And there is just this non-emptiness: that connected with the six sensory spheres, dependent on this very body with life as its condition.' Thus he regards it as empty of whatever is not

there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, pure -- superior and unsurpassed.

"Ánanda, whatever contemplatives and priests who in the past entered and remained in an emptiness that was pure, superior, and unsurpassed, they all entered and remained in this very same emptiness that is pure, superior, and unsurpassed. Whatever contemplatives and priests who in the future will enter and remain in an emptiness that will be pure, superior, and unsurpassed, they all will enter and remain in this very same emptiness that is pure, superior, and unsurpassed. Whatever contemplatives and priests who at present enter and remain in an emptiness that is pure, superior, and unsurpassed, they all enter and remain in this very same emptiness that is pure, superior, and unsurpassed.

"Therefore, Ánanda, you should train yourselves: 'We will enter and remain in the emptiness that is pure, superior, and unsurpassed.'"

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

Cula Vedalla Sutta

The Shorter Set of Questions-and-Answers

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary. Then Visakha the lay follower went to Dhammadinna the nun and, on arrival, having bowed down to her, sat to one side. As he was sitting there he said to her, "Self-identification. Self-identification,' it is said, lady. Which self-identification is described by the Blessed One?"

"There are these five clinging-aggregates, friend Visakha: form as a clinging-aggregate, feeling as a clinging-aggregate, perception as a clinging-aggregate, fabrications as a clinging-aggregate, consciousness as a clinging-aggregate. These five clinging-aggregates are the self-identification described by the Blessed One."

Saying, "Yes, lady," Visakha the lay follower delighted and rejoiced in what Dhammadinna the nun had said. Then he asked her a further question: "The origination of self-identification, the origination of self-identification,' it is said, lady. Which origination of self-identification is described by the Blessed One?"

"The craving that makes for further becoming -- accompanied by passion and delight, relishing now here and now there -- i.e., craving for sensual pleasure, craving for becoming, craving for non-becoming: This, friend Visakha, is the origination of self-identification described by the Blessed One."

"The cessation of self-identification, the cessation of self-identification,' it is said, lady. Which cessation of self-identification is described by the Blessed One?"

"The remainder-less fading and cessation, renunciation, relinquishment, release, and letting go of that very craving: This, friend Visakha, is the cessation of self-identification described by the Blessed One."

"The way of practice leading to the cessation of self-identification, the way of practice leading to the cessation of self-identification,' it is said, lady. Which way of practice leading to the cessation of self-identification is described by the Blessed One?"

"Precisely this noble eightfold path -- right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration: This, friend Visakha, is the way of practice leading to the cessation of self-identification described by the Blessed One."

"Is it the case, lady, that clinging is the same thing as the five clinging-aggregates or is it something separate?"

"Friend Visakha, neither is clinging the same thing as the five clinging-aggregates, nor is it something separate. Whatever desire and passion there is with regard to the five clinging-aggregates, that is the clinging there."

"But, lady, how does self-identification come about?"

"There is the case, friend Visakha, where an uninstructed, run-of-the-mill person -- who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma -- assumes form (the body) to be the self, or

the self as possessing form, or form as in the self, or the self as in form.

"He assumes feeling to be the self..."

"He assumes perception to be the self..."

"He assumes (mental) fabrications to be the self..."

"He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. This is how self-identification comes about."

"But, lady, how does self-identification not come about?"

"There is the case where a well-instructed disciple of the noble ones -- who has regard for noble ones, is well-versed and disciplined in their Dhamma; who has regard for men of integrity, is well-versed and disciplined in their Dhamma -- does not assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"He does not assume feeling to be the self..."

"He does not assume perception to be the self..."

"He does not assume fabrications to be the self..."

"He does not assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. This is how self-identification does not come about."

"Now, again, lady, what is the noble eightfold path?"

"This is the noble eightfold path, friend Visakha: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration."

"Is the noble eightfold path fabricated or un-fabricated?"

"The noble eightfold path is fabricated."

"And are the three aggregates [of virtue, concentration, and discernment] included under the noble eightfold path, lady, or is the noble eightfold path included under the three aggregates?"

"The three aggregates are not included under the noble eightfold path, friend Visakha, but the noble eightfold path is included under the three aggregates. Right speech, right action, and right livelihood come under the aggregate of virtue. Right effort, right mindfulness, and right concentration come under the aggregate of concentration. Right view and right resolve come under the aggregate of discernment."

"Now what is concentration, lady, what qualities are its themes, what qualities are its requisites, and what is its development?"

"Singleness of mind is concentration, friend Visakha; the four frames of reference are its themes; the four right exertions are its requisites; and any cultivation, development, and pursuit of these qualities is its development."

"Now, lady, what are fabrications?"

"These three fabrications, friend Visakha: bodily fabrications, verbal fabrications, and mental fabrications."

"But what are bodily fabrications? What are verbal fabrications? What are mental fabrications?"

"In-and-out breaths are bodily fabrications. Directed thought and evaluation are verbal fabrications. Perceptions and feelings are mental fabrications."

"But why are in-and-out breaths bodily fabrications? Why are directed thought and evaluation verbal fabrications? Why are perceptions and feelings mental fabrications?"

"In-and-out breaths are bodily; these are things tied up with the body. That's why in-and-out breaths are bodily fabrications. Having first directed one's thoughts and made an evaluation, one then breaks out into speech. That's why directed thought and evaluation are verbal fabrications. Perceptions and feelings are mental; these are things tied up with the mind. That's why perceptions and feelings are mental fabrications."

"Now, lady, how does the attainment of the cessation of perception and feeling come about?"

"The thought does not occur to a monk as he is attaining the cessation of perception and feeling that 'I am about to attain the cessation of perception and feeling' or that 'I am attaining the cessation of perception and feeling' or that 'I have attained the cessation of perception and feeling.' Instead, the way his mind has previously been developed leads him to that state."

"But when a monk is attaining the cessation of perception and feeling, which things cease first: bodily fabrications, verbal fabrications, or mental fabrications?"

"When a monk is attaining the cessation of perception and feeling, friend Visakha, verbal fabrications cease first, then bodily fabrications, then mental fabrications." [1]

"Now, lady, how does emergence from the cessation of perception and feeling come about?"

"The thought does not occur to a monk as he is emerging from the cessation of perception and feeling that 'I am about to emerge from the cessation of perception and feeling' or that 'I am emerging from the cessation of perception and feeling' or that 'I have emerged from the cessation of perception and feeling.' Instead, the way his mind has previously been developed leads him to that state."

"But when a monk is emerging from the cessation of perception and feeling, which things arise first: bodily fabrications, verbal fabrications, or mental fabrications?"

"When a monk is attaining the cessation of perception and feeling, friend Visakha, mental fabrications arise first, then bodily fabrications, then verbal fabrications."

"When a monk has emerged from the cessation of perception and feeling, lady, how many contacts make contact?"

"When a monk has emerged from the cessation of perception and feeling, friend Visakha, three contacts make contact: contact with emptiness, contact with the sign-less, and contact with the undirected." [2]

"When a monk has emerged from the cessation of perception and feeling, lady, to what does his mind lean, to what does it tend, to what does it incline?"

"When a monk has emerged from the cessation of perception and feeling, friend Visakha, his mind leans to seclusion, tends to seclusion, inclines to seclusion." [3]

"Now, lady, how many kinds of feeling are there?"

"These three kinds of feeling: pleasant feeling, painful feeling, and neither-pleasant-nor-painful feeling."

"What is pleasant feeling? What is painful feeling? What is neither-pleasant-nor-painful feeling?"

"Whatever is experienced physically or mentally as pleasant and gratifying is pleasant feeling. Whatever is experienced physically or mentally as painful and hurting is painful feeling. Whatever is experienced physically or mentally as neither gratifying nor hurting is neither-pleasant-nor-painful feeling."

"In what way is pleasant feeling pleasant, lady, and in what way painful?"

"Pleasant feeling is pleasant in remaining, and painful in changing, friend Visakha. Painful feeling is painful in remaining and pleasant in changing. Neither-pleasant-nor-painful feeling is pleasant in occurring together with knowledge, and painful in occurring without knowledge."

"What obsession gets obsessed with pleasant feeling? What obsession gets obsessed with painful feeling? What obsession gets obsessed with neither-pleasant-nor-painful feeling?"

"Passion-obsession gets obsessed with pleasant feeling. Resistance-obsession gets obsessed with painful feeling. Ignorance-obsession gets obsessed with neither-pleasant-nor-painful feeling."

"Does passion-obsession get obsessed with all pleasant feeling? Does resistance-obsession get obsessed with all painful feeling? Does ignorance-obsession get obsessed with all neither-pleasant-nor-painful feeling?"

"No..."

"But what is to be abandoned with regard to pleasant feeling?
What is to be abandoned with regard to painful feeling?
What is to be abandoned with regard to neither-pleasant-
nor-painful feeling?"

"Passion-obsession is to be abandoned with regard to pleasant feeling. Resistance-obsession is to be abandoned with regard to painful feeling. Ignorance-obsession is to be abandoned with regard to neither-pleasant-nor-painful feeling."

"Is passion-obsession to be abandoned with regard to all pleasant feeling? Is resistance-obsession to be abandoned with regard to all painful feeling? Is ignorance-obsession to be abandoned with regard to all neither-pleasant-nor-painful feeling?"

"No... There is the case where a monk -- quite withdrawn from sensuality, withdrawn from unskillful qualities -- enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. With that he abandons passion. No passion-obsession gets obsessed there. [4] There is the case where a monk considers, 'O when will I enter and remain in the dimension that those who are noble now enter and remain in?' And as he thus nurses this yearning for the unexcelled liberations, there arises within him sorrow based on that yearning. With that he abandons resistance. No resistance-obsession gets obsessed there. [5] There is the case where a monk, with the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither pleasure nor pain. With that he abandons ignorance. No ignorance-obsession gets obsessed there." [6]

"Now what, lady, lies on the other side of pleasant feeling?"

"Passion lies on the other side of pleasant feeling."

"And what lies on the other side of painful feeling?"

"resistance lies on the other side of painful feeling."

"What lies on the other side of neither-pleasant-nor-painful feeling?"

"Ignorance lies on the other side of neither-pleasant-nor-painful feeling."

"What lies on the other side of ignorance?"

"Clear knowing lies on the other side of ignorance."

"What lies on the other side of clear knowing?"

"Release lies on the other side of clear knowing."

"What lies on the other side of release?"

"Unbinding lies on the other side of release."

"What lies on the other side of Unbinding?"

"You've gone too far, friend Visakha. You can't keep holding on up to the limit of questions. For the holy life plunges into Unbinding, culminates in Unbinding, has Unbinding as its final end. If you wish, go to the Blessed One and ask him the meaning of these things. Whatever he says, that's how you should remember it."

Then Visakha the lay follower, delighting and rejoicing in what Dhammadinna the nun had said, bowed down to her and, keeping her to his right, went to the Blessed One. On

arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there he told the Blessed One the full extent of the conversation he had had with Dhammadinna the nun. When this was said, the Blessed One said to him, "Dhammadinna the nun is wise, Visakha, a woman of great discernment. If you had asked me those things, I would have answered you in the same way she did. That is the meaning of those things. That is how you should remember it."

That is what the Blessed One said. Gratified, Visakha the lay follower delighted in the Blessed One's words.

Footnotes

1. Verbal fabrication grows still on attaining the second jhana; bodily fabrication grows still on attaining the fourth jhana; mental fabrication grows still on attaining the cessation of perception and feeling.

2. Emptiness, the sign-less, and the undirected are names for a state of concentration that lies on the threshold of Unbinding. They differ only in how they are approached. According to the commentary, they color one's first apprehension of Unbinding: a meditator who has been focusing on the theme of inconstancy will first apprehend Unbinding as sign-less; one who has been focusing on the theme of stress will first apprehend it as undirected; one who has been focusing on the theme of not-self will first apprehend it as emptiness.

3. According to the commentary, "seclusion" here stands for Unbinding. On emerging from the cessation of perception and feeling, and having had contact with emptiness/the sign-

less/the undirected, the mind inclines naturally to a direct experience of Unbinding.

4. In other words, once the pleasure of the first jhana has been used as a basis for giving rise to the discernment that leads to Arahantship, the mind has no further passion-obsession with pleasant feeling. (The commentary says that this is true at attainment of non-returning, but this must be a mistake, as non-returners are still subject to passion for form and formless phenomena.)

5. Once this sorrow has been used as a basis for giving rise to the discernment that leads to non-returning, the mind has no further resistance-obsession with painful feeling.

6. Once this feeling of neither pleasure nor pain has been used as a basis for giving rise to the discernment that leads to Arahantship, the mind has no further ignorance-obsession with feelings of neither pleasure nor pain.

Culadukkhakkhandha Sutta

The Shorter Discourse On The Mass Of Suffering

Thus have I heard:

On one occasion the Blessed One was living in the Sakyan country at Kapilavatthu in Nigrodha's Park. Then Mahanama the Sakyan went to the Blessed One, and after paying homage to him, he sat down at one side and said:

"Venerable sir, I have long understood the Dhamma taught by the Blessed One thus: greed is an imperfection that defiles the mind, delusion is an imperfection that defiles the mind. Yet while I understand the Dhamma taught by the Blessed One thus, at times states of greed, hate, and delusion invade my mind and remain. I have wondered, venerable sir, what state is still un-abandoned by me internally, owing to which at times states of greed, hate, and delusion invade my mind and remain?"

"Mahanama, there is still a state un-abandoned by you internally, owing to which at times states of greed, hate and delusion invade your mind and remain; for were that state already abandoned by you internally you would not be living the home life, you would not be enjoying sensual pleasures. It is because that state is un-abandoned by you internally that you are living the home life and enjoying sensual pleasures.

Even though a noble disciple has seen clearly as it actually is with proper wisdom how sensual pleasures provide little gratification, much suffering, and much despair, and how great the is the danger in them, as long as he still does not attain to the rapture and pleasure that are apart from sensual pleasures, apart from unwholesome states, or to something

more peaceful than that, he may still be attracted to sensual pleasures. But when a noble disciple has seen clearly as it actually is with proper wisdom how sensual pleasures provide little gratification, much suffering, and much despair, and how great is the danger in them, and he attains to the rapture and pleasure that are apart from sensual pleasures, apart from unwholesome states, or to something more peaceful than that, then he is no longer attracted to sensual pleasures.

Before my enlightenment, while I was still only a unenlightened Bodhisattva, I too clearly saw as it actually is with proper wisdom how sensual pleasures provide little gratification, much suffering, and much despair, and how great is the danger in them, but as long as I did not attain to the rapture and pleasure that are apart from sensual pleasures, apart from unwholesome states, or to something more peaceful than that, I recognized that I still could be attracted to sensual pleasures. But when I clearly saw as it actually is with proper wisdom how sensual pleasures provide little gratification, much suffering, and much despair, and how great is the danger in them, and I attained to the rapture and pleasure that are apart from sensual pleasures, apart from unwholesome states, or to something more peaceful than that, I recognized that I was no longer attracted to sensual pleasures.

And what is the gratification in the case of sensual pleasures? Mahanama, there are these five cords of sensual pleasure: forms recognized by the eye, sounds recognized by the ears, odors recognized by the nose, flavors recognized by the tongue, and tangibles recognized by the body that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust. This is the danger in the case of sensual pleasures: a mass of suffering in the life

to come, having sensual pleasures as its cause, sensual pleasures as its source, sensual pleasures as its basis, the cause being simply sensual pleasures.

Now, Mahanama, on one occasion I was living at Rajagaha on the mountain Vulture Peak (also known as 'Eagle Peak'). On that occasion a number of Niganthas living on the black rock on the slopes of Isigili were practicing continuous standing, rejecting seats, and were experiencing painful, racking, piercing feelings due to exertion. (Jains practiced an extreme form of self-punishment in the belief that this would help them purify past negative karma.)

Then, when it was evening, I rose from meditation and went to the Niganthas there. I asked them: friends, why do you practice continuous standing, rejecting seats, and experience painful, racking, piercing feelings due to exertion?

When this was said, they replied: 'friend, the Nigantha Nataputta is omniscient and all-seeing and claims to have complete knowledge and vision thus: 'whether I am walking or standing or asleep or awake, knowledge and vision are continuously and uninterruptedly present to me. He says thus: Niganthas, you have done evil actions in the past; exhaust them with the performance of piercing austerities. And when you are here and now restrained in body, speech and mind, that is doing no evil actions for the future. So by annihilating with asceticism past actions and by doing no fresh actions, there will be no consequence in the future. With no consequence in the future, there is the destruction of action. With the destruction of action, there is the destruction of suffering. With the destruction of suffering, there is the destruction of feeling. With the destruction of feeling, all suffering will be exhausted. This is the doctrine we approve of and accept, and we are satisfied with it.'

When this was said, I told them: but, friends, do you know that you existed in the past, and that it is not the case that you did not exist?

‘No, friend.’

But, friends, do you know that you did evil actions in the past and did not abstain from them?

‘No, friend.’

But, friends, do you know that you did such and such evil actions?

‘No, friend.’

But, friends, do you know that so much suffering has already been exhausted, or that so much suffering has still to be exhausted, or that when so much suffering has been exhausted all suffering will have been exhausted?

‘No, friend.’

But, friends, do you know what the abandoning of unwholesome states is and what the cultivation of wholesome states is here and now?

‘No, friend.’

So, friends, it seems that you do not know that you existed in the past and that it is not the case that you did not exist; or that you did evil actions in the past and did not abstain from them; or that you did such and such evil actions; or that so much suffering has already been exhausted, or that so much suffering has still to be exhausted, or that when so much suffering has been exhausted all suffering will have been exhausted; or what the abandoning of unwholesome states

is and what the cultivation of wholesome states is here and now. That being so, those who are murderers, bloody-handed evil doers in the world, when they are re-born among human beings, go forth into homelessness as Niganthas.

‘Friend Gotama, pleasure is not to be gained through pleasure; pleasure is to be gained through pain. For were pleasure to be gained through pleasure, then King Bimbisara of Magadha would gain pleasure, since he abides in greater pleasure than the venerable Gotama.’

Surely the venerable Niganthas have uttered those words rashly and without reflection. Rather it is I who ought to be asked: who abides in greater pleasure, King Bimbisara of Magadha or the venerable Gotama?

‘Surely, friend Gotama, we uttered those words rashly and without reflection. But let that be. Now we ask the venerable Gotama: who abides in greater pleasure, King Bimbisara of Magadha or the venerable Gotama?’

Then, friends, I shall ask you a question in return. Answer it, as you like. What do you think, friends? Can King Bimbisara of Magadha abide without moving his body or uttering a word, experiencing the peak of pleasure for seven days and nights?

‘No, friend.’

Can King Bimbisara of Magadha abide without moving his body or uttering a word, experiencing the peak of pleasure for six, five, four, three, or two days and nights? Can he experience this pleasure for even one day and night?

‘No, friend.’

But, friends, I can abide without moving my body or uttering a word, experiencing the peak of pleasure for up to seven days and nights. What do you think, friends? That being so, who dwells in greater pleasure, King Bimbisara of Magadha or I?"

"That being so, the venerable Gotama abides in greater pleasure than King Bimbisara of Magadha."

This is what the Blessed One said. Mahanama the Sakyan was satisfied and delighted in the Blessed One's words.

Culagopalaka Sutta

The Minor Discourse on the Cowherd

I heard thus:

At one time the Blessed One lived in the country of the Vajjis, in Ukkacela on the bank of river Ganges. From there the Blessed One addressed the Bhikkhus.

Bhikkhus, in the past, there was a foolish cowherd, in Magadha. At the end of the rains, in autumn he did not reflect the hither bank, nor the thither bank and even without a ford made his herd cross the river to go to the other bank. That herd in the middle of the river got caught in a whirlpool of the stream and came to destruction. What is the reason: As the foolish cowherd of Magadha at the end of the rains, in Autumn without reflecting the hither bank or the thither bank and without a ford would make his herd cross to the other bank of river Ganges. Likewise if someone listens and takes faith in such recluses and Brahmins, not clever of this world, or the other world, not clever about the domain of death, or the domain of non-death, not clever about the sphere of death, or the sphere of non-death, it would be for their undoing and unpleasantness for a long time. [1]

Bhikkhus, in the past, there was a wise cowherd, in Magadha. At the end of the rainy months in autumn reflecting the hither bank and the thither bank, and from a ford he made his herd cross-river Ganges to the other bank. First he sent the bulls, the leaders of the herd, the forefathers of the herd, they cut the stream of the Ganges and safely reached the other bank. Then he sent the powerful, tamed bulls, they too cut the stream of the Ganges and safely reached the other bank. Then he sent the young

bulls and cows, they too cut the stream of the Ganges and safely reached the other bank. Then he sent the young calves and weaklings, they too cut the stream of the Ganges and safely reached the other bank. It happened that even the young ones, those recently born, that had to follow the calling of the mother, cut the stream of the Ganges and safely reached the other bank. Bhikkhus, the wise cowherd of Magadha, at the end of the autumn rains, reflecting the hither bank and the thither bank, and from a ford made his herd cross to the other bank of river Ganges. Likewise if someone, listens and takes faith in such recluses and Brahmins, clever in this world, clever in the other world, clever about the domains of death, clever about the domains of non-death, clever about the sphere of death and clever about the sphere of non-death, it would be for their well being for a long time. [1]

Bhikkhus, the bulls, and the leaders the forefathers of the herd would cut the stream of the Ganges and safely reach the other bank. Likewise the perfected Bhikkhus, with desires destroyed, the holy life lived, done what should be done, put the weight down, come to the highest good, and destroyed the bindings 'to be' and released knowing rightfully, they too have cut the stream of death and have safely reached the other bank.. The powerful and tamed bulls cut the stream of the Ganges and safely reached the other bank. Likewise the Bhikkhus, who have destroyed the five bindings to the sensual world, born spontaneously, [2] would not proceed from there, would extinguish in that same birth. They would not fall from there, cutting the stream of death would safely reach the other shore. The young bulls and cows, would cut the stream of the Ganges, and safely reach the other bank Likewise the Bhikkhus, who have destroyed the three lower fetters and lessened greed hate and delusion, would come once more to this world, to make

an end of unpleasantness. They too have cut the stream of death and have safely reached the other shore. The young calves and weaklings too cut the stream of the Ganges and safely reached the other bank. Likewise the Bhikkhus who have destroyed the three lower bonds enter the stream of the Teaching, not falling from there, are intent on extinction. They too have cut the stream of death and have safely reached the other shore. The young ones, born recently, and had to follow the calling of the mother, they too cut the stream of the Ganges and safely reached the other bank. Likewise those abiding in the Teaching through faith too cut the stream of death and safely reach the other shore. Bhikkhus, as for me I am clever in this world, clever in the other world, clever in the domain of death, clever in the domain of non-death, clever in the sphere of death and clever in the sphere of non-death. Bhikkhus, it will be for their well fare and good for a long time that some will think to listen and take faith in me. Then the Blessed One further said thus:

The one who knows has declared this world and the other world,

What could be attained by death and what could not be attained by death.

The rightfully enlightened one has realized the whole world,
The door is open to deathlessness, to attain appeasement and extinction

The Evil One's stream is cut, destroyed and made useless
Bhikkhus, you that have attained appeasement and highest good rejoice!

Footnotes:

1. If someone will think to listen and take faith in such recluses and Brahmins not clever of this world, not clever of

the other world, not clever of the domains of death, not clever of the domains of non-death, not clever of the sphere of death, not clever of the sphere of non-death, it would be for their undoing and unpleasantness for a long time.'*ye hi keci samanaa vaa braahamanaa vaa akusalaa imassa lokassa akusalaa parassa lokassa akusalaa Maaradheyassa akusalaa aMaaradeyyassa akusalaa Maccudheyassa akusalaa aMaccudheyassa, tesa.m ye sotabba.m saddahaatabba.m ma~n~nissanti tesa.m ta,m bhavissati diigharatta.m ahitaaya dukkhaaya.'*

To be clever of this world is the ability to show, how one could lead an accomplished life in this world to lead a righteous life, to have a right livelihood and to be doing right actions. Clever of the other world the Blessed One shows that there is another world, another birth, and instructs to avoid misbehavior by body, speech and mind, in expectation of avoiding a hellish birth in the future. Clever of the domains of death, the Blessed One shows the domains of death as the luring of sensuality, and the luring to the material world, as these are subject to death. The domain of non-death, the Blessed One shows a domain where one could overcome death. [For further reading M.1.26 Ariyapariyesana Sutta] It is the attainment of extinction. Clever of the sphere of death all attainments that do not group with the attainments of the eight noble beings are the sphere of death. However high those attainments may be, there is ultimate death for them, even Sakka and Brahma comes under the sway of death. The sphere of non- death, The Blessed One shows the sphere of the Thus Gone Ones, and the sphere of the noble disciples of the Thus Gone One as the sphere of non-death.

2. Beings born spontaneously '*opapaatika*' Even in this very life one could become an enterer to the stream of the

Teaching, one would not find any outward evidence, that kind of change in the mind is called a spontaneous birth.

Culakammavibhanga Sutta

The Shorter Exposition of Kamma

Translated from the Pali by Ñānamoli Thera

1. Thus have I heard: On one occasion the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park.

Then Subha the student (Brahmin), Todeyya's son, went to the Blessed One and exchanged greetings with him, and when the courteous and amiable talk was finished, he sat down at one side. When he had done so, Subha the student said to the Blessed One:

2. "Master Gotama, what is the reason, what is the condition, why inferiority and superiority are met with among human beings, among mankind? For one meets with short-lived and long-lived people, sick and healthy people, ugly and handsome people, insignificant and influential people, poor and rich people, low-born and high-born people, stupid and wise people. What is the reason, what is the condition, why superiority and inferiority are met with among human beings, among mankind?"

3. "Student, beings are owners of kammās, heirs of kammās, they have kammās as their progenitor, kammās as their kin, kammās as their homing-place. It is kammās that differentiate beings according to inferiority and superiority."

4. "I do not understand the detailed meaning of Master Gotama's utterance spoken in brief without expounding the detailed meaning. It would be good if Master Gotama taught me the Dhamma so that I might understand the detailed meaning of Master Gotama's utterance spoken in brief without expounding the detailed meaning."

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

"Even so, Master Gotama," Subha the student replied. The Blessed One said this:

5. "Here, student, some woman or man is a killer of living beings, murderous, bloody-handed, given to blows and violence, merciless to all living beings. Due to having performed and completed such karmas, on the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, in hell. If, on the dissolution of the body, after death, instead of his reappearing in a state of deprivation, in an unhappy destination, in perdition, in hell, he comes to the human state, he is short-lived wherever he is reborn. This is the way that leads to short life, that is to say, to be a killer of living beings, murderous, bloody-handed, given to blows and violence, merciless to all living beings.

6. "But here some woman or man, having abandoned the killing of living beings, abstains from killing living beings, lays aside the rod and lays aside the knife, is considerate and merciful and dwells compassionate for the welfare of all living beings. Due to having performed and completed such karmas, on the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world. If, on the dissolution of the body, after death, instead of his reappearing in a happy destination, in the heavenly world, he comes to the human state, he is long-lived wherever he is reborn. This is the way that leads to long life, that is to say, to have abandoned the killing of living beings, to abstain from killing living beings, to lay aside the rod and lay aside the knife, to be considerate and merciful, and to dwell compassionate for the welfare of all living beings.

7. "Here, student, some woman or man is one who harms beings with his hands or with clods or with sticks or with knives. Due to having performed and completed such karmas, on the dissolution of the body, after death, he reappears in a state of deprivation...If instead he comes to the human state, he is sickly wherever he is born. This is the way that leads to sickness, that is to say, to be one who harms beings with one's hands or with clods or with sticks or with knives.

8. "But here some woman or man is not one who harms beings with his hands, or with clods, or with sticks, or with knives. Due to having performed and completed such karmas, on the dissolution of the body, after death, he reappears in a happy destination...If instead he comes to the human state, he is healthy wherever he is reborn. This is the way that leads to health, that is to say, not to be one who harms beings with his hands or with clods or with sticks or with knives.

9. "Here, student, some woman or man is angry, much given to rage; even when little is said, he is furious, angry, ill-disposed, resentful, he shows ill-temper, hate and surliness. Due to having performed and completed such karmas, on the dissolution of the body, after death, he reappears in a state of deprivation...If instead he comes to the human state, he is ugly wherever he is reborn. This is the way that leads to ugliness, that is to say, to be furious, angry, ill-disposed, resentful, and to show ill-temper, hate and surliness.

10. "But here some woman or man is not angry or much given to rage; even when much is said, he is not furious, angry, ill-disposed, resentful, nor does he show ill-temper, hate or surliness. Due to having performed and completed such karmas, on the dissolution of the body, after death, he

reappears in a happy destination...If instead he comes to the human state, he is beautiful wherever he is reborn. This is the way that leads to beauty, that is to say, not to be angry or given to much rage; even when much is said, not to be furious, angry, ill-disposed or resentful, or to show ill-temper, hate or surliness.

11. "Here, student, some woman or man is envious; he envies, begrudges and harbors envy about others' gains, honor, veneration, respect, salutations and offerings. Due to having performed and completed such kammās, on the dissolution of the body, after death, he reappears in a state of deprivation...If instead he comes to the human state, he is insignificant wherever he is reborn. This is the way that leads to insignificance, that is to say, to be envious, to envy, begrudge, and harbor envy about others' gain, honor, veneration, respect, salutations and offerings.

12. "But here some woman or man is not envious, he does not envy, begrudge or harbor envy about others' gain, honor, veneration, respect, salutations and offerings. Due to having performed and completed such kammās, on the dissolution of the body, after death, he reappears in a happy destination...If instead he comes to the human state, he is influential wherever he is reborn. This is the way that leads to influence, that is to say, not to be envious, not to envy, begrudge or harbor envy about others' gain, honor, veneration, respect, salutations and offerings.

13. "Here, student, some woman or man is not a giver of food, drink, cloth, sandals, garlands, perfumes, unguents, bed, roof and lighting to monks or Brahmins. Due to having performed and completed such kamma, on the dissolution of the body, after death he reappears in a state of deprivation...If instead he comes to the human state, he is

poor wherever he is reborn. This is the way that leads to poverty, that is to say, not to be a giver of food, drink, cloth, sandals, garlands, perfumes, unguents, bed, roof and lighting to monks and Brahmins.

14. "But here some woman or man is a giver of food, drink, cloth, sandals, perfumes, unguents, bed, roof and lighting to monks and Brahmins. Due to having performed and completed such kamma, on the dissolution of the body, after death, he reappears in a happy destination...If instead he comes to the human state, he is rich wherever he is reborn. This is the way that leads to riches, that is to say, to be a giver of food, drink, cloth, sandals, garlands, perfumes, unguents, bed, roof and lighting to monks and Brahmins.

15. "Here, student, some woman or man is obdurate and haughty; he does not pay homage to whom he should pay homage, or rise up for whom he should rise up, or give a seat to whom he should give a seat, or make way for whom he should make way, or worship him who should be worshipped, or respect him who should be respected, or revere him who should be revered, or honor him who should be honored. Due to having performed and completed such kammās, on the dissolution of the body, after death, he reappears in a state of deprivation...If instead he comes to the human state, he is low-born wherever he is reborn. This is the way that leads to low birth, that is to say, to be obdurate and haughty, not to pay homage to whom he should pay homage, nor rise up for..., nor give a seat to..., nor make way for..., nor worship..., nor respect..., nor revere..., nor honor him who should be honored.

16. "But here some woman or man is not obdurate or haughty; he pays homage to whom he should pay homage, rises up for whom he should rise up, gives a seat to whom

he should give a seat, makes way for whom he should make way, worships him who should be worshipped, respects him who should be respected, reveres him who should be revered, honors him who should be honored. Due to having performed and completed such karmas, on the dissolution of the body, after death, he reappears in a happy destination...If instead he comes to the human state, he is high-born wherever he is reborn. This is the way that leads to high birth, that is to say, not to be obdurate or haughty, to pay homage to whom he should pay homage, to rise up for..., to give a seat to..., to make way for..., to worship...respect...revere...honor him who should be honored.

17. "Here, student, some woman or man when visiting a monk or Brahmin, does not ask: 'What is wholesome, venerable sir? What is unwholesome? What is blamable? What is blameless? What should be cultivated? What should not be cultivated? What, by my doing it, will be long for my harm and suffering? Or what, by my doing it, will be long for my welfare and happiness?' Due to having performed and completed such karmas, on the dissolution of the body, after death, he reappears in a state of deprivation...If instead he comes to the human state, he will be stupid wherever he is reborn. This is the way that leads to stupidity, that is to say, when visiting a monk or Brahmin, not to ask: 'What is profitable?...Or what, by my doing it, will be long for my welfare and happiness?'

18. "But here some woman or man when visiting a monk or Brahmin, asks: 'What is profitable, venerable sir?...Or what, by my doing it, will be long for my welfare and happiness?' Due to having performed and completed such karmas, on the dissolution of the body, after death, he reappears in a happy destination...If instead he comes to the human state,

he is wise wherever he is reborn. This is the way that leads to wisdom, that is to say, when visiting a monk or Brahmin, to ask: 'What is profitable, venerable sir?...Or what, by my doing it, will be long for my welfare and happiness?'

19. "So, student, the way that leads to short life makes people short-lived, the way that leads to long life makes people long-lived; the way that leads to sickness makes people sick, the way that leads to health makes people healthy; the way that leads to ugliness makes people ugly, the way that leads to beauty makes people beautiful; the way that leads to insignificance makes people insignificant, the way that leads to influence makes people influential; the way that leads to poverty makes people poor, the way that leads to riches makes people rich; the way that leads to low birth makes people low-born, the way that leads to high birth makes people high-born; the way that leads to stupidity makes people stupid, the way that leads to wisdom makes people wise.

20. "Beings are owners of kammās, student, heirs of kammās, they have kammās as their progenitor, kammās as their kin, kammās as their homing-place. It is kammās that differentiate beings according to inferiority and superiority."

21. When this was said, Subha the student, Todeyya's son, said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama, as though he were turning upright what had been overthrown, revealing the hidden, showing the way to one who is lost, holding up a lamp in the darkness for those with eyes to see forms.

22. "I go to Master Gotama for refuge, and to the Dhamma and to the Sangha of Bhikkhus. From today let Master

Gotama accept me as a lay follower who has gone to him for refuge for life."

Cunda Sutta

Shariputra's Passing Away

Translated from the Pali by Thanissaro Bhikkhu

On one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Now at that time Ven. Shariputra was staying among the Magadhans in Nalaka village -- diseased, in pain, severely ill. Cunda the novice was his attendant. Then, because of that illness, Ven. Shariputra attained total Unbinding.

So Cunda the novice, taking Ven. Shariputra's bowl and robes, went to Ven. Ānanda in Jeta's Grove, Anathapindika's monastery, near Savatthi, and on arrival, having bowed down to him, sat to one side. As he was sitting there he said to Ven. Ānanda: "Venerable sir, Ven. Shariputra has attained total Unbinding. Here are his bowl and robes."

"Cunda, my friend, this news is reason for seeing the Blessed One. Come, let's go to the Blessed One and report this matter to him."

"Yes, venerable sir," Cunda the novice replied.

So Ven. Ānanda and Cunda the novice went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, Ven. Ānanda said to him, "Lord, just now Cunda the novice said to me, 'Venerable sir, Ven. Shariputra has attained total Unbinding. Here are his bowl and robes.' It was as if my body were drugged, I lost my bearings, things weren't clear to me, on hearing that Ven. Shariputra had attained total Unbinding."

"But, Ánanda, when he attained total Unbinding, did Shariputra take the aggregate of virtue along with him? Did he take the aggregate of concentration... discernment... release... the aggregate of knowledge and vision of release along with him?"

"No, lord, when he attained total Unbinding, Ven. Shariputra didn't take the aggregate of virtue... concentration... discernment... release... the aggregate of knowledge and vision of release along with him. It's just that he was my instructor and counselor, one who exhorted, urged, roused, and encouraged me. He was tireless in teaching the Dhamma, a help to his companions in the holy life. We miss the nourishment of his Dhamma, the wealth of his Dhamma, his help in the Dhamma."

"But, Ánanda, haven't I already taught you the state of growing different with regard to all things dear and appealing, the state of becoming separate, the state of becoming otherwise? What else is there to expect? It's impossible that one could forbid anything born, existent, fabricated, and subject to disintegration from disintegrating.

"Just as if the largest limb were to fall off of a great tree composed of heartwood, standing firm; in the same way, Shariputra has attained total Unbinding from this great community of monks composed of heartwood, standing firm. What else is there to expect? It's impossible that one could forbid anything born, existent, fabricated, and subject to disintegration from disintegrating.

"Therefore, Ánanda, each of you should remain with your self as an island, your self as your refuge, without anything else as a refuge. Remain with the Dhamma as an island, the Dhamma as your refuge, without anything else as a refuge. And how does a monk remain with his self as an island, his

self as his refuge, without anything else as a refuge? How does he remain with the Dhamma as an island, the Dhamma as his refuge, without anything else as a refuge? There is the case where a monk remains focused on the body in and of itself -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. He remains focused on feelings... mind... mental qualities in and of themselves -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. This is how a monk remains with his self as an island, his self as his refuge, without anything else as a refuge, with the Dhamma as an island, the Dhamma as his refuge, without anything else as a refuge. For those who -- now or after I am gone -- remain with their self as an island, their self as their refuge, without anything else as a refuge, with the Dhamma as an island, the Dhamma as their refuge, without anything else as a refuge, they will be the highest of the monks who desire training."

Cuuladhammasamaadaana Sutta

The Shorter Discourse on Observances

I heard thus:

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi and the Blessed One addressed the Bhikkhus from there:

Bhikkhus, these four are the observances in the Teaching, what four? There is an observance, which is pleasant now and brings unpleasant results in the future. There is an observance, which is unpleasant now and brings unpleasant results in the future. There is an observance, which is unpleasant now and brings pleasant results in the future. There is an observance, which is pleasant now and brings pleasant results in the future.

Bhikkhus, what is that observance which is pleasant now and brings unpleasant results in the future? Bhikkhus, there are certain recluses and Brahmins who hold the view there is nothing wrong in sensuality, and they fall for sensuality. They are the followers of those wearing a knot on the head. They said, these good recluses and Brahmins seeing that future fear in sensuality, declared the dispelling of sensuality with a thorough knowledge of it. The hairy soft hands of these young ascetic women are pleasant. Thus they falling for sensuality and after death went to loss and were born in hell. There they experience sharp rough unpleasant feelings. They then say, these good recluses and Brahmins seeing this future fear in sensuality declared the dispelling of sensuality. Here we experience sharp rough unpleasant feelings on account of sensuality. Like in the last month of Summer the Maaluwaa shoots bear fruits. The seeds that

have split and had fallen under the trees are collected under a certain tree. Then Bhikkhus, the goddess who lived in that tree was frightened and shivered. Her friends, co-associates and blood relations, the forest gods, orchard gods, tree gods, gods wielding power over medicinal plants, grass and tall trees came and pacified her. Good one, do not be frightened, some of these seeds will be swallowed by peacocks and animals. Some will be burnt by forest fires and the foresters will uproot some. Termites will eat some and some will lose fertility. Yet with the heavy rains they grew well. The young, soft, hairy, Maaluwaa creepers hung on the Sala tree and grew on her. Then it occurred to that goddess: My friends, co-associates and blood relations, the forest gods, orchard gods, tree gods, gods wielding power over medicinal plants, grass and tall trees came and pacified me. They said, good one, do not be frightened, some of these seeds will be swallowed by peacocks and animals and some will be burnt by forest fires. The foresters will uproot some, termites will eat some and some will lose fertility. Yet with the heavy rains they grew well. The young, soft, hairy, Maaluwaa creepers hang on the Sala tree and grew on her. They have embraced the Sala tree making an overhead tuft and have broken open large parts of the trunk. Now I experience sharp rough unpleasant feelings on account of the Maaluwaa seeds. Bhikkhus, in the same manner, there are certain recluses and Brahmins who have this view. They saying there is nothing wrong in sensuality, fall for it. They are the followers of those wearing a knot on the head. They said, these good recluses and Brahmins seeing that future fear in sensuality, asked the dispelling of sensuality declaring a thorough knowledge of sensuality. The hairy soft hands of these young ascetic women are pleasant. They falling for sensuality after death go to loss and are born in hell. There they experience sharp rough unpleasant feelings. Then they said, these good recluses and Brahmins seeing this future

fear of sensuality declared the dispelling of sensuality. Here we experience sharp rough unpleasant feelings on account of sensuality.

Bhikkhus, what is the observance, which is now unpleasant and brings unpleasant results in the future? Here, Bhikkhus, a certain one goes without clothes and without manners licks the hands. Does not accept an invitation, or extend an invitation. Does not accept what is brought, or specially prepared. Does not enjoy an invitation. Does not accept from the rim of a pot, the rim of a cooking vessel, when a goat is about the place, across a stick, across a broom, from two partaking food, from a woman bearing child, from a woman giving suck, from a woman gone with a man, from a defiled woman, or from where she is supported. Does not accept from a place where flies abound. Does not accept fish, meat, intoxicating drinks and brewed drinks. Is support in one house, on one morsel, in two houses on two morsels, or in seven houses on seven morsels. Or is supported on what is given by one woman, two women, or even seven women. Or is supported on what is brought by one man, two men, or seven men...Is yoked to this method of partaking food for half a month. Eats vegetables and millets, raw rice, Dadulla rice, water plants, husked rice powder, rice foam, flour of oil seeds, grass, cow dung, forest roots and fruits. Or is supported on what falls on the way. Wears hemp clothes, coarse clothes, miserable garments, rag clothes, bark clothes, skin clothes, strips of skin, grass clothes, bark clothes, clothes made of planks and of hair, tails and the wings of owls. Is yoked to pulling hairs of head and beard. Is yoked to standing, rejecting seats, is yoked to sitting, yoked to lying on a bed of thorns, descending in water up to three time by night fall. Thus practices the torture and mortification of the body, and after death goes to loss is born in hell.

Bhikkhus, this is the observance which is unpleasant now and brings unpleasant results in the future.

Bhikkhus, what is the observance, which is now unpleasant and brings pleasant results in the future? Bhikkhus, here a certain one who is greedy by nature, constantly feeling displeased and unpleasant on account of that greed. Angry by nature and constantly feeling displeased and unpleasant on account of anger. Deluded by nature and constantly feeling displeased and unpleasant on account of that delusion. With tears leads the holy life. He after death, goes to increase and is born in heaven. Bhikkhus, this is the observance, which is now unpleasant and brings pleasant results in the future.

Bhikkhus, what is the observance which is now pleasant and also brings pleasant results in the future. Bhikkhus, here a certain one not greedy by nature, does not feel displeased and unpleasant on account of greed. Not angry by nature does not feel displeased and unpleasant on account of anger. Not deluded by nature does not feel displeased and unpleasant on account of delusion. He secluding the mind from sensual desires and demerit, with thoughts and thought processes and with joy and pleasant born of seclusion attained to abide in the first jhana. Again overcoming thoughts and thought processes, and appeasing the mind internally brings it to one point, and without thoughts and thought processes and with joy and pleasantness born of concentration attained to abide in the second jhana. Again with equanimity to joy and detachment abides mindful and aware experiencing pleasantness with the body and attained to abides in the third Jhana To this the noble ones say, abiding mindfully in pleasantness...Dispelling pleasantness and unpleasantness, and earlier having overcome pleasure and displeasure, without unpleasantness and pleasantness

and with equanimity mindfulness purified, attained to abides in the fourth jhana. He after death is born in increase, in heaven. This is the observance which is pleasant now and also brings pleasant results in the future.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Cuuladukkhakkhandha Sutta

The Minor Mass of Unpleasantness

I heard thus:

At one time the Blessed One was living in Nigrodhaa's monastery in Kapilavatthu in the country of the Sakyas. Then the Sakya Mahánáma approached the Blessed One worshipped, sat on a side and said: "I remember the Blessed One teaching some time ago that greed is a minor defilement of the mind, anger is a minor defilement of the mind, and delusion is a minor defilement of the mind.

Venerable sir, I know this teaching well that greed, anger, and delusion are minor defilements of the mind, yet on some days greed takes hold of my mind and persists, anger takes hold of my mind and persists and delusion takes hold of my mind and persists. Then it occurs to me: Why are these things not dispelled from me internally, that on a day greed takes hold of me and persists, anger too takes hold of me and persists, and delusion too takes hold of me and persists."

"Mahánáma, those things are not dispelled in you internally, so one day greed takes hold of your mind and persists, anger takes hold of your mind and persists, and delusion takes hold of your mind and persists."

"Mahánáma, if these things were dispelled in you internally, you would not live in a household and partake of sensuality. Mahánáma, by a noble disciple, with his right wisdom, it is clearly seen that sensuality has little satisfaction, much unpleasantness, much trouble and many dangers and if he does not attain a joy and pleasantness away from sensual desires and away from demeritorious thoughts or

something more appeasing than that until then he falls for sensuality. When the noble disciple sees as it really is, with right wisdom, there is little satisfaction in sensuality, much unpleasantness, much trouble and many dangers he attains a joy and pleasantness away from sensual desires and away from demeritorious thoughts or something more appeasing than that. Then he falls no more for sensuality. Mahánáma, I too, when a seeker of enlightenment, saw as it really is, with right wisdom, there is little satisfaction in sensuality, much unpleasantness, much trouble and many dangers and when I did not attain a joy and pleasantness away from sensual desires and away from demeritorious thoughts or something more appeasing than that, I did not realize of a no fall for sensuality. When I saw as it really is, with right wisdom, there is little satisfaction in sensuality, much unpleasantness, much trouble and many dangers and attained a joy and pleasantness away from sensual desires and away from demeritorious thoughts or something more appeasing than that, I realized there is no fall for sensuality."

"Mahánáma, what is the satisfaction in sensuality, Mahánáma, fivefold are the strands of sensuality. What five: Exciting, agreeable, pleasant forms, arousing sensual desires, cognizable by eye consciousness. Exciting, agreeable, pleasant sounds, arousing sensual desires cognizable by ear consciousness. Exciting, agreeable, pleasant smells, arousing sensual desires cognizable by nose consciousness. Exciting, agreeable pleasant tastes, arousing sensual desires cognizable by tongue consciousness. Exciting agreeable pleasant touches, arousing sensual desires cognizable by body consciousness Whatever pleasantness and pleasure arises on account of these five strands of sensuality, that is the satisfaction in sensuality."

"Mahánáma, what is the danger in sensuality? Whoever son of a clansman would have to make a living by some craft either handling money, or counting, or Mathematics, or farming, or trading, or rearing cattle, or ruling the country, or serving the king, or doing any other craft would have to undergo cold and heat, the sting of gad flies and yellow flies, the heat of the air, the touch of creeping things, would have to bear hunger and thirst. This is the danger of sensuality here and now, the mass of unpleasantness owing to sensuality. This son of a clansman, strives and puts forth effort yet wealth would not accrue to him. He grieves and laments beats his breast and comes to bewilderment of mind. This son of a clansman strives and puts forth effort and wealth accrues to him, then he comes to unpleasantness and displeasure administering ways and means to protect his wealth. What if the king carries away my wealth, or thieves run away with it, what if fire burns it or be carried away by water. Or if unwelcome heirs carry it away. Then his wealth is either carried away by the king or carried away by thieves, or burnt by fire, or carried away by water, or some unwelcome heirs would carry it away and he grieves and comes to much unpleasantness and displeasure. Mahánáma, this is the danger of sensuality here and now, the mass of unpleasantness owing to sensuality."

"Again, Mahánáma, kings dispute with kings, warriors with warriors, Brahmins with Brahmins, householders with householders, mother disputes with the son, the son with the mother, the father with the son, the son with the father, brother with brother, brother with sister, sister with brother, friend with friend, They dispute quarrel and approach each other with hands, clods, sticks, weapons, and even face death, or come to deadly unpleasantness. This is the danger of sensuality here and now, the mass of unpleasantness owing to sensuality."

"Again on account of sensuality the two parties, take swords and shields, bows and arrows, and other weapons and approach each other, throw slippery implements at each other, shoot arrows, swords flickering like lightening, boiling oil is sprinkled and each other is crushed with superior force, necks are cut and they face death or deathly unpleasantness. This too is the danger of sensuality here and now, the mass of unpleasantness owing to sensuality."

"Again on account of sensuality, robbers break into houses, plunder, rob, stay in ambush, go to others' wives. The king metes out punishment are caned and whipped, flogged with the jungle rope, flogged with the soiled stick, hands severed, legs severed, or both hands and legs severed, ears and nose severed, put in the boiling gruel pot, shell tonsured, put in Raahu's mouth, garlanded with the blazing garland, hands are scorched, the bark dress is given, put with snakes, putting the flesh is hooked, pieces of flesh are cut from the body, a spike is driven from ear to ear, the body is made like straw beating, immersed in boiling oil, given to the dogs to be eaten, raised on a spike alive until death, and the neck is cut with the sword. This too is the danger of sensuality here and now, the mass of unpleasantness owing to sensuality."

"Again, Mahánáma, on account of sensuality, misbehaving in body, in words and mentally, after death are born in loss, in decrease are born in hell. This is the danger of sensuality here after, the mass of unpleasantness."

"Mahánáma, at one time I lived in Rajagaha on vultures' peak at that time many Niganthas were standing erect rejecting seats on the black rock on the Isigili side. They were feeling sharp rough unpleasant feelings. When I got up from my seclusion, I approached those Niganthas on the black rock on Isigili side and asked them – 'Friends,

Niganthas, why do you stand erect rejecting seats and feel sharp rough unpleasant feelings.' When, asked they said 'Friend, Nigantha Naathaputta acknowledges remainder-less knowledge and vision is all knowing and all seeing . He said walking or standing or lying or awake constantly my knowledge and vision is established.' 'Niganthas, you have earlier done demerit, by this difficult performance finish them; When you are now restrained in body, words and mind, demerit is not done for the future, the earlier actions are with austerities destroyed. When new actions are not done, there are no tricklings for the future. When there are no tricklings for the future, there is destruction of action. With the destruction of action, there is the destruction of unpleasantness, with the destruction of unpleasantness there is the destruction of feelings. With the destruction of feelings all unpleasantness finishes. We like this teaching and it appeals to us."

"Then I asked the Niganthas, "Niganthas, do you know, we were in the past or we were not in the past" -"No, friend."
"Niganthas, do you know we did not do demerit in the past not we did not do demerit in the past". "No friend." "Do you know, we did not do this demerit and this demerit" "No friend." "Niganthas, do you know this much unpleasantness is finished, this much unpleasantness has to be finished, or when this much unpleasantness is finished all unpleasantness will finish." -"No friend." "Niganthas, do you know the dispelling of demeritorious actions here and now, and the accumulation of meritorious actions" "No. Friend" "
So then, friends Niganthas, you do not know, we were in the past, not we were not in the past. You do not know we did not do demerit in the past, not we did not do demerit in the past. You do not know, we did not do this demerit and this demerit. You do not know, this much unpleasantness is finished, this much unpleasantness has to be finished, or

when this unpleasantness is finished, all unpleasantness will finish. You do not know the dispelling of demeritorious actions here and now, and the accumulation of meritorious actions. When this is so, friends, Niganthas, those bloody handed with fierce actions born among humans go forth as Niganathas- Friend, Gotama, from pleasantness, pleasantness could not be attained, from unpleasantness, pleasantness could be attained. If pleasantness could be attained from pleasantness, king Seniya Bimbisara of Magadha would attain more pleasantness than venerable Gotama."

"Indeed the Niganthas have spoken unreflective words 'From pleasantness, pleasantness could not be attained, from unpleasantness, pleasantness could be attained. If pleasantness could be attained from pleasantness, king Seniya Bimbisara of Magadha would attain more pleasantness than venerable Gotama' This question should have been asked from me, Who has a more pleasant abiding, king Seniya Bimbisara of Magadha or venerable Gotama. Indeed Gotama, we have said those words unreflectively. Now we ask venerable Gotama this question: Of the two venerable ones who has a more pleasant abiding, king Seniya Bimbisara of Magadha or Gotama. Then Niganthas, I will cross question you on this, as it pleases, you may reply. Can king Seniya Bimbisara of Magadha abide in only pleasantness for seven nights and days without moving the body and without uttering a word. -Friend, it is not possible. Can king Seniya Bimbisara of Magadha abide in only pleasantness for six nights and days, -five nights and days, -four nights and days, -three nights and days, - two nights and days, -one night and day without moving the body and without uttering a word- Friend, it is not possible. Friend, I can abide in only pleasantness for one night and day without moving the body and without uttering a word. I can

abide in only pleasantness for two nights and two days without moving the body and without uttering a word. I can abide in only pleasantness for three nights and three days without moving the body and without uttering a word. I can abide in only pleasantness for four nights and four days without moving the body and without uttering a word. I can abide in only pleasantness for five nights and five days without moving the body and without uttering a word. I can abide in only pleasantness for six nights and six days without moving the body and without uttering a word. I can abide in only pleasantness for seven nights and seven days without moving the body and without uttering a word. Niganthas, when this is so, who has a more pleasant abiding, king Seniya Bimbisara or I. When this is so, venerable Gotama has a more pleasant abiding than king Seniya Bimbisara of Magadha."

The Blessed One said thus and the Sakya Mahánáma delighted in the words of the Blessed One.

Cuulakammavibhangasuttam

A shorter Classification of actions

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi. Then the young man Subha, Toddeyya's son approached the Blessed One, exchanged friendly greetings, sat on a side and said. 'Good Gotama, among humans, why is there evident inferior and superior states? We see humans with short life and long life, with many ailments and few ailments, beautiful and ugly, weak and powerful, poor and wealthy, from low clans and high clans, foolish and wise. Good Gotama, why are these differences seen among humans?'

'Young man, beings are the, owners, heirs, origins, relations and refuges of actions. Action classifies beings as inferior and superior.'

'Good Gotama, I do not understand this short exposition given without details. Good! If Gotama would teach me, so that I would understand this short exposition.'

'Then listen young man, attend carefully I will teach.

Young man, a certain woman or man destroys living things, is fierce with bloody hands, engaged in destroying living things without compassion. On account of that action, accomplishment and undertaking, after death he decreases, is born in hell. After death, if he does not decrease and is not born in hell, and if born with humans, wherever he is born, has short life. Young man the behavior of destroying living things, being fierce with bloody hands, engaging in

destroying living things without compassion is conducive to be born with short life.

Young man, a certain woman or man gives up and abstains from destroying living things, throws away stick and weapon ashamed, and abides with compassion for all living things. On account of that action, accomplishment and undertaking, after death he increases, is born in heaven. After death, if he is not born in heaven, and if born with humans, wherever he is born, has long life. Young man the behavior of giving up and abstaining from destroying living things, throwing away stick and weapon ashamed, abiding with compassion for all living things, is conducive to be born with long life.

Young man, a certain woman or man by nature, hurts beings with hands, clods, sticks or weapons On account of that action, accomplishment and undertaking, after death he decreases, is born in hell. After death, if he does not decrease and is not born in hell, and if born with humans, wherever is born, he has many ailments. Young man the behavior of hurting beings with hands, clods, sticks or weapons, is conducive to be born with short life.

Young man, a certain woman or man by nature does not hurt beings with hands, clods, sticks or weapons On account of that action, accomplishment and undertaking, after death he increases, is born in heaven. After death, if he is not born in heaven, and if born with humans, wherever is born, he has few ailments. Young man the behavior of not hurting beings with hands, clods, sticks or weapons, is conducive to be born with few ailments

Young man, a certain woman or man is angry, not restful, of cursing nature, retorts angrily and shows anger, ill will and contempt. On account of that action, accomplishment and undertaking, after death he decreases, is born in hell. After

death, if he is not born in hell, and if born with humans, wherever he is born, is born ugly. Young man the behavior of being angry, not restful, speaking with a curse, retorting angrily and showing anger, ill will and contempt, is conducive to be born ugly.

Young man, a certain woman or man is not angry, is restful, not of cursing nature, does not retort angrily and show anger, ill will and contempt. On account of that action, accomplishment and undertaking, after death he increases, is born in heaven. After death, if he is not born in heaven, and if born with humans, wherever he is born is handsome. Young man the behavior of not being angry, being restful, not cursing, nor retorting angrily and not showing anger, ill will and contempt is conducive to be born beautiful..

Young man, a certain woman or man is jealous of others' gains, of hospitality, reverence, esteeming, veneration and offerings and grows a bond of jealousy. On account of that action, accomplishment and undertaking, after death he decreases, is born in hell. After death, if he is not born in hell, and if born with humans, wherever he is born, is born inferior. Young man the behavior of being jealous of others' gains, of hospitality, reverence, esteeming, veneration, offerings and angrily growing a bond of jealousy is conducive to be born inferior.

Young man, a certain woman or man is not jealous of others' gains, of hospitality, reverence, esteeming, veneration and offerings and grows no bond of jealousy. On account of that action, accomplishment and undertaking, after death he increases, is born in heaven. After death, if he is not born in heaven, and if born with humans, wherever he is born, is superior. Young man the behavior of not being jealous of others' gains of hospitality, reverence, esteeming, veneration

and offerings and not growing a bond of jealousy is conducive to be born superior.

Young man, a certain woman or man is of the nature of not giving to recluses, or Brahmins, eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and illuminations. On account of that action, accomplishment and undertaking, after death he decreases, is born in hell. After death, if he is not born in hell, and if born with humans, wherever he is born, is born poor with little means. Young man the behavior of not giving to recluses, or Brahmins, eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and illuminations. is conducive to be born poor with little means.

Young man, a certain woman or man is of the nature of giving to recluses, or Brahmins, eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and illuminations. On account of that action, accomplishment and undertaking, after death he increases, is born in heaven after death, if he is not born in heaven, and if born with humans, wherever he is born, is born rich with much means. Young man the behavior of giving to recluses, or Brahmins, eatables, drinks, clothes, conveyances, flowers, scents, ointments, beds, dwellings and illuminations. is conducive to be born rich with much means.

Young man, a certain woman or man is stubborn and conceited. Does not revere, the worthy of reverence, offer a seat to one worthy of a seat, give prominence to one worthy of prominence, honor the worthy of honor On account of that action, accomplishment and undertaking, after death he decreases, is born in hell. After death, if he is not born in hell, and if born with humans, he is born, in a low clan Young man the behavior of not, revering, the worthy of reverence,

not offering a seat to one worthy of a seat, not giving prominence to one worthy of prominence, not honoring the worthy of honor is conducive to be born in a low clan.

Young man, a certain woman or man is not stubborn and not conceited, reveres the worthy of reverence, offers a seat to one worthy of a seat, gives prominence to one worthy of prominence, honors the worthy of honor On account of that action, accomplishment and undertaking, after death he increases, is born in heaven. After death, if he is not born in heaven, and if born with humans, he is born, in a high clan Young man the behavior of revering, the worthy of reverence, offering a seat to one worthy of a seat, giving prominence to one worthy of prominence, honoring the worthy of honor is conducive to be born in a high clan.

Young man, a certain woman or man does not approach a recluse or Brahmin and ask. 'Venerable sir, what is merit and demerit? What is faulty and what is faultless? What should be practiced and what should not be practiced? What should I do for my good and well being for a long time? Or doing what would I suffer the consequences long? On account of that action, accomplishment and undertaking, after death he decreases, is born in hell. After death, if he is not born in hell, and if born with humans, he is born foolish. Young man the behavior of not, approaching recluses and Brahmins to get doubts cleared is conducive to be born foolish and unpleasant for a long time.

Young man, a certain woman or man approaches a recluse or Brahmin and asks. 'Venerable sir, what is merit and demerit? What is faulty and what is faultless? What should be practiced and what should not be practiced? What should I do for my good and well being for a long time? Or doing what would I suffer the consequences long? On account of

that action, accomplishment and undertaking, after death he increases, is born in heaven. After death, if he is not born in heaven, and if born with humans, he is born very wise. Young man the behavior of approaching recluses and Brahmins to get doubts cleared is conducive to be born very wise and is conducive for pleasantness for a long time.

So then young man, the method conducive to, short life brings short life, long life brings long life, many ailments brings many ailments, few ailments brings few ailments, ugliness brings ugliness, beauty brings beauty, superiority brings superiority, inferiority brings inferiority, poverty brings poverty, great wealth brings great wealth, low clan brings low clan, high clan brings high clan, foolishness brings foolishness and wisdom brings wisdom.

Young man, beings are the, owners, heirs, origins, relations and refuges of actions. Action classifies beings as inferior and superior.'

Then the young man Subha, the son of Todeyya said to the Blessed One.' Good Gotama, now I understand, it is like something overturned is reinstalled...re...so that those who have their sight could see forms. Good Gotama has explained the Teaching in various ways now I take refuge in Good Gotama, in the Teaching and the Community of Bhikkhus. Bear me as a lay disciple who has taken refuge from today until life lasts.

Cuulamalunkya Sutta

Advice to Venerable Malunkhyaputta.

I heard thus.

At one time the Blessed One was living in the monastery offered by Anathapindika in Jet's grove in Savatthi. When venerable Malunkhyaputta was in his seclusion this thought occurred to him These views are unexplained, put aside by the Blessed One: Is the world eternal or not eternal, is it limited or unlimited? Is the soul and body the same, is the soul different from the body? Is the Thus Gone One after death. Isn't the Thus Gone One after death? Or is it the Thus Gone One is and isn't after death? Or the Thus Gone One neither is, nor is not after death? I do not like these things unexplained by the Blessed One. If the Blessed One explains them, I will lead the holy life under him, or else I will give up robes. These were the thoughts and discursive thoughts that occurred to venerable Malunkhyaputta in his seclusion

Then venerable Malunkhyaputta got up from his seclusion, approached the Blessed One, worshipped and sat on a side and said, 'Venerable sir, in my seclusion this thought occurred to me These views are unexplained and put aside by the Blessed One: Is the world eternal or not? Is it limited or unlimited, Is the soul and body the same, or is the soul different from the body? Is the Thus Gone One after death? Isn't the Thus Gone One after death? Or is it, the Thus Gone One is and isn't after death? Or is it, the Thus Gone One neither is nor is not after death? I do not like these things unexplained by the Blessed One. If the Blessed One explains them, to me, I will lead the holy life, otherwise I will give up robes: If the Blessed One knows the world is eternal,

may the Blessed One declare the world is eternal. If the Blessed One knows, the world is not eternal may the Blessed One declare the world is not eternal. If the Blessed One does not know whether the world is eternal or not eternal, he should be straightforward and say I do not know and see this. : If the Blessed One knows the world is limited, may the Blessed One declare the world is limited. If the Blessed One knows the world is not limited, may the Blessed One declare the world is not limited. If the Blessed One does not know whether the world is limited or not limited he should be straightforward and say I do not know and see this. : If the Blessed One knows whether the soul and body is the same. May the Blessed One declare the soul and body is the same. If the Blessed One knows, the soul is different from the body, may the Blessed One declare the soul is different from the body If the Blessed One does not know whether the soul and body is the same or the soul is different from body. He should be straightforward and say I do not know and see this. If the Blessed One knows the Thus Gone One is after death, may the Blessed One declare the Thus Gone One is after death. If the Blessed One knows The Thus Gone One is not after death, may the Blessed One declare, the Thus Gone One is not after death If the Blessed One does not know whether the Thus Gone One is after death or the Thus Gone One is not after death. Should be straightforward and say, I do not know and see this. : If the Blessed One knows the Thus Gone One is not after death, may the Blessed One declare the Thus Gone One is not after death. If the Blessed One does not know, The Thus Gone One is, or is not after death, should be straightforward and say I do not know and see this. If the Blessed One knows the Thus Gone One is, and is not after death, may the Blessed One declare the Thus Gone One is, and is not after death. If the Blessed One does not know The Thus Gone One neither is nor is not after death, may the Blessed One declare, the Thus Gone One

neither is nor is not after death. If the Blessed One does not know whether the Thus Gone One neither is, nor is not after death or the Thus Gone One neither is not or is not, not that after death, he should be straightforward and say I do not know and see this:

Malunkhyaputta, did I tell you, Come Malunkhyaputta lead the holy life in my dispensation I will declare to you, whether the world is eternal or not eternal The Thus Gone One neither is not or is not, not that after death.? No, venerable sir. Then did you tell me, venerable sir, I will lead the holy life in your dispensation if you declare to me whether the world is eternal or not? The Thus Gone One neither is not, nor is not that, after death? No, venerable sir. Malunkhyaputta, I did not ask you to lead the holy life in my dispensation, with a promise to declare to you whether the world is eternal or not eternal and the thus Gone One neither is not or is not, not that after death and you did not tell me venerable sir, I will lead the holy life in your dispensation if you declare to me whether the world is eternal or not eternal and The Thus Gone One neither is not nor is not, not that after death. When this is so, what is the reason to give up robes?

Malunkhyaputta, if some one were to say I will not lead the holy life in the dispensation of the Blessed One until it is declared to me whether the world is eternal or not and the Thus Gone One neither is not nor is not, not that after death. Those things would never be declared by the Thus Gone One, and that person would die. It is like a man shot with a poisoned arrow, and his friends, co-associates and blood relations would call a surgeon to attend on him. He would say, I will not pull out this arrow until I know, the one who shot this arrow is of warrior, Brahmin, householder or out castes' clan. I will not pull out this arrow until, I knew, the name and family of the one who shot this arrow. I will not pull

out this arrow until, I knew whether the one who shot this arrow is short or tall or of middling size. I will not pull out, this arrow until, I knew whether the one who shot this arrow is dark, or fair or tan. I will not pull out this arrow until, I knew the town, village or the hamlet from which he came. I will not pull out this arrow until, I knew the kind of bow used, I will not pull out the arrow until, I knew the kind of string used for the bow. I will not pull out this arrow until, I knew the kind of shaft used to shoot. Malunkhyaputta, this man will die before he knew all this In the same manner, Malunkhyaputta, if anyone was to say I will not lead the holy life in the dispensation of the Blessed One until, it is declared to me whether the world is eternal or not and The Thus Gone One neither is not nor is not, not that after death. Those things will never be declared by the Thus Gone One, and that person will die.

Malunkhyaputta, with the view, the world is eternal, a holy life is not lead, even with the view the world is not eternal, a holy life is not lead. Malunkhyaputta, with the view the world is eternal or even the world is not eternal, there is birth, decay, death, grief, lament, unpleasantness and displeasure, I declare he is destroyed here and now. Malunkhyaputta, with the view, the world is limited, a holy life is not lead, even with the view the world is not limited, a holy life is not lead. Malunkhyaputta, with the view the world is limited or even the world is not limited, there is birth, decay, death, grief, lament, unpleasantness and displeasure, I declare he is destroyed here and now. Malunkhyaputta, with the view, the soul and body is the same, a holy life is not lead, even with the view the soul is different from the body, a holy life is not lead. Malunkhyaputta, with the view, the soul and body is the same or even with the view the soul is different from the body, there is birth, decay, death, grief, lament,

unpleasantness and displeasure, I declare he is destroyed here and now.

Malunkhyaputta, with the view, the Thus Gone One is, after death, a holy life is not lead. Even with the view the Thus Gone One is not after death, a holy life is not lead.

Malunkhyaputta, with the view the Thus Gone One is after death or even the view the Thus Gone One is not after death, there is birth, decay, death, grief, lament, unpleasantness and distress. I declare he is destroyed here and now

Malunkhyaputta, with the view, the Thus Gone One is and is not after death, a holy life is not lead. Even with the view the Thus Gone One neither is, nor is not after death. A holy life is not lead. Malunkhyaputta, with the view the Thus Gone One is and is not after death or even the view the Thus Gone One neither is nor is not after death, there is birth, decay, death, grief, lament, unpleasantness and distress. I declare he is destroyed here and now.

Therefore Malunkhyaputta, bear the undeclared as undeclared. Malunkhyaputta, what are the not declared? The world is eternal, is not declared by me. The world is not eternal, is limited, is not limited. The soul and body are the same. The soul is different from the body. The Thus Gone One is, after death. The Thus Gone One, is not after death. The Thus Gone One is and is not after death. The Thus Gone One neither is, nor is not after death, are not declared by me. Malunkhyaputta, why are these not declared by me? They are not the essential for the principles of the holy life, they do not lead to turning away, to detachment, to cessation, to appeasement, to realization, to enlightenment and to extinction. Malunkhyaputta, what are the declared by me? This, is unpleasant, is declared. This, is its arising, is declared. This, is its cessation is declared. This is the path to its cessation, is declared. Malunkhyaputta, why are these

declared by me? These are the essentials for the principles of the holy life, they lead to turning away, to detachment, to cessation, to appeasement, to realization, to enlightenment and to extinction. Malunkhyaputta, I declare them. Bear the undeclared as undeclared and the declared as declared.

The Blessed One said thus and venerable Malunkhyaputta delighted in the words of the Blessed One....

Cuulapunmasuttam

The Shorter Discourse on the Full Moon Night

I heard thus:

At one time the Blessed One lived in the Pubba monastery, the palace of Migaara's mother, in Savatthi. On that full moon night of the fifteenth day the Blessed One sat in the open, attended by the Community of Bhikkhus. Then the Blessed One observed the silent Community of Bhikkhus and addressed them. 'Bhikkhus, does the unworthy one know the unworthy one, as this good one is unworthy?'

'No, venerable sir, he does not know that.'

'Good! Bhikkhus, it is not possible that the unworthy one should know the unworthy one, as this good one is unworthy. Bhikkhus, does the unworthy one know the worthy one, as this good one is worthy?'

'No, venerable sir, he does not know that.'

'Good! Bhikkhus, it is not possible that the unworthy one should know the worthy one, as this good one is worthy. Bhikkhus, the unworthy one is endowed with unworthy qualities, unworthy devotion, thoughts, musings, words, actions and views and gives gifts that are unworthy. Bhikkhus, how is the unworthy one endowed with unworthy qualities? Bhikkhus, the unworthy one has no faith, shame and remorse. Has learned little, is forgetful and without wisdom. Thus the unworthy one is endowed with unworthy qualities. Bhikkhus, how is the unworthy one with unworthy devotion? Bhikkhus, the unworthy one becomes friendly with those without faith, shame, remorse, with little learning, forgetful and without wisdom. Thus the unworthy one is with

unworthy devotion. Bhikkhus, how is the unworthy one with unworthy thoughts? Bhikkhus, the unworthy one thinks to trouble himself, thinks to trouble others and thinks to trouble both. Thus the unworthy one thinks unworthily. Bhikkhus, how is the unworthy one with unworthy musings? Bhikkhus, the unworthy one muses to trouble himself, muses to trouble others and muses to trouble both. Thus the unworthy one muses unworthily. Bhikkhus, how is the unworthy one with unworthy words? Bhikkhus, the unworthy one tells lies, talks maliciously, talks roughly, and talks frivolously. Thus the unworthy one is with unworthy words. Bhikkhus, how is the unworthy one with unworthy actions? Bhikkhus, the unworthy one destroys living things, takes what is not given and misbehaves sexually. Thus the unworthy one is with unworthy actions. Bhikkhus, how is the unworthy one with unworthy views? Here the unworthy one is with the view, there are no results for gifts, sacrifices and offerings, there are no results for good and bad actions. There is no this world, no other world, no mother, no father. There are no beings that arise spontaneously, no recluses and Brahmins in the world, who have come to the right path, realizing this world and the other world, by themselves, declare it. Thus the unworthy one is with unworthy view. Bhikkhus, how does the unworthy one make an unworthy offering? Bhikkhus, the unworthy one gives an offering disrespectfully, does not give with his own hands, does not give it honorably, gives it as though throwing it, gives it without faith in results. Thus Bhikkhus, the unworthy one makes unworthy offerings..

Bhikkhus, the unworthy one endowed with unworthy, qualities, devotion, thoughts, musings, words, actions and views and giving gifts unworthily, after death is born in unworthy states. Bhikkhus, what are unworthy states? It is either birth in hell or in an animal womb.

‘Bhikkhus, does the worthy one know the worthy one, as this good one is worthy?’

‘Yes, venerable sir, he knows that.’

‘Good! Bhikkhus, it is possible that the worthy one should know the worthy one, as this good one is worthy. Bhikkhus, does the worthy one know the unworthy one, as this good one is unworthy?’

‘Yes, venerable sir, he knows that.’

‘Good! Bhikkhus, it is possible that the worthy one should know the unworthy one, as this good one is unworthy. Bhikkhus, the worthy one is endowed with worthy qualities worthy devotion, thoughts, musings, words, actions and views and gives worthy gifts. Bhikkhus, how is the worthy one endowed with worthy qualities? Bhikkhus, the worthy one has faith, shame and remorse. Has much learnedness, is with aroused effort, mindful and wise. Thus the worthy one is endowed with worthy qualities. Bhikkhus, how is the worthy one with worthy devotion? Bhikkhus, the worthy one makes friends with those who have faith, shame, remorse, much learning, aroused effort mindfulness and wisdom. Thus the worthy one has worthy devotion. Bhikkhus, how is the worthy one with worthy thoughts? Bhikkhus, the worthy one, does not think, to trouble himself, others and both. Thus the worthy one, has worthy thoughts. Bhikkhus, how is the worthy one with worthy musings? Bhikkhus, the worthy one, does not muse to trouble himself, others and either. Thus the worthy one, has worthy musings. Bhikkhus, how is the worthy one with worthy words? Bhikkhus, the worthy one, does not, tell lies, talk maliciously, talk roughly, and talk frivolously. Thus the worthy one is with worthy words. Bhikkhus, how is the worthy one with worthy actions? Bhikkhus, the worthy one does not, destroy living things,

take what is not given and misbehave sexually. Thus the worthy one is with worthy actions. Bhikkhus, how is the worthy one with worthy views? The worthy one is with the view, there are results for gifts, sacrifices and offerings, for good and bad actions. There is this world, the other world, mother, father. There are beings that arise spontaneously, there are recluses and Brahmins in the world, who, come to the right path, realize this world and the other world, by themselves and declare it. Thus the worthy one is with worthy views. Bhikkhus, how does the worthy one make a worthy offering? Bhikkhus, the worthy one makes an offering respectfully, gives it with his own hands, gives it honorably, gives it thoughtfully, gives it knowing there are results for giving. Thus Bhikkhus, the worthy one gives worthy gifts.

Bhikkhus, the worthy one endowed with worthy qualities, devotion, thoughts, musings, words, actions and views and giving gifts that are worthy, after death is born in worthy states. Bhikkhus, what are worthy states? They are births as the noblest of gods or the noblest of men.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Cuularaahulovaadasuttam

Advice in short, to venerable Rahula

I heard thus:

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Saavatthi. The Blessed One was in seclusion, this thought and thought process arose to the Blessed One. The thoughts leading to release are ripe in Rahula. What if I advise him further, for the destruction of desires. Then the Blessed One put on robes in the morning and taking bowl and robes entered Savatthi for the alms round. After the meal was over, and returning from the alms round the Blessed One addressed venerable Rahula. 'Rahula, take a seat and let us go to the dark forest.' Venerable Rahula agreeing took a seat and pursued the Blessed One close behind.

At that time innumerable hundred thousands of gods followed the Blessed One, saying today venerable Rahula will be further advised for the destruction of desires.

The Blessed One entered the dark forest and sat on the prepared seat under a certain tree. Venerable Rahula too worshipped the Blessed One and sat on a side.

The Blessed One said. 'Rahula, is the eye permanent or impermanent?

'Impermanent. Venerable sir.'

'That impermanent thing is it unpleasant or pleasant.'

'Unpleasant. Venerable sir.'

‘With that impermanent, unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it and it’s self?’

‘No, venerable sir.’

‘Rahula, are forms permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That impermanent thing is it unpleasant or pleasant.’

‘Unpleasant. Venerable sir.’

‘With that impermanent, unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it and it’s self?’

‘No, venerable sir.’

‘Rahula, is eye-consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That impermanent thing is it unpleasant or pleasant.’

‘Unpleasant. Venerable sir.’

‘With that impermanent, unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it and it’s self?’

‘No, venerable sir.’

‘Rahula, is eye-contact permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That impermanent thing is it unpleasant or pleasant.’

‘Unpleasant. Venerable sir.’

'With that impermanent, unpleasant, changing thing, is it suitable to reflect, it's me, I'm in it and it's self?'

'No, venerable sir.'

'Rahula, feelings, perceptions, determinations and consciousness that arise on account of eye contact are they permanent or impermanent?'

'Impermanent. Venerable sir.'

'Those impermanent things are they unpleasant or pleasant.'

'Unpleasant. Venerable sir.'

'With those impermanent, unpleasant, changing things, is it suitable to reflect, it's me, I'm in it and it's self?'

'No, venerable sir.'

'Rahula, is the ear ...re.... Is the nose ...re.... Is the tonguere.... Is the body ...re... Is the mind permanent or impermanent?'

'Impermanent. Venerable sir.'

'Those impermanent things are they unpleasant or pleasant.'

'Unpleasant. Venerable sir.'

'With those impermanent, unpleasant, changing things, is it suitable to reflect, it's me, I'm in it and it's self?'

'No, venerable sir.'

'Rahula, are sounds permanent or impermanent?'

'Impermanent. Venerable sir.'

'Those impermanent things are they unpleasant or pleasant.'

'Unpleasant. Venerable sir.'

'With those impermanent, unpleasant, changing things, is it suitable to reflect, it's me, I'm in it and it's self?'

'No, venerable sir.'

'Rahula, is mind-consciousness permanent or impermanent?'

'Impermanent. Venerable sir.'

'That impermanent thing is it unpleasant or pleasant.'

'Unpleasant. Venerable sir.'

'With that impermanent, unpleasant, changing thing, is it suitable to reflect, it's me, I'm in it and it's self?'

'No, venerable sir.'

'Rahula, is mind-contact permanent or impermanent?'

'Impermanent. Venerable sir.'

'That impermanent thing is it unpleasant or pleasant.'

'Unpleasant. Venerable sir.'

'With that impermanent, unpleasant, changing thing, is it suitable to reflect, it's me, I'm in it and it's self?'

'No, venerable sir.'

'Rahula, feelings, perceptions, determinations and consciousness that arise on account of a mind-contact are they permanent or impermanent?'

‘Impermanent. Venerable sir.’

‘Those impermanent things are they unpleasant or pleasant.’

‘Unpleasant. Venerable sir.’

‘With those impermanent, unpleasant, changing things, is it suitable to reflect, it’s me, I’m in it and it’s self?’

‘No, venerable sir.’

‘Rahula, the learned noble disciple who sees thus turns away from the eye, forms, eye-consciousness, eye-contact, and all feelings, perceptions, determinations and conscious things born of that eye contact. Turns away from the ear, sounds, ear-consciousness, ear-contact, and all feelings, perceptions, determinations and conscious things born of that ear contact. Turns away from the nose, smells, nose-consciousness, nose-contact, and all feelings, perceptions, determinations and conscious things born of that nose-contact. Turns away from the tongue, tastes, tongue-consciousness, tongue-contact, and all feelings, perceptions, determinations and conscious things born of that tongue contact. Turns away from the body, touches, body-consciousness, body-contact, and all feelings, perceptions, determinations and conscious things born of that body-contact. Turns away from the mind, thoughts, mind-consciousness, mind-contact, and all feelings, perceptions, determinations and conscious things born of that mind-contact. Turning away, does not greed. Not greedy, is released. Released, knows, I’m released, birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish.’

The Blessed One said thus and venerable Rahula delighted in the words of the Blessed One. Hearing this discourse

venerable Rahula's mind was released from desires without any desires remaining. To innumerable thousands of heavenly beings the purified, unblemished eye of the Teaching arose. 'Whatever thing arises, that also fades.' [1]

Footnotes:

[1] The purified, unblemished eye of the Teaching arose. Whatever thing arises, that also fades.' *Viraja.m viitamala.m dhammacakku.m udapaadi; ya.m ki~nci samudayadhamma.m sabba.m ta.m nirodhadhamma.m ti'*
This is the gain of a new perspective to life, seeing through which one knows that all data through the six doors of mental contact are impermanent, unpleasant and not self. It's equivalent to the attainment the realization of the entry into the stream of the Teaching. The second stage of sainthood.

Cuulasunnatasuttam

The Shorter Discourse on Void-Ness

I heard thus:

At one time the Blessed One lived in the Pubba monastery, the palace of Migaara's mother in Savatthi. Venerable Ánanda, getting up from his seclusion in the evening, approached the Blessed One, worshipped, sat on a side and said thus. 'Venerable sir, once when the Blessed One was living with the Sakyas in the hamlet Naagaraka, I heard these acknowledged words from the Blessed One himself: "Ánanda, at present I abide much in Void-Ness." How could I, hearing it, grasp it thoroughly bear it?'

'Then Ánanda, listen, hear, grasp thoroughly and bear it. Ánanda, in the past as well as now, I abide much in Void-Ness. Just as the palace of Migaara's mother is void of elephants, cattle, mares, raw gold, sovereign gold and assemblies of women and men and is not void of the community, on account of this there is a single perception. In the same manner the Bhikkhu not attending to the perception of village or humans attends to the single perception of remoteness. [1] With the perception of remoteness, the mind springs, gets settled and is released. [2] Whatever anxiety there's on account of the perception of village, is not evident here. Whatever anxiety there's on account of the perception of humans, is not evident here. There is this anxiety of the perception of remoteness. He knows, this is void of the perception of village and the perception of humans. He knows it is not void of the perception of remoteness. Thus on account of whatever is not there, Void-Ness is perceived, and whatever remains is

perceived as peaceful. Ánanda, as it is enjoyed, thus comes about the un-perverted, pure ascend to Void-Ness.

Again, Ánanda, the Bhikkhu not attending to the perception of humans or the perception of remoteness, attends to the single perception of earth. With the perception of earth the mind springs, gets settled and is released. Like the bull beaten with the goad, is no more in his own power In the same manner the Bhikkhu disregarding the irregular features such as highlands, lowlands, river valleys and ridges attends to the single perception of earth. To him with the perception of earth the mind springs, gets settled and is released. He knows, whatever anxiety there's on account of the perception of humans and the perception of remoteness, they're not evident here. There is non Void-Ness on account of the single perception of earth. Thus on account of whatever is not there, Void-Ness is perceived, and whatever remains is perceived as peaceful. Ánanda, as it is enjoyed, thus comes about the un-perverted, pure ascend to Void-Ness.

Again, Ánanda, the Bhikkhu not attending to the perception of remoteness or the perception of earth, attends to the single perception of the sphere of space. With the perception of the sphere of space the mind springs, gets settled and is released. He knows, whatever anxiety there's on account of the perception of remoteness and the perception of earth, they're not evident here. There is non Void-Ness on account of the single perception of the sphere of space. Thus on account of whatever is not there, Void-Ness is perceived, and whatever remains is perceived as peaceful. Ánanda, as it's enjoyed, thus comes about the un-perverted, pure ascend to Void-Ness.

Again, Ānanda, the Bhikkhu not attending to the perception of earth or the perception of the sphere of space, attends to the single perception of the sphere of consciousness. With the perception of the sphere of consciousness the mind springs, gets settled and is released. He knows, whatever anxiety there's on account of the perception of earth and the perception of the sphere of space, they're not evident here. There is non Void-Ness on account of the single perception of the sphere of consciousness. Thus on account of whatever is not there, Void-Ness is perceived, and whatever remains is perceived as peaceful. Ānanda, as it's enjoyed, thus comes about the un-perverted, pure ascend to Void-Ness.

Again, Ānanda, the Bhikkhu not attending to the perception of the sphere of space or the perception of the sphere of consciousness, attends to the single perception of the sphere of nothingness. With the perception of the sphere of nothingness the mind springs, gets settled and is released. He knows, whatever anxiety there's on account of the perception of the sphere of space and the perception of the sphere of consciousness, are not evident here. There is non Void-Ness on account of the single perception of the sphere of nothingness. Thus on account of whatever is not there, Void-Ness is perceived, whatever remains is perceived as peaceful. Ānanda, as it's enjoyed, thus comes about the un-perverted, pure ascend to Void-Ness.

Again, Ānanda, the Bhikkhu not attending to the perception of the sphere of consciousness or the perception of the sphere of nothingness, attends to the single perception on account of neither perception nor non perception. With neither perception nor non perception the mind springs, gets settled and is released. He knows, whatever anxiety there's on account of the perception of the sphere of consciousness

and the perception of the sphere of nothingness, they're not evident here. There is anxiety on account of the single perception of neither perception nor non-perception. Thus on account of whatever is not there, Void-Ness is perceived, whatever remains there, is perceived as peaceful. Ánanda, as it is enjoyed, thus comes about the un-perverted, pure ascend to Void-Ness.

Again, Ánanda, the Bhikkhu not attending to the perception of the sphere of nothingness or the perception of neither perception nor non-perception, attends to the single sign-less concentration of the mind. With the sign-less concentration, the mind springs, gets settled and is released. He knows, whatever anxiety there's on account of the perception of the sphere of nothingness and the perception of the sphere of neither perception nor non-perception they're not evident here. There is anxiety on account of life and the body of six mental spheres. Thus on account of whatever is not there, Void-Ness is perceived, whatever remains there, is perceived as peaceful. Ánanda, as it is enjoyed, thus comes about the un-perverted, pure ascend to Void-Ness.

Again, Ánanda, the Bhikkhu not attending to the perception of the sphere of nothingness or the perception of neither perception nor non-perception, attends to the single sign-less concentration of the mind. With the sign-less concentration, the mind springs, gets settled and is released. He knows, even this sign-less concentration is compounded and mentally thought out. Whatever is compounded and mentally thought out is impermanent and it ceases. When he knows and sees this, his mind finds release, from sensual desires, from desires 'to be,' and from ignorant desires. When released knowledge arises, I'm released. Birth is destroyed, the holy life is lived, what should be done is done.

He knows, there is nothing to wish. He knows, whatever anxiety there's on account of sensual desires, they're not evident. On account of desires 'to be' they're not evident. On account of ignorant desires, they're not evident. There is anxiety on account of life and the body of six mental spheres. He knows this is void of sensual desires, void of desires 'to be' and void of ignorant desires. There is non Void-Ness on account of life and the body of six mental spheres Thus on account of whatever is not there, Void-Ness is perceived whatever remains is perceived as peaceful. *Ánanda*, as it is enjoyed, thus comes about the most noble un-perverted, pure ascend to Void-Ness *Ánanda*, whoever recluses or Brahmins abode in Void-Ness, they all abode in this most noble and pure Void-Ness. Whoever recluses or Brahmins will abide in Void-Ness, they all will abide in this most noble and pure Void-Ness. Whoever recluses or Brahmins now abide in Void-Ness, they all abide in this most noble and pure Void-Ness. Therefore *Ánanda*, you should train, we should abide in this most noble pure Void-Ness.'

The Blessed One said thus and venerable *Ánanda* delighted in the words of the Blessed One.

Footnotes:

1. Attends to the single perception of remoteness. 'arannsannam paticca manasikaroti ekattam' The perception of remoteness is the physical displacing of the enjoyments of the five strands of sensual pleasures.
2. With the perception of remoteness, the mind springs, gets settled and is released. 'tassa arannasannaaya cittam pakkhandati pasiidati santitthati vimuccati.' It is the nature of the mind to spring at a sign, if agreeable get settled there and if ready to be released, to be released.

Cuulatanhaasankhaya Sutta

The Shorter Discourse On the Destruction of Craving

I heard thus:

At one time the Blessed One was living in the Pubba monastery, in the palace of Migaara's mother in Savatthi. Then Sakka the king of gods approached the Blessed One, worshipped, stood on a side and said thus: Venerable sir, how is the Bhikkhu released, by destroying craving in short? How does he become perfect, come to the end of the yoke and end of the holy life and become the chief among gods and men?

Here, king of gods, the Bhikkhu becomes learned, that anything is not suitable to settle in. Becomes learned, learning all things thoroughly and accurately recognizing all things Feels all feelings pleasant, unpleasant or neither unpleasant nor pleasant. In those feelings he sees impermanence, detaches the mind from them, and sees their cessation, and gives them up. Abiding seeing impermanence, detachment, cessation and giving up of those feelings, does not seize anything in the world. Not seizing does not worry. Not worried is internally extinguished. Birth is destroyed, done what should be done, the holy life lived, knows there is nothing more to wish. O! king of gods, with this much, the Bhikkhu is highly perfect, thoroughly come to the end of the yoke, is released by the destruction of craving and becomes the chief among gods and men. Then the king of gods, delighting and agreeing with the words of the Blessed One worshipped and circumambulated the Blessed One and vanished from there itself.

At that time venerable Maha Moggallana was seated near the Blessed One and it occurred to venerable Maha Moggallana did this non-human really understand the words of the Blessed One, delighted vanish or didn't he, I should find it out. Then venerable Maha Moggallana, as a strong man would stretch his bent arm or bend his stretched arm, vanished from the Pubba monastery the palace of Migaara's mother and appeared with the gods of the thirty-two. At that time Sakka the king of gods was in the park of the single white lotus attended by the fivefold heavenly music. Sakka the king of gods seeing venerable Maha Moggallana coming in the distance, dismissed the fivefold heavenly music approached venerable Maha Moggallana and said: Welcome! Sir Moggallana, it is after a long time that sir Moggallana has found an occasion to come here. Sit, sir, the seat is ready. Venerable Maha Moggallana sat on the prepared seat. Sakka the king of gods too sat on a low seat, and venerable Maha Moggallana said thus to the king of gods.

Kosiya, how did the Blessed One explain to you the release through the destruction of craving in short. We too like to hear it. Good sir, we have much work to do, and much to do for the gods of the thirty-two. Yet sir, Moggallana, we heard it, grasped it well, thoroughly considered it and bore it in mind, and we vanished immediately. In the past there was a battle between the gods and the demi gods. We defeated the demi gods in that battle and on returning after the victory to celebrate the victory, I created a mansion named Vejanta This mansion has one hundred pinnacles, and each pinnacle has seven, seven hundred gables, each gable has seven nymphs and each nymph has seven attendants. Sir, Moggallana, do you desire to see the splendor of the Vejanta mansion. Venerable Maha Moggallana accepted in silence.

Then Sakka the king of gods and Vessavana the great king approached the Vejanta mansion following venerable Maha Moggallana. Seeing venerable Maha Moggallana approaching in the distance, the attendants of Sakka the king of gods entered their own rooms with remorse and shame, like the daughters-in-law who have seen the mother-in-law. Then Sakka the king of gods and Vessavana the great king wandering to and fro in the Vejanta palace said. Sir Moggallana look at the splendor of the Vejanta palace. This splendor is on account of venerable Kosiya having done merit in the past. Even people seeing something good would say, it is splendid, would say it is the work of the gods of the thirty-two. Venerable Kosiya lives in splendor owing to having done merit in the past. Then it occurred to venerable Maha Moggallana. This foolish non-human lives in negligence, what if I arouse consternation in him. Then venerable Maha Moggallana exercised a psychic power by which he caused the Vejanta mansion to shake and tremble with his toe. Sakka the king of gods, the great king Vessavana and the retinue of gods of the thirty three, were amazed, and surprised to think that a recluse could shake violently a heavenly mansion with the toe of his foot. Then venerable Maha Moggallana knowing that Sakka the king of gods was frightened and was with hairs standing on end, said thus to him.

Kosiya, how did the Blessed One tell you the release through the destruction of craving in short, we too would like to hear it Sir, Moggallana, I approached the Blessed One, worshipped, stood on a side and said thus: Venerable sir, how is the Bhikkhu released with the destruction of craving in short? How is he highly perfected, thoroughly come to the end of the yoke and the end of the holy life and become the chief among gods and men? Sir, Moggallana then the Blessed One said thus to me. Here, king of gods, the

Bhikkhu becomes learned, that anything is not suitable to settle in. He becomes learned, learning all things thoroughly, accurately recognizing all things, feels whatever feelings pleasant, or unpleasant or neither unpleasant nor pleasant. He sees impermanence in those feelings, detaches the mind from them, sees their cessation, and gives them up. Thus abiding seeing impermanence, detachment, cessation and giving up of those feelings, does not seize anything in the world. Not seizing does not worry, not worried is internally extinguished. Birth is destroyed, what should be done, is done. The holy life lived, knows there is nothing more to wish. O! king of gods, with this much done, the Bhikkhu is released with the destruction of craving in short. Thus he becomes highly perfected, thoroughly come to the end of the yoke, end of the holy life and becomes the chief among gods and men.. Sir, Moggallana, the Blessed One explained the release through the destruction of craving in short thus . Then venerable Maha Moggallana delighting and agreeing with the words of Sakka the king of gods vanished from the presence of the gods of the thirty three and appeared in the Pubba monastery the palace of Migaara's mother as a strong man would stretch his bent arm or bend his stretched arm. Soon after venerable Maha Moggallana had left, the attendant gods of Sakka the king of gods said thus to him-Sir, is that the Blessed One your teacher-Sirs he is not the Blessed One, our Teacher, he is a co-associate of mine. Venerable Maha Moggallana. It is gain for you sir, your co-associate is so powerful, so what about your Teacher.

Then venerable Maha Moggallana approached the Blessed One worshipped and sat on a side and said thus to the Blessed One: Venerable sir, does the Blessed One remember explaining the release through the destruction of craving in short to a certain powerful non human. Maha Moggallana, I remember. Here, Sakka the king of gods

approached worshipped me and stood on a side and asked Venerable sir, how is the Bhikkhu released with the destruction of craving in short? How does he become highly perfect and thoroughly come to the end of the yoke and the end of the holy life. Moggallana, when this was said, I said thus, to Sakka the king of gods, Here, king of gods, the Bhikkhu becomes learned, that anything is not suitable to settle in. He becomes learned, learning all things thoroughly and accurately recognizing all things. He feels whatever feelings pleasant, or unpleasant or neither unpleasant nor pleasant. He sees impermanence in these feelings. Detaching his mind from them and seeing their cessation, gives them up. Thus he abides seeing impermanence, detachment, cessation and giving up of those feelings, does not seize anything in the world. Not seizing does not worry. Not worried is internally extinguished. Birth is destroyed. What should be done is done, the holy life lived, knows there is nothing more to wish. O! king of gods, with this much done the Bhikkhu is released with the destruction of craving in short. Become highly perfect, thoroughly come to the end of the yoke and the end of the holy life. Becomes the chief among gods and men.. Moggallana, I remember explaining the release through the destruction of craving in short to Sakka the king of gods, thus.

The Blessed One said thus and venerable Maha Moggallana delighted in the words of the Blessed One.

Cuulavedalla Sutta

The Small Discourse Consisting of Questions and Answers

An Interpretation by Bartholomew Maxillian Klick

Thus has it been told to me:

Once, the Lord Buddha was staying in Rajagaha at the Squirrel Sanctuary. Then the Layman Visakha approached the nun Dhammadinna, made obeisance to her, sat to a side, and addressed her with these words:

"Venerable Lady, people often speak of "self," discussing the various aspects of "self" and debate about the nature of "self." On this subject, what did the Buddha say?"

"Visakha, my friend, in regards to "the self" the Buddha speaks of five components constituting attachment. Of these, there is the Component of attachment in regards to Matter, in regards to Perceptions, in regards to Determinations, in regards to Feelings, and in regards to consciousness. These five things are the Buddha's teaching on "The Self"

The Layman Visakha, having agreed with the words of the Nun Dhammadinna presented a new question to her, with these words:

"Venerable Lady, people also engage in heated discussions concerning the arising of self, wondering 'what brings on self?' 'what is the cause of self?' etc. – How does the Buddha answer this question concerning the origin of "the self?""

"Visakha, my friend, the Buddha says that longing, desires, craving, yearning cause us to take a place in this world—that these passions lead to attachment and greedy thoughts: greed for sensual pleasures, greed for the worldly life, and greed for the holy life. That is the Buddha's teaching with regards to the origin of self."

Again the Layman proposed a question to the Nun, saying:

"Venerable Lady, people argue about how to achieve an end to self—it is common for people to ask, 'what is the cessation of self?' 'How does one reach this cessation, this end of self?' – with regards, then, to this matter, what does the Buddha say?"

"Visakha, my friend, in regards to "the end of self" the Buddha speaks of removing the five components constituting attachment that I mentioned before. Again, these consist of the Component of attachment in regards to Matter, in regards to Perceptions, in regards to Determinations, in regards to Feelings, and in regards to consciousness. The removal of these five things, the removal of craving for sensual pleasures, attachment for them, and the removal for the desire of both the worldly life and the holy life is the Buddha's teaching on "Ending Self."

"Venerable Lady, what then is the path that leads to this end of self? People often discuss theories about a path that takes a person to an end of Self. What does the Buddha have to say with regards to this?"

"Visakha, my friend, the Buddha has stated that this path leading to the end of self is none other than the Noble Eightfold Path. What is this eight faceted path? The first facet, Visakha, is Correct View: where a man discards false views and accepts correct views in accord to what he deems

the most logical. The second facet, Visakha, is Correct Thought: where a man discards malicious and idle thoughts and replaces them with healthy, wholesome meaningful and profound thoughts. The third facet, Visakha, is Correct Speech: where a man shuns the use of harsh language, such as unfounded scolding, scolding without grounds to scold: shuns the use of idle and worthless language such as gossip, shuns the use of false language, such as telling lies and embraces the use of kind language, such as bestowing compliments where even the smallest compliment is due, such as circulating truths that do not cause friction, such as enlightening conversation. The fourth facet, Visakha, is Correct Action: where a man shies from brawling and fighting, shies from disrespect, shies from unbeneficial practices and instead embraces meaningful practices, embraces peaceful means, and embraces respect. The Fifth Facet, Visakha, is Correct Livelihood: where a man does not engage in making his living through harm, such as by becoming a butcher, a soldier or general for a warmonger, a thief, a gambler or one who owns a casino, a pimp for sensual or for ideological things, or a barkeep, or a dealer for addictive or controlled substances to people who are not in need of them; instead, he embraces healthy, constructive positions, such as a doctor, a fire fighter, an honest merchant, a guard for an honest merchant, a soldier for a peaceful man, a monk or nun, a keeper of good laws, or the leader of men. The Sixth Facet, Visakha, is Correct Effort: where a man does not lean towards war, does not lean towards evil plots, does not lean toward un-gainful practices, but instead leans towards peace, leans towards plots of a healthy nature, leans towards practices that cultivate enlightenment and mindfulness. The Seventh Facet, Visakha, is Correct Mindfulness: where a man does not dwell on either the set-in-stone past, nor the non-existent future, but instead plans wisely for upcoming events, and remains ever

mindful of the present moment, and of the holy Dhamma. The Final Facet, Visakha, is Right Concentration: where a man, withdrawn from sensuality, withdrawn from unskillful mental qualities enters and remains in the rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. With the stilling of directed thought and evaluation, he enters and remains into rapture and pleasure born of composure, unification of awareness, free from directed thought and evaluation having internal assurance. With the fading of rapture he remains in equanimity, mindful, and fully alert, and physically sensitive of pleasure. He enters and remains equanimous and ever mindful with a pleasant abiding. With the abandoning, the forfeit of pleasure and pain; as with the earlier disappearance of elation and distress; he enters and remains in the purity of equanimity, mindfulness, neither pleasure nor pain."

Visakha then asked a question that occurred to him from what the Venerable Dhammadinna had stated. He said:

"My Lady, is there any other attachment to be found outside of the five components you had mentioned before? Is there any "grasping to" apart from this?"

"My friend Visakha, there is no other attachment to be found outside of those five components; the greed for them is the one, the singular fetter."

"My Lady, how then, does this tainted 'self' view come about?"

"My friend Visakha, here the average man, not wise, unlearned, inexperienced, he who has not encountered the wise and noble ones and the other great beings, who is not keen to their Dhamma, who is not trained in the Dhamma,

contemplates and is engulfed in matters concerning the "self," in emotions, lost in thoughts that bear no fruit, false perceptions about that which he considers himself to be. This is the manner in which the thought "self" comes to exist in men."

"Well spoken, Noble Lady, but how then does one squash the arising of the thought "self" – how does one remove this fetter, this ball and chain?"

"My friend Visakha, suppose a man becomes a disciple of the noble ones and the other great beings, becomes keen to the Dhamma, or knows the Dhamma, becomes well trained in the Dhamma, he becomes learned and wise: as an instinct, these engulfing thoughts of emotions, of "self," of false perceptions are settled: like one who stops stirring a pot of water – he does not need to do anything but cease stirring, the water stops of itself.

"What again, Venerable Lady, is the Noble Path?"

"As I said before, my friend Visakha, the path to ending thoughts of self is eight faceted; consisting of Correct View, Correct Thought, Correct Speech, Correct Action, Correct Livelihood, Correct Effort, Correct Mindfulness, and Correct Concentration."

"Venerable Lady, does this path exist of itself, or is it a means, created in the mind to serve the mind?"

"Visakha, my friend, this path is but a means, created in the mind to serve the mind. Lo, but this doesn't add fault to them in any case; for in any era, in any place, this noble eightfold path would still function correctly—it is a truth that is universal."

"Venerable Lady, there are three noble aggregates, that of virtue, that of attentiveness, and that of judgment. Are these to be found within the Eight Faceted Path, or is the Eight Faceted Path spawned of them?"

"My friend Visakha, the Noble Eight Faceted Path is a generation, a creation of the three aggregates you mentioned—the three aggregates are the base of the path. How so? Correct Speech, Correct Action, and Correct Livelihood are spawned from the aggregate of virtue. Speaking correctly, in an honest fashion with noble aims is a virtue. Acting correctly, in a noble fashion with noble aims, doing what needs to be done and helping others, is a virtue. Living correctly, doing no harm, creating value in society is also a virtue. Correct Effort, Correct Mindfulness, and Correct Concentration are spawned from the aggregate of attentiveness. Exerting yourself correctly, always striving for good means and good ends is attentiveness. Being ever mindful of the present moment is attentiveness. Concentrating on the things worthy of concentration is also attentiveness. Correct Views and Correct thoughts go to the aggregate of judgment. Holding views that are true and not false, and not possessing malicious thoughts are both in the aggregate of judgment."

"Venerable Lady, further define attentiveness in this manner for me: what are the signs that attentiveness is present, what are the properties of attentiveness, and how is it developed?"

"My Friend Visakha, attentiveness is defined by single-focused, one pointed-ness of mind. The Four Foundations of Mindfulness are the signs of attentiveness; they are the Contemplation of the Body; knowing how to breath, knowing the repulsiveness of the body, reflecting on material

elements, and knowing the valuable postures—The Contemplation of the Feelings; knowing to focus on feelings, embrace them, accept them, and to let them pass without chagrin or joy—The Contemplation of the Consciousness; knowing to focus on mental states and emotions in the same manner— And The Contemplation of the Dhammas [*]; knowing to contemplate the hindrances in like manner, and to contemplate the noble aspects of the teaching in like manner. The Four Correct Exertions are the properties of Attentiveness; they are—exertion for the sake of guarding the mind against dormant foul qualities— exertion for the sake of the abandoning of arisen, non-dormant foul qualities— exertion for the sake of the cultivation of dormant noble qualities— and exertion for the upkeep and harvest of arisen, non-dormant noble qualities. As to the development of Attentiveness, you must put into practice all of the aforementioned things.

[*] Usually translated as "Mental Objects", this is, however, not very accurate. See "The Four Foundations of Mindfulness" by the Venerable U Sílánanda, pp. 95

"Excellent, Venerable Lady, but what then is determination?"

"My Friend Visakha, there are three aspects to determination. There is determination with regards to the Body, with regards to Speech, and with regards to the Mind."

"Venerable Lady, please define these three aspects for me."

"My friend Visakha, the determination of the Body's value is breathing. The in and the out of breaths. An unenlightened one breathes, but is not aware of it, but a noble one sees the breath and recognizes it's true value; watching the breath, using the breath to cultivate calm, peaceful intentions. Breathing without thought creates no benefit, but breathing

and observing each in and out of the breath as a breath cultivates value. The determination of speeches value is our thoughts and our ponderings. Whenever we have a thought, it has potential to become words. An unenlightened one turns his thoughts to words without giving it a second notice, but a noble one recognizes that thoughts are the factor determining speeches value. If a harsh word is spoke to a friend with the thought, "I must correct my friend, or my friend will harm himself" then the thought created value in the speech – but if a harsh word is spoke to a friend with the thought, "He is an annoyance, he pesters me" then the thought created demerit in the speech. The determination of the Mind's value is even more subtle than that, for it is our feelings and our perceptions. An unenlightened man perceives a river and sees a tepid and boring thing, something to be ignored, but a noble one can look at that same river and see it for what it truly is, water that flows and brings benefit to all who live by it. An unenlightened man can pick up a smooth stone and think nothing of it, but a noble one would take in the stone exactly as it is, recognizing it's true nature.

"Venerable Lady, how do we achieve the end of false perceptions?"

"Visakha, my friend, never once should it occur to the man; "I am going to achieve the end of false perceptions" or "At this moment I am attaining the end of false perceptions" or even "I have attained to the end of false perceptions" – his mind should be developed and led to that point, and he should never have to think in those linear terms."

"Venerable Lady, of a man who has attained to the end of false perceptions, which is the first to cease? Which is the second to cease? Which is the last to cease?"

"Visakha, my friend, the first to cease are the valueless determinations of the body. The second to cease are the valueless determinations of speech. The third to cease are the valueless determinations of the mind."

"Venerable Lady, how does one rise above false perceptions and feelings?"

"Visakha, my friend, it will never occur to the man, "I am about to rise above false perceptions and feelings" – or "I am rising above false perceptions and feelings" – or "I have risen above false perceptions and false feelings." His mind has developed in such a way that he is led gently to this end, and he never had a specific train of ideas concerning his attainments."

"What does a man, rising above these false perceptions and feelings, use first to gain this end? Valuable determinations of the body, valuable determinations of speech, or valuable determinations of the mind?"

"Visakha, my friend, he uses first valuable mental determinations, then valuable bodily determinations, and finally, valuable determinations of speech."

"Venerable Lady, what signs become apparent when the man is rising above false perceptions and feelings?"

"There are three signs, Visakha, the sign of understanding emptiness, the sign of understanding that this is no-sign, and the sign of understanding non-settlement, non-permanence; that there is no permanent foundation. His mind leans away from false perceptions and feelings, and goes toward quiet feelings, that are conducive to attainment."

"Venerable Lady, what are the classes of feelings?"

"Visakha, my friend, there are three classes of feelings: those falling under pleasant, good, and warm, those falling under painful, evil, and cold, and those falling under neutral, dispassionate, and tepid."

"Venerable Lady, what are the feelings falling under pleasant, good, and warm? What are the feelings falling under painful, evil, and cold? What are the feelings falling under neutral, dispassionate, and tepid?"

"Visakha, my friend, any feeling that a man finds to bring comfort, any feeling that a man thinks to his liking, and any feeling that a man savors falls under pleasant, good, and warm. Any feeling that a man finds to bring agony, and feeling that a man finds not to his liking, and any feeling that a man loathes falls under painful, evil and cold. Any feeling that a man cannot bring himself to care about, any feeling that a man finds to arise boredom, and any feeling that does not stir any emotion at all in a man falls under neutral, dispassionate, insipid and tepid.

"Venerable Lady, in pleasant feelings, what is good and what is bad? In unpleasant feelings, what is bad, and what is good? In tepid, insipid feelings, what is good, and what is bad?"

"Visakha, my friend, in the pleasant feelings, it's presence is considered good, it's removal is considered bad. In unpleasant feelings, it is exactly the opposite, it's presence being considered bad, it's removal being considered good. In insipid, tepid feelings, knowledge is wonderful, to be embraced: it brings realizations; while boredom in insipid, tepid feelings is to be shunned, it causes restlessness, and that leads to re-entering the cycle of pleasant and unpleasant.

"Venerable Lady, what dormant, hidden feelings are to be found in pleasant, unpleasant, and insipid, tepid feelings?"

"Visakha, my friend, pleasant feelings can uncover greedy tendencies, slothful tendencies; attachment, clinging, grasping; tendencies that are not conducive to enlightenment. Unpleasant feelings can uncover fearful tendencies, the tendency to hide, aversion; attachment, clinging, grasping; and tendencies that are not conducive to enlightenment. Insipid, tepid feelings can uncover delusions and misguided tendencies; attachment, clinging, grasping; tendencies that are not conducive to enlightenment.

"Venerable Lady, must greedy and slothful tendencies, attachment, clinging and grasping always be the result of pleasant feelings? Must aversion and fear; attachment, clinging, and grasping tendencies always be the result of unpleasant feelings? Must delusion always be the result of insipid, tepid feelings?"

"Nay, friend Visakha, nay. These three categories of feelings do not have to produce these results. By discarding what needs to be discarded, eliminating what needs to be eliminated, destroying what needs to be destroyed, these tendencies do not have to be the result of the three categories of feelings."

"Venerable Lady, pray tell me what it is that must be dispelled from pleasant feelings, unpleasant feelings, and from insipid, tepid feelings."

"Why, Visakha, greedy, slothful tendencies, attachment, clinging and grasping are, of course, what one discards and destroys from pleasant feelings. Fear and aversion, attachment, clinging, and grasping are, naturally, what one discards and destroys from unpleasant feelings, and

delusions, ignorance, attachment, clinging and grasping are what one does away with from insipid, tepid feelings."

"So then, Venerable Lady, greed, aversion, and delusions must, in every possible condition of things be dispelled from the three categories of feelings? Forced out of the heart like a con-man banished from the realm? Defeated like a fighter in the arena?"

"Nay, my friend Visakha, nay. Visakha, consider the monk, secluded from sensual desires and from ideas that are not conducive to enlightenment; attained to a pleasantness born from his seclusion, he abides in the First Jhana—his greed for it is destroyed, gently diminished rather than forcefully hurled away, and the greedy tendency is to be found no more within his pleasant feeling. Then the monk reflects on this, and thinks a desire filled thought of, "O! When shall I attain to that enlightened state of mind?" Joy arises in his mind due to his longing for enlightenment, and in that manner aversion to the unpleasant is dispelled. Thus, he has eliminated the feelings of "pleasant" and "unpleasant" – and though they still exist within him, they are changed of him, he is changed to them, and they no longer uncover greed and aversion. Then the monk also dispels insipid, tepid feelings so that they are no longer insipid or tepid, but instead delightful. The ignorance is gone from them, his heart is purified, and he resides in perfect mindfulness and equanimity: he resides in the Fourth Jhana.

"Venerable Lady, what is the opposite of pleasant feelings?"

"Visakha, my friend, the opposite of pleasant feelings is unpleasant feelings.

"What, then, is the opposite of unpleasant feelings?"

"Pleasant feelings. They are a cycle. One leads to the other."

"What is the opposite of insipid, tepid feelings?"

"Ignorance."

"What is the opposite of ignorance?"

"Knowledge."

"What is derived from knowledge?"

"Release."

"What is derived from release?"

"Extinction."

"What is derived from extinction?"

"Visakha, my friend, the question asks for an answer that cannot exist. Visakha the holy life is engulfed in extinction and extinction is the ultimate aim and end. If you doubt, ask the Buddha, and he will verify my words."

Then Visakha, the layman, agreeing with the Nun Dhammadinna, paid homage to her with prostrations, he walked a circle around her in respect, and went to the place where the Buddha was. He paid homage to the Buddha, sat down to one side in respect, told him of his conversation with the Nun Dhammadinna. When he had finished relating her discourse, the Buddha said, "Visakha, the Nun Dhammadinna possesses much wisdom; she spoke exactly as I would have if you had questioned me in like manner. Bear her answers in mind as she has explained them."

The Buddha finished speaking, and Visakha took delight in his words.

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Dahara Sutta

Young

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Then King Pasenadi Kosala went to the Blessed One and, on arrival, exchanged courteous greetings with him. After this exchange of friendly greetings and courtesies, he sat down to one side. As he was sitting there he said to the Blessed One: "Now then, does Master Gotama claim, 'I have awakened to the unexcelled right self-awakening'?"

"If, great king, one speaking rightly could say of anyone, 'He has awakened to the unexcelled right self-awakening,' one could rightly say that of me. For I, great king, have awakened to the unexcelled right self-awakening."

"But Master Gotama, those priests and contemplatives each with his group, each with his community, each the teacher of his group, an honored leader, well-regarded by people at large -- i.e., Purana Kassapa, Makkhali Gosala, Ajita Kesakambalin, Pakudha Kaccayana, Sañjaya Belatthitaputta, and the Nigantha Nathaputta: even they, when I asked them whether they claimed to have awakened to the unexcelled right self-awakening, didn't make that claim. So who is Master Gotama to do so when he is still young and newly gone-forth?"

"There are these four things, great king, that shouldn't be despised and disparaged for being young. Which four? A noble warrior, great king, shouldn't be despised and disparaged for being young. A snake... A fire... And a monk shouldn't be despised and disparaged for being young. These are the four

things that shouldn't be despised and disparaged for being young."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

You shouldn't look down on
-- for being young --
a noble warrior of consummate birth,
a high-born prince of great status.
A person shouldn't disparage him.

For it's possible
that this lord of human beings,
this noble warrior,
will gain the throne
and, angered at that disparagement,
come down harshly
with his royal might.
So, guarding your life,
avoid him.

You shouldn't look down on
-- for being young --
a serpent you meet
in village or wilderness:
A person shouldn't disparage it.

As that potent snake slithers along
with vibrant colors,
it may someday burn the fool,
whether woman or man.
So, guarding your life,
avoid it.

You shouldn't look down on
-- for being young --
a blaze that feeds on many things,

a flame with its blackened trail:
A person shouldn't disparage it.

For if it gains sustenance,
becoming a great mass of flame,
it may someday burn the fool,
whether woman or man.
So, guarding your life,
avoid it.

When a fire burns down a forest
-- that flame with its blackened trail --
the shoots there
take birth once more
with the passage of days and nights.
But if a monk,
his virtue consummate,
burns you with his potency,[1]
you won't acquire sons or cattle
nor will your heirs enjoy wealth.
They become barren,
heir-less,
like palm tree stumps.

So a person who's wise,
out of regard for his own good,
should always show due respect
for a serpent,
a fire,
a noble warrior with high status,
and a monk, his virtue consummate.

When this was said, King Pasenadi Kosala said to the Blessed One: "Magnificent, venerable sir! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way

has the Blessed One -- through many lines of reasoning -- made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Community of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Note

1. The "potency" of a virtuous monk is his unwillingness to seek redress when he has been treated wrongly. The bad kamma of having mistreated a monk pure in his virtue is what returns to burn the person who did it.

Dakkhinaavibhangasuttam

Classification of Offerings

I heard thus:

At one time the Blessed One lived with the Sakyas in Nigrodha's monastery in Kapilavatthu. Then Mahapajaapati Gotamii taking a set of new clothes approached the Blessed One, worshipped, sat on a side and said. 'Venerable sir to make this set of clothes for the Blessed One I spun and wove the cloth. May the Blessed One accept this set of clothes from me, out of compassion.' The Blessed One said. 'Gotamii, offer it to the Community. When offered to the Community, it will be offered to me as well.' For the second time Mahapajaapati Gotamii said 'Venerable sir to make this set of clothes for the Blessed One, I spun and wove the cloth. May the Blessed One accept this set of clothes from me, out of compassion.' For the second time the Blessed One said. 'Gotamii, offer it to the Community. When offered to the Community, it will be offered to me as well.' For the third time Mahapajaapati Gotamii said 'Venerable sir to make this set of clothes for the Blessed One I spun and wove the cloth. May the Blessed One accept this set of clothes from me, out of compassion.' For the third time the Blessed One said. 'Gotamii, offer it to the Community. When offered to the Community, it will be offered to me as well.'

Hearing this venerable Ánanda said to the Blessed One. 'Venerable sir, accept the set of new clothes from Mahapajaapatii Gotami. She was of much help to you, as stepmother, supporter, the one who fed milk, when the Blessed One's mother died. The Blessed One too was of great help to Mahapajaapati Gotamii. Come to the Blessed One she took refuge in the Enlightenment, in the Teaching and the Community. Come to the Blessed One

she abstained from, taking the life of living things, taking what is not given, misbehaving sexually, telling lies and taking intoxicating drinks. Come to the Blessed One Mahapajaapati Gotami got established in unwavering faith in Enlightenment, in the Teaching and the Community. Come to the Blessed One Mahajaapati Gotamii dispelled doubts about the truth of unpleasantness, its arising, its cessation and the path and method leading to its cessation. Thus the Blessed One was of great help to Mahapajaapati Gotami'

'That is so. Ánanda, if a person came to another person, took refuge in the Enlightenment, the Teaching and the Community. I say the gratitude he has to return to that second person, is not repaid by joining hands in veneration, getting up and offering a seat on arrival, exchanging pleasant conversation and offering robes, morsel food, dwellings and requisites when ill. Ánanda, if a person come to another person, abstained, from taking the life of living things, taking what is not given, misbehaving sexually, telling lies and taking intoxicating drinks. I say the gratitude he has to return to that second person, is not repaid by joining hands in veneration, getting up and offering a seat on arrival, exchanging pleasant conversation and offering robes, morsel food, dwellings and requisites when ill. Ánanda, if a person came to another person, is established in unwavering faith in the Enlightenment, the Teaching and the Community. I say the gratitude he has to return to that second person, is not repaid by joining hands in veneration, getting up and offering a seat on arrival, exchanging pleasant conversation and offering robes, morsel food, dwellings and requisites when ill. Ánanda, if a person meeting another person, became virtuous. I say the gratitude he has to return to that second person, is not repaid by joining hands in veneration, getting up and offering a seat on arrival, exchanging pleasant conversation and offering robes, morsel food, dwellings and requisites when ill. Ánanda, if a person, met another person and dispelled his doubts about the Enlightenment,

the Teaching and the Community. I say the gratitude he has to return to that second person, is not repaid by joining hands in veneration, getting up and offering a seat on arrival, exchanging pleasant conversation and offering robes, morsel food, dwellings and requisites when ill.

Ánanda, there are fourteen personal offerings that could be made. An offering made to the Thus Gone One, worthy and rightfully enlightened is the first personal offering. An offering made to the silent Enlightened One, is the second personal offering. An offering made to a worthy disciple, [1] is the third personal offering. An offering made to a person fallen to the method of realizing worthiness, [2] is the fourth personal offering. An offering made to a non-returner, [3] is the fifth personal offering. An offering made to a person fallen to the method of realizing the state of non-returning is the sixth personal offering. An offering made to one, returning once, [4] is the seventh personal offering. An offering made to a person fallen to the method of realizing the state of returning once is the eighth personal offering. An offering made to one who has entered the stream of the Teaching is the ninth personal offering. An offering made to a person fallen to the method of realizing the state of entry into the stream of the Teaching is the tenth personal offering. An offering made to one, not greedy and turned away from sensuality is the eleventh personal offering. An offering made to an ordinary virtuous person is the twelfth personal offering. An offering made to an ordinary not virtuous person is the thirteenth personal offering. An offering made to an animal is the fourteenth personal offering. .

Ánanda, of an offering made to an animal the results expected are by hundreds. Of an offering made to an ordinary not virtuous person the results expected are by thousands. Of an offering made to an ordinary virtuous person the results expected are by hundred -thousands Of an offering made to a not greedy one, turned away from sensuality the results expected are by hundred

thousand millions. Of an offering made to a person fallen to the method of realizing the state of entry into the stream of the Teaching, the results expected are innumerable and unlimited. What would be the results for offering a gift to a stream entrant of the Teaching? Or one fallen to the method of realizing the state of not returning? Or one who would not return? Or one fallen to the method of realizing worthiness? Or a worthy disciple of the Thus Gone One? Or the silent enlightened One? Or the worthy, rightfully enlightened Thus Gone One?

Ánanda, these seven are the offerings made to the Community. An offering to both Bhikkhus and Bhikkhunis headed by the Blessed One. This is the first offering made to the Community. After the demise of the Blessed One, an offering made to both Bhikkhus and Bhikkhunis. This is the second offering made to the Community. An offering made to the Bhikkhus. This is the third offering to the Community. An offering made to the Bhikkhunis. This is the fourth offering to the Community. An offering made indicating the number of Bhikkhus and Bhikkhunis. This is the fifth offering to the Community. An offering made indicating the number of Bhikkhus. This is the sixth offering to the Community. An offering made indicating the number of Bhikkhunis. This is the seventh offering to the Community.

Ánanda, in the future there will be the last Bhikkhus in the lineage, not virtuous with evil things, wearing yellow strings round their necks. I say, even the results of an offering made to them on account of the Community is innumerable and limitless. I would not tell you, how an offering made to the Community is more fruitful than a personal offering.

Ánanda, there are four kinds of purity in an offering. An offering is pure, on the side of the donor, not the receiver. An offering is pure, on the side of the receiver, not the donor. An offering is neither

pure on the side of the donor, nor the receiver. An offering is pure, on the side of the donor, as well as the receiver.

Ánanda, how is the offering pure, on the side of the donor and not the receiver? Here the donor is virtuous with good thoughts, the receiver is not virtuous with evil thoughts. Thus the offering is pure, on the side of the donor and not the receiver.

Ánanda, how is the offering pure, on the side of the receiver and not the donor? Here the receiver is virtuous with good thoughts, the donor is not virtuous with evil thoughts. Thus the offering is pure, on the side of the receiver and not the donor.

Ánanda, how is the offering neither pure on the side of the donor nor the receiver? Here the donor is not virtuous with evil thoughts and the receiver is not virtuous with evil thoughts. Thus the offering is neither pure, on the side of the donor nor the receiver

Ánanda, how is the offering pure on the side of the donor as well as the receiver? Here the donor is virtuous with good thoughts and the receiver is virtuous with good thoughts. Thus the offering is pure, on the side of the donor as well as the receiver.'

The Blessed One said. 'These are the four kinds of purity and further said

A virtuous donor offers to one without virtues, things obtained righteously, with a pleasant mind,

Believing the results of actions. That offering is purified on the side of the donor.

A not virtuous donor offers to the virtuous, things not obtained righteously, with an unpleasant mind,

Disbelieving the results of actions. That offering is purified on the side of the receiver

A not virtuous donor offers to the not virtuous, things not obtained righteously, with an unpleasant mind,

Disbelieving the results of actions. That offering is not purified on either side.

A virtuous donor offers to the virtuous, things obtained righteously, with a pleasant mind,

Believing the results of actions. I say, that offering brings great results

One not greedy offers to those not greedy, things obtained righteously, with a pleasant mind,

Believing the results of actions. I say, that is the highest material offering ‘

Footnotes:

1. An offering made to a worthy disciple of the Thus Gone One. 'Tathaagatasavake arahante daana.m deti' A worthy disciple of the Thus Gone One has attained the noble state 'arahatta' which he aims to attain

2. A person fallen to the method of realizing worthiness. 'Arahattaphalasacchikiriyaaya pa.tipanne.' Before attaining worthiness the Bhikkhu has to make much effort to attain worthiness.

3. An offering made to a non-returner. 'Anaagaamissa daana.m deti.' A non-returner would not be born in the sensual world, to enjoy the five strands of sensual pleasures.

4. An offering made to one returning once. 'Sakadaagaamissa daana.m deti.' A certain one is born in this world only once, to fulfill a certain aspiration.

Danda Sutta

The Stick

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. There the Blessed One said: "From an in construable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating and wandering on. Just as a stick thrown up in the air lands sometimes on its base, sometimes on its side, sometimes on its tip; in the same way, beings hindered by ignorance and fettered by craving, transmigrating and wandering on, sometimes go from this world to another world, sometimes come from another world to this.

"Why is that? From an in construable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating and wandering on. Long have you thus experienced stress, experienced pain, experienced loss, swelling the cemeteries -- enough to become disenchanted with all fabricated things, enough to become dispassionate, enough to be released."

Dantabhumi Sutta

The Discourse on the "Tamed Stage"

Translated from the Pali by I.B. Horner

Thus have I heard: At one time the Lord was staying near Rajagaha in the Bamboo Grove at the squirrels' feeding place. Now at that time the novice Aciravata was staying in the Forest Hut. [1] Then prince Jayasena, [2] who was always pacing up and down, always roaming about on foot, approached the novice Aciravata; having approached he exchanged greetings with the novice Aciravata; having exchanged greetings of friendliness and courtesy, he sat down at a respectful distance. While he was sitting down at a respectful distance, Prince Jayasena spoke thus to the novice Aciravata:

"I have heard, good Aggivessana, that if a monk is abiding here diligent, ardent, self-resolute, he may attain one-pointed-ness of mind."

"That is so, prince; that is so, prince. A monk abiding here diligent, ardent, self-resolute, may attain one-pointed-ness of mind."

"It were good if the reverend Aggivessana were to teach me *Dhamma* as he has heard it, as he has mastered it."

"I, prince, am not able to teach you *Dhamma* as I have heard it, as I have mastered it. Now, if I were to teach you *Dhamma* as I have heard it, as I have mastered it, and if you could not understand the meaning of what I said, that would be weariness to me, that would be a vexation to me."

"Let the reverend Aggivessana teach me *Dhamma* as he has heard it, as he has mastered it. Perhaps I could understand the meaning of what the good Aggivessana says."

"If I were to teach you *Dhamma*, prince, as I have heard it, as I have mastered it, and if you were to understand the meaning of what I say, that would be good; if you should not understand the meaning of what I say, you must remain as you are: you must not question me further on the matter."

"Let the reverend Aggivessana teach me *Dhamma* as he has heard it, as he has mastered it. If I understand the meaning of what the good Aggivessana says, that will be good; if I do not understand the meaning of what the good Aggivessana says, I will remain as I am; I will not question the reverend Aggivessana further on this matter."

Then the novice Aciravata taught *Dhamma* to Prince Jayasena as he had heard it, as he had mastered it. When this had been said, Prince Jayasena spoke thus to the novice Aciravata:

"This is impossible, good Aggivessana, it cannot come to pass that a monk abiding diligent, ardent, self-resolute, should attain one-pointed-ness of mind." Then Prince Jayasena, having declared to the novice Aciravata that this was impossible and could not come to pass, rising from his seat, departed.

And soon after Prince Jayasena had departed, the novice Aciravata approached the Lord; having approached and greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the novice Aciravata told the Lord the whole of the conversation he had with Prince Jayasena as far as it had gone. When this had been said, the Lord spoke thus to the novice Aciravata:

"What is the good of that, Aggivessana? That Prince Jayasena, living as he does in the midst of sense-pleasures, enjoying sense-pleasures, being consumed by thoughts of sense-pleasures, burning with the fever of sense-pleasures, eager in the search for sense-pleasures, should know or see or attain or realize that which can be known by renunciation, seen by renunciation, attained by renunciation, realized by renunciation -- such a situation does not exist. It is as if, Aggivessana, among elephants or horses or oxen to be tamed, two elephants, two horses or two oxen are well tamed, well trained, and two are not tamed, not trained. What do you think about this, Aggivessana? Would these two elephants or horses or oxen that were to be tamed and that were well tamed, well trained -- would these on being tamed reach tamed capacity, would they, being tamed, attain a tamed stage?"

"Yes, revered sir."

"But those two elephants or horses or oxen that were to be tamed but that were neither tamed nor trained -- would these, not being tamed, attain a tamed stage as do the two elephants or horses or oxen to be tamed that were well tamed, well trained?"

"No, revered sir."

"Even so, Aggivessana, that Prince Jayasena, living as he does in the midst of sense-pleasures... should know or see or attain or realize that which can be known and realized by renunciation -- such a situation does not exist. It is as if, Aggivessana, there were a great mountain slope near a village or a market-town which two friends, coming hand in hand from that village or market-town might approach; having approached the mountain slope one friend might remain at the foot while the other might climb to the top. Then the friend standing at the foot of the mountain slope might speak thus to the one standing on the top: 'My dear, what do you see as you stand on the top of the mountain slope?' He

might reply: 'As I stand on the top of the mountain slope I, my dear, see delightful parks, delightful woods, delightful stretches of level ground delightful ponds.' But the other might speak thus: 'This is impossible, it cannot come to pass, my dear, that, as you stand on the top of the mountain slope, you should see . . . delightful ponds.' Then the friend who had been standing on top of the mountain slope having come down to the foot and taken his friend by the arm, making him climb to the top of the mountain slope and giving him a moment in which to regain his breath, might speak to him thus: 'Now, my dear, what is it that you see as you stand on the top of the mountain slope?' He might speak thus: 'I, my dear, as I stand on the top of the mountain slope, see delightful parks... delightful ponds.' He might speak thus: 'Just now, my dear, we understood you to say: This is impossible, it cannot come to pass that, as you stand on the top of the mountain slope, you should see delightful... ponds. But now we understand you to say: 'I, my dear, as I stand on the top of the mountain slope, see delightful parks... delightful ponds.' He might speak thus: 'That was because I, my dear, hemmed in by this great mountain slope, could not see what was to be seen.'

"Even so but to a still greater degree, Aggivessana, is Prince Jayasena hemmed in, blocked, obstructed, enveloped by this mass of ignorance. Indeed, that Prince Jayasena, living as he does in the midst of sense-pleasures, enjoying sense-pleasures, being consumed by thoughts of sense-pleasures, eager in the search for sense-pleasures, should know or see or attain or realize that which can be known... seen... attained... realized by renunciation -- such a situation does not exist. Had these two similes occurred to you, Aggivessana, for Prince Jayasena, Prince Jayasena naturally would have acted in the manner of one having trust in you."

"But how could these two similes for Prince Jayasena have occurred to me, revered sir, seeing that they are spontaneous, that is to say to the Lord, and have never been heard before?"

"As, Aggivessana, a noble anointed king addresses an elephant hunter saying; 'You, good elephant hunter, mount the king's elephant and go into an elephant forest. When you see a forest elephant, tie him to the neck of the king's elephant.' And, Aggivessana, the elephant hunter having answered: 'Yes, sire,' in assent to the noble anointed king, mounts the king's elephant and goes into an elephant forest. Seeing a forest elephant, he ties him to the neck of the king's elephant. So the king's elephant brings him out into the open. But, Aggivessana, the forest elephant has this longing, that is to say for the elephant forest. But in regard to him the elephant hunter tells the noble anointed king that the forest elephant has got out into the open. The noble anointed king then addresses an elephant tamer, saying: 'Come you, good elephant tamer, tame the forest elephant by subduing his forest ways, by subduing his forest memories, and aspirations and by subduing his distress, his fretting and fever for the forest, by making him pleased with the villages and by accustoming him to human ways.'

"And, Aggivessana, the elephant tamer, having answered 'Yes, sire,' in assent to the noble anointed king, driving a great post into the ground ties the forest elephant to it by his neck so as to subdue his forest ways... and accustom him to human ways. Then the elephant tamer addresses him with such words as are gentle, pleasing to the ear, affectionate, going to the heart, urbane, pleasant to the many folk, liked by the many folk. And, Aggivessana, the forest elephant, on being addressed with words that are gentle... liked by the many folk, listens, lends ear and bends his mind to learning. Next the elephant tamer supplies him with grass-fodder and water. When, Aggivessana, the forest elephant has accepted the grass-fodder and water from the

elephant tamer, it occurs to the elephant tamer: 'The king's elephant will now live.' Then the elephant tamer makes him do a further task, saying: 'Take up, put down.' When, Aggivessana the king's elephant is obedient to the elephant tamer and acts on his instructions to take up and put down, then the elephant tamer makes him do a further task, saying: 'Get up, sit down.' When, Aggivessana, the king's elephant is obedient to the elephant tamer and acts on his instructions to get up and sit down, then the elephant tamer makes him do a further task; known as 'standing your ground': he ties a shield to the great beast's trunk; a man holding a lance is sitting on his neck, and men holding lances are standing surrounding him on all sides; and the elephant tamer, holding a lance with a long shaft, is standing in front. While he is doing the task of 'standing your ground' he does not move a fore-leg nor does he move a hind-leg, nor does he move the forepart of his body, nor does he move the hind-part of his body, nor does he move his head, nor does he move an ear, nor does he move a tusk, nor does he move his tail, nor does he move his trunk. A king's elephant is one who endures blows of sword, axe, arrow, hatchet, and the resounding din of drum and kettle-drum, conch and tam-tam, he is [like] purified gold purged of all its dross and impurities, fit for a king, a royal possession and reckoned as a kingly attribute.

Acquisition of Faith

"Even so, Aggivessana, does a Tathágata arise here in the world, a perfected one, fully Self-Awakened One, endowed with right knowledge and conduct, well-farer, knower of the worlds, the matchless charioteer of men to be tamed, the Awakened One, the Lord. He makes known this world with the *devas*, with Mara, with Brahma, the creation with its recluses and Brahmans, its *devas* and men, having realized them by his own super-knowledge. He

teaches *Dhamma* which is lovely at the beginning, lovely in the middle, lovely at the ending, with the spirit and the letters; he proclaims the Brahma-faring,[3] wholly fulfilled, quite purified. A householder or a householder's son or one born in another family hears that *Dhamma*. Having heard that *Dhamma* he gains faith in the Tathágata. Endowed with this faith that he has acquired, he reflects in this way: 'The household life is confined and dusty, going forth is in the open; it is not easy for one who lives in a house to fare the Brahma-faring wholly fulfilled, wholly pure, polished like a conch-shell. Suppose now that I, having cut off hair and beard, having put on saffron robes, should go forth from home into homelessness?' After a time, getting rid of his wealth, be it small or great, getting rid of his circle of relations, be it small or great, having cut off his hair and beard, having put on saffron robes, he goes forth from home into homelessness. To this extent, Aggivessana, the Aryan disciple gets out into the open.

Morality

"But, Aggivessana, *devas* and mankind have this longing, that is to say, for the five strands of sense-pleasures. The Tathágata disciplines him further, saying: 'Come you, monk, be moral, live controlled by the control of the Obligations, possessed of [right] behavior and posture, seeing danger in the slightest faults; undertaking them, train yourself in the rules of training.'

Sense-Control

"And when, Aggivessana, the Aryan disciple is moral, lives controlled by the control...undertaking them, trains himself in the rules of training, then the Tathágata disciplines him further, saying: 'Come you, monk, be guarded as to the doors of the sense-

organs. Having seen a material shape with the eye...*(as above)*. Having cognized a mental state with the mind, be not entranced by the general appearance, be not entranced by the detail. For if you dwell with the organ of mind uncontrolled, covetousness and dejection, evil unskillful states of mind, might flow in. So fare along with its control, guard the organ of mind, achieve control over the organ of the mind.'

Moderation in eating

"And when, Aggivessana, the Aryan disciple is guarded as to the doors of the sense-organs, then the Tathágata disciplines him further, saying: 'Come you, monk, be moderate in eating...*(as above)*...abiding in comfort.'

Vigilance

"When, Aggivessana, the Aryan disciple is moderate in eating, the Tathágata disciplines him further, saying: 'Come you, monk, abide intent on vigilance...*(as above)*... you should cleanse the mind of obstructive mental states.

Mindfulness and Clear Consciousness

"And when, Aggivessana, the Aryan disciple is intent on vigilance, then the Tathágata disciplines him further, saying: 'Come you, monk, be possessed of mindfulness and clear consciousness. Be one who acts with clear consciousness...*(as above)*... talking, silent.'

Overcoming of the five hindrances

"And when, Aggivessana, the Aryan disciple is possessed of mindfulness and clear consciousness, then the Tathágata disciplines him further, saying: 'Come you, monk, choose a remote lodging in a forest, at the root of a tree, on a mountain slope, in a wilderness, in a hill-cave, a cemetery, a forest haunt, in the open or on a heap of straw.' He chooses a remote lodging in the forest... or on a heap of straw. Returning from alms-gathering, after the meal, he sits down cross-legged, holding the back erect, having made mindfulness rise up in front of him, he, by getting rid of coveting for the world, dwells with a mind devoid of coveting, he purifies the mind of coveting. By getting rid of the taint of ill-will, he dwells benevolent in mind, compassionate for the welfare of all creatures and beings, he purifies the mind of the taint of ill-will. By getting rid of sloth and torpor, he dwells devoid of sloth and torpor; perceiving the light, mindful, clearly conscious, he purifies the mind of sloth and torpor. By getting rid of restlessness and worry, he dwells calmly the mind subjectively tranquilized, he purifies the mind of restlessness and worry. By getting rid of doubt, he dwells doubt-crossed, un-perplexed as to the states that are skillful, he purifies the mind of doubt.

The Four Applications of Mindfulness

"He, by getting rid of these five hindrances which are defilements of the mind and weakening to intuitive wisdom, dwells contemplating the body in the body, ardent, clearly conscious [of it], mindful [of it] so as to control the covetousness and dejection in the world. He fares along contemplating the feelings... the mind... the mental states in mental states, ardent, clearly conscious [of them], mindful [of them] so as to control the covetousness and dejection in the world.

"As, Aggivessana, an elephant tamer, driving a great post into the ground, ties a forest elephant to it by his neck so as to subdue his forest ways, so as to subdue his forest aspirations, and so as to subdue his distress, his fretting and fever for the forest, so as to make him pleased with villages and accustom him to human ways -- even so, Aggivessana, these four applications of mindfulness are ties of the mind so as to subdue the ways of householders and to subdue the aspirations of householders and to subdue the distress, the fretting and fever of householders; they are for leading to the right path, for realizing nibbána.

"The Tathágata then disciplines him further, saying: 'Come you, monk, fare along contemplating the body in the body, but do not apply yourself to a train of thought connected with the body; fare along contemplating the feelings in the feelings... the mind in the mind... mental states in mental states, but do not apply yourself to a train of thought connected with mental states.'

Jhana

"He by allaying initial thought and discursive thought, with the mind subjectively tranquilized and fixed on one point, enters on and abides in the second meditation [4] which is devoid of initial and discursive thought, is born of concentration and is rapturous and joyful. By the fading out of rapture, he dwells with equanimity, attentive and clearly conscious, and experiences in his person that joy of which the Aryans say: 'Joyful lives he who has equanimity and is mindful,' and he enters and abides in the third meditation. By getting rid of joy, by getting rid of anguish, by the going down of his former pleasures and sorrows, he enters and abides in the fourth meditation which has neither anguish nor joy, and which is entirely purified by equanimity and mindfulness.

The Three Knowledge's

1. Recollection of former habitations

"Then with the mind composed thus, quite purified, quite clarified, without blemish, without defilement, grown pliant and workable, fixed, immovable, he directs his mind to the knowledge and recollection of former habitation: he remembers a variety of former habitations, thus: one birth, two births, three...four...five...ten...twenty...thirty...forty... fifty...a hundred...a thousand...a hundred thousand births, and many an eon of integration and many an eon of disintegration and many an eon of integration-disintegration: 'Such a one was I by name, having such a clan, such and such a color, so was I nourished, such and such pleasant and painful experiences were mine, so did the span of life end. Passing from this, I came to be in another state where such a one was I by name, having such and such a clan, such and such a color, so was I nourished, such and such pleasant and painful experiences were mine, so did the span of life end. Passing from this, I arose here.' Thus he remembers divers former habitations in all their modes and details.

2. The Divine Eye

"Then with the mind composed, quite purified, quite clarified, without blemish, without defilement, grown pliant and workable, fixed, immovable, he directs his mind to the knowledge of the passing hence and the arising of beings. With the purified *deva*-vision surpassing that of men, he sees beings as they pass hence or come to be; he comprehends that beings are mean, excellent, comely, ugly, well-going, ill-going, according to the consequence of their deeds, the he thinks: Indeed these worthy beings who were possessed of wrong conduct in body, who were possessed of wrong conduct in speech, who were possessed of wrong conduct of thought, scoffers at the Aryans, holding a wrong view, incurring deeds consequent on a wrong view -- these, at the

breaking up of the body after dying, have arisen in a sorrowful state, a bad bourn, the abyss, Niraya hell. But these worthy beings who were possessed of good conduct in body, who were possessed of good conduct in speech, who were possessed of good conduct in thought, who did not scoff at the Aryans, holding a right view, incurring deeds consequent on a right view -- these, at the breaking up of the body, after dying, have arisen in a good bourn, a heaven world.

3. Destruction of Cankers: Sainthood

"Then with the mind composed... immovable, he directs his mind to the knowledge of the destruction of the cankers.[5] He understands as it really is: This is anguish,[6] this is the arising of anguish, this is the stopping of anguish, this is the course leading to the stopping of anguish. He understands as it really is: These are the cankers, this is the arising of the cankers, this is the stopping of the cankers, this is the course leading to the stopping of the cankers. Knowing thus, seeing thus, his mind is freed from the canker of sense pleasures, is freed from the canker of becoming, freed from the canker of ignorance. In freedom the knowledge came to be: I am freed; and he comprehends: Destroyed is birth, brought to a close is the Brahma-faring, done is what was to be done, there is no more of being such or such.

"That monk is able to endure, heat, cold, hunger, thirst, the touch of mosquitoes, gadflies, wind, sun and creeping things, abusive language and unwelcome modes of speech: he has grown to bear bodily feelings which as they arise are painful, acute, sharp, severe, wretched, miserable, deadly. Purged of all the dross and impurities of attachment, aversion and confusion,[7] he is worthy of oblations, offerings, respect and homage, an unsurpassed field of merit in the world.

"If, Aggivessana, a king's elephant dies in old age, untamed, untrained, the king's old elephant that has died is reckoned as

one that has died untamed: And so, Aggivessana, of a king's elephant that is middle-aged. And too, Aggivessana, if a king's elephant dies young, untamed, untrained, the king's young elephant that has died is reckoned as one that has died untamed. Even so, Aggivessana, if a monk who is an elder dies with the cankers not destroyed, the monk who is an elder that has died is reckoned as one that has died untamed. And so of a monk of middle standing. And too, Aggivessana, if a newly ordained monk dies with the cankers not destroyed, the newly ordained monk that has died is reckoned as one that has died untamed. If, Aggivessana, a king's elephant dies in old age, well tamed, well trained, the king's old elephant that has died is reckoned as one that has died tamed. And so, Aggivessana of a king's elephant that is middle-aged. And too, Aggivessana, if a king's elephant dies young, well tamed, well trained, the king's young elephant that has died is reckoned as one that has died tamed. Even so, Aggivessana, if a monk who is an elder dies with the cankers destroyed, the monk who is an elder that has died is reckoned as one that has died tamed. And so, Aggivessana, of a monk of middle standing. And too, Aggivessana, if a newly ordained monk dies with cankers destroyed, the newly ordained monk that has died is reckoned as one that has died tamed."

Thus spoke the Lord. Delighted, the novice Aciravata rejoiced in what the Lord had said.

Footnotes:

1. A hut in a secluded part of the Bamboo Grove for the use of monks who wanted to practice striving, *padhana* -- [Commentary].
2. A son of King Bimbisara.

3. *Brahmacariyam*: the pure life of a celibate recluse [Ed., *The Wheel*].

4. It is noteworthy that the section on the Four Applications of Mindfulness (*Satipatthána*) is here followed by the *second* meditation (*jhana*) without mention of the first. This may either refer to a meditator who, already previously, has attained to the first *jhana*, or, which seems more probable, it is meant to indicate that the intensive practice of *Satipatthána* which, through emphasis on bare observation, tends to reduce discursive thought, and enables the meditator to enter directly into the second *jhana*, which is free from initial and discursive thought (*vitakka-vicara*). This latter explanation is favored by the facts that (1) in our text, the practice of *Satipatthána* is preceded by the temporary abandonment of the five Hindrances, which indicates a high degree of concentration approaching that of the *jhana*; (2) in our text, the meditator is advised not to engage in the *thought about* the body, feelings, etc. -- that is, in discursive thinking, which is still present in the first *jhana*. [Ed., *The Wheel*].

5. *Asava*.

6. *Dukkha*: usually rendered by "suffering" or "ill" [Ed., *The Wheel*].

7. *Raga, dosa, moha*.

Dantabhumisuttam

The Sphere of Training

I heard thus:

At one time the Blessed One lived in the squirrels' sanctuary in the bamboo grove in Rajagaha. At that time the novice Aciravata lived in a hut in the remote area. Then prince Jayasena wandering and walking for exercise approached the novice Aciravata, exchanged friendly greetings, sat on a side and said: 'Aggivessana, I have heard that the Bhikkhu abiding diligent to dispel, realize one pointed-ness of mind.'

'Prince, that is so, the Bhikkhu abiding diligent to dispel realize one pointed-ness of mind.'

'Good Aggivessana, teach me that Teaching as you have heard and practiced it'

'Prince, it is not possible for me to teach that Teaching, as I have heard and practised. You would not know the meaning of what I say, it will be only fatigue and trouble for me.'

'Good Aggivessana, teach me the Teaching as you have heard and practiced. I would know the meaning and it would be of much benefit to me.'

'Prince, I will teach you the Teaching, as I have heard and practiced it, if you understand the meaning of what I say, you are clever. If you do not understand the meaning of what I say, should be satisfied and should not ask any further questions about it.'

‘Good Aggivessana, teach me the Teaching as you have heard and practiced. If I understand the words of good Aggivessana it would be of much benefit to me..

If I do not understand the meaning of what you say, I will be satisfied and will not ask any further questions about it.’

The novice Aciravata taught prince Jayasena, the Teaching as he had heard and practiced it. Hearing it he said, it is not possible it could not happen that the Bhikkhu abiding diligent to dispel could realize one pointed-ness of mind. Saying these words of impossibility, the prince got up from his seat and went away.’

Then the novice Aciravata soon after the prince had left, approached the Blessed One, worshipped, sat on a side and related all the conversation that took place with prince Jayasena and himself. Then the Blessed One said to the novice.

‘Aggivessana, could it be gained by the prince? That which should be known, seen, attained and realized through non-sensuality. Prince Jayasena would not attain it while living in the midst of sensuality, partaking sensuality molested by sensual thoughts, burning with sensual thirst and on the look out for sensual pleasures...It’s not possible that he would know, see and realize it. Aggivessana, there are two tamed, elephants, or horses, or bulls and there are two untamed, elephants, or horses, or bulls. Of these, which do you, think are more suitable for training. Isn’t it the tamed set?’

‘Yes, venerable sir. It is the tamed set.’

‘Is the untamed set suitable for the training?’

‘No, venerable sir, they are not suitable.’

‘In the same manner Aggivessana, That which should be known, seen, attained and realized through non sensuality, prince

Jayasena would attain while living in the midst of sensuality, partaking sensuality molested by sensual thoughts, burning with sensual thirst and on the look out for sensual pleasures is not possible. It is not possible, that he would know, see and realize it.

Aggivessana, at the end of the village or hamlet there is a huge mountain. Two friends, approach this mountain hand in hand. One of them climbs to the top and the other stand at the foot. The one at the foot of the mountain tells his friend on the top. 'Friend, what do you see from the top of the mountain?' He says, I see pleasant remote places, pleasant forests, pleasant lands and ponds. The one at the foot of the mountain says, It is not possible that you should see pleasant remote places, pleasant forests, pleasant lands and ponds. Then the one on top of the mountain ascends the mountain and taking the one at the foot of the mountain by his arm leads him to the top. Allowing him to observe what he saw, asks him, 'Friend, what do you see from the top of the mountain?' He says, I see pleasant remote places, pleasant forests, pleasant lands and ponds. Friend, it was about this same you said, 'It is not possible to see pleasant remote places, pleasant forests, pleasant lands and ponds from the top of the mountain and now you say, I see pleasant remote places, pleasant forests, pleasant lands and ponds. How could we understand the meaning of these words? He would say, friend, then I was covered by this huge mountain and did not see what should be seen.'

Aggivessana, in the same manner prince Jayasena is covered, hemmed in and obstructed by a huge mass of ignorance Aggivessana, that which should be known, seen, attained and realized through non sensuality, prince Jayasena would attain while living in the midst of sensuality, partaking sensuality molested by sensual thoughts, burning with sensual thirst and on the look out for sensual pleasures is not possible. It is not possible, that he would know, see and realize it.

Aggivessana, if you had explained these two wonderful similes to prince Jayasena, undoubtedly he would have been pleased, and would have expressed his pleasure.

‘Venerable sir, how could I explain these two similes to prince Jayasena, I have never heard before, until I heard it from the Blessed One.’

‘Just as Aggivessana, the head anointed warrior king would address the elephant hunter. Good elephant hunter ascend the royal elephant, enter the elephant grove, search for a wild elephant and fix it with a rope to the royal elephant’s neck and let the royal elephant bring it to open ground. Aggivessana, now the wild elephant is brought to open space. Then the elephant hunter informs the head anointed warrior king. Lord the wild elephant is brought to open space. Next the head anointed warrior king addresses the elephant tamer. Good friend, elephant tamer, tame the wild elephant, so that it may get over the wild ways, wild thoughts and the displeasures and worries of leaving the remote. Make him like the end of the village and the ways of humans. The elephant tamer agrees and fixes a huge strong post and ties the wild elephant to the post by his neck, so that it may get over its wild ways, thoughts and displeasures and worries of leaving the remote and would get used to the end of the village and the ways of humans. The elephant tamer speaks words that are pleasing and go straight to the heart, speaks words that are accepted as polite by many. When the wild elephant listens to the words of the elephant tamer. He is given grass and water. If the wild elephant accepts grass and water, the elephant trainer knows that the elephant would live and not die. Then the elephant trainer gives him a further training as, good one take this! Put it down! If he obeys the elephant trainer, he is given a further training. Good one, go forward! Recede! If the king’s elephant obeys these orders, he is given a further training as stand up and sit down! If the king’s elephant obeys the elephant trainer’s orders he is given

a further training in imperturbability. A great log is tied to the trunk and a man with an elephant lance climbs on the elephant's neck. Men with lances stand all round and the elephant trainer too taking a long elephant lance stands in front of the elephant. He doing imperturbability does not move the front feet nor the hind feet. Does not move the fore part of the body nor the hind part of the body. Does not move the head nor ears. Does not move the teeth, tail or the trunk. The king's elephant endures the contact of weapons, swords, and arrows. Endures loud noises of drums, conches and melodious sounds made by enemies. When all crookedness's, and faults are rectified and is blameless, he becomes worthy for the king, the property of the king and gets the mark of royalty.

Aggivessana, in the same manner the Thus Gone One arises in the world, perfect, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed. He declares to the world together with its Maras, Brahmas, the community of recluses and Brahmins gods and men, that Teaching good at the beginning, in the middle and at the end full of meaning even in the letter, complete in every way stating the pure holy life. Hearing this a householder or a householder's son, born to some clan, gains faith in the Thus Gone One. With that faith he reflects. The life in a household is full of defilements; going forth is like open space. It is not easy for one living a household life to lead the holy life complete and pure without defilements. What if I shave head and beard, don yellow robes and go forth as a homeless. Later he gives up a little wealth, or much wealth, a small circle of friends, or a large circle of friends, shaving head and beard, and donning yellow robes goes forth as a homeless. Aggivessana, when this much is done, the noble disciple comes to open space. Aggivessana, here the greed of gods and men is for the five strands sense pleasures. Then the Thus Gone One gives him a further training. Come Bhikkhu be

virtuous, abiding by the higher code of rules, practice the right conduct, seeing fear in the slightest fault. When the Bhikkhu practices right conduct, seeing fear in the slightest fault, the Thus Gone One gives him a further training. Come Bhikkhu protect your doors of mental contact. Seeing a form do not take the sign or details. To one abiding not protecting the mental faculty of the eye, evil desires of covetousness and displeasure may arise fall to its control. Hearing a sound...re...scenting a smell...re...enjoying a taste...re...experiencing a touch with the body,...re.... and cognising an idea in the mind do not take the sign or details. To one abiding not protecting the mental contact of the mind, evil desires of covetousness and displeasure may arise falls to its control. Aggivessana, when the Bhikkhu is protected in his doors of mental contact, the Thus Gone One gives him a further training. Come Bhikkhu, know the right amount to partake of food. Partake food reflecting, it is not, for play, for intoxication, or to look beautiful, but for the upkeep of the body. Not for the enjoyment of soups but to lead the holy life. Reflect I will put an end to earlier feelings, will not arouse new, for a faultless pleasant abiding. Aggivessana, when the Bhikkhu knows the right amount to partake of food, the Thus Gone One gives him a further training. Come Bhikkhu abide wakeful. During the day, sit in the *cankamana* and clean the mind of hindering things. In the first watch of the night sit in the *cankamana* and clean the mind of hindering things. In the middle watch of the night turn to the right, making the lion's posture, place one foot over the other and with the perception of waking go to sleep. In the last watch of the night, sit in the *cankamana* and clean the mind of hindering things. When the Bhikkhu is yoked to wakefulness, the Thus Gone One gives him a further training. Come Bhikkhu be endowed with mindful awareness. Be mindful when approaching and receding, looking on and looking about, bending and stretching, bearing the three robes and bowl, enjoying, drinking, eating and tasting, urinating and excreting, when going, standing, sitting and lying until awake. Be mindful when talking and keeping silence. When

the Bhikkhu is endowed with mindful awareness', the Thus Gone One gives a further training. Come Bhikkhu abound a secluded dwelling. Abound a forest, the root of a tree, a mountain grotto, a charnel ground, a jungle path, an open space or a leaves hut. Then he abounds a forest, the root of a tree, a mountain grotto, a charnel ground, a jungle path, an open space or a leaves hut. After the meal, he sits cross-legged, with the body erect and mindfulness established in front of him. He abides dispelling the coveting mind and cleans the mind of coveting thoughts. He abides dispelling the angry mind and cleans the mind of angry thoughts, with compassion for all living things. Dispelling sloth and torpor he abides mindful and aware of a perception of light to dispel sloth and torpor. He abides dispelling restlessness and worry, internally appeased cleans the mind of restlessness and worry. Abides dispelling doubts about merits that should be done and should not be done and cleans the mind of doubts.

Dispelling the five hindrances and wisely making the finer defilements of the mind weak, abides reflecting the body in the body, abides reflecting feelings in feelings, abides reflecting the mental qualities in the mind and abides reflecting thoughts on the Teaching, mindful and aware to dispel covetousness and displeasure for the world.

Aggivessana, like the elephant trainer who fixes a huge strong post and ties the wild elephant to the post by his neck, so that it may get over its wild ways, thoughts and displeasures and worries of leaving the remote and would get used to the end of the village and the ways of humans. Aggivessana, in the same manner, the noble disciple's mind is bound with the four establishments of mindfulness, so that his worldly ways, thoughts, troubles, worries and fatigue are turned out, for the attainment of extinction.

Then the Thus Gone One trains him further. Come! Bhikkhu, abide reflecting the body in the body. Do not think thoughts concerning the body. Abide reflecting feelings in feelings; do not entertain thoughts concerning feelings. Abide reflecting the mental states in the mind, do not entertain thoughts concerning those mental states. Abide reflecting thoughts on the Teaching do not entertain them. He overcomes thoughts and thought processes, appeases the mind internally and brings it to a single point. With joy and pleasantness born of concentration he attains to the second jhana and to the third jhana

When the mind is concentrated, pure, free from minor defilements, malleable workable not disturbed, he directs the mind for the knowledge of previous births. Recollects the manifold previous births, one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty, a hundred births, a thousand births, a hundred thousand births, innumerable forward cycles of births, innumerable backward cycles of births, innumerable forward and backward cycles of births. There I was born of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a life span. Disappearing from there was born there with such name, clan, disposition, and supports, experiencing such pleasant and unpleasant feelings, with such a life span. Disappearing from there is born here. Thus with all modes and all details manifold previous births are recollected.

When the mind is concentrated, pure, free from minor defilements malleable workable not disturbed, he directs the mind for knowledge of the disappearing and appearing of beings. With the heavenly eye purified beyond human, sees beings disappearing and appearing un-exalted and exalted, beautiful and ugly, arising in good and bad states according to the results of actions. These good beings misbehaving by body, speech and mind, blaming noble ones, with the wrong view of actions, after death are born in loss, in decrease, in hell. As for these good beings, well behaved

in body speech and mind not blaming noble ones, with the right view of actions after death are born in heaven. Thus, with the heavenly eye purified beyond human sees beings disappearing and appearing.

When the mind is concentrated, pure, free from minor defilements, malleable workable not disturbed, he directs the mind for the destruction of desires. He knows this is unpleasant; this it's arising, this it is cessation, and this, the path to the cessation of unpleasantness as it really is. Knows these are desires, this, their rising, this, their cessation and this, the path to their cessation as it really is. His mind that knows and sees thus, is released from sensual desires, from desires 'to be' and from ignorant desires. When released, he knows, I'm released, birth is destroyed, the holy life is lived, what should be done is done. There's nothing more to wish.

That Bhikkhu endures, cold, heat, hunger, thirst, the sting of gadflies and yellow flies, the heat of the air and the touch of serpents and creeping things. Endures badly enunciated words and unwelcome piercing sharp unpleasant feelings, that deprive life. All greed, anger and delusion turned out, free from blemish becomes worthy of reverence, hospitality, gifts and reverential salutation and it becomes an incomparable field of merit for the world

Aggivessana, the king's elephant even of age if untamed and untrained, his death would be reckoned as an untamed death. Even of middle age if untamed and untrained, his death would be reckoned as an untamed death. Even of young age if untamed and untrained, his death would be reckoned as an untamed death. Aggivessana in the same manner, the death of an elder Bhikkhu not destroyed desires, is reckoned as an untamed death. The death of a middling Bhikkhu not destroyed desires, is reckoned as

an untamed death. The death of a young Bhikkhu not destroyed desires, is reckoned as an untamed death

Aggivessana, the king's elephant even of age if tamed and trained, his death would be reckoned as a tamed death. Even of middle age if tamed and trained, his death would be reckoned as a tamed death. Even of young age if tamed and trained, his death would be reckoned as a tamed death. Aggivessana in the same manner, the death of an elder Bhikkhu, desires destroyed is reckoned as a tamed death. The death of a middling Bhikkhu, desires destroyed is reckoned as a tamed death. The death of a young Bhikkhu, desires destroyed is reckoned as a tamed death'

The Blessed One said thus and the novice Aciravata delighted in the words of the Blessed One.

Dasuttara Sutta

Expanding Decades

Thus have I heard: Once the Lord was staying at Campa beside the Gaggara lotus pond, with a large company of some five hundred monks. Then the venerable Shariputra addressed the monks: 'Friends, monks!'

'Friend!' replied the monks, and the venerable Shariputra stated:

'In growing groups from one to ten I'll teach
Dhamma for the gaining of Nibbana,
That you may make an end of suffering,
And be free from all the ties that bind.
There is, friends,

1. One thing that greatly helps
2. One thing to be developed
3. One thing to be thoroughly known
4. One thing to be abandoned

5. One thing that conduces to diminution
6. One thing that conduces to distinction
7. One thing hard to penetrate
8. One thing to be made to arise
9. One thing to be thoroughly learnt
10. and One thing to be realized.

Now which one thing greatly helps?

1. Tirelessness in wholesome states.

Which one thing is to be developed?

2. Mindfulness with regard to the body, accompanied by pleasure.

Which one thing is to be thoroughly known?

3. Contact as a condition of the corruptions and of grasping.

Which one thing is to be abandoned?

4. Ego-conceit.

Which one thing conduces to diminution?

5. Unwise attention

Which one thing conduces to distinction?

6. Wise attention

Which one thing is hard to penetrate?

7. Uninterrupted mental concentration

Which one thing is to be made to arise?

8. Unshakable knowledge

Which one thing is to be thoroughly learnt?

9. All beings are maintained by nutriment

Which one thing is to be realized?

10. Unshakable deliverance of mind.

Two things greatly help; two things are to be developed... (as above)

Which two things greatly help?

1. Mindfulness and clear awareness

Which two things are to be developed?

2. Calm and Insight

Which two things are to be thoroughly known?

3. Mind and Body

Which two things are to be abandoned?

4. Ignorance and craving for existence

Which two things conduce to diminution?

5. Roughness and friendship with evil

Which two things conduce to distinction?

6. Gentleness and friendship with good

Which two things are hard to penetrate?

7. That which is the root, the condition of the defilement of beings, and that which is the root, the condition of the purification of beings

Which two things are to be made to arise?

8. Knowledge of the destruction of the defilements and of their non-recurrence

...learnt?

9. Two Elements, the conditioned and the unconditioned

...realized?

10. Knowledge and liberation.

That makes twenty things that are real and true, so and not otherwise, unerringly and perfectly realized by the Tathágata.

Three things greatly help; three things are to be developed... (as above.)

Which three things greatly help?

1. Association with good people, hearing the true Dharma, practice of the Dharma in its entirety

Which three things are to be developed?

2. Three kinds of concentration.

...thoroughly known?

3. Three feelings

...abandoned?

4. Three kinds of craving

...conduce to diminution?

5. Three unwholesome roots

...conduce to distinction?

6. Three wholesome roots

...hard to penetrate?

7. Three elements for making deliverance:

a. Deliverance from sensuality
b. Deliverance from material forms
c. That is, the immaterial, whatever has become, is compounded, is conditionally arisen – the deliverance from that is cessation.
...made to arise?

8. Three knowledges of past, present and future.
...thoroughly learnt?

9. Three elements: The element of sense-desire, the element of form, the formless element.
...realized?

10. Three knowledges; of one's past lives, of the decease and rebirth of beings, of the destruction of the corruptions.

Four things greatly help, four things are to be developed...

Which four things greatly help?

1. Four "wheels"

- a. A favorable place of residence
- b. Association with good people
- c. Perfect development of one's personality
- d. Past meritorious actions

Which four things are to be developed?

2. Four foundations: Four foundations of mindfulness: Here a monk abides contemplating body as body, ardent, clearly aware and mindful, having put aside hankering and fretting for the world; he abides contemplating feelings as feelings...he abides contemplating mind as mind...he abides contemplating mind objects as mind objects, ardent, clearly aware and mindful, having put aside hankering and fretting for the world.

...thoroughly known?

3. Four Nutriments: Material, food, gross or subtle; contact as second; mental volition as third, consciousness as fourth.

...to be abandoned?

4. Four Floods:
 - a. Sensuality,
 - b. Becoming,
 - c. Wrong Views
 - d. Ignorance.
 ...conducive to diminution?
5. Four Yokes
 - a. Sensuality,
 - b. Becoming,
 - c. Wrong Views
 - d. Ignorance
 ...conducive to distinction?
6. Four unyokings from'
 - a. Sensuality
 - b. Becoming
 - c. Views
 - d. Ignorance
 ...hard to penetrate?
7. Four concentrations:
 - a. Conducing to decline
 - b. Conducing to stasis
 - c. Conducing to distinction
 - d. Conducive to penetration
 ...made to arise?
8. Four knowledges: knowledge of Dhamma, of what is consonant with it, knowledge of others minds, conventional knowledge.
 ...thoroughly learnt?
9. Four Noble Truths knowledge of suffering, it's origin, it's cessation, and the path.
 ...to be realized?
10. Four fruits of the ascetic life: the fruits of stream entry, of the once returner, of the non-returner, of Arahantship.
 That makes forty things that are real and true, so and not otherwise, unerringly and perfectly realized by the Tathágata.
 Five things greatly help, five things are to be developed.

Which five things greatly help?

1. Five factors of endeavor: Here, a monk\

a. Has faith, trusting in the enlightenment of the Tathágata: ‘This Blessed Lord is an Arahant, a fully enlightened Buddha, perfected in knowledge and conduct, a well-farer, knower of the worlds, unequalled trainer of men to be tamed, teacher of gods and humans, a Buddha, a Blessed Lord.’ He proclaims this world with its gods, Maras, Brahmas, the world of ascetics and Brahmins with its princes and people, having come to know it by his own knowledge. He teaches a Dhamma that is ending, in the spirit and in the letter, and he displays the fully perfected, thoroughly purified holy life. And indeed it is good to see such Arahants."

b. Is in good health, suffers little distress or sickness, having a good digestion that is neither too cool nor too hot but is of a middling temperature suitable for exertion,

c. Is not fraudulent or deceitful, showing himself as he really is to his teacher or to the wise among his companions in the holy life

d. Keeps his energy constantly stirred up for abandoning unwholesome states and arousing the wholesome states,

e. Is a man of wisdom endowed with wisdom concerning rising and cessation with the Aryan penetration that leads to the complete destruction of suffering.

Which five things are to be developed?

2. Fivefold perfect concentration:

a. Suffusion with delight

b. Suffusion with happiness

c. Suffusion with will

d. Suffusion with light

e. The reviewing sign.

...thoroughly known?

3. Five aggregates of grasping:

- a. Body
- b. Feelings
- c. Perceptions
- d. Mental Formations
- e. Consciousness

...to be abandoned?

4. Five Hindrances:

- a. Sensuality
- b. ill-will
- c. sloth and torpor
- d. worry and flurry
- e. skeptical doubt

...conduce to diminution?

5. Five mental blockages: here a monk has doubts and hesitations

a. About the teacher, is dissatisfied and cannot settle his mind. Thus his mind is not inclined toward ardor, devotion, persistence and effort

b. About the Dhamma, is dissatisfied and cannot settle his mind. Thus his mind is not inclined toward ardor, devotion, persistence and effort

c. About the Sangha, is dissatisfied and cannot settle his mind. Thus his mind is not inclined toward ardor, devotion, persistence and effort

d. About the Training, is dissatisfied and cannot settle his mind. Thus his mind is not inclined toward ardor, devotion, persistence and effort

e. He is angry with his fellows in the holy life, he feels depressed and negative towards them. Thus his mind is not inclined toward ardor, devotion, persistence and effort

...conduce to distinction?

6. Five faculties:

- a. Faith
- b. Energy
- c. Mindfulness
- d. Concentration
- e. Wisdom

...hard to penetrate?

7. Five elements making for deliverance:

a. a. Here, when a monk considered sense desires, his mind does not leap forward and take satisfaction in them, fix on them or make free with them, but when he considers renunciation it does leap forward, take satisfaction in it, fix on it, and make free with it. And he gets this thought well set, well developed, well raised up, well freed from the corruptions, the vexations and fevers that arise from sense desires, and he does not feel that sensual feeling. This is called the deliverance from sense desires. And the same applies to

- b. Ill will
- c. Cruelty
- d. Forms
- e. Personality

...made to arise?

8. The fivefold knowledge of right concentration: the knowledge that arises within one that:

- a. This concentration is both present happiness and productive of future resultant happiness
- b. This concentration is Ariyan and free from worldliness
- c. This concentration is not practiced by the unworthy
- d. This concentration is calm and perfect, has attained tranquillization, has attained unification, and is not instigated , it cannot be denied or prevented,
- e. I myself attain this concentration with mindfulness, and emerge from it with mindfulness

...thoroughly learnt?

9. Five bases of deliverance: here

- a. the teacher or a respected fellow disciple teaches a monk Dhamma. And as he receives the teaching, he gains a grasp of both the spirit and the letter of the teaching. At this, joy arises in him, and from this joy, delight; and by this delight his senses are calmed, he feels happiness as a result, and with this happiness his mind is established;
- b. he has not heard it thus, but in the course of the teaching Dhamma to others he has learnt it by heart as he has heard it, or
- c. as he is chanting the Dhamma... or
- d. ...when he applies his mind to the Dhamma, thinks and ponders over it and concentrates his attention on it; or
- e. When he has properly grasped some concentration sign, has well considered it, applied his mind to it, and has well penetrated it with wisdom. At this, joy arises in him; and from this joy, delight,

and by this delight his senses are calmed, he feels happiness as a result, and with this happiness his mind is established.

...to be realized?

10. Five branches of Dhamma, as above, plus knowledge and vision of liberation.

That makes fifty things that are real and true, and not otherwise, unerringly and perfectly realized by the Tathágata.

Six things greatly help, six things are to be developed...

Which six things greatly help?

1. Six things to be remembered: as long as monks both in public and in private show living kindness to their fellows in acts of body, speech and thought...share with their virtuous fellows whatever they receive as a rightful gift, including the contents of their alms-bowls, which they do not keep for themselves...keep consistently, unbroken and unaltered those rules of conduct that are spotless, leading to liberation, praised by the wise, unstained and conducive to concentration, and persist therein with their noble fellows in both public and private...continue in that noble view that leads to liberation, to the utter destruction of suffering, remaining in such awareness with their fellows both in public and in private so long as in respect of what they receive as due offerings, even the contents of their alms bowls, they do not make use of them without sharing them with virtuous members of the community; so long as, in company with their brethren, they train themselves, openly and in private, in the rules of conduct, which are complete and perfect, spotless and pure, liberating, praised by the wise, uninfluenced (by mundane concerns), and favorable to concentration of mind; and in company with their brethren, preserve, openly and in private, the insight that is noble and

liberating, and leads one who acts upon it to the utter destruction of suffering.

Which six things are to be developed?

2. Six subjects of recollection: The Buddha, the Dhamma, the Sangha, Morality, Renunciation, the Devas

...thoroughly known?

3. Six internal sense spheres:

- a. Eye sphere
- b. Ear sphere
- c. Nose sphere
- d. Tongue sphere
- e. Body sphere
- f. Mind Sense sphere

...to be abandoned?

4. Six groups of craving, one for each sense sphere.

...conducive to diminution?

5. Six kinds of disrespect: Here, a monk behaves disrespectfully and discourteously towards the teacher, the Dhamma, the Sangha, the training, in respect of earnestness, of hospitality.

...conducive to distinction?

6. Six kinds of respect: Here, a monk behaves respectfully and courteously towards the teacher, the Dhamma, the Sangha, the training, in respect of earnestness, of hospitality.

...hard to penetrate?

7. Six elements making for deliverance:

a. Here a monk might say, "I have developed the emancipation of the heart by loving kindness, expanded it, made it a vehicle and a base, established, worked well on it, set it will in train. And yet Ill-Will still grips my heart." He should be told, "No! Do not say that! Do not misrepresent the Blessed Lord, it is not right to slander him thus, for he would not have said such a thing! Your words are unfounded and impossible. If you develop the emancipation of the heart through loving kindness, ill will has no chance to envelop your heart. This emancipations through loving kindness is the cure for ill will."

b. Or he might say, "I have developed the emancipation of the heart through compassion, and yet cruelty still grips my hearts..." He should be told, "No! Do not say that! Do not misrepresent the Blessed Lord, it is not right to slander him thus, for he would not have said such a thing! Your words are unfounded and impossible. If you develop the emancipation of the heart through compassion, cruelty has no chance to envelop your heart. This emancipations through compassion is the cure for cruelty."

c. Or he might say, "I have developed the emancipation of the heart through equanimity, and yet lust grips my heart." He should be told, "No! Do not say that! Do not misrepresent the Blessed Lord, it is not right to slander him thus, for he would not have said such a thing! Your words are unfounded and impossible. If you develop the emancipation of the heart through equanimity, lust has no chance to envelop your heart. This emancipations through equanimity is the cure for lust."

d. Or he might say, "I have developed the emancipation of the heart through sympathetic joy, and yet aversion still grips my heart..." He should be told, "No! Do not say that! Do not misrepresent the Blessed Lord, it is not right to slander him thus, for he would not have said such a thing! Your words are unfounded and impossible. If you develop the emancipation of the

heart through sympathetic joy, aversion has no chance to envelop your heart. This emancipation through sympathetic joy is the cure for aversion."

e. Or he might say, "I have developed the sign-less emancipation of the heart and yet my heart hankers after signs..." He should be told, "No! Do not say that! Do not misrepresent the Blessed Lord, it is not right to slander him thus, for he would not have said such a thing! Your words are unfounded and impossible. If you develop the emancipation of the heart through the sign-less emancipation, hankering after signs has no chance to envelop your heart. This emancipation through the sign-less emancipation is the cure for hankering after signs."

f. Or he might say, "The idea "I am" is repellent to me, I pay no heed to the idea "I am this." Yet doubts, uncertainties and problems still grip my heart..." He should be told, "No! Do not say that! Do not misrepresent the Blessed Lord, it is not right to slander him thus, for he would not have said such a thing! Your words are unfounded and impossible. If you develop the emancipation of the heart through void, the idea "I am this" has no chance to envelop your heart. This emancipation through void is the cure for the idea "I am this."

Which six things are to be made to arise?

8. Six stable states: on seeing an object with the eye, hearing a sound with the ear, smelling a smell with the nose, tasting a flavor with the tongue, touching a tangible object with the body, or cognizing a mental object with the mind, one is neither pleased nor displeased, but remains equitable, mindful, and clearly aware.

...thoroughly known?

9. Six unsurpassed things: certain sights, things heard, gains, trainings, forms of service, objects of recollection.

...to be realized?

10. Here, a monk applies and bends his mind to, and enjoys different supernatural powers:

- a. Being one, he becomes many
- b. With the divine ear he hears sounds both divine and human
- c. He knows and distinguishes the minds of other beings
- d. He remembers past existences
- e. With the divine eye...he sees beings passing away and arising

- f. He abides, in this life, by his own super-knowledge and realization, in the attainment of the corruption-less liberation of heart and liberation through wisdom.

That makes sixty things that are real and true, so and not otherwise, unerringly and perfectly realized by the Tathágata.'

Seven things help greatly, seven things are to be developed...

Which seven things greatly help?

1. Seven Treasures:

- a. Faith
- b. Morality
- c. Moral Shame
- d. Moral Dread
- e. Learning
- f. Renunciation
- g. Wisdom

...to be developed?

2. Seven factors of enlightenment:

- a. Mindfulness
- b. Investigation of phenomena
- c. Energy
- d. Delight
- e. Tranquility
- f. Concentration

g. Equanimity

...thoroughly known?

3. Seven stations of consciousness: beings

a. Different in Body, different in perception

b. Different in Body, alike in perception

c. Alike in body, different in perception

d. Alike in body, alike in perception

e. Who have attained to the sphere of infinite space

f. ...of infinite consciousness

g. ...of no-thing-ness

...abandoned?

4. Seven latent proclivities: Sensuous greed, resentment, views, doubt, conceit, craving for becoming, and ignorance.

...conduce to diminution?

5. Seven wrong practices: here a monk

a. Lacks Faith

b. Lacks Moral Shame

c. Lacks Moral Dread

d. Has little Learning

e. Is slack

f. Is unmindful

g. Lacks wisdom

...conduce to distinction?

6. Seven right practices: here a monk has faith, moral shame and moral dread, has much learning, has aroused vigor, has established mindfulness, possesses wisdom.

...hard to penetrate?

7. Seven qualities of a true man: here a monk is a knower of the Dhamma, of meanings, of self, of moderation, of the right time, of groups of persons.

...made to arise?

8. Seven perceptions: perception of impermanence, of not self, of foulness, of danger, of abandonment, of dissipation, of cessation.

...thoroughly learnt?

9. Seven grounds for commendation: here a monk is keenly anxious

a. to undertake the training and wants to persist in this

b. To make a close study of the Dhamma

c. To get rid of desires

d. To find solitude

e. To arouse energy

f. To develop mindfulness and discrimination

g. To develop penetrative insight

...to be learnt?

10. Seven powers of an Arahant. Here, for a monk who has destroyed the corruptions,

a. The impermanence of all compounded things is well seen, as it really is, by perfect insight. This is one way whereby he recognizes that for him the corruptions are destroyed

b. ...sense-desires are well seen as being like a pit of glowing embers...

c. ...his heart is bent on and inclined toward detachment and detachment is its object; rejoicing in renunciation, his heart is totally unreceptive to all things pertaining to the corruptions...

d. ...the four foundations of mindfulness have been well and truly developed...

e. ...the five faculties have been well developed...

f. ...the seven factors of enlightenment have been well and truly developed...

g. The Noble Eightfold Path has been well and truly developed... this is one of the powers whereby he recognizes that for him the corruptions are destroyed.

That makes seventy things that are real and true, so and not otherwise, unerringly and perfectly realized by the Tathágata.

Eight things greatly help...

Which eight things greatly helps?

1. Eight causes, eight conditions conduce to wisdom in the fundamentals of the holy life, to gaining what has not been gained and to increasing, expanding and developing what has been gained. Here

a. One lives close to the teacher or to a fellow monk with the standing of a teacher, being thus strongly established in moral shame and moral dread, in love and veneration... He who is so placed

b. From time to time goes to his teacher, asks and interrogates him: "How is that, Lord? What does this mean?" Thus his venerable teachers can reveal what is hidden and clarify obscurities, in this way helping him to solve his problems.

c. Then, having heard Dhamma from them, he achieves withdrawal of body and mind.

d. Further, a monk is moral, he lives restrained according to the restraint of the discipline, persisting in right behavior, seeing danger in the slightest fault and keeping to the rules of training. Also

e. A monk, having learned much, remembers and bears in mind what he has learnt, and those things that are beautiful in the beginning, in the middle, and in the ending, which in spirit and letter proclaim the absolutely perfected and purified holy life, he remembers and reflects on, and penetrates them with vision. Again,

f. A monk, having stirred up energy, continues to dispel unwholesome states, striving strongly and firmly, and not casting off the yoke of the wholesome. Again,

g. A monk is mindful, with the highest mindfulness and discrimination, remembering and bearing in mind what has been done or said in the past. Also,

h. A monk continually contemplates the rise and fall of the five aggregates of grasping, thinking: "Such is material form, its arising and passing; such are feelings, such are perceptions, such are the mental formations, such is consciousness, its arising and passing.

...to be developed?

2. The Noble Eightfold Path.

...thoroughly known?

3. Eight worldly conditions: gain and loss, fame and shame, blame and praise, happiness and misery.

...abandoned?

4. Eight wrong factors: wrong view, wrong thought, wrong action, wrong speech, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration.

...conduce to diminution?

5. Eight occasions of indolence: here a monk

a. Has a job to do. He thinks, "I have got this job to do, but it will make me tired. I'll have a rest." So he lies down and does not stir up enough energy to complete the uncompleted, to accomplish the unaccomplished, to realize the unrealized, or

b. He has done some work. He thinks, "I have done this work, now I am tired. I'll have a rest." So he lies down and does not stir up enough energy to complete the uncompleted, to accomplish the unaccomplished, to realize the unrealized. Or

c. He has to go on a journey, and thinks, He thinks, "I have to go on this journey, it makes me tired. I'll have a rest." So he lies down and does not stir up enough energy to complete the uncompleted, to accomplish the unaccomplished, to realize the unrealized. Or

d. He has been on a journey, and thinks, "He thinks, "I have done this work, now I am tired. I'll have a rest." So he lies down and does not stir up enough energy to complete the uncompleted, to accomplish the unaccomplished, to realize the unrealized. Or

e. He goes on the alms round in a village or town. He does not get his fill of food. He thinks, "I've gone for alms, my body is tired and useless. I'll have a rest." So he lays down...

f. He goes on the alms round and gets his fill of food, and thinks, "I've gone for alms, my body heavy and useless as if I were pregnant. I'll have a rest" So he lays down...

g. He has developed some slight indisposition, and he thinks, "I'd better have a rest" so he lies down...

h. He is recuperating having not long recovered from an illness, and he thinks, "My body is weak and useless, I'll have a rest." So he lays down...

...conduce to distinction?

6. Eight occasions for making an effort. Here a monk

a. Has a job to do, he thinks, "I've got this job to do, but in doing it I won't find it easy to pay attention to the teachings of the Buddhas. So I will stir up sufficient energy to complete the uncompleted. To accomplish the unaccomplished, to realize the unrealized. Or

b. He has done some work, he thinks, "Well, I did the job, but because of it I was not able to pay sufficient attention to the teaching of the Buddhas, so I will stir up sufficient energy..."

c. He has to go on a journey...

d. He has been on a journey... "I've been on this journey, but because of it, I wasn't able to pay sufficient attention..."

e. He goes for alms without getting his fill, so he thinks, "My body is light and fit, I'll stir up energy..."

f. He goes for alms and gets his fill, so he thinks, "My body is strong and fit, I'll stir up energy..."

g. He has some slight indisposition, so he thinks, "This might get worse, so I'll stir up energy..."

h. He is recuperating having not long recovered, and he thinks, "it might be that the illness will recur, so I'll stir up energy..."

...hard to penetrate?

7. Eight unfortunate, inopportune times for leading the holy life here a monk

a. Has a job to do. He thinks, "I have got this job to do, but it will make me tired. I'll have a rest." So he lies down and does not stir

up enough energy to complete the uncompleted, to accomplish the unaccomplished, to realize the unrealized, or

b. He has done some work. He thinks, "I have done this work, now I am tired. I'll have a rest." So he lies down and does not stir up enough energy to complete the uncompleted, to accomplish the unaccomplished, to realize the unrealized. Or

c. He has to go on a journey, and thinks, He thinks, "I have to go on this journey, it makes me tired. I'll have a rest." So he lies down and does not stir up enough energy to complete the uncompleted, to accomplish the unaccomplished, to realize the unrealized. Or

d. He goes on the alms round in a village or town. He does not get his fill of food. He thinks, "I've gone for alms, my body is tired and useless. I'll have a rest." So he lays down...

e. He goes on the alms round and gets his fill of food, and thinks, "I've gone for alms, my body heavy and useless as if I were pregnant. I'll have a rest" So he lays down...

f. He has developed some slight indisposition, and he thinks, "I'd better have a rest" so he lies down...

g. He is recuperating having not long recovered from an illness, and he thinks, "My body is weak and useless, I'll have a rest." So he lays down...

...made to arise?

8. Eight thoughts of a great man: "This Dhamma is

a. For one of few wants, not one of many wants

b. For the contented, not for the discontented,

c. For the withdrawn, not for those delighting in company

d. For the energetic, not for the lazy,

- e. For one of established mindfulness, not for one of lax mindfulness,
- f. For one of concentrated mind, not for one who is not concentrated.
- g. For one who has wisdom, not for one who lacks wisdom
- h. For one who delights in non-proliferation, not for one who delights in proliferation.

...thoroughly learnt?

9. Eight stages of mastery:

a. Perceiving forms internally, one sees external forms limited and beautiful or ugly;

b. Perceiving forms internally, one sees external forms unlimited and beautiful or ugly

c. Not perceiving forms internally, one sees external forms limited...

d. Not perceiving forms internally, one sees external forms unlimited...; not perceiving forms internally, one perceives forms that are

i. Blue

ii. Yellow

iii. Red

iv. White...

...realized?

10. Eight liberations:

a. Possessing form one sees forms;

b. Not perceiving material forms in oneself, one sees them outside;

c. Thinking: "It is beautiful" one becomes intent on it;

d. One enters the sphere of infinite space;

e. The sphere of infinite consciousness

f. The sphere no-thing-ness

g. The sphere of neither perception or non-perception

h. The cessation of perception and feeling.

Nine things greatly help...

Which nine things greatly help?

1. Nine conditions rooted in wise consideration. When a monk practices wise consideration,
 - a. Joy arises in him and
 - b. From his being joyful, delight arises, and
 - c. From his feeling delight, his senses are calmed;
 - d. As a result of this calming he feels happiness and;
 - e. From his feeling happy, his mind becomes concentrated;
 - f. With his mind thus concentrated, he knows and sees things as they really are;
 - g. With his thus knowing and seeing things as they really are, he becomes disenchanted,
 - h. With disenchantment he becomes dispassionate, and
 - i. By dispassion he is liberated.

...to be developed?

2. Nine factors of effort for perfect purity:
 - a. The factor of effort for purity of morality
 - b. ...for purity of mind
 - c. ...for purity of view
 - d. ...of purification by overcoming doubt
 - e. ...of purification by knowledge and vision of path and not-path
 - f. ...of purification by knowledge and vision of progress...
 - g. ...of purification by knowledge and vision
 - h. ...of purity of wisdom.
 - i. ...of purity of deliverance.

...thoroughly known?

3. Nine abodes of beings:
 - a. Beings different in body and different in perception
 - b. Beings different in body and alike in perception
 - c. Beings alike in body and different in perception
 - d. Beings alike in body and like in perception
 - e. The realm of unconscious beings
 - f. The realm of neither perception nor non perception
 - g. Beings who have attained to the sphere of infinite space
 - h. Beings who have attained to the sphere of infinite consciousness

- i. Beings who have attained to the sphere of no-thing-ness
...to be abandoned?
- 4. Nine things rooted in craving: Craving conditions searching...
acquisition...decision making...lustful
desire...attachment...appropriation...avarice...guarding of
possessions, and because of the guarding of possessions there
arise the taking up of stick and sword, quarrels... lying and other
evil unskilled states.
...conduce to diminution?
- 5. Nine causes of malice: Malice is stirred up by the thought,
 - a. He has done me an injury
 - b. He is doing me an injury
 - c. He will do me an injury
 - d. He has done an injury to someone who is dear and pleasant to
me
 - e. He is doing an injury to someone who is dear and pleasant to
me
 - f. He will do an injury to someone who is dear and pleasant to me
 - g. He has done a favor for someone who is hateful and
unpleasant to me
 - h. He is doing a favor for someone who is hateful and unpleasant
to me
 - i. He will do a favor for someone who is hateful and unpleasant to
me
 ...conduce to distinction?
- 6. Nine ways of overcoming malice: Malice is overcome by the
thought:
 - a. He has done me an injury – what good would it do to harbor
malice?
 - b. He is doing me an injury – what good would it do to harbor
malice?
 - c. He will do me an injury – what good would it do to harbor
malice?
 - d. He has done an injury to someone who is dear and pleasant to
me – what good would it do to harbor malice?

- e. He is doing an injury to someone who is dear and pleasant to me – what good would it do to harbor malice?
- f. He will do an injury to someone who is dear and pleasant to me – what good would it do to harbor malice?
- g. He has done a favor for someone who is hateful and unpleasant to me – what good would it do to harbor malice?
- h. He is doing a favor for someone who is hateful and unpleasant to me – what good would it do to harbor malice?
- i. He will do a favor for someone who is hateful and unpleasant to me – what good would it do to harbor malice?
...hard to penetrate?

7. Nine differences: Owing to difference of element there is difference of contact, owing to the difference of contact there is feeling, owing to the difference of feeling there is difference of perception; owing to the difference of perception, there is difference of thought, owing to the difference of thought there is difference of intention, owing to the difference of intention there is difference in obsession, owing to the difference of obsession, there is difference of quest, owing to the difference of quest, there is difference of what is gained.

...made to arise?

8. Nine perceptions of the foul, of death, of the loathsomeness of food, of distaste for the whole world, of impermanence, of the suffering in impermanence, of impersonality in suffering, of relinquishment, of dispassion.

...thoroughly learnt?

9. Nine successive abidings: The Jhanas and spheres of infinite space, infinite consciousness, no-thing-ness, neither perception nor non perception, and cessation of perception and feeling.

...realized?

10. Nine successive cessations: By the attainment of the first Jhana, perceptions of sensuality cease, by the attainment of the second jhana thinking and pondering cease, by the attainment of the third Jhana delight ceases, by the attainment of the fourth Jhana in and out breathing ceases, by the attainment of the sphere of infinite space the perception of materiality ceases, by the attainment of the sphere of infinite consciousness, the perception of the sphere of infinite space ceases. By the attainment of the sphere of no-thing-ness the perception of the sphere of infinite consciousness ceases. By the attainment of the sphere of neither perception nor non perception, the perception of the sphere of no-thing-ness ceases. By the attainment of the cessation of perception and feeling, perception and feeling cease.

That makes ninety things that are real and true so and not otherwise, unerringly and perfectly realized by the Tathágata.

Ten things greatly help...

Which ten things greatly help?

1. Ten things that give protection: Here a monk

a. Is moral, he lives restrained according to the restraint of the disciple, persisting in right behavior, seeing danger in the slightest fault. He keeps to the rules of training.

b. He has learnt much and bears in mind and retains what he has learnt. In these teaching, beautiful in the beginning, the middle and the ending which in spirit and in letter proclaim the absolutely perfected and purified holy life, he is deeply learned, he remembers them, recites them, reflects on them, and penetrates them with vision.

c. He is a friend, associate, and intimate of good people.

d. He is affable, endowed with gentleness and patience. Quick to grasp instruction.

e. Whatever various jobs there are to be done for his fellow monks he is skillful, not lax, using foresight in carrying them out, and is good at doing and planning.

f. He loves the Dhamma and delights in hearing it. He is especially fond of the advanced doctrine and discipline.

g. He is content with any kind of requisites, robes, alms food, lodgings, medicines in case of illness.

h. He ever strives to arouse energy, to get rid of unwholesome states, to establish wholesome states, untiringly and energetically striving to keep such good states, and never shaking off the burden.

i. He is mindful, with a great capacity for clearly recalling things done and said long ago.

j. He is wise with wise perception of arising and passing away, that Aryan perception that leads to the complete destruction of suffering.

...be developed?

2. Ten objects for the attainment of absorption. He perceives the earth-kasina, the water kasina, the fire kasina, the wind kasina, the blue kasina, the yellow kasina, the red kasina, the white kasina, the space kasina, the consciousness kasina, above, below, on all sides, undivided, unbounded.

...thoroughly known?

3. Ten sense spheres: eye and sight-object, ear and sound, nose and smell, tongue and taste, body and tactile object.

...abandoned?

4. Eight wrong factors: wrong view, wrong thought, wrong action, wrong speech, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, wrong knowledge and wrong liberation.

...conduce to diminution?

5. Ten unwholesome courses of action. Taking life, taking what is not given, sexual misconduct, lying speech, slander, rude speech, idle chatter, greed, malevolence, wrong view.

...conduce to distinction?

6. Ten wholesome courses of action. Avoidance of taking life, avoidance of taking what is not given, avoidance of sexual misconduct, avoidance of lying speech, avoidance of slander, avoidance of rude speech, avoidance of idle chatter, avoidance of greed, avoidance of malevolence, and avoidance of wrong view.

...hard to penetrate?

7. Ten Aryan dispositions: here a monk

- a. Has got rid of the five factors,
- b. Possesses six factors
- c. Has established one guard
- d. Observes the four supports,
- e. Has got rid of sectarian opinions
- f. Has quite abandoned quest
- g. Is pure of motive
- h. Has tranquilized his emotions, Is well liberated
- i. In heart
- j. By wisdom.

...made to arise?

8. Nine perceptions of the foul, of death, of the loathsomeness of food, of distaste for the whole world, of impermanence, of the

suffering in impermanence, of impersonality in suffering, of relinquishment, of dispassion and the perception of cessation.

...thoroughly learnt?

9. Ten causes of wearing away: by right view wrong view is worn away, and whatever evil and unwholesome states arise on the basis of wrong view are worn away too. And by right view many wholesome states are developed and perfected. By right thought, wrong thought is worn away... by right speech wrong speech is worn away... right action... right livelihood... right effort... right mindfulness... right concentration... right knowledge... right liberation... and by right liberation many wholesome states are developed and perfected.

... to be realized?

10. Ten qualities of the non-learner: the non learners right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right knowledge, right liberation.

That makes one hundred things that are real and true, so and not otherwise, unerringly and perfectly realized by the Tathágata.

So said the Venerable Shariputra. And the monks were delighted and rejoiced at his words.

Datthabba Sutta

To Be Known

Translated from the Pali by Nyanaponika Thera

"There are, O monks, these three feelings: pleasant, painful and neither-painful-nor-pleasant. Pleasant feelings should be known as painful, painful feelings should be known as a thorn, and neither-painful-nor-pleasant feelings should be known as impermanent. If a monk has known the feelings in such a way, it is said of him that he has the right outlook. He has cut off craving, severed the fetters to existence and, through the full penetration of conceit, he has made an end of suffering."

Who sees the pain in happiness and views the painful feeling as a thorn,
perceives the transience in neutral feeling, which is peaceful --
right outlook, truly, has such a monk who fully understands these feelings;
And having penetrated them, he will be taint-free in this very life.
Mature in knowledge, firm in Dhamma's ways,
when once his life span ends, his body breaks,
all measure and concept he has transcended.

The Demonstration of the Inconceivable State of Buddhahood Sutra

Thus have I heard:

Once the Buddha was dwelling in the garden of Anathapindika, in the Jeta Grove near Shravasti, accompanied by one thousand monks, ten thousand Bodhisattva-Mahasattvas, and many gods of the Realm of Desire and the Realm of Form.

At that time, Bodhisattva-Mahasattva Manjusri and the god Suguna were both present among the assembly. The World-Honored One told Manjusri, "You should explain the profound state of Buddhahood for the celestial beings and the Bodhisattvas of this assembly."

Manjusri said to the Buddha, "So be it, World-Honored One. If good men and good women wish to know the state of Buddhahood, they should know that it is not a state of the eye, the ear, the nose, the tongue, the body, or the mind; nor is it a state of forms, sounds, scents, tastes, textures, or mental objects. World-Honored One, the non-state is the state of Buddhahood. This being the case, what is the state of supreme enlightenment as attained by the Buddha?"

The Buddha said, "It is the state of emptiness, because all views are equal. It is the state of sign-less-ness, because all signs are equal. It is the state of wish-less-ness, because the three realms are equal. It is the state of non-action, because all actions are equal. It is the state of the unconditioned, because all conditioned things are equal."

Manjusri asked, "World-Honored One, what is the state of the unconditioned?"

The Buddha said, "The absence of thought is the state of the unconditioned."

Manjusri said, "World-Honored One, if the states of the unconditioned and so forth are the state of Buddhahood, and the state of the unconditioned is the absence of thought, then on what basis is the state of Buddhahood expressed? If there is no such basis, then there is nothing to be said; and since there is nothing to be said, nothing can be expressed. Therefore, World-Honored One, the state of Buddhahood is inexpressible in words."

The Buddha asked, "Manjusri, where should the state of Buddhahood be sought?"

Manjusri answered, "It should be sought right in the defilements of sentient beings. Why, because by nature the defilements of sentient beings are inapprehensible. Realization of this is beyond the comprehension of Sravakas and Pratyekabuddhas; therefore, it is called the state of Buddhahood."

The Buddha asked Manjusri "Does the state of Buddhahood increase or decrease?"

"It neither increases nor decreases."

The Buddha asked, "How can one comprehend the basic nature of the defilements of all sentient beings?"

"Just as the state of Buddhahood neither increases nor decreases, so by their nature the defilements neither increase nor decrease."

The Buddha asked, "What is the basic nature of the defilements?"

"The basic nature of the defilements is the basic nature of the state of Buddhahood. World-Honored One, if the nature of the defilements were different from the nature of the state of Buddhahood, then it could not be said that the Buddha abides in

the equality of all things. It is because the nature of the defilements is the very nature of the state of Buddhahood that the Tathágata is said to abide in equality."

The Buddha asked further, "In what equality do you think the Tathágata abides?"

"As I understand it, the Tathágata abides in exactly the same equality in which those sentient beings who act with desire, hatred, and ignorance abide."

The Buddha asked, "In what equality do those sentient beings who act with the three poisons abide?"

"They abide in the equality of emptiness, sign-less-ness, and wish-less-ness."

The Buddha asked, "Manjusri, in emptiness, how could there be desire, hatred, and ignorance?"

Manjusri answered, "Right in that which exists there is emptiness, wherein desire, hatred, and ignorance are also found."

The Buddha asked, "In what existence is there emptiness?"

"Emptiness is said to exist only in words and language. Because there is emptiness, there are desire, hatred, and ignorance. The Buddha has said, 'Monks! Non-arising, non-conditioning, non-action, and non-origination all exist. If these did not exist, then one could not speak of arising, conditioning, action, and origination. Therefore, monks, because there are non-arising, non-conditioning, non-action, and non-origination, one can speak of the existence of arising, conditioning, action, and origination.' Similarly, World-Honored One, if there were no emptiness, sign-less-ness, or wish-less-ness, one could not speak of desire, hatred, ignorance, or other ideas."

The Buddha said, "Manjusri, if this is the case, then it must be, as you said. That who abides in the defilements abides in emptiness."

Manjusri said, "World-Honored One. If a meditator seeks emptiness apart from the defilements, his search will be in vain. How could there be an emptiness that differs from the defilements? If he contemplates the defilements as emptiness, he is said to be engaged in right practice."

The Buddha asked, "Manjusri, do you detach yourself from the defilements or abide in them?"

Manjusri said, "All defilements are equal [in reality]. I have realized that equality through right practice. Therefore, I neither detach myself from the defilements nor abide in them. If a sramana or Brahmin claims that he has overcome passions and sees other beings as defiled, he has fallen into the two extreme views. What are the two? One is the view of Eternalism, maintaining that defilements exist; the other is the view of nihilism, maintaining that defilements do not exist."

World-Honored One, he who practices rightly sees no such things as self or other, existence or nonexistence. Why? Because he clearly comprehends all dharmas."

The Buddha asked, "Manjusri, what should one rely upon for right practice?"

"He who practices rightly relies upon nothing."

The Buddha asked, "Does he not practice according to the path?"

"If he practices in accordance with anything, his practice will be conditioned. A conditioned practice is not one of equality. Why? Because it is not exempt from arising, abiding, and perishing."

The Buddha asked Manjusri, "Are there any categories in the unconditioned? "

Manjusri answered, "World-Honored One, if there were categories in the unconditioned, then the unconditioned would be conditioned and would no longer be the unconditioned."

The Buddha said, "If the unconditioned can be realized by saints, then there is such a thing as the unconditioned; how can you say there are no categories in "Things have no categories, and the saints have transcended categories. That is why I say there are no categories."

The Buddha asked, "Manjusri, would you not say you have attained saint-hood?"

Manjusri asked in turn, "World-Honored One, suppose one asks a magically produced person, 'would you not say you have attained sainthood?' What will be his reply?"

The Buddha answered Manjusri, "One cannot speak of the attainment or non-attainment of a magically produced person."

Manjusri asked, "Has the Buddha not said that all things are like illusions?"

The Buddha answered, "So I have, so I have."

"If all things are like illusions, why do you ask me whether or not I have attained sainthood?"

The Buddha asked, "Manjusri, what equality in the three vehicles have you realized?"

"I have realized the equality of the state of Buddhahood."

The Buddha asked, "Have you attained the state of Buddhahood?"

"If the World-Honored One has attained it, then I have also attained it."

Thereupon, Venerable Subhuti asked Manjusri, "Has not the Tathágata attained the state of Buddhahood?"

Manjusri asked in turn, "Have you attained anything in the state of Sravaka-hood?"

Subhuti answered, "The liberation of a saint is neither an attainment nor a non-attainment. "

"So it is, so it is. Likewise, the liberation of the Tathágata is neither a state nor a non-state."

Subhuti said, "Manjusri, you are not taking care of the novice Bodhisattvas in teaching the Dharma this way."

Manjusri asked, "Subhuti, what do you think? Suppose a physician, in taking care of his patients, does not give them acrid, sour, bitter, or astringent medicines. Is he helping them to recover or causing them to die?"

Subhuti answered, "He is causing them to suffer and die instead of giving them peace and happiness."

Manjusri said, "Such is the case with a teacher of the Dharma. If, in taking care of others, he fears that they might be frightened and so hides from them the profound meanings of the Dharma and instead speaks to them in irrelevant words and fancy phrases, then he is causing sentient beings to suffer birth, old age, disease, and death, instead offering them health, peace, bliss, and nirvana"

When this Dharma was explained, five hundred monks were freed of attachment to any dharma, were cleansed of defilements and were liberated in mind; eight thousand devas left the taints of the mundane world far behind and attained the pure Dharma-eye that sees through all dharmas; seven hundred gods resolved to attain supreme enlightenment and vowed: "In the future, we shall attain an eloquence like that of Manjusri."

Then Elder Subhuti asked Manjusri, "Do you not explain the Dharma of the Sravaka-vehicle to the Sravakas?"

"I follow the Dharmas of all the vehicles."

Subhuti asked, "Are you a Sravaka, a Pratyekabuddha, or a Worthy One, a Supremely Enlightened One?"

"I am a Sravaka, but my understanding does not come through the speech of others. I am a Pratyekabuddha, but I do not abandon great compassion or fear anything. I am a Worthy One, a Supremely Enlightened One, but I still do not give up my original vows."

Subhuti asked, "Why are you a Sravaka?"

"Because I cause sentient beings to hear the Dharma they have not."

"Why are you a Pratyekabuddha?"

"Because I thoroughly comprehend the dependent origination of all dharmas."

"Why are you a Worthy One, a Supremely Enlightened One?"

"Because I realize that all things are equal in the Dharmadhatu "

Subhuti asked. "Manjusri, in what stage do you really abide?"

"I abide in every stage."

Subhuti asked, "Could it be that you also abide in the stage of ordinary people?"

Manjusri said, "I definitely abide in the stage of ordinary people."

Subhuti asked, "With what esoteric implication do you say so?"

"I say so because all dharmas are equal by nature."

Subhuti asked, "If all dharmas are equal, where are such dharmas as the stages of Sravakas, Pratyekabuddhas, Bodhisattvas, and Buddhas established?"

Manjusri answered, "As an illustration, consider the empty space in the ten directions. People speak of the eastern space, the southern space, the western space, the northern space, the four intermediate spaces, the space above, the space below, and so forth. Such distinctions are spoken of, although the empty space itself is devoid of distinctions. In like manner, virtuous one, the various stages are established in the ultimate emptiness of all things, although the emptiness itself is devoid of distinctions "

Subhuti asked, "Have you entered the realization of sainthood and been forever separated from samsara?"

"I have entered it and emerged from it "

Subhuti asked, "Why did you emerge from it after you entered it?"

Manjusri answered, "Virtuous one, you should know that this is a manifestation of the wisdom and ingenuity of a Bodhisattva. He truly enters the realization of sainthood and becomes separated from samsara; then, as a method to save sentient beings, he emerges from that realization. Subhuti, suppose an expert archer plans to harm a bitter enemy, but, mistaking his beloved son in

the wilder-ness for the enemy, he shoots an arrow at him The son shouts, 'I have done nothing wrong. Why do you wish to harm me?' At once, the archer, who is swift-footed, dashes toward his son and catches the arrow before it does any harm. A Bodhisattva is like this: in order to train and subdue Sravakas and Pratyekabuddhas, he attains nirvana; however, he emerges from it and does not fall into the stages of Sravakas and Pratyekabuddhas. That is why his stage is called the Buddha-stage. "

Subhuti asked, "How can a Bodhisattva attain this stage?"

Manjusri answered, "If Bodhisattvas dwell in all stages and yet dwell no-where, they can attain this stage.

"If they can discourse on all the stages but do not abide in the lower stages, they can attain this Buddha-stage.

"If they practice with the purpose of ending the afflictions of all sentient beings, but realize there is no ending in the Dharmadhatu; if they abide in the unconditioned, yet perform conditioned actions; if they remain in samsara, but regard it as a garden and do not seek nirvana before all their vows are fulfilled - then they can attain this stage.

"If they realize ego-less-ness, yet bring sentient beings to maturity, they can attain this stage."

"If they achieve the Buddha-wisdom yet do not generate anger or hatred toward those who lack wisdom, they can attain this stage.

"If they practice by turning the Dharma-wheel for those who seek the Dharma but make no distinctions among things, they can attain this stage.

"Furthermore, if Bodhisattvas vanquish demons yet assume the appearance of the four demons, they can attain this stage."

Subhuti said, "Manjusri, such practices of a Bodhisattva are very difficult for any worldly being to believe."

Manjusri said, "So it is, so it is, as you say. Bodhisattvas perform deeds in the mundane world but transcend worldly dharmas."

Subhuti said, "Manjusri, please tell me how they transcend the mundane world."

Manjusri said, "The five aggregates constitute what we call the mundane world. Of these, the aggregate of form has the nature of accumulated foam, the aggregate of feeling has the nature of a bubble, the aggregate of conception has the nature of a mirage, the aggregate of impulse has the nature of a hollow plantain, and the aggregate of consciousness has the nature of an illusion. Thus, One should know that the essential nature of the mundane world is none other than that of foam, bubbles, mirages, plantains, and illusions; ill it there are neither aggregates nor the names of aggregates, neither sentient beings nor the names of sentient beings, neither the mundane world nor the supra-mundane world. Such a right understanding of the five aggregates is called the supreme understanding. If one attains this supreme understanding, then he is liberated, as he [actually] always has been. If he is so liberated, he is not attached to mundane things. If he is not attached to mundane things, he transcends the mundane world.

"Furthermore, Subhuti, the basic nature of the five aggregates is emptiness. If that nature is emptiness, there is neither 'I' nor 'mine.' If there is neither 'I' nor 'mine,' there is no duality. If there is no duality, there is neither grasping nor abandoning. If there is neither grasping nor abandoning, there is no attachment. Thus, free of attachment, one transcends the mundane world.

"Furthermore, Subhuti, the five aggregates belong to causes and conditions. If they belong to causes and conditions, they do not

belong to oneself or to others. If they do not belong to oneself or to others, they have no owner. If they have no owner, there is no one who grasps them. If there is no grasping, there is no contention, and non-contention is the practice of religious devotees. Just as a hand moving in empty space touches no object and meets no obstacle, so the Bodhisattvas who practice the equality of emptiness transcend the mundane world.

"Moreover, Subhuti, because all the elements of the five aggregates merge in the Dharmadhatu, there are no realms. If there are no realms, there are no elements of earth, water, fire, or air; there is no ego, sentient being, or life; no Realm of Desire, Realm of Form or Realm of Formlessness: no realm of the conditioned or realm of the unconditioned; no realm of samsara or realm of nirvana. When Bodhisattvas enter such a domain free of distinctions, they do not abide in anything, though they remain in the midst of worldly beings. If they do not abide in anything, they transcend the mundane world." When this Dharma of transcending the world was explained, two hundred monks became detached from all dharmas, ended all their defilements, and become liberated in mind. One by one they took off their upper garments to offer to Manjusri, saying, "Any person who does not have faith in or understand this doctrine will achieve nothing and realize nothing."

Then Subhuti asked these monks, "Elders, have you ever achieved or realized anything?"

The monks replied, "Only presumptuous persons will claim they have achieved and realized something. To a humble religious devotee, nothing is achieved or realized. How, then, would such a person think of saying to himself, 'This I have achieved; this I have realized'? If such an idea occurs to him, then it is a demon's deed."

Subhuti asked, "Elders, according to your understanding, what achievement and realization cause you to say so?"

The monks replied, "Only the Buddha, the World-Honored One, and Manjusri know our achievement and realization. Most virtuous one, our understanding is: those who do not fully know the nature of suffering yet claim that suffering should be comprehended are presumptuous. Likewise, if they claim that the cause of suffering should be eradicated, that the cessation of suffering should be realized and that the path leading to the cessation of suffering should be followed, they are presumptuous. Presumptuous also are those who do not really know the nature of suffering, its cause, its cessation, or the path leading to its cessation, but claim that they know suffering, have eradicated the cause of suffering, have realized the cessation of suffering, and have followed the path leading to the cessation of suffering.

"What is the nature of suffering? It is the very nature of non-arising. The same is true concerning the characteristic of the cause of suffering, the cessation of suffering, and the path leading to the cessation of suffering. The nature of non-arising is sign-less and unattainable. In it, there is no suffering to be known, no cause of suffering to be eradicated, no cessation of suffering to be realized, and no path leading to the cessation of suffering to be followed. Those who are not frightened terrified, or awestricken upon hearing these Noble Truths are not presumptuous. Those who are frightened and terrified are the presumptuous ones."

Thereupon, the World-Honored One praised the monks, saying, "Well said well said!" He told Subhuti, "These monks heard Manjusri explain this profound Dharma during the era of Kasyapa Buddha. Because they have practiced this profound Dharma before, they are now able to follow it and understand it immediately. Similarly, all those who hear, believe, and

understand this profound teaching in my era will be among the assembly of Maitreya Buddha in the future."

Then the god Suguga said to Manjusri, "Virtuous one, you have repeatedly taught the Dharma ill this world. Now we beg you to go to the Tushita Heaven. For a long time, the gods there have also been planting many good roots. They will be able to understand the Dharma if they hear it. However, because they are attached to the pleasures of their heaven, they cannot leave their heaven and come to the Buddha to hear the Dharma, and consequently they suffer a great loss. "

Manjusri immediately performed a miraculous feat that caused the god Suguga and all others in the assembly to believe that they had arrived at the palace of the Tushita Heaven. There they saw gardens, woods, magnificent palaces and mansions with sumptuous tiers of railings and windows, high and spacious twenty- storied towers with jeweled nets and curtains, celestial flowers covering the ground, various wonderful birds hovering in flocks and warbling, and celestial maidens in the air scattering flowers of the coral tree, singing verses in chorus, and playing merrily.

Seeing all this, the god Suguna said to Manjusri, "This is extraordinary, Manjusri! How have we arrived so quickly at the palace of the Tushita Heaven to see the gardens and the gods here? Manjusri, will you please teach us the Dharma?"

Elder Subhuti told Suguna, "Soil of heaven, you did not leave the assembly or go anywhere. It is Manjushri's miraculous feat that causes you to see yourself in the palace of the Tushita Heaven."

The god Suguna said to the Buddha, "How rare, World-Honored One! Manjusri has such a command of samádhi and of miraculous power that in an instant he has caused this entire assembly to appear to be in the palace of the Tushita Heaven."

The Buddha said, "Son of heaven, is this your understanding of Manjushri's miraculous power? As I understand it, if Manjusri wishes, he can gather all the merits and magnificent attributes of Buddha-lands as numerous as the sands of the Ganges and cause them to appear in One Buddha-land. He can with one fingertip lift up the Buddha-lands below ours, which are as numerous as the sands of the Ganges, and put them in the empty space on top of the Buddha-lands above ours, which are also as numerous as the sands of the Ganges. He can put all the water of the four great oceans of all the Buddha-lands into a single pore without making the aquatic beings in it feel crowded or removing them from the seas. He can put all the Mount Sumerus of all the worlds into a mustard seed, yet the gods on these mountains will feel that they are still living in their own palaces. He can place all sentient beings of the five planes of existence of all the Buddha-lands on his palm, and cause them to see all kinds of exquisite material objects such as those available in delightful, magnificent countries. He can gather all the fires of all the worlds into a piece of cotton. He can use a spot as small as a pore to eclipse completely every Sun and moon in every Buddha-land. In short, he can accomplish whatever he wishes to do."

At that time, Papiyan, the Evil One, transformed himself into a monk and said to the Buddha, "World-Honored One, we wish to see Manjusri perform such miraculous feats right now. What is the use of saying such absurd things, which nobody in the world can believe?"

The World-Honored One told Manjusri, "You should manifest your miraculous power right before this assembly." Thereupon, without rising from his seat, Manjusri entered the Samadhi of Perfect Mental Freedom in Glorifying All Dharmas, and demonstrated all the miraculous feats described by the Buddha.

Seeing this, the Evil One, the members of the assembly, and the god Suguga all applauded these unprecedented decals, saying, "Wonderful, wonderful! Because of the appearance of the Buddha in this world, we now have this Bodhisattva who can perform such miraculous feats and open a door to the Dharma for the world."

Thereupon, the Evil One, inspired by Manjushri's awesome power, said, "World-Honored One, how wonderful it is that Manjusri possesses such great, miraculous power! And the members of this assembly, who now understand and have faith in the Dharma through his demonstration of miraculous feats, are also marvelous. World-Honored One, even if there were as many demons as the sands of the Ganges, they would not be able to hinder these good men and good women, who understand and believe in the Dharma.

"I, Papiyan the Evil One, have always sought opportunities to oppose the Buddha and to create turmoil among sentient beings. Now I vow that, from this day on, I will never go nearer than one hundred leagues away from the place where this doctrine prevails, or where people have faith in, understand, cherish, receive, read, recite, and teach it.

Devadaha Sutta

At Devadaha

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying among the Sakyans at a Sakyan town named Devadaha. Then a large number of monks headed for outlying districts went to the Blessed One and on arrival, having bowed down to him, sat to one side. As they were sitting there they said to the Blessed One, "Lord, we want to go to the countryside of the outlying districts and to take up residence there."

"Have you informed Shariputra?"

"No, lord, we haven't informed Ven. Shariputra."

"Inform Shariputra, monks. Shariputra is wise, a great help to the monks who are his fellows in the holy life."

"As you say, lord," the monks replied.

At that time Ven. Shariputra was sitting under a certain cassia tree not far from the Blessed One. Then the monks, delighting in and approving of the Blessed One's words, rose from their seats and -- bowing down to the Blessed One and circumambulating him, keeping him to their right -- went to Ven. Shariputra. On arrival, they exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, they sat to one side. As they were sitting there, they said to Ven. Shariputra, "Friend Shariputra, we want to go to the countryside of the outlying districts and to take up residence there. We have already informed the Teacher."

"Friends, in foreign lands there are wise nobles and priests, householders and contemplatives -- for the people there are wise and discriminating -- who will question a monk: 'What is your teacher's doctrine? What does he teach?' Have you listened well to the teachings -- grasped them well, attended to them well, considered them well, penetrated them well by means of discernment -- so that in answering you will speak in line with what the Blessed One has said, will not misrepresent the Blessed One with what is un-factual, will answer in line with the Dhamma, and no one whose thinking is in line with the Dhamma will have grounds for criticizing you?"

"We would come from a long way away to hear the explication of these words in Ven. Shariputra's presence. It would be good if Ven. Shariputra himself would enlighten us as to their meaning."

"Then in that case, friends, listen and pay close attention. I will speak."

"As you say, friend," the monks responded.

Ven. Shariputra said: "Friends, in foreign lands there are wise nobles and priests, householders and contemplatives -- for the people there are wise and discriminating -- who will question a monk: 'What is your teacher's doctrine? What does he teach?'"

"Thus asked, you should answer, 'Our teacher teaches the subduing of passion and desire.'

"Having thus been answered, there may be wise nobles and priests, householders and contemplatives... who will question you further, 'And your teacher teaches the subduing of passion and desire for what?'"

"Thus asked, you should answer, 'our teacher teaches the subduing of passion and desire for form... for feeling... for

perception... for fabrications. Our teacher teaches the subduing of passion and desire for consciousness.'

"Having thus been answered, there may be wise nobles and priests, householders and contemplatives... who will question you further, 'And seeing what danger does your teacher teach the subduing of passion and desire for form... for feeling... for perception... for fabrications. Seeing what danger does your teacher teach the subduing of passion and desire for consciousness?'

"Thus asked, you should answer, 'When one is not free from passion, desire, love, thirst, fever, and craving for form, then from any change and alteration in that form, there arises sorrow, lamentation, pain, grief, and despair. When one is not free from passion... for feeling... for perception... for fabrications... When one is not free from passion, desire, love, thirst, fever, and craving for consciousness, then from any change and alteration in that consciousness, there arise sorrow, lamentation, pain, grief, and despair. Seeing this danger, our teacher teaches the subduing of passion and desire for form... for feeling... for perception... for fabrications. Seeing this danger our teacher teaches the subduing of passion and desire for consciousness.'

"Having thus been answered, there may be wise nobles and priests, householders and contemplatives... who will question you further, 'And seeing what benefit does your teacher teach the subduing of passion and desire for form... for feeling... for perception... for fabrications. Seeing what benefit does your teacher teach the subduing of passion and desire for consciousness?'

"Thus asked, you should answer, 'When one is free from passion, desire, love, thirst, fever, and craving for form, then with any change and alteration in that form, there does not arise any sorrow, lamentation, pain, grief, or despair. When one is free from

passion... for feeling... for perception... for fabrications... When one is free from passion, desire, love, thirst, fever, and craving for consciousness, then with any change and alteration in that consciousness, there does not arise any sorrow, lamentation, pain, grief, or despair. Seeing this benefit, our teacher teaches the subduing of passion and desire for form... for feeling... for perception... for fabrications. Seeing this benefit our teacher teaches the subduing of passion and desire for consciousness.'

"Friends, if one who entered and remained in unskillful mental qualities were to have a pleasant abiding in the here and now -- unthreatened, un-despairing, un-feverish -- and on the break-up of the body, after death, could expect a good destination, then the Blessed One would not advocate the abandoning of unskillful mental qualities. But because one who enters and remains in unskillful mental qualities has a stressful abiding in the here and now -- threatened, despairing, and feverish -- and on the break-up of the body, after death, can expect a bad destination, that is why the Blessed One advocates the abandoning of unskillful mental qualities.

"If one who entered and remained in skillful mental qualities were to have a stressful abiding in the here and now -- threatened, despairing, and feverish -- and on the break-up of the body, after death, could expect a bad destination, then the Blessed One would not advocate entering into skillful mental qualities. But because one who enters and remains in skillful mental qualities has a pleasant abiding in the here and now -- unthreatened, un-despairing, un-feverish -- and on the break-up of the body, after death, can expect a good destination, that is why the Blessed One advocates entering into skillful mental qualities."

That is what Ven. Shariputra said. Gratified, the monks delighted in Ven. Shariputra's words.

Devadahasuttam

At Devadaha

I heard thus:

At one time the Blessed One was living in the Sakya hamlet Devadaha. From there the Blessed One addressed the Bhikkhus. 'Bhikkhus, there are recluses and Brahmins, who hold this view and preach it. "Whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are the results of earlier actions. These earlier actions are finished off with austerities, new, are not done, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes." Bhikkhus, Nigantas, are of this view. I approached the Nigantas of this view and asked them. 'Friends, Nigantas, is it true, that you are of this view Whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are the results of earlier actions. These earlier actions, are finished off with austerities, new are not done, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes? Bhikkhus, they acknowledged that it was true. Then I asked them. 'Nigantas, do you know, whether you were in the past, or whether you were not in the past?'

'Friend, we do not know that.'

‘Friends, Nigantas, do you know, whether you did demerit or did not refrain from demerit in the past?’

‘Friend, we do not know that.’

‘Friends, Nigantas, do you know, whether you did this demerit or the other demerit?’

‘Friend, we do not know that.’

‘Friends, Nigantas, do you know, this much unpleasantness is finished, this much unpleasant has to be finished, and when this unpleasantness is finished, all unpleasantness, will finish?’

‘Friend, we do not know that.’

‘Friends, Nigantas, do you know, to dispel demerit, and to accumulate merit here and now?’

‘Friend, we do not know that.’

‘Friends, Nigantas, you do not know, whether you were, or were not, in the past. Whether you did or did not do demerit in the past. You do not know what and what demerit you did in the past and how much unpleasantness, is finished, how much has to be finished and when, how much of it is finished, all unpleasantness finishes. You do not know to dispel demerit and accumulate merit here and now. When that is so it is not suitable that the venerable Nigantas should say. Whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are the results of earlier actions. These earlier actions, are finished off with austerities, new are not done, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes.

Friends, Nigantas, if you knew, we were in the past, and not otherwise. We did demerit in the past and not otherwise. We did this and other demerit in the past. This much unpleasantness is finished, this much has to be finished and when this much unpleasantness is finished all unpleasantness finishes. If you knew how to dispel demerit and accumulate merit here and now, it is suitable that the venerable Nigantas should say. Whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are the results of earlier actions. These earlier actions, are finished off with austerities, new are not done, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes.

‘Friends, Nigantas, it is like a man shot with a poisoned arrow, feels sharp unpleasant feelings, on account of the shot arrow. His friends, co-associates and blood relations call a surgeon to attend on him. The surgeon probes into his open wound with an instrument. On account of that probing, he feels sharp unpleasant feelings. He removes the arrow probing into the wound. On account of removing the arrow, he feels sharp unpleasant feelings. The surgeon administers burning charcoal on the wound as counter medicine. On account of administering burning charcoal on the open wound he feels sharp unpleasant feelings. In the meantime his wound heals, he becomes well, independent and goes where he wishes. Then it occurs to him. I was shot with a poisoned arrow and felt sharp unpleasant feelings on account of it. My friends, co-associates and blood relations called a surgeon to attend on me. He probed into my open wound with an instrument. On account of that probing I felt sharp unpleasant feelings. Probing he removed the arrow, on account of removing the arrow, I felt sharp unpleasant feelings. Then he administered burning

charcoal as counter medicine on my wound. On account of that I felt sharp unpleasant feelings. Now my wound is healed, I'm well, independent and go where I wish. Friends, Nigantas, if you knew, we were in the past, and not otherwise. We did demerit in the past and not otherwise. We did this and other demerit in the past. This much unpleasantness is finished, this much has to be finished and when this much unpleasantness is finished all unpleasantness finishes. If you knew how to dispel demerit and accumulate merit here and now, it is suitable that the venerable Nigantas should say. Whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are the results of earlier actions. These earlier actions, are finished off with austerities, new are not done, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes Friends, Nigantas, since you do not know, whether you were, or were not, in the past. Whether you did or did not do demerit in the past. You do not know what and what demerit you did in the past and how much unpleasantness, is finished, how much has to be finished and when, how much of it is finished, all unpleasantness finishes. You do not know to dispel demerit and accumulate merit here and now. When that is so it is not suitable that the venerable Nigantas should say. Whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are the results of earlier actions. These earlier actions, are finished off with austerities, new are not done, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes.

When this was said, the Nigantas said to me.’ Friend, Nigantanaataputta acknowledges he has knowledge and vision of everything, whether walking, standing, sleeping or awake constantly established. He says thus. Nigantas, you have demerit done in the past, finish that with these difficult austerities. Be restrained in body, words and mind, so that no demerit is done for the future. These earlier actions, are finished off with austerities, new are not done, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes. We like these words, and are pleased with these words.

When this was said, I said to those Nigantas. ‘Friends, Nigantas, these five are with twofold results, here and now. What are the five? Faith, liking, hearsay, careful thinking and forbearance with view, are with twofold results here and now. In which teacher did the venerable Nigantas’ place faith in the past? What was their liking? What was their hearsay? How was their careful thinking? With what view did they forbear? Bhikkhus, when I said that, the Nigantas had no rightful thing to say. Then again, I said thus to the Nigantas. ‘Friends, Nigantas, when do you feel acute severe pain, is it when you pursue difficult exertions or when you do not pursue difficult exertions?’

‘Friend, Gotama, when we pursue difficult exertions, we feel acute severe pain. When we do not pursue difficult exertions, we do not feel acute severe pain.’

‘So then Nigantas, when you pursue difficult exertions, you feel acute, severe pain and when you do not pursue difficult exertions, you do not feel acute severe pain. When this is so, is it suitable that the Nigantas explain it, as whatever this person feels,

whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings; all those are the results of earlier actions. These earlier actions, are finished off with austerities, new are not pursued, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes. If the venerable Nigantas feel severe acute pain, at the time they pursue difficult exertions and at the time they do not pursue difficult exertions, it is suitable that the venerable Nigantas explain it, as whatever this person feels, whether pleasant, unpleasant or neither unpleasant nor pleasant, feelings, all those are the results of earlier actions. These earlier actions, are finished off with austerities, new are not pursued, thus there is no accumulation for the future. Without a future accumulation, there is destruction of actions. With the destruction of actions, there is destruction of unpleasantness. With the destruction of unpleasantness, there is destruction of feelings. With the destruction of feelings all unpleasantness finishes Nigantas, when you pursue difficult exertions, you feel acute, severe pain and when you do not pursue difficult exertions, you do not feel acute severe pain. You, yourself pursue these difficult exertions and work them out owing to ignorance and delusion. Even when this was pointed out the Nigantas had nothing to say rightfully.

Bhikkhus, again I asked the Nigantas. 'Nigantas, actions with feelings here and now, could they be made actions with feelings hereafter by some method, or exertion?'

'Friend, it could not be done.'

'Nigantas, actions with feelings hereafter, could they be made actions with feelings here and now by some method, or exertion?'

‘Friend, it could not be done.’

‘Nigantas, could actions with pleasant feelings be made actions with unpleasant feelings by some method, or exertion?’

‘Friend, it could not be done.’

‘Nigantas, could actions with unpleasant feelings be made actions with pleasant feelings by some method, or exertion?’

‘Friend, it could not be done.’

‘Nigantas, could actions with ripe feelings be made actions without ripe feelings by some method, or exertion?’

‘Friend, it could not be done.’

‘Nigantas, could actions without ripe feelings be made actions with ripe feelings by some method, or exertion?’

‘Friend, it could not be done.’

‘Nigantas, could actions with much feeling be made actions with little feeling by some method, or exertion?’

‘Friend, it could not be done.’

‘Nigantas, could actions with little feeling be made actions with much feeling by some method, or exertion?’

‘Friend, it could not be done.’

‘Nigantas, could actions with feelings be made actions without feelings by some method, or exertion?’

‘Friend, it could not be done.’ ‘Nigantas, could actions without feelings be made actions with feelings by some method, or exertion?’

‘Friend, it could not be done.’

‘So then Nigantas, it is not possible to change actions with feelings here and now, into actions with feelings hereafter, and change actions with feelings hereafter into actions with feelings here and now, by some method and exertion It is not possible to change actions that bear pleasant feelings into actions that bear unpleasant feelings, and change actions that bear unpleasant feelings into actions that bear pleasant feelings, by some method and exertion It is not possible to change actions ripe for feelings into actions not ripe for feelings, and change actions not ripe for feelings into actions ripe for feelings, by some method and exertion It is not possible to change actions with much feelings into actions with little feelings, and change actions with little feelings into actions with much feelings by some method and exertion. It is not possible to change actions with feelings into actions without feelings, and change actions with feelings into actions without feelings by some method and exertion. When this is so, the venerable Nigantas’ method and exertion becomes fruitless. Bhikkhus, Nigantas who bear this view are blamed rightfully on ten counts.

If beings feel pleasant and unpleasant on account of previous actions, indeed the Nigantas have done evil in the past, that they feel such acute and severe unpleasant feelings. If beings feel pleasant and unpleasant on account of creation by a god, indeed, the Nigantas were created, by an evil god, that they feel such acute and severe unpleasant feelings now. If beings feel pleasant and unpleasant on account of accidental birth, indeed, the Nigantas had had an evil accidental birth, that they feel such acute and severe unpleasant feelings now. If beings feel pleasant and unpleasant on account of noble birth, indeed, the Nigantas had had an evil noble birth, that they feel such acute and severe unpleasant feelings now. If beings feel pleasant and unpleasant on account of the method adopted here and now, indeed, the

Nigantas have adopted an evil method here and now, that they feel such acute and severe unpleasant feelings now.

If beings feel pleasant and unpleasant because of previous actions, the Nigantas are to be blamed. If beings feel pleasant and unpleasant, not because of previous actions, the Nigantas are to be blamed. If beings feel pleasant and unpleasant because of the creation of a god Nigantas are to be blamed. If beings feel pleasant and unpleasant, not because of the creation of a god the Nigantas are to be blamed. If beings feel pleasant and unpleasant because of an accidental occurrence, Nigantas are to be blamed. If beings feel pleasant and unpleasant, not because of an accidental occurrence, the Nigantas are to be blamed. If beings feel pleasant and unpleasant because of a noble birth, Nigantas are to be blamed. If beings feel pleasant and unpleasant, not because of a noble birth, the Nigantas are to be blamed. If beings feel pleasant and unpleasant because of the method here and now, Nigantas are to be blamed. If beings feel pleasant and unpleasant, not because of the method here and now, the Nigantas are to be blamed. Bhikkhus, the Nigantas of this view are rightfully blamed on ten counts. When this is so, the venerable Nigantas' method and exertion becomes fruitless.

'Bhikkhus, how does the method and the exertion become fruitful? Bhikkhus, the Bhikkhu does not soil the unsoiled self with unpleasantness, does not abandon pleasantness rightfully obtained, nor does he indulge in that pleasantness. He knows, when I exert on determinations that originate unpleasantness, those determinants separate. When I observe carefully the origin of my unpleasantness, and develop equanimity, my mind gets detached. In whatever manner I exert on the determinations that originate unpleasantness, those determinants separate, there the exertion is on the determinations. In whatever manner I observe, the origin of my unpleasantness, equanimity develops in that manner. Thus when the exertion is on determinations that

originate unpleasantness, those determinants separate. In this manner too his unpleasantness finishes. When the origin of this and other unpleasantness is observed equanimity develops and detachment sets in. In this manner too unpleasantness finishes.

Bhikkhus, like a man thoroughly attached and bound to a woman, with many desires and interests, sees that woman standing, conversing, laughing and smiling with another man. Bhikkhus, wouldn't that man seeing this woman standing, conversing, laughing and smiling with another man be stricken with grief, lament, unpleasantness, displeasure and distress?'

'Venerable sir, he would be. What is the reason? That man is thoroughly attached and bound to the woman with many desires and interests, and when he sees that woman standing, conversing, laughing and smiling with a another man, he is stricken with grief, lament, unpleasantness, displeasure and distress.'

'Bhikkhus, then it occurs to that man. I'm thoroughly attached and bound to that woman with many desires and interests. When I see her standing, conversing, laughing and smiling with another man, I'm stricken with grief, lament, unpleasantness, displeasure and distress. Why shouldn't I dispel the interest and greed for that woman? He dispels the interest and greed for that woman. Afterwards he sees the woman standing, conversing, laughing and smiling with another man. Would he be stricken with grief, lament, unpleasantness, displeasure and distress on account of seeing her?'

'He would not be stricken with grief, lament, unpleasantness, displeasure and distress, on account of seeing her standing, conversing, laughing and smiling with another man. What is the reason? He has no interest and greed for that woman.'

'In the same manner Bhikkhus, the unsoiled self is not soiled with unpleasantness, pleasantness rightfully obtained is not abandoned, indulging in that pleasantness, is also avoided. He knows, when I exert on determinations that originate unpleasantness, those determinants separate. When I observe carefully the origin of my unpleasantness, and develop equanimity, my mind gets detached. In whatever manner I exert on the determinations that originate unpleasantness, those determinants separate, there the exertion is on the determinations. In whatever manner I observe, the origin of my unpleasantness, equanimity develops in that manner. Thus when the exertion is on

determinations that originate unpleasantness, those determinants separate. In this manner too unpleasantness finishes. When the origin of this and other unpleasantness is observed equanimity develops and detachment sets in. In this manner too unpleasantness finishes.

Bhikkhus, in this manner too the method and the exertion becomes fruitful.

Bhikkhus, again the Bhikkhu reflects thus. If I abide in pleasantness, demerit increases and merit decreases. If I exert the self in unpleasantness, demerit decreases and merit increases. Then he exerts the self in unpleasantness, and his demerit decreases and merit increases. Later he does not exert the self in unpleasantness. What is the reason for that?

For whatever, he exerted the self in unpleasantness, that cause is fulfilled, so later he does not exert the self in unpleasantness. Bhikkhus, like the Fletcher, that straightens and makes the arrow workable with the two kinds of torture of burning and hammering on it. When the arrow is straightened the Fletcher does no more torture of burning and hammering it as it is made workable. Thus the Bhikkhu reflects in this manner. If I abide in pleasantness, demerit increases and merit decreases. If I exert the self in

unpleasantness, demerit decreases and merit increases. Then he exerts the self in unpleasantness, and his demerit decreases and merit increases. Later he does not exert the self in unpleasantness. What is the reason for that? For whatever, he exerted the self in unpleasantness, that cause is fulfilled, so later he does not exert the self in unpleasantness. In this manner too the method and the exertion becomes fruitful,

Again the Thus Gone One arises in the world, perfect, rightfully enlightened, endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed. He declares to the world together with its Maras, Brahmas, the community of recluses and Brahmins gods and men, that Teaching good at the beginning, in the middle and at the end, full of meaning even in the letter, complete in every way stating the pure holy life. Hearing this a householder or a householder's son, born to some clan, gains faith in the Thus Gone One. With that faith he reflects. The life in a household is full of defilements; going forth is like open space. It is not easy for one living a household to lead the holy life complete and pure without defilements. What if I shave head and beard, don yellow robes and go forth homeless. Later he gives up a little wealth, or much wealth, a small circle of friends, or a large circle of friends, shaving head and beard, and donning yellow robes goes forth homeless.

Gone forth he becomes a trainer in the life of a Bhikkhu, gives up hurting living things, throwing away stick and weapon, ashamed and compassion aroused, abides with compassion for all beings. Abstaining from taking what is not given, desires the given, the self made pure without thieving he abides. Abstaining from low sexual intercourse leads the holy life. Abstaining from telling lies becomes reliable and trustworthy and abides without a dispute with the world. Giving up slandering, hearing here does not say it

elsewhere, to split these; hearing elsewhere does not say it here to split those. Thus he unites the split, promotes unity, fond of unity talks words to unite. Giving up rough talk, says pleasant words pleasing to the ears, and words going straight to the heart of the populace at large. Abstains from frivolous talk. Says appropriate words that are truthful, meaningful, in accordance with the Teaching and Discipline, those words that could be treasured.

Abstains from destroying seed groups and vegetable groups. Partaking one meal a day, abstains from food at night and at untimely hours. Abstains from dance, singing, music, decorations, flowers and scents, ointments and adornments. Abstains from high and stately beds. Abstains from accepting gold and silver, uncooked rice and uncooked flesh,. Abstains from accepting women and girls, slaves, men or women, Abstains from accepting goats and cows, fowl and pigs, elephants, cattle, horses and mares.

Abstains from accepting fields and wealth, and abstains from doing the work of a messenger. Abstains from buying and selling. Abstains from unfair ways of weighing and measuring. Abstains from cutting, severing, destroying, highway robbery, and wrong ways of obtaining morsel food.

Satisfied, covering the body with robes, and feeding the belly with morsel food, goes with all the belongings wherever he goes. Like the birds small and large that go with the weight of their wings. Likewise satisfied covering the body with robes and feeding the belly with morsel food, goes with all the belongings wherever he goes. Endowed with this mass of virtues, he experiences the pleasure of blamelessness internally. Seeing a form with the eye, does not take the sign or the elements .To him that abides with the mental faculty of the eye uncontrolled, may trickle demeritorious things of covetousness and displeasure, he abides

protecting the mental faculty of the eye...Hearing a sound with the ear, Cognizing a smell with the nose- tasting a taste with the tongue,- Cognizing a touch with the body- Cognizing an idea with the mind, does not take the sign or the element. To him that abides with the mental faculty of the mind uncontrolled, may trickle de-meritorious things of covetousness and displeasure, he abides protecting the mental faculty of the mind. Endowed with the noble ones' control of the mental faculties, he experiences the untouched pleasure of the mental faculties. Coming forward and returning is aware, looking on and looking aside is aware, bending and stretching is aware, bearing bowl and the three robes is aware, tasting, drinking, eating and enjoying is aware, going, standing, sitting, lying, awake, and keeping silence is aware.

Endowed with this mass of virtues, with this control of the mental faculties of the noble ones, with the mindful awareness of the noble ones abides in a secluded dwelling, a forest, the root of a tree, a mountain grotto or cave, a charnel ground, a jungle forest, an open space, or a heap straw. Returning from the alms round and after the meal is over, sits in a cross legged position, the body placed straight and mindfulness established in front.

Dispelling covetousness for the world he abides, cleaning the mind of covetousness. Dispelling anger he abides cleaning the mind of anger, compassionate for all born lives. Dispelling sloth and torpor he abides, mindful and aware of a perception of light, mindfully cleaning sloth and torpor from the mind. Dispelling restlessness and worry he abides with a mind internally appeased and cleans the mind of restlessness and worry. Abides with doubts dispelled without doubts of meritorious things that should be done

The Bhikkhu having dispelled the five hindrances of the mind, making the minor defilements weak through wisdom, away from sensual thoughts and away from de-meritorious things, with

thoughts and thought processes and with joy and pleasantness born of seclusion abides in the first jhana. In this manner too the method and the exertion becomes fruitful. Again Bhikkhus, the Bhikkhu overcoming thoughts and thought processes, the mind internally appeased, brought to a single point, without thoughts and thought processes and with joy and pleasantness born of concentration abides in the second jhana. In this manner too the method and the exertion becomes fruitful. Again, Bhikkhus, the Bhikkhu with equanimity to joy and detachment abides mindful and aware, experiencing pleasantness with the body abides in the third jhana. To this the noble ones say abiding in pleasantness mindful of equanimity. In this manner too the method and exertion becomes fruitful. Again, Bhikkhus, the Bhikkhu dispelling pleasantness and unpleasantness and earlier having dispelled pleasure and displeasure, and mindfulness purified with equanimity abides in the fourth jhana. In this manner too the method and exertion becomes fruitful.

When the mind is concentrated, pure, free from minor defilements, is malleable workable not disturbed, he directs the mind for the knowledge of previous births. Recollects the manifold previous births, one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty, a hundred births, a thousand births, a hundred thousand births, innumerable forward cycles of births, innumerable backward cycles of births, innumerable forward and backward cycles of births. There, I was of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings and with such a life span. Disappearing from there was born there with such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a life span, disappearing from there, is born here. Thus with all modes and all details manifold previous births are recollected. In this manner too the method and the exertion becomes fruitful.

When the mind is concentrated, pure, free from minor defilements malleable workable not disturbed, he directs the mind for the knowledge of the disappearing and appearing of beings. With the heavenly eye purified beyond human, he sees beings disappearing and appearing un-exalted and exalted, beautiful and ugly. Saw them arising in good and bad states according to their actions: These good beings misbehaving by body, speech and mind, blaming noble ones, with the wrong view of actions, after death are born in loss, in decrease, in hell. As for these good beings, well behaved in body speech and mind, not blaming noble ones, with the right view of actions after death are born in heaven. Thus with the heavenly eye purified beyond human he sees beings disappearing and appearing. In this manner too the method and the exertion becomes fruitful.

When the mind is concentrated, pure, free from minor defilements, is malleable workable not disturbed, he directs the mind for the destruction of desires. Knows, this is unpleasant, this is the arising of unpleasantness, this is the cessation of unpleasantness, this is the path to the cessation of unpleasantness, as it really is. Knows these are desires, these are the arising of desires, these are the cessation of desires, and this is the path, to the cessation of desires as it really is. Brahmin, this too is called the footprint of the Thus Gone One, the home of the Thus Gone One, the delight of the Thus Gone One. The noble disciple at this point concludes, the Blessed One is rightfully enlightened. The Teaching of the Blessed One is well proclaimed; the Community of Bhikkhus have gone the right path. When he knows this and sees this, his mind is released from sensual desires. It's released from the desires to be, and from desires of ignorance. When released knows, am released, knowledge arose, birth is destroyed, the holy life is lived to the end. What should be done is done; there is nothing more to wish. In this manner too the method and the exertion becomes fruitful,

Bhikkhus, the Thus Gone One is of this view, is rightfully praised on ten counts. If beings feel pleasant and unpleasant on account of earlier done actions, then the Thus Gone One has done good actions in the past, that he feels such pleasant feelings free of desires now. If beings feel pleasant and unpleasant on account of creation, then the Thus Gone One is created by a good creator, that he feels such pleasant feelings free of desires now. If beings feel pleasant and unpleasant on account of accidental birth then the Thus Gone One has had a good accidental birth, that he feels such pleasant feelings free of desires now. If beings feel pleasant and unpleasant on account of noble birth then the Thus Gone One has had a good noble birth, that he feels such pleasant feelings free of desires now. If beings feel pleasant and unpleasant on account of the method here and now then the Thus Gone One has adopted a good method, that he feels such pleasant feelings free of desires now. If beings feel pleasant and unpleasant on account of earlier done actions, or not on account of earlier actions, in either case the Thus Gone One is praised. If beings feel pleasant and unpleasant on account of a creator or not on account of creator, in either case the Thus Gone One is praised. If beings feel pleasant and unpleasant on account of an accidental birth or not on account of an accidental, in either case the Thus Gone One is praised. If beings feel pleasant and unpleasant on account of noble birth or not on account of a noble birth, in either case the Thus Gone One is praised. If beings feel pleasant and unpleasant on account of the method adopted or not on account of the method adopted, in either case the Thus Gone One is praised.

Bhikkhus, the Thus Gone One of this view is praised on these ten counts.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Devaduuta Sutta

The Heavenly Messengers

I heard thus:

At one time the Blessed One was living in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. The Blessed One addressed the Bhikkhus from there: 'Bhikkhus, like a man standing between two houses with doors standing adjacently would see people entering, leaving, wandering and roaming in the two houses, Likewise I see with my heavenly eye purified beyond human, beings disappearing and appearing, un-exalted and exalted, beautiful and ugly, in heaven and in hell. I see beings according their actions: These good beings conducting themselves well by body, speech and mind, not blaming noble ones, developing right view, bearing the right view of actions, at the break up of the body, after death, go to increase, are born in heaven. These good beings conducting themselves well by body, speech and mind, not blaming noble ones, developing right view, bearing the right view of actions, at the break up of the body, after death, are born with humans. These good beings engaged in misconduct by body, speech and mind, blaming noble ones, developing wrong view, bearing the wrong view of actions, at the break up of the body, after death are born in the sphere of ghosts. These good beings engaged in misconduct by body, speech and mind, blaming noble ones, developing wrong view, bearing the wrong view of actions, at the break up of the body, after death, are born with animals. These good beings engaged in misconduct by body, speech and mind, blaming noble ones, developing wrong view, bearing the wrong view of actions, at the break up of the body, after death, decrease, and are born in hell.

Bhikkhus, the warders of hell take him by his hands and feet and show him to the king of the under world 'Lord, this man is unfriendly, not uniting, not chaste, does not honor the elders in the family, mete him the suitable punishment.

The king of the under world cross questions, asks for reasons and studies together with him thus. 'Good man did you not see the first divine messenger among humans?' He says 'Sir I did not see.' Then the king of the under world would ask him. 'Good man didn't you see a toddler who stands and lies with difficulty, mingled in his own urine and excreta while lying?' Then he says, 'Sir, I saw.' The king of the under world asks him. 'Goodman, being a wise aged one, didn't it occur to you, I have not gone beyond birth, now I will do some good by body, words and mind?' He would say, 'Sir, I could not do it owing to negligence' The king of the under world says. 'Good one, owing to negligence you acted in that manner. This evil action was not done by your, mother, father, brother, sister, friends, co -associates or blood relations. It was not done by recluses, Brahmins or gods, it was done by you and you will experience its results.

Bhikkhus, the king of the under word having finished cross questioning, asking for reasons and studying together about the first divine messenger asks him 'Good man did you not see the second divine messenger among humans?' He says 'Sir I did not see.' Then the king of the underworld would ask him. 'Good man didn't you see among humans a woman or man, eighty or ninety years old, decayed and bent like the frame work of a roof, going about supported on a stick, shivering, ill, the youth gone, with broken teeth, gray hair, spotted wrinkled skin?' Then he says, 'Sir, I saw.' The king of the under world asks him. 'Goodman, being a wise aged one, didn't it occur to you, I have not gone beyond decay, now I will do some good by body, words and mind?' He would say, 'Sir, I could not do it owing to negligence.' The king of the under world says, 'Good one, owing to negligence you acted

in that manner. This evil action was not done by your, mother, father, brother, sister, friends, co -associates or blood relations. It was not done by recluses, Brahmins or gods, it was done by you and you will experience its results.

Bhikkhus, the king of the under world having finished cross questioning, asking for reasons and studying together about the second divine messenger asks him 'Good man did you not see the third divine messenger among humans?' He says 'Sir I did not see.' Then the king of the under world would ask him, 'Good man didn't you see among humans a woman or man, gravely ill immersed in his own urine and excreta, raised by others and conducted by others?' Then he says, 'Sir, I saw.' The king of the under world asks him. 'Goodman, being a wise aged one, didn't it occur to you, I have not gone beyond illness, now I will do some good by body, words and mind?' He would say, 'Sir, I could not do it owing to negligence' The king of the under world says. 'Good one, owing to negligence you acted in that manner. This evil action was not done by your, mother, father, brother, sister, friends, co-associates or blood relations. It was not done by recluses, Brahmins or gods, it was done by you and you will experience its results

Bhikkhus, the king of the under world having finished cross questioning, asking for reasons and studying together about the third divine messenger asks him 'Good man did you not see the fourth divine messenger among humans?' He says 'Sir I did not see.' Then the king of the underworld would ask him. 'Good man didn't you see among humans an offender taken hold by the king and given various kinds of torture caned and whipped, flogged with the jungle rope, flogged with the soiled stick, hands severed, legs severed, or both hands and legs severed, ears and nose severed, put in the boiling gruel pot, shell tonsured, put in Raahu's mouth, garlanded with the blazing garland, hands scorched, the bark dress given, put with snakes, put hooks in the

flesh, cut pieces of flesh from the body, drive a spike from ear to ear, beat to make the body like straw, immerse in the boiling oil, give to the dogs to be eaten, raised on a spike alive until death, and cut the neck with the sword?' Then he says, 'Sir, I saw.' The king of the underworld asks him. 'Goodman, being a wise aged one, didn't it occur to you, the results for evil actions are here and now there is no other alternative. Now I will do some good by body, words and mind?' He would say, 'Sir, I could not do it owing to negligence' The king of the under world says. 'Good one, owing to negligence you acted in that manner. This evil action was not done by your, mother, father, brother, sister, friends, co-associates or blood relations. It was not done by recluses, Brahmins or gods, it was done by you and you will experience its results

Bhikkhus, the king of the underworld having finished cross questioning, asking for reasons and studying together about the fourth divine messenger asks him 'Good man did you not see the fifth divine messenger among humans?' He says 'Sir I did not see.' Then the king of the underworld would ask him. 'Good man didn't you see among humans a woman or man dead after one day, two days or three days, bloated and turned blue?' Then he says, 'Sir, I saw.' The king of the underworld asks him. 'Goodman, being a wise aged one, didn't it occur to you, I too will be subject to death, I have not gone beyond it. Now I will do some good by body, words and mind?' He would say, 'Sir, I could not do it owing to negligence' The king of the under world says, 'Good one, owing to negligence you acted in that manner. This evil action was not done by your mother, father, brother, sister, friends, co-associates or blood relations. It was not done by recluses, Brahmins or gods, it was done by you and you will experience its results

Bhikkhus, the king of the underworld having finished cross questioning, asking for reasons and studying together about the fifth divine messenger becomes silent.

Then the warders of hell give him the fivefold binding. That is two hot iron spikes are sent through his two palms, and two other hot spikes are sent through his two feet and the fifth hot iron spike is sent through his chest. On account of this he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes. Next the warders of hell conduct him and hammer him. On account of this he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes. Next the warders of hell take him upside down and cut him with a knife. On account of this too he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes. Next the warders of hell yoke him to a cart and make him go to and fro on a ground that is flaming and ablaze. On account of this too he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes. Next the warders of hell make him ascend and descend a rock of burning ambers. On account of this he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes. Next the warders of hell throw him upside down into a boiling, blazing pot of molten. There he is cooked in the molten scum, and he on his own accord dives in comes up and goes across in the molten pot. On account of this too he experiences sharp piercing unpleasant feelings. Yet he does not die, until his demerit finishes. Next the warders of hell throw him to the Great Hell. The square Great Hell has four gates and is divided in two, Enclosed by iron walls, is closed with an iron lid. The floor spreads for seven hundred miles, And it stands there everyday.

A fire springs from the eastern wall of the Great Hell to scorch the western wall. A fire springs from the western wall to scorch the eastern wall. A fire springs from the northern wall to scorch the southern wall. A fire springs from the southern wall to scorch the northern wall. A fire springs from the bottom to scorch the top and a fire springs from the top to scorch the bottom. There he

experiences sharp piercing unpleasant feelings, yet he does not die until his demerit comes to an end.

Bhikkhus, after the lapse of a very long time, it happens that the eastern door of the Great Hell opens. Then he runs with great speed, in doing so he burns his outer skin, inner skin, flesh, nerves, and even the bones smoke, even if he pulls himself out, it happens. When he has had enough of it the door closes. There he experiences sharp piercing unpleasant feelings, yet he does not die until his demerit comes to an end.

Bhikkhus, after the lapse of a very long time, it happens that the western door of the Great Hell opens. Then he runs with great speed, in doing so he burns his outer skin, inner skin, flesh, nerves, and even the bones smoke, even if he pulls himself out, it happens. When he has had enough of it the door closes. There he experiences sharp piercing unpleasant feelings, yet he does not die until his demerit comes to an end.

Bhikkhus, after the lapse of a very long time, it happens that the eastern door of the Great Hell opens. Then he runs with great speed, in doing so he burns his outer skin, inner skin, flesh, nerves, and even the bones smoke, even if he pulls himself out, it happens. He escapes through that door.

Parallel and together with the Great Hell is the Hell of Excreta and he falls into that. In it there are needle mouthed living things, that pierce the outer skin, then the inner skin, after that the flesh, the nerves and even the bones and they eat the bone marrow. There he experiences sharp piercing unpleasant feelings, yet he does not die until his demerit comes to an end.

Parallel and together with the Hell of Excreta is the Hell where hot ashes rain and he falls into that. There he experiences sharp piercing unpleasant feelings, yet he does not die until his demerit comes to an end.

Parallel and together with the Hell where hot ashes rain, is the Simbali forest, more than seven miles tall, it has thorns sixteen inches long, aflame and blazing, he climbs on them and goes to and fro on them. There he experiences sharp piercing unpleasant feelings, yet he does not die until his demerit comes to an end.

Parallel and together with the Simbali forest, is a forest of swords. He enters that. The leaves that fall with the wind, cut his feet, hands, feet and hands, ears, nose, ears and nose. There he experiences sharp piercing unpleasant feelings, yet he does not die until his demerit comes to an end.

Parallel and together with the forest of swords is a huge salt water river. He falls into that. In it he is carried upstream and downstream. There he experiences sharp piercing unpleasant feelings, yet he does not die until his demerit comes to an end.

Then the warders of hell pull him out with a hook and ask him. 'Good man, what do you desire?' He says, 'Sir, I'm hungry.' The warders of hell open his mouth with hot iron spikes and pour into his mouth burning, flaming iron balls. They burn his lips, mouth, throat, chest, the intestines, the lower intestines and they come out with the insides. There he experiences sharp piercing unpleasant feelings, yet he does not die, until his demerit comes to an end.

Then the warders ask him. 'Good man, what do you desire?' He says, 'Sir, I'm thirsty.' The warders of hell open his mouth with hot iron spikes and pour into his mouth burning, flaming molten copper. They burn his lips, mouth, throat, chest, the intestines, the lower intestines and they come out with the insides. There he experiences sharp piercing unpleasant feelings, yet he does not die, until his demerit comes to an end.

Then the warders of Hell put him back into the Great Hell.

In the past to the king of the Underworld it occurred thus. To those who do evil in the world, these various punishments are given. O! If I gain humanity. O! If the Thus Gone One, perfect and rightfully enlightened is born in the world. O! I should associate that Blessed One. O! the Blessed One should teach me and I should know that Teaching.

Bhikkhus, I say this not hearing from another recluse or Brahmin, this is what I have myself known and seen and so I say it.'

Then the Blessed One further said.

Those humans that are negligent, when blamed by the divine messengers

Are born in low births, there they grieve long.

The appeased and worthy ones blamed by the divine messengers,

Are not negligent in the noble Teaching any day.

They see fear in holding, birth, death and being

And release themselves without holding, destroying birth and death

They are the appeased and pleasant, the extinguished here and now.

Gone beyond all fear and revenge, they have gone beyond all unpleasantness.

Dhaatuvibhangasuttam

Classification of Elements

I heard thus:

At one time the Blessed One while touring the Magadha country entered the potter Baggava's workshop in Rajagaha and told him, 'If it is not inconvenient to you, I will spend one night in your workshop.'

'Venerable sir, there is a homeless one already arrived at the workshop, if he does not mind, abide as you like.'

At that time a certain clansman named Pukkusaati who had become homeless out of faith in the Blessed One had already arrived at the workshop. The Blessed One approached venerable Pukkusaati and said 'If it is not inconvenient to the Bhikkhu, I will spend one night at the workshop.'

'Venerable one, abide as you wish, in the potter's workshop, there are no problems.'

Then the Blessed One entered the potter's workshop, made a spread of dried grass in a suitable place, and sat legs crossed, mindfulness established in front of him. The Blessed One sat far into the night in the seated posture. Venerable Pukkusaati too spent most of the night in the seated posture. Then it occurred to the Blessed One, this clansman's posture is pleasing, I will question him. The Blessed One asked venerable Pukkusaati. 'Bhikkhu, in whose faith have you become homeless? Or who is your Teacher? Or whose Teaching pleases you?'

'Venerable one, there is the recluse Gotama, the son of the Sakyas, become homeless. Of that blessed Gotama, such fame

has spread: That Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, well gone, knows the worlds, [1] is the incomparable tamer of those to be tamed, the teacher of gods and men, enlightened and blessed. I became homeless with faith in him. That Blessed One is my teacher. I'm pleased with that Blessed One's teaching. '

'Bhikkhu, where does that rightfully enlightened, Blessed One live now?

'Venerable one, in the northern states there is a township named Savatthi, that rightfully enlightened Blessed One, lives there now.'

'Bhikkhu, have seen that Blessed One, and seeing, could you recognize him?'

'Venerable one, I haven't seen the Blessed One, and seeing him would not recognize him.'

Then it occurred to the Blessed One: This clansman has become homeless on account of faith in me and the Blessed One addressed venerable Pukkusaati. 'Bhikkhu, I will give you the Teaching, listen carefully and attentively.'

Venerable Pukkusaati replied. 'Yes, venerable one.'

The Blessed One said. 'Bhikkhu, man consists of six elements, six spheres of contact, eighteen mental ramblings and four resolutions. (Settled in them, should not imagine. When not imagining, it is said, the sage is appeased.) Be wise and diligent to protect the truth, to develop benevolence and train for appeasement. This is the short exposition of the classification of the six elements.

Bhikkhu, it was said man consists of six elements. Why was it said? The elements are earth, water, fire, air, space and

consciousness. If it was said, man consists of six elements, it was said on account of this.

Bhikkhu, it was said man consists of six spheres of contact. Why was it said? The spheres of contact are eye contact, ear contact, nose contact, tongue contact, body contact and mind contact. If it was said, man consists of six spheres of contact, it was said on account of this.

Bhikkhu, it was said man consists of eighteen mental ramblings. Why was it said? Seeing a form, the mind thinks discursively, settled in pleasure, settled in displeasure and settled in equanimity. Hearing a sound...re...Cognizing a scent...re...Enjoying a taste...re...Experiencing a touch on the body...re...Cognizing an idea in the mind thinks discursively, settled in pleasure, settled in displeasure and settled in equanimity. Thus there are six ramblings of the mind in pleasure, six ramblings of the mind in displeasure and six ramblings of the mind in equanimity. If it was said, man consists of eighteen mental ramblings, it was said on account of this.

Bhikkhu, it was said man is of four resolutions. Why was it said? They are the resolutions of wisdom, of truth, of giving up and appeasement. If it was said, man is of four resolutions, it was said on account of this.

Bhikkhu, it was said be wise and diligent to protect the truth, to develop benevolence and train for appeasement. Why was it said? How is the Bhikkhu wise and diligent? These six are the elements. That is earth, water, fire, air, space and consciousness.

Bhikkhu, what is earth element? There is internal and external earth element. What is internal earth element? It is the hard internal, personal earth such as hair, on the head, on the body, nails, teeth, outer skin, flesh, veins, bones, bone marrow, kidney, heart, liver, lungs, spleen, intestines, larger intestines, belly,

excreta and any other thing that is hard, internal, personal, and fixed as one's own. This internal and external earth is the earth element. These are not me. I'm not in them. They are not self. This should be seen with right wisdom, as it really is and the mind should be nipped and detached from the earth element.

Bhikkhu, what is the water element? There is internal and external water element. What is internal water element? That which is internal, personal, watery and fixed as one's own, such as bile, phlegm, pus, blood, sweat, oil of the body, tears, oil of the eyes, spit, snot, oil of the joints, urine and any other thing that is internal, personal, watery and fixed as one's own. Bhikkhu, this is internal water element. This internal water element and the external water element, go as water element. These are not me. I'm not in them. They are not self. This should be seen with right wisdom, as it really is and the mind should be nipped and detached from the water element

Bhikkhu, what is the fire element? There is internal and external fire element. What is internal fire element? That which is internal, personal, fiery and fixed as one's own. By which there is heat and burning, and anything enjoyed, drunk, eaten and tasted is digested, and any other thing that is internal, personal, fiery and fixed as one's own. Bhikkhu, this is internal fire element. This internal fire element and external fire element, is fire element. These are not me. I'm not in them. They are not self. This should be seen with right wisdom, as it really is and the mind should be nipped and detached from the fire element.

Bhikkhu, what is air element? There is internal and external air element. What is internal air element? The internal air that goes up and down the body, air in the belly, in the lower portion of the abdomen, air going up and down the limbs, in breaths and out breaths or any other internal, personal, airy thing is internal air element. Bhikkhu, this internal and external air element, is the air

element. It is not me. I'm not in it. It is not self. This should be seen with right wisdom, as it really is and the mind should be nipped and detached from the air element.

Bhikkhu, what is the element of space? There is internal and external space element. What is internal space element? The internal spaces in the form of space in the ear lobes, nostrils, open space from the mouth, where anything enjoyed, drunk, eaten and tasted is stored, and the space through which it is turned out or any other internal, space that is one's own. Bhikkhu, this is internal space element. The internal and external space, is the space element. This is not me. I'm not in it. It's not self. This should be seen with right wisdom, as it really is and the mind should be nipped and detached from the space element.

Then there remains consciousness purified and clean, by which something is known, as pleasant, unpleasant or neither unpleasant nor pleasant. Bhikkhu, on account of a pleasant contact, arises pleasant feeling and he knows, I feel pleasant. With the cessation of that pleasant contact, the respective pleasant feeling too ceases and he knows that it has appeased. Bhikkhu, on account of an unpleasant contact, arises unpleasant feeling and he knows, I feel unpleasant. With the cessation of that unpleasant contact, the respective unpleasant feeling too ceases and he knows that it has appeased. Bhikkhu, on account of a neither unpleasant nor pleasant contact, arises neither unpleasant nor pleasant feeling, and he knows, I feel neither unpleasant nor pleasant. With the cessation of that neither unpleasant nor pleasant contact, the respective neither unpleasant nor pleasant feeling too ceases and he knows that it has appeased

Bhikkhu, with the contact of two logs of wood there arise heat and fire and when they are put apart, the respective heat and the fire ceases and appeases. In the same manner on account of a pleasant contact, arises pleasant feeling and he knows, I feel

pleasant. With the cessation of that pleasant contact, the respective pleasant feeling too ceases and he knows that it has appeased. On account of an unpleasant contact, arises unpleasant feeling and he knows, I feel unpleasant. With the cessation of that unpleasant contact, the respective unpleasant feeling too ceases and he knows that it has appeased. On account of a neither unpleasant nor pleasant contact, arises a neither unpleasant nor pleasant feeling, and he knows, I feel neither unpleasant nor pleasant. With the cessation of that neither unpleasant nor pleasant contact, the respective neither unpleasant nor pleasant feeling too ceases and he knows that it has appeased

Then purified equanimity only remains, tender, workable and bright. A clever goldsmith or his apprentice building a furnace would light it. Taking the pair of spincers, would place the gold in the lighted furnace and from time to time he would heat it, sprinkle water on it and look at it. Then that gold becomes purified, with the impurities turned out. Then the gold becomes tender, workable and bright, and suitable to make any ornament such as anklets, earrings or a gold chain. In the same manner only purified equanimity remains tender, workable and bright. Then he knows, this equanimity that is purified and bright I will direct to the sphere of space. He develops the mind and the suitable thoughts, and knows my equanimity will be settled in it for a long time. This equanimity that is purified and bright I will direct to the sphere of consciousness. He develops the mind and the suitable thoughts and knows; my equanimity will be settled in it for a long time. This equanimity that is purified and bright I will direct to the sphere of nothingness. He develops the mind and the suitable ideas, and knows my equanimity will be settled in it for a long time. This equanimity that is purified and bright I will direct to the sphere of neither perception nor non-perception. He develops the mind and the suitable thoughts and knows my equanimity will be settled in it for a long time. Then he knows this equanimity that is purified and

bright I directed to the sphere of space developing the mind and the suitable thoughts is compounded. This equanimity that is purified and bright I directed to the sphere of consciousness, developing the mind and the suitable thoughts is compounded. This equanimity that is purified and bright I directed to the sphere of nothingness developing the mind and the suitable thoughts is compounded. This equanimity that is purified and bright I directed to the sphere of neither perception nor non-perception developing the mind and the suitable thoughts, is compounded So he does not intend or think 'to be' or 'not to be' and does not seize anything and does not worry about it and is extinguished. He knows, birth is destroyed, the holy life is lived, what should be done is done; there is nothing more to wish. Feeling pleasant feelings knows, it is impermanent, is not bent to it and knows that he does not delight in it. Feeling unpleasant feelings knows, it is impermanent, is not bent to it and knows that he does not delight in it. Feeling neither unpleasant nor pleasant feelings knows, it is impermanent, is not bent to it and knows that he does not delight in it. Feeling pleasant, unpleasant or neither unpleasant nor pleasant feelings feels them unyoked. Experiencing feelings that end the body he knows, I experience feelings that end the body. Experiencing feelings that end life he knows, I experience feelings that end life. He knows, at the break up of the body, before the end of life that all feelings and enjoyments will be cooled.

Bhikkhu, on account of oil and a shred, the oily flame burns, when the oil and shred ends and no more fuel is fed, it extinguishes. In the same manner experiencing feelings that end the body he knows, I experience feelings that end the body. Experiencing feelings that end life he knows, I experience feelings that end life. He knows, at the break up of the body, before the end of life that all feelings and enjoyments will be cooled. The Bhikkhu endowed thus has made the highest wise resolution. This is the highest noble wisdom that is knowledge for the destruction of all unpleasantness. The release, established in truth is immovable.

Bhikkhu, thoughts that deviate from the truth are not the truth. [2] Thoughts that do not deviate from the truth, are the truth, it's extinction. [3] Therefore the Bhikkhu endowed thus, has made the highest resolution in truth. This is the highest noble truth. They are thoughts on the truth, extinction. Owing to ignorance, earlier he may have made resolutions. Now they are dispelled, uprooted, made palm stumps not to arise again.

Therefore the Bhikkhu endowed thus has made the highest resolution in giving up. This is the highest noble giving up. That is giving up all earlier resolutions. Owing to ignorance, earlier he may have had covetousness and greedy interest. Now they are dispelled, uprooted, made palm stumps not to arise again. Owing to ignorance, earlier he may have had the evil aversion and anger. Now they are dispelled, uprooted, made palm stumps not to arise again. Owing to ignorance, earlier he may have had the evil ignorance and delusion. Now they are dispelled, uprooted, made palm stumps not to arise again. Therefore the Bhikkhu endowed thus has made the highest resolution in appeasement. The highest and most noble appeasement is the appeasement of greed, hate and delusion.

If it was said, do not be negligent to be wise, protect the truth and develop giving up and train for appeasement, it was said on account of this.

Established anywhere should not imagine, when not imagining it is said the sage is appeased. Why was it said? Bhikkhu, 'I be' is imagining, here I am, is imagining, I will be, is imagining, I will not be, is imagining, I will be material, is imagining, I will be immaterial, is imagining, I will be perceptive or non-perceptive, are imaginings. I will be neither perceptive nor non-perceptive, is imagining. Bhikkhu, imagining is an ailment, a blister, an arrow. When all imaginings end, it is said the sage is appeased. Bhikkhu, the appeased sage is not born, does not decay, does not change,

does not desire. Bhikkhu, one who has nothing to be born has nothing to decay. When there is no decay there's no death. When there is no death, there is no change. When there is no change there are no desires. If it was said, established anywhere should not imagine, when not imagining it is said the sage is appeased, it was said on account of this.

Bhikkhu, remember this as my short classification of the six elements.

Then venerable Pukkusaati knowing I have met the Teacher, the well gone one, the rightfully enlightened one, got up from his seat, arranging the robe on one shoulder, put his head at the feet of the Blessed and said thus. 'Venerable sir pardon me owing to foolishness, delusion and demerit I have addressed the Blessed One as friend, pardon me, it will be for future restraint.'

Bhikkhu, owing to foolishness, delusion and demerit, you have transgressed, addressing me as friend, I would not reckon it. As you ask for pardon seeing your mistake, I pardon you, it is increase in the Teaching to see one's mistake and ask for pardon, for future restraint.'

'Venerable sir, may I gain the higher ordination in your presence.'

'Bhikkhu, are your bowl and robes complete?'

'Venerable sir my bowl and robes are incomplete.'

'Bhikkhu, the Thus Gone One does not confer the higher ordination, when bowl and robes are incomplete.'

Then venerable Pukkusaati delighted in the words of the Blessed One got up from his seat, worshipped the Blessed One and turning his right side towards him, went round the Blessed One and went away in search of bowl and robes. When he was going in search of bowl and robes, a rough cow killed him.

Then many Bhikkhus approached the Blessed One, worshipped, sat on a side and said. 'Venerable sir, the clansman Pukkusaati who was advised in short by the Blessed One has died. Where is he born after death?'

'Bhikkhus, the clansman Pukkusaati is wise, he realized the Teaching, I did not explain much. The clansman Pukkusaati destroyed the five lower bonds binding to the sensual world and is born spontaneously, not to proceed from that world.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Footnotes:

1. Knows the worlds '*lokaviduu.*' The world to anyone is the data that come through the six doors of mental contact. The Blessed One knows this and knows that each ones data is different from another's and so he is known as one who knows the worlds.

2. 2. Thoughts that deviate from the truth are not the truth. '*ta.m hi, Bhikkhu, musaa ya.m mosadhamma.m*' The truth is unpleasantness. That is all data from the six doors of mental contact such as sights, sounds, smells, tastes, touches and ideas are impermanent, therefore unpleasant and so without an abiding self. If someone thinks that this data is permanent, pleasant and mine, he is deviating from the truth. The highest resolution in truth is not to deviate from this truth.

3. Thoughts that do not deviate from the truth are the truth. It is extinction. '*ta.m sacca.m ya.m amosadhamma.m nibbaana.m*' This is to come to the view that all data from the six doors of mental contact in the form of sights, sounds, smells, tastes, touches and ideas are impermanent, therefore they are unpleasant and so there is no abiding self. This is the truth and it

is extinction.

Dhajagga Sutta

The Top of the Standard

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. There he addressed the monks: "Monks!"

"Yes, lord!" the monks responded.

The Blessed One said: "Once, monks, the devas and asuras were arrayed for battle. Then Sakka, lord of devas, addressed the devas of the Thirty-three: 'If, dear sirs, when the devas are engaged in battle, there should arise fear, terror, or horripilation, then on that occasion you should look up at the top of my standard. For when you look up at the top of my standard, any fear, terror, or horripilation you may have will be abandoned.

"If you don't look up at the top of my standard, then you should look up at the top of the standard of Pajapati the deva-king. For when you look up at the top of the standard of Pajapati the deva-king, any fear, terror, or horripilation you may have will be abandoned.

"If you don't look up at the top of the standard of Pajapati the deva-king, then you should look up at the top of the standard of Varuna the deva-king. For when you look up at the top of the standard of Varuna the deva-king, any fear, terror, or horripilation you may have will be abandoned.

"If you don't look up at the top of the standard of Varuna the deva-king, then you should look up at the top of the standard of

Isana the deva-king. For when you look up at the top of the standard of Isana the deva-king, any fear, terror, or horripilation you may have will be abandoned.

"Monks, in those who look up at the top of the standard of Sakka, lord of the devas; in those who look up at the top of the standard of Pajapati the deva-king; in those who look up at the top of the standard of Varuna, the deva-king; or in those who look up at the top of the standard of Isana, the deva-king, any fear, terror, or horripilation they may have might be abandoned, or it might not. Why is that? Because Sakka, lord of devas, is not free of passion, free of aversion, or free of delusion. He can be frightened, terrorized, cowardly, and quick to flee.

"But, monks, I tell you this: If, when you have gone to the wilderness, to the foot of a tree, or to an empty dwelling, there should arise fear, terror, or horripilation, then on that occasion you should recollect me thus: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge and conduct, well-gone, knower of the cosmos, unexcelled trainer of those who can be tamed, teacher of devas and human beings, awakened, blessed.' For when you recollect me, monks, any fear, terror, or horripilation you may have will be abandoned.

"If you don't recollect me, then you should recollect the Dhamma thus: 'The Dhamma is well expounded by the Blessed One, to be seen here and now, timeless, inviting one to come and see, pertinent, to be seen by the wise for themselves.' For when you recollect the Dhamma, monks, any fear, terror, or horripilation you may have will be abandoned.

"If you cannot recollect the Dhamma, then you should recollect the Sangha thus: 'The Sangha of the Blessed One's disciples who have practiced well, practiced straightforwardly, practice methodically, practiced masterfully, i. e., the four pairs, the eight-types [of Noble Ones]: that is the Sangha of the Blessed One's

disciples -- worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the unexcelled field of merit for the world.' For when you recollect the Sangha, monks, any fear, terror, or horripilation you may have will be abandoned.

"Why is that? Because the Tathágata, worthy and rightly self-awakened, is free of passion, free of aversion, free of delusion. He is fearless, cannot be terrorized, bold, not quick to flee."

This is what the Blessed One said. Having said this, the One Well-gone, the Teacher, further said this:

In wilderness, monks,
at the foot of a tree,
or in an empty dwelling,
recollect the Buddha:
You will have no fear.

If you don't recall the Buddha --
best in the world,
the bull of men --
then recollect the Dhamma,
leading outward,
well expounded.

If you don't recall the Dhamma --
leading outward,
well expounded --
then recollect the Sangha,
the field of merit
unexcelled.

For those who have thus recalled
the Buddha,
Dhamma,
and Sangha, monks,

there will be
no terror,
horripilation,
or fear.

Dhajagga Sutta

Banner Protection

Translated from the Pali by Piyadassi Thera

Thus have I heard:

On one occasion the Blessed One was living near Savatthi at Jetavana at the monastery of Anathapindika. Then he addressed the monks saying, "O monks." -- "Venerable Sir," said the monks by way of reply to the Blessed One. Thereupon he spoke as follows:

"Monks, I shall relate a former incident. There arose a battle between the Devas (gods) and Asuras. Then Sakka, the Lord of the devas, addressed the devas of the Tavatimsa heaven thus:

"Happy ones, if the devas who have gone to the battle should experience fear or terror or suffer from hair standing on end, let them behold the crest of my own banner. If you do so, any fear, terror or hair standing on end arising in you will pass away.

"If you fail to look up to the crest of my banner, look at the crest of the banner of Pajapati, King of gods. If you do so, any fear, terror or hair standing on end arising in you will pass away.

"If you fail to look up to the crest of Pajapati, King of the gods, look at the crest of the banner of Varuna, King of the gods. If you do so, any fear, terror or hair standing on end arising in you will pass away.'

"Monks, any fear, terror or hair standing on end arising in them who look at the crest of the banner of Sakka... The Lord of the

gods, of Pajapati... of Varuna... of Isana, the King of the gods, any fear, terror or hair standing on end, may pass away, or may not pass away. What is the reason for this?

"Sakka, the Lord of gods, O monks, is not free from lust, not free from hate, not free from delusion, and is therefore liable to fear, terror, fright, and flight. I also say unto you O monks -- if any fear, terror or hair standing on end should arise in you when you have gone to the forest or to the foot of a tree, or to an empty house (lonely place), then think only of me thus:

"Such Indeed is the Blessed One, Arahant (Consummate One), supremely enlightened, endowed with knowledge and virtue, welcome being, knower of worlds, the peerless trainer of persons, teacher of gods and men, the Buddha, the Blessed One.' Monks, if you think of me, any fear, terror, or standing of hair on end that may arise in you, will pass away.

"If you fail to think of me, then think of the Dhamma (the Doctrine) thus: 'Well expounded is the Dhamma by the Blessed One, a Dhamma to be realized by oneself and gives immediate results, a Dhamma which invites investigation and leads up to Nibbána, a Dhamma to be understood by the wise each for himself.' Monks, if you think of the Dhamma, any fear, terror or hair standing on end that may arise in you, will pass away.

"If you fail to think of the Dhamma, then think of the Sangha (the Order) thus: 'Of good conduct is the Order of Disciples of the Blessed One, of upright conduct is the Order of Disciples of the Blessed One, of wise conduct is the Order of Disciples of the Blessed One, of dutiful conduct is the Order of Disciples of the Blessed One. This Order of Disciples of the Blessed One -- namely those four pairs of persons, [1] the eight kinds of individuals [2] -- is worthy of offerings, is worthy of hospitality, is worthy of gifts, is worthy of reverential salutations, is an incomparable field of merit for the world.' Monks, if you think of

the Sangha, any fear, terror or hair standing on end that may arise in you, will pass away. What is the reason for this? The Tathágata, O monks, who is Arahant, supremely enlightened, is free from lust, free from hate, is free from delusion, and is not liable to fear, terror, fright or flight."

So said the Blessed One. Having thus spoken, the teacher, the "Welcome Being" (*Sugata*), further said:

Whether in forest or at foot of tree,
Or in some secluded spot, O monks,
Do call to mind that Buddha Supreme;
Then will there be no fear to you at all.

If you think not of the Buddha, O monks,
That Lord of the world and Chief of men,
Then do think, O monks, of that Dhamma;
So well preached and leading to Nibbána.

If you think not of the Dhamma, O monks
well preached and leading to Nibbána;
then do think, O monks, of that Sangha,
That wonderful field of merit to all.

To those recalling the Buddha supreme,
to those recalling the Dhamma sublime,
And to those recalling the Sangha,
No fear, no terror will make them quiver.

Footnotes

1. The four pairs of persons constitute the four kinds of Aryan disciples who have attained the four paths and four fruits of sanctity (*magga* and *phala*), namely, *sotapatti* "Stream Entry"; *sakadagami* "Once-Return"; *anagami* "Non-return" and *arahattha*.

Arahantship, the fourth and the last stage at which all fetters are severed and taints rooted out.

2. The above four pairs become eight when the Paths and Fruits are regarded separately.

Dhamma Niyama Sutta

The Discourse on the Orderliness of the Dhamma

Translated from the Pali by Thanissaro Bhikkhu

I have heard that at one time the Blessed One was staying in Savatthi at Jeta's Grove, Anathapindika's park. There he addressed the monks, saying, "Monks."

"Yes, lord," the monks responded to him.

The Blessed One said, "Whether or not there is the arising of Tathágatas, this property stands -- this steadfastness of the Dhamma, this orderliness of the Dhamma: All processes are inconstant.

"The Tathágata directly awakens to that, breaks through to that. Directly awakening and breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, and makes it plain: All processes are inconstant.

"Whether or not there is the arising of Tathágatas, this property stands -- this steadfastness of the Dhamma, this orderliness of the Dhamma: All processes are stressful.

"The Tathágata directly awakens to that, breaks through to that. Directly awakening and breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, and makes it plain: All processes are stressful.

"Whether or not there is the arising of Tathágatas, this property stands -- this steadfastness of the Dhamma, this orderliness of the Dhamma: All phenomena are not-self.

"The Tathágata directly awakens to that, breaks through to that. Directly awakening and breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, and makes it plain: All phenomena are not-self."

That is what the Blessed One said. Gratified, the monks delighted at his words.

Dhammacariya Sutta

Wrong Conduct

Translated from the Pali by John D. Ireland

"The practice of Dhamma, [1] the practice of continence, [2] mastery of this is said to be best if a person has gone forth from home to the homeless life. But if he is garrulous and, like a brute, delights in hurting others, his life is evil and his impurity increases.

"A quarrelsome Bhikkhu shrouded by delusion, does not comprehend the Dhamma taught by the Awakened One when it is revealed. Annoying those practiced in meditation, being led by ignorance, he is not aware that his defiled path leads to Niraya-hell. Falling headlong, passing from womb to womb, from darkness to greater darkness, such a Bhikkhu undergoes suffering hereafter for certain.

"As a cesspool filled over a number of years is difficult to clean, similarly, whoever is full of impurity is difficult to make pure. Whoever you know to be such, Bhikkhus, bent on worldliness, having wrong desires, wrong thoughts, wrong behavior and resort, being completely united avoid him, sweep him out like dirt, remove him like rubbish. Winnow like chaff the non-recluses. Having ejected those of wrong desires, of wrong behavior and resort, be pure and mindful, dwelling with those who are pure. Being united and prudent you will make an end to suffering."

Footnotes:

1. Dhammacariya.

2. Brahmacariya, the divine-life, the practice of purity or chastity.

Dhammacariya and Brahmacariya are two closely related terms.

"Dhamma" being used here in the sense of virtue or good conduct.

Dhammadaayaada Sutta

To Inherit the Teaching

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One addressed the Bhikkhus from there. " Bhikkhus, be the inheritors of my Teaching and not the inheritors of my material. There's my compassion towards you. Whatever it is, be the inheritors of my Teaching not the inheritors of my material. Bhikkhus, should you become the inheritors of my material not the inheritors of my Teaching by that you become the examples: The disciples of a Teacher abiding as inheritors of material and not as inheritors of the Teaching. By that I too become the Teacher who has inherited the disciples with my material and not my Teaching. Bhikkhus, be the inheritors of my Teaching and not the inheritors of my material, by that you become the example; The disciples of the Teacher abiding as inheritors of the Teaching not as inheritors of material, by that I too become an example as the Teacher abiding inheriting the disciples with the Teaching and not inheriting material. Therefore Bhikkhus abide as inheritors of the Teaching and not as inheritors of material.

There is my compassion towards you. Whatever it is be the inheritors of my Teaching and not the inheritors of my material.

Here, Bhikkhus, I have partaken of my meal, being satiated and not desiring any more, and there is some morsel food left over to be thrown away. Then two Bhikkhus overcome by hunger and weakness come along and I tell them: Bhikkhus, I have partaken of my meal, is satiated and do not desire any more, there is some morsel food left over to be thrown away, If you desire, partake of it, if you do not partake it I will throw it to some place where there is

no green, or I will put it in some water where there are no living things. To one of those Bhikkhus, it occurs thus; The Blessed One has partaken of his meal, is satiated and does not desire any more of it. There is some morsel food left over to be thrown away. If we do not partake of it, he will throw it to some place where there is no green, or will put it in some water where there is no life. Yet it is told by the Blessed One this: Bhikkhus, be the heirs of my Teaching and not the heirs of my material. Morsel food is one of the materials, what if I spend this day and night bearing up this hunger and discomfort. He, not partaking that food spends that night and day bearing up that hunger and discomfort. To the other Bhikkhu it occurs thus: The Blessed One has partaken of his meal, is satiated and does not desire any more of it. There is some morsel food left over to be thrown away. If we do not partake of it the Blessed One will throw it to a place where there is no green or will put it in some water where there are no living things. What if I partake of that morsel food and put an end to my hunger and discomfort and spend the night and day in comfort. So he partakes of that morsel food puts an end to his hunger and discomfort and spends the night and day. Bhikkhus, whoever the Bhikkhu who partook of the morsel food, overcame the hunger and discomfort and spent the night and day is still my disciple, yet the earlier Bhikkhu is more reverential and praiseworthy. What is the reason? Because it conduces to that Bhikkhus few desires, satisfaction, purity, the nature of being supported easily, and for arousing of effort. Therefore, be the heirs of my Teaching and not the heirs of my material. Bhikkhus, there is my compassion to you. Any way my disciples should be heirs of the Teaching and not the heirs of my material. The Blessed One said that and then went into the monastery.

Soon after the Blessed One left, venerable Shariputra addressed the Bhikkhus: Friends, of a Teacher abiding in seclusion, how do the disciples of that Teacher not train in that seclusion. And of a Teacher abiding in seclusion how do the disciples train in that

same seclusion. Friend, Shariputra, we came from afar to learn the meaning of these words from venerable Shariputra, good that it occurs to venerable Shariputra, and hearing it from you, the Bhikkhus will bear it in mind. Then listen friends, Bhikkhus: attend carefully. And venerable Shariputra said:

Here, friends, of a Teacher abiding in seclusion, the disciples do not train in that seclusion. The things the Teacher said dispel, they would not dispel, live in abundance and lethargy, missing the main aim, do not yoke themselves to seclusion. For this the elders have to be blamed for three things. Of a Teacher abiding in seclusion, the disciples do not train in that seclusion. This is the first blame that comes on the elders.

The things that the Teacher said dispel, they would not dispel. This is the second blame that comes on the elders. Living in abundance and lethargy, they miss the main aim and do not yoke themselves to seclusion. This is the third blame that comes on the elders. The elders have to be blamed for these three things.

The middling Bhikkhus too have to be blamed for these three things. The novice Bhikkhus too have to be blamed for these three things. Friends, it is in this manner, that of a Teacher abiding in seclusion, the disciples do not train in that seclusion.

Friends, of a Teacher abiding in seclusion how do the disciples of that Teacher train in that seclusion? Of a Teacher abiding in seclusion, the disciples train in that seclusion. The things the Teacher says dispel, they dispel. Not living in abundance and lethargy, they do not miss the main aim and yoke themselves to seclusion. For this the elders are to be praised for three things. Of a Teacher abiding in seclusion the disciples train in that seclusion this is the first praise that come to the elders. The things the Teacher said dispel, that they dispel. This is the second praise that comes to the elders. Not living in abundance and lethargy, they do not miss the main aim and yoke themselves to seclusion.

This is the third praise that comes to the elders. The elders are praised for these three things. The middling Bhikkhus too have to be praised for these three. The novice Bhikkhus too have to be praised for these three. Friends, it is in this manner, that of a Teacher abiding in seclusion, the disciples train in that seclusion...

There friends, greed is an evil, anger is an evil. To dispel greed and anger, there is the middle path, which conduces to wisdom, knowledge enlightenment and extinction. It is this same noble eightfold path such as right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness, and right concentration. Friends, this is the middle path, which conduces to wisdom, knowledge, enlightenment and extinction. There friends, anger is an evil, ill will is an evil, hypocrisy is an evil, mercilessness is an evil, envy is an evil, selfishness is an evil, deceit is an evil, craftiness is an evil, obstinacy is an evil, haughty talk is an evil, measuring is an evil, conceit is an evil, intoxication is an evil, negligence is an evil, To dispel intoxication and negligence, there is the middle path which conduces to wisdom, knowledge, enlightenment and extinction. It is this same noble eightfold path such as right view, right thoughts, right speech, right actions, right livelihood, right effort, right mindfulness and right concentration. Venerable Shariputra said those words and the Bhikkhus delighted in his words.

Dhammakakkappavattana Sutta

The Foundation Of The Kingdom Of Righteousness

Reverence to the Blessed One, the Holy One, the Fully-Enlightened One.

1. Thus have I heard. The Blessed One was once staying at Benares, at the hermitage called Migadâya. And there the Blessed One addressed the company of the five Bhikkhus[1], and said:

2. 'There are two extremes, O Bhikkhus, which the man who has given up the world[2] ought not to follow--the habitual practice, on the one hand of those things whose attraction depends upon the passions, and especially of sensuality--a low and pagan[3] way (of seeking satisfaction) unworthy, unprofitable, and fit only for the worldly-minded--

[1. These are the five mendicants who had waited on the Bodisat during his austerities, as described in 'Buddhist Birth Stories,' pp. 88, 89. Their names are given on p. 113 of that book; see below, the note on § 32.

2. Pabbagito, one who has gone forth, who has renounced worldly things, a 'religious.'

3. Gamma, a word of the same derivation as, and corresponding meaning to, our word 'pagan.']

and the habitual practice, on the other hand, of asceticism (or self-mortification), which is painful, unworthy, and unprofitable.

3. 'There is a middle path, O Bhikkhus, avoiding these two extremes, discovered by the Tathâgata[1]--a path which opens

the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to *Nirvâna*!

4. 'What is that middle path, O Bhikkhus, avoiding these two extremes, discovered by the Tathâgata--that path which opens the eyes, and bestows understanding, which 'leads to peace of mind, to the higher wisdom, to full enlightenment, to *Nirvâna*? Verily! it is this noble eightfold path that is to say

'Right views;
Right aspirations;
Right speech;
Right conduct;
Right livelihood;
Right effort;
Right mindfulness;
and Right contemplation.

'This, O Bhikkhus, is that middle path, avoiding these two extremes, discovered by the Tathâgata--that path which opens the eyes, and bestows understanding,

[1. The Tathâgata is an epithet of a Buddha. It is interpreted by Buddhaghosa, in the *Samangala Vilâsinî*, to mean that he came to earth for the same purposes, after having passed through the same training in former births, as all the supposed former Buddhas; and that, when he had so come, all his actions corresponded with theirs.

'Avoiding these two extremes' should perhaps be referred to the Tathâgata, but I prefer the above rendering.]

which leads to peace of mind, to the higher wisdom, to full enlightenment, to *Nirvâna*!

5. 'Now[1] this, O Bhikkhus, is the noble truth concerning suffering.

'Birth is attended with pain[2], decay is painful, disease is painful, death is painful. Union with the unpleasant is painful, painful is separation from the pleasant; and any craving that is unsatisfied, that too is painful. In brief, the five aggregates which spring from attachment (the conditions of individuality and their cause)[3] are painful.

'This then, O Bhikkhus, is the noble truth concerning suffering.

6. 'Now this, O Bhikkhus, is the noble truth concerning the origin of suffering.

'Verily, it is that thirst (or craving), causing the renewal of existence, accompanied by sensual delight, seeking satisfaction now here, now there--that is to say, the craving for the gratification of the passions, or the craving for (a future) life, or the craving for success (in this present life)[4].

[1. On the following 'four truths' compare Dhammapada, verse 191, and Mahâ-parinibbâna Sutta II, 2, 3, and IV, 7, 8.

2. Or 'is painful.'

3. *Pañk' upâdânakkhandhâ*. On the Khandhâ, or the material and mental aggregates which go to make up an individual, see my 'Buddhism,' Chap. III. Upâdâna, or 'grasping' is their source, and the uprooting of this upâdâna from the mind is Arahatsip.

One might express the central thought of this First Noble Truth. in the language of the nineteenth century by saying that pain results from existence as an individual. It is the struggle to maintain one's individuality which produces pain--a most pregnant and far-reaching suggestion. See for a fuller exposition the Fortnightly Review for December, 1879.

4. 'The lust of the flesh, the lust of the eye, and the pride of life' {footnote p. 149} correspond very exactly to the first and third of

these three *tanhâs*. 'The lust of the flesh, the lust of life, and the pride of life,' or 'the lust of the flesh, the lust of life, and the love of this present world,' would be not inadequate renderings of all three.

The last two are in Pâli *bhava-tanhâ* and *vibhava-tanhâ*, on which Childers, on the authority of Vigesiha, says: 'The former applies to the *sassata-ditthi*, and means a desire for an eternity of existence; the latter applies to the *ukkheda-ditthi*, and means a desire for annihilation in the very first (the present) form of existence.' *Sassata-ditthi* may be called the 'everlasting life heresy,' and *ukkheda-ditthi* the 'let-us-eat-and-drink-for-tomorrow-we-die heresy.' These two heresies, thus implicitly condemned, have very close analogies to theism and materialism.

Spence Hardy says ('Manual of Buddhism,' p. 496): '*Bhava-tanhâ* signifies the pertinacious love of existence induced by the supposition that transmigratory existence is not only eternal, but felicitous and desirable. *Wibhava-tanhâ* is the love of the present life, under the notion that existence will cease therewith, and that there is to be no future state.'

Vibhava in Sanskrit means, 1. development; 2. might, majesty, prosperity; and 3. property: but the technical Buddhist sense, as will be seen from the above, is something more than this.]

'This then, O Bhikkhus, is the noble truth concerning the origin of suffering.

7. Now this, O Bhikkhus, is the noble truth concerning the destruction of suffering.

'Verily, it is the destruction, in which no passion remains, of this very thirst; the laying aside of, the getting rid of, the being free from, the harbouring no longer of this thirst.

'This then, O Bhikkhus, is the noble truth concerning the destruction of suffering.

8. 'Now this, O Bhikkhus, is the noble truth concerning the way[1] which leads to the destruction of sorrow. Verily! it is this noble eightfold path[2]; that is to say:

[1. Paṭipadā.

2. Ariyo atangiko Maggo.]

Right views;
Right aspirations;
Right speech;
Right conduct;
Right livelihood;
Right effort;
Right mindfulness;
and Right contemplation.

This then, O Bhikkhus, is the noble truth concerning the destruction of sorrow.

9. 'That this was the noble truth concerning sorrow, was not, O Bhikkhus, among the doctrines handed down, but there arose within me the eye (to perceive it), there arose the knowledge (of its nature), there arose the understanding (of its cause), there arose the wisdom (to guide in the path of tranquillity), there arose the light (to dispel darkness from it)[1].

10. 'And again, O Bhikkhus, that I should comprehend that this was the noble truth concerning sorrow, though it was not among the doctrines banded down, there arose within me the eye, there arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

11. 'And again, O Bhikkhus, that I had comprehended that this was the noble truth concerning sorrow, though it was not among the doctrines handed down, there arose within me the eye, there

[1. The words in parentheses have been added by Gogerly, doubtless from some comment not accessible to me; and I have included them also, but in parentheses, as they seem to complete the ideas actually involved in the text.]

arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

12. 'That this was the noble truth concerning the origin of sorrow, though it was not among the doctrines handed down, there arose within me the eye; but there arose within me the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

13. 'And again, O Bhikkhus, that I should put away the origin of sorrow, though the noble truth concerning it was not among the doctrines handed down, there arose within me the eye, there arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

14. 'And again, O Bhikkhus, that I had fully put away the origin of sorrow, though the noble truth concerning it was not among the doctrines handed down, there arose within me the eye, there arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

15. 'That this, O Bhikkhus, was the noble truth concerning the destruction of sorrow, though it was not among the doctrines handed down; but there arose within me the eye, there arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

16. 'And again, O Bhikkhus, that I should fully realise the destruction of sorrow, though the noble truth concerning it was not among the doctrines handed down, there arose within me the eye, there arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

17. 'And again, O Bhikkhus, that I had fully realised the destruction of sorrow, though the noble truth concerning it was not among the doctrines handed down, there arose within me the eye, there arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

18. 'That this was the noble truth concerning the way which leads to the destruction of sorrow, was not, O Bhikkhus, among the doctrines handed down; but there arose within me the eye, there arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

19. 'And again, O Bhikkhus, that I should become versed in the way which leads to the destruction of sorrow, though the noble truth concerning it was not among the doctrines handed down, there arose within me the eye, there arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

20. 'And again, O Bhikkhus, that I had become versed in the way which leads to the destruction of sorrow, though the noble truth concerning it was not among the doctrines handed down, there arose within me the eye, there arose the knowledge, there arose the understanding, there arose the wisdom, there arose the light.

21. 'So long, O Bhikkhus, as my knowledge and insight were not quite clear, regarding each of these four noble truths in this triple order, in this twelvefold manner--so long was I uncertain whether I had attained to the full insight of that wisdom which is

unsurpassed in the heavens or on earth, among the whole race of *Samanas* and *Brâhmans*, or of gods or men.

22. 'But as soon, O Bhikkhus, as my knowledge and insight were quite clear regarding each of these four noble truths, in this triple order, in this twelvefold manner--then did I become certain that I had attained to the full insight of that wisdom which is unsurpassed in the heavens or on earth, among the whole race of *Samanas* and *Brâhmans*, or of gods or men.

23. 'And now this knowledge and this insight has arisen within me. Immovable is the emancipation of my heart. This is my last existence. There will now be no rebirth for me!'

24. Thus spake the Blessed One. The company of the five Bhikkhus, glad at heart, exalted the words of the Blessed One. And when the discourse had been uttered, there arose within the venerable *Kondañña* the eye of truth, spotless, and without a stain, (and he saw that) whatsoever has an origin, in that is also inherent the necessity of coming to an end[1].

25. And when the royal chariot wheel of the truth had thus been set rolling onwards by the Blessed One, the gods of the earth gave forth a shout, saying:

'In Benâres, at the hermitage of the *Migadâya*, the supreme wheel of the empire of Truth has been set rolling by the Blessed One--that wheel which not by any *Samana* or *Brâhman*, not by any god,

[1. It is the perception of this fact which is the *Dhammakakkhu*, the Eye of Truth, or the Eye for Qualities as it might be rendered with reference to the meaning of *Dhamma* in the words that follow.

They are in Pâli *yam kiñki samudaya-dhammam, sabbam tam nirodha-dhammam*, literally, 'whatever has the quality of beginning, that has the quality of ceasing.']

not by any Brahma or Mâra, not by any one in the universe, can ever be turned back!

26. And when they heard the shout of the gods of the earth, the attendant gods of the four great kings[1] (the guardian angels of the four quarters of the globe) gave forth a shout, saying:

'In Benâres, at the hermitage of the Migadâya, the supreme wheel of the empire of Truth has been set rolling by the Blessed One-- that wheel which not by any Samana or Brâhman, not by any god, not by any Brahma or Mâra, not by any one in the universe, can ever be turned back!'

27. [And thus as the gods in each of the heavens heard the shout of the inhabitants of the heaven beneath, they took up the cry until the gods in the highest heaven of heavens] gave forth the shout, saying:

'In Benâres, at the hermitage of the Migadâya, the supreme wheel of the empire of Truth has been set rolling by the Blessed One-- that wheel which not by any Samana or Brâhman, not by any god, not by any Brahma or Mâra, not by any one in the universe, can ever be turned back[2]!'

[1. Their names are given in the Mahâ Samaya Sutta in Grimblot's 'Sept Suttas Palis.'

2. The text repeats § 26 for each of the heavens; and the gods thus enumerated are as follows, beginning with Bhummâ Devâ in § 25:

1. Bhummâ Devâ.
2. Katumahârâgika Devâ.
3. Yâmâ Devâ.
4. Tusitâ Devâ.
5. Nimmânaratî Devâ.

6. Paranimmitavasavattî Devâ.
7. Brahmakâyikâ Devâ.

See the Mahâ Samaya Sutta in Grimblot's 'Sept Suttas Palis,' and {footnote p. 155} compare Professor Max Müller's note in 'Buddhaghosha's Parables,' p. xxxiii, and Hardy in the 'Manual of Buddhism,' p. 25.]

28. And thus, in an instant, a second, a moment, the sound went up even to the world of Brahmâ: and this great ten-thousand-world-system quaked and trembled and was shaken violently, and an immeasurable bright light appeared in the universe, beyond even the power of the gods!

29. Then did the Blessed One give utterance to this exclamation of joy: 'Kondañña hath realised it. 'Kondañña hath realised it!' And so the venerable 'Kondañña acquired the name of *Añña-ta-Kondañña* ('the 'Kondañña who realised')'.

End of the Dhamma-kakka-ppavattana-sutta.

[1. The Mahâ Vagga completes the narrative as follows: 'And then the venerable *Añña-ta-Kondañña* having seen the truth, having arrived at the truth, having known the truth, having penetrated the truth, having past beyond doubt, having laid aside uncertainty, having attained to confidence, and being dependent on no one beside himself for knowledge of the religion of the teacher, spake thus to the Blessed One:

"May I become, O my Lord, a novice under the Blessed One, may I receive full ordination!"

"Welcome, O brother!" said the Blessed One, "the truth has been well laid down. Practice holiness to the complete suppression of sorrow!"

'And that was the ordination of the Venerable One.'

The other four, Vappa, Bhaddiya, Mahânâma, and Assagi, were converted on the following days, according to the 'Buddhist Birth Stories,' p. 113.

It is there also said that 'myriads of the angels (devas) had been converted simultaneously with Kondanya.']

Dhammaññu Sutta

One With a Sense of Dhamma

Translated from the Pali by Thanissaro Bhikkhu

"A monk endowed with these seven qualities is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, an unexcelled field of merit for the world. Which seven? There is the case where a monk is one with a sense of Dhamma, a sense of meaning, a sense of himself, a sense of moderation, a sense of time, a sense of social gatherings, and a sense of distinctions among individuals.

"And how is a monk one with a sense of Dhamma? There is the case where a monk knows the Dhamma: dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question and answer sessions [the earliest classifications of the Buddha's teachings]. If he didn't know the Dhamma -- dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question and answer sessions -- he wouldn't be said to be one with a sense of Dhamma. So it's because he does know the Dhamma -- dialogues... question and answer sessions -- that he is said to be one with a sense of Dhamma. This is one with a sense of Dhamma.

"And how is a monk one with a sense of meaning? There is the case where a monk knows the meaning of this and that statement -- 'This is the meaning of that statement; that is the meaning of this.' If he didn't know the meaning of this and that statement -- 'this is the meaning of that statement; that is the meaning of this' - - he wouldn't be said to be one with a sense of meaning. So it's because he does know the meaning of this and that statement --

'this is the meaning of that statement; that is the meaning of this' -
- that he is said to be one with a sense of meaning. This is one
with a sense of Dhamma and a sense of meaning.

"And how is a monk one with a sense of himself? There is the
case where a monk knows himself: 'This is how far I have come in
conviction, virtue, learning, liberality, discernment, quick-
wittedness.' If he didn't know himself -- 'This is how far I have
come in conviction, virtue, learning, liberality, discernment, quick-
wittedness' -- he wouldn't be said to be one with a sense of
himself. So it's because he does know himself -- 'This is how far I
have come in conviction, virtue, learning, liberality, discernment,
quick-wittedness' -- that he is said to be one with a sense of
himself. This is one with a sense of Dhamma, a sense of meaning,
and a sense of himself.

"And how is a monk one with a sense of moderation? There is the
case where a monk knows moderation in accepting robes, alms-
food, lodgings, and medicinal requisites for curing the sick. If he
didn't know moderation in accepting robes, alms-food, lodgings,
and medicinal requisites for curing the sick, he wouldn't be said to
be one with a sense of moderation. So it's because he does know
moderation in accepting robes, alms-food, lodgings, and
medicinal requisites for curing the sick, that he is said to be one
with a sense of moderation. This is one with a sense of Dhamma,
a sense of meaning, a sense of himself, and a sense of
moderation.

"And how is a monk one with a sense of time? There is the case
where a monk knows the time: 'This is the time for recitation; this,
the time for questioning; this, the time for making an effort [in
meditation]; this, the time for seclusion.' If he didn't know the time
-- 'this is the time for recitation; this, the time for questioning; this,
the time for making an effort; this, the time for seclusion' -- he
wouldn't be said to be one with a sense of time. So it's because

he does know the time -- 'this is the time for recitation; this, the time for questioning; this, the time for making an effort; this, the time for seclusion' -- that he is said to be one with a sense of time. This is one with a sense of Dhamma, a sense of meaning, a sense of himself, a sense of moderation, and a sense of time.

"And how is a monk one with a sense of social gatherings? There is the case where a monk knows his social gathering: 'This is a social gathering of noble warriors; this, a social gathering of priests; this, a social gathering of householders; this, a social gathering of contemplatives; here one should approach them in this way, stand in this way, act in this way, sit in this way, speak in this way, stay silent in this way.' If he didn't know his social gathering -- 'This is a social gathering of noble warriors; this, a social gathering of priests; this, a social gathering of householders; this, a social gathering of contemplatives; here one should approach them in this way, stand in this way, act in this way, sit in this way, speak in this way, stay silent in this way' -- he wouldn't be said to be one with a sense of social gatherings. So it's because he does know his social gathering -- 'This is a social gathering of noble warriors; this, a social gathering of priests; this, a social gathering of householders; this, a social gathering of contemplatives; here one should approach them in this way, stand in this way, act in this way, sit in this way, speak in this way, stay silent in this way' -- that he is said to be one with a sense of social gatherings. This is one with a sense of Dhamma, a sense of meaning, a sense of himself, a sense of moderation, a sense of time, and a sense of social gatherings.

"And how is a monk one with a sense of distinctions among individuals? There is the case where people are known to monk in terms of two categories.

"Of two people -- one who wants to see noble ones and one who doesn't -- the one who doesn't want to see noble ones is to be

criticized for that reason, the one who does want to see noble ones is, for that reason, to be praised.

"Of two people who want to see noble ones -- one who wants to hear the true Dhamma and one who doesn't -- the one who doesn't want to hear the true Dhamma is to be criticized for that reason, the one who does want to hear the true Dhamma is, for that reason, to be praised.

"Of two people who want to hear the true Dhamma -- one who listens with an attentive ear and one who listens without an attentive ear -- the one who listens without an attentive ear is to be criticized for that reason, the one who listens with an attentive ear is, for that reason, to be praised.

"Of two people who listen with an attentive ear -- one who, having listened to the Dhamma, remembers it, and one who doesn't -- the one who, having listened to the Dhamma, doesn't remember it is to be criticized for that reason, the one who, having listened to the Dhamma, does remember the Dhamma is, for that reason, to be praised.

"Of two people who, having listened to the Dhamma, remember it -- one who explores the meaning of the Dhamma he has remembered and one who doesn't -- the one who doesn't explore the meaning of the Dhamma he has remembered is to be criticized for that reason, the one who does explore the meaning of the Dhamma he has remembered is, for that reason, to be praised.

"Of two people who explore the meaning of the Dhamma they have remembered -- one who practices the Dhamma in line with the Dhamma, having a sense of Dhamma, having a sense of meaning, and one who doesn't -- the one who doesn't practice the Dhamma in line with the Dhamma, having a sense of Dhamma, having a sense of meaning, is to be criticized for that reason, the

one who does practice the Dhamma in line with the Dhamma, having a sense of Dhamma, having a sense of meaning is, for that reason, to be praised.

"Of two people who practice the Dhamma in line with the Dhamma, having a sense of Dhamma, having a sense of meaning -- one who practices for both his own benefit and that of others, and one who practices for his own benefit but not that of others -- the one who practices for his own benefit but not that of others is to be criticized for that reason, the one who practices for both his own benefit and that of others is, for that reason, to be praised.

"This is how people are known to a monk in terms of two categories. And this is how a monk is one with a sense of distinctions among individuals.

"A monk endowed with these seven qualities is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, an unexcelled field of merit for the world."

Dhammika Sutta

To Dhammika

Translated from the Pali by John D. Ireland

Thus have I heard:

At one time the Lord was staying near Savatthi in the Jeta Grove at Anathapindika's monastery. Now the lay-follower Dhammika with five hundred other lay-followers approached the Lord. Having drawn near and having saluted the Lord respectfully he sat down at one side. Sitting there the lay-follower Dhammika addressed the Lord as follows:

"I ask Gotama [1] of extensive wisdom this: How acting is a disciple virtuous -- both the disciple who has gone from home to the homeless state and the followers who are householders? For you clearly understand the behavior [2] of the world with the devas and the final release. There is none equal to you who are skilled in seeing what is profound. You are an illustrious Awakened One (Buddha). Having investigated all knowledge and being compassionate towards beings you have announced the Dhamma, a revealer of what is hidden, of comprehensive vision, stainless, you illuminate all the worlds.

"This Dhamma, subtle and pleasing and taught so clearly by you, Lord, it is this we all wish to hear. Having been questioned, foremost Awakened One, tell us the answer. All these Bhikkhus and also the lay-followers who have come to hear the truth, let them listen to the Dhamma awakened to (anubuddham) by the Stainless One as the devas listen to the well-spoken words of Vasava." [3]

(The Lord:) "Listen to me, Bhikkhus, I will teach you the ascetic practice Dhamma (dhutam), the mode of living suitable for those who have gone forth. Do you all bear it in mind. One who is intent upon what is good and who is thoughtful should practice it.

"A Bhikkhu should not wander about at the wrong time but should walk the village for food at the right time, as one who goes about at the wrong time is liable to be obsessed by attachment, therefore Awakened Ones do not walk for alms at the wrong time. [4] Sights, sounds, tastes, scents and bodily contacts overwhelm the minds of beings. Being rid of desire for these sense objects, at the right time, one may enter (the village) for the morning meal. Having duly obtained food, going back alone and sitting down in a secluded place, being inwardly thoughtful and not letting the mind go out to external objects, a Bhikkhu should develop self-control.

"If he should speak with a lay-disciple, with someone else or with another Bhikkhu, he should speak on the subtle Dhamma, not slandering others nor gossiping. Some set themselves up as disputants in opposition to others; those of little wisdom we do not praise; attachments bind them and they are carried away by their emotions. [5]

"Having heard the Dhamma taught by the Sugata [6] and considered it, a disciple of Him of excellent wisdom should wisely make use of food, a dwelling, a bed, a seat and water for washing the robe. But a Bhikkhu should not be soiled by clinging to these things, as a lotus is not wetted by a drop of water.

"Now I will tell you the layman's duty. Following it a lay-disciple would be virtuous; for it is not possible for one occupied with the household life to realize the complete Bhikkhu practice Dhamma.

"He should not kill a living being, nor cause it to be killed, nor should he incite another to kill. Do not injure any being, either strong or weak, in the world.

"A disciple should avoid taking anything from anywhere knowing it to belong to another. He should not steal nor incite another to steal. He should completely avoid theft.

"A wise man should avoid un-chastity as he would avoid falling into a pit of glowing charcoal. If unable to lead a celibate life, he should not go to another's wife.

"Having entered a royal court or a company of people he should not speak lies. He should not speak lies himself nor incite others to do so. He should completely avoid falsehood.

"A layman who has chosen to practice this Dhamma should not indulge in the drinking of intoxicants. He should not drink them nor encourage others to do so; realizing that it leads to madness. Through intoxication foolish people perform evil deeds and cause other heedless people to do likewise. He should avoid intoxication, this occasion for demerit, which stupefies the mind, and is the pleasure of foolish people.

Do not kill a living being;
do not take what is not given;
do not speak a lie;
do not drink intoxicants;
abstain from sexual intercourse;
do not eat food at night, at the wrong time;
do not wear flower-garlands nor use perfumes;
use the ground as a bed or sleep on a mat.

"This is called the eight-factored observance made known by the known by the Awakened One who has reached the end of suffering.

"With a gladdened mind observe the observance day (uposatha), complete with its eight factors, on the fourteenth, fifteenth and eighth days of the (lunar) fortnight and also the special holiday of

the half month. In the morning, with a pure heart and a joyful mind, a wise man, after observing the uposatha, should distribute suitable food and drink to the community of Bhikkhus. He should support his mother and father as his duty and engage in lawful trading. A layman who carries this out diligently goes to the devas called "Self-radiant." [7]

Footnotes:

1. Gotama is the Buddha's clan or family name.
2. According to the commentary, the Pali term "gati" translated here as "behavior" means either "trend of character" or "the destination of beings after death.
3. "Vasava" is one of the several names for Sakka, ruler of the devas or gods. This is a poetical way of saying they should listen very attentively.
4. The right time for going into the village to collect alms-food is in the forenoon. If a Bhikkhu went about indiscriminately, "at the wrong time," he might see things or have experiences that would endanger his life of purity and cause him to revert to the lay life.
5. Literally, "they send the mind far."
6. Sugata, literally "well-gone," sometimes translated as the "Happy One," is an epithet of the Buddha.
7. A class of heavenly beings (deva). A layman who practices this will, after death, be reborn as one of them.

Dhana Sutta

Treasure

Translated from the Pali by Thanissaro Bhikkhu

"Monks, there are these seven treasures. Which seven? The treasure of conviction, the treasure of virtue, the treasure of conscience, the treasure of concern, the treasure of listening, the treasure of generosity, the treasure of discernment.

"And what is the treasure of conviction? There is the case where a disciple of the noble ones has conviction, is convinced of the Tathágata's Awakening: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge and conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine and human beings, awakened, blessed.' This is called the treasure of conviction.

"And what is the treasure of virtue? There is the case where a disciple of the noble ones abstains from taking life, abstains from stealing, abstains from illicit sexual conduct, abstains from lying, abstains from taking intoxicants that cause heedlessness. This, monks, is called the treasure of virtue.

"And what is the treasure of conscience? There is the case where a disciple of the noble ones feels shame at [the thought of engaging in] bodily misconduct, verbal misconduct, mental misconduct. This is called the treasure of conscience.

"And what is the treasure of concern? There is the case where a disciple of the noble ones feels concern for [the suffering that results from] bodily misconduct, verbal misconduct, mental misconduct. This is called the treasure of concern.

"And what is the treasure of listening? There is the case where a disciple of the noble ones has heard much, has retained what he/she has heard, has stored what he/she has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that -- in their meaning and expression -- proclaim the holy life that is entirely complete and pure: those he/she has listened to often, retained, discussed, accumulated, examined with his/her mind, and well-penetrated in terms of his/her views. This is called the treasure of listening.

"And what is the treasure of generosity? There is the case of a disciple of the noble ones, his awareness cleansed of the stain of stinginess, living at home, freely generous, openhanded, delighting in being magnanimous, responsive to requests, delighting in the distribution of alms. This is called the treasure of generosity.

"And what is the treasure of discernment? There is the case where a disciple of the noble ones is discerning, endowed with discernment of arising and passing away -- noble, penetrating, leading to the right ending of stress. This is called the treasure of discernment."

These, monks, are the seven treasures.

The treasure of conviction,

the treasure of virtue,

the treasure of conscience and concern,

the treasure of listening, generosity,

and discernment as the seventh treasure.

Whoever, man or woman, has these treasures

is said not to be poor, has not lived in vain.

So conviction and virtue, faith and Dhamma-vision

should be cultivated by the wise,

remembering the Buddhas' instruction.

Dhaniya Sutta

Dhaniya the Cattleman

Translated from the Pali by Thanissaro Bhikkhu.

Dhaniya the cattleman:

"The rice is cooked,
my milking done.
I live with my people
along the banks of the Mahi;
my hut is roofed, my fire lit:
so if you want, rain-god,
go ahead and rain."

The Buddha:

"Free from anger,
my stubbornness gone,
I live for one night
along the banks of the Mahi;
my hut's roof is open, my fire out:
so if you want, rain-god,
go ahead and rain."

Dhaniya:

"No mosquitoes or gadflies
are to be found.
The cows range in the marshy meadow
where the grasses flourish.
They could stand the rain if it came:
so if you want, rain-god,
go ahead and rain."

The Buddha:

"A raft, well-made,
has been lashed together.
Having crossed over,
gone to the far shore,
I've subdued the flood.
No need for a raft
is to be found:
so if you want, rain-god,
go ahead and rain."

Dhaniya:

"My wife is compliant, not careless,
is charming, has lived with me long.
I hear no evil about her at all:
so if you want, rain-god,
go ahead and rain."

The Buddha:

"My mind is compliant, released,
has long been nurtured, well tamed.
No evil is to be found in me:
so if you want, rain-god,
go ahead and rain."

Dhaniya:

"I support myself on my earnings.
My sons live in harmony,
free from disease.
I hear no evil about them at all:
so if you want, rain-god,
go ahead and rain."

The Buddha:

"I'm in no one's employ,
I wander the whole world
on the reward [of my Awakening].
No need for earnings
is to be found:
so if you want, rain-god,
go ahead and rain."

Dhaniya:

"There are cows, young bulls,
cows in calf, and breeding cows,
and a great bull, the leader of the herd:
so if you want, rain-god,
go ahead and rain."

The Buddha:

"There are no cows, no young bulls,
no cows in calf or breeding cows,
no great bull, the leader of the herd:
so if you want, rain-god,
go ahead and rain."

Dhaniya:

"The stakes are dug-in, immovable.
The new muñja-grass halters, well-woven,
not even young bulls could break:
so if you want, rain-god,
go ahead and rain."

The Buddha:

"Having broken my bonds
like a great bull,
like a great elephant
tearing a rotting vine,
I never again
will lie in the womb:
so if you want, rain-god,
go ahead and rain."

The great cloud rained down
straightaway,
filling the lowlands and high.
Hearing the rain-god pour down,
Dhaniya said:

"How great our gain
that we've gazed
on the Blessed One!
We go to him,
the One with vision,
for refuge.
May you be our teacher, Great Sage.
My wife and I are compliant.
Let's follow the holy life
under the One Well-gone.
Gone to the far shore
of aging and death,
let's put an end
to suffering and stress."

Mara:

"Those with children
delight
because of their children.
Those with cattle

delight
because of their cows.
A person's delight
comes from acquisitions,
since a person with no acquisitions
doesn't delight."

The Buddha:

"Those with children
grieve
because of their children.
Those with cattle
grieve
because of their cows.
A person's grief
comes from acquisitions,
since a person with no acquisitions
doesn't grieve."

Dhatu Sutta

Properties

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. "Monks, the earth property is inconstant, changeable, alterable. The liquid property... The fire property... The wind property... The space property... The consciousness property is inconstant, changeable, alterable.

"One who has conviction & belief that these phenomena are this way is called a faith-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who, after pondering with a modicum of discernment, has accepted that these phenomena are this way is called a Dhamma-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who knows and sees that these phenomena are this way is called a stream-enterer, steadfast, never again destined for states of woe, headed for self-awakening."

Dhatu Vibhanga Sutta

An Analysis of the Properties

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion, as the Blessed One was wandering among the Magadhans, he entered Rajagaha, went to the potter Bhaggava, and on arrival said to him, "If it is no inconvenience for you, Bhaggava, I will stay for one night in your shed."

"It's no inconvenience for me, lord, but there is a wanderer who has already taken up residence there. If he gives his permission, you may stay there as you like."

Now at that time a clansman named Pukkusati had left home and gone forth into homelessness through faith, out of dedication to the Blessed One. He was the one who had already taken up residence in the potter's shed. So the Blessed One approached Ven. Pukkusati and said to him, "If it is no inconvenience for you, monk, I will stay one night in the shed."

"The shed is roomy, my friend. Stay as you like."

So the Blessed One, entering the potter's shed and, setting out a spread of grass to one side, sat down folding his legs crosswise, holding his body erect, and setting mindfulness to the fore. He spent most of the night sitting [in meditation]. Ven. Pukkusati also spent most of the night sitting [in meditation]. The thought occurred to the Blessed One, "How inspiring is the way this clansman behaves! What if I were to question him?" So he said to Ven. Pukkusati, "Out of dedication to whom, monk, have you gone forth? Who is your teacher? Of whose Dhamma do you approve?"

"There is, my friend, the contemplative Gotama, a son of the Sakyans, gone forth from a Sakyan clan. Now, this excellent report about the honorable Gotama has been spread about: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge and conduct, well-gone, an expert with regard to the worlds, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine and human beings, awakened, blessed.' I have gone forth out of dedication to that Blessed One. That Blessed One is my teacher. It is of that Blessed One's Dhamma that I approve."

"But where, monk, is that Blessed One -- worthy and rightly self-awakened -- staying now?"

"There is, my friend, a city in the northern lands named Savatthi. That is where the Blessed One -- worthy and rightly self-awakened -- is staying now."

"Have you ever seen that Blessed One before? On seeing him, would you recognize him?"

"No, my friend, I have never seen the Blessed One before, nor on seeing him would I recognize him."

Then the thought occurred to the Blessed One: "It is out of dedication to me that this clansman has gone forth. What if I were to teach him the Dhamma?" So he said to Ven. Pukkusati, "I will teach you the Dhamma, monk. Listen and pay close attention. I will speak."

"As you say, friend," replied Ven. Pukkusati.

The Blessed One said: "A person has six properties, six media of sensory contact, eighteen considerations, and four determinations. He has been stilled where the currents of construing do not flow. And when the currents of construing do not flow, he is said to be a

sage at peace. One should not be negligent of discernment, should guard the truth, be devoted to relinquishment, and train only for calm. This is the summary of the analysis of the six properties.

"A person has six properties.' Thus it was said. In reference to what was it said? These are the six properties: the earth property, the liquid property, the fire property, the wind property, the space property, the consciousness property. 'A person has six properties.' Thus it was said, and in reference to this was it said.

"A person has six media of sensory contact.' Thus it was said. In reference to what was it said? These are the six media of sensory contact: the eye as a medium of sensory contact, the ear... the nose... the tongue... the body... the intellect as a medium of sensory contact. 'A person has six media of sensory contact.' Thus it was said, and in reference to this was it said.

"A person has eighteen considerations.' Thus it was said. In reference to what was it said? These are the eighteen considerations: On seeing a form with the eye, one considers a form that can act as a basis for joy, a form that can act as a basis for sadness, or a form that can act as a basis for equanimity. On hearing a sound with the ear... On smelling an aroma with the nose... On tasting a flavor with the tongue... On feeling a tactile sensation with the body... On cognizing an idea with the intellect, one considers an idea that can act as a basis for joy, an idea that can act as a basis for sadness, or an idea that can act as a basis for equanimity. Thus there are six considerations conducive to joy, six conducive to sadness, and six conducive to equanimity. 'A person has eighteen considerations.' Thus it was said, and in reference to this was it said.

"A person has four determinations.' Thus it was said. In reference to what was it said? These are the four determinations: the determination for discernment, the determination for truth, the

determination for relinquishment, the determination for calm. 'A person has four determinations.' Thus it was said, and in reference to this was it said.

"One should not be negligent of discernment, should guard the truth, be devoted to relinquishment, and train only for calm.' Thus it was said. In reference to what was it said? And how is one not negligent of discernment? These are the six properties: the earth property, the liquid property, the fire property, the wind property, the space property, the consciousness property.

"And what is the earth property? The earth property can be either internal or external. What is the internal earth property? Anything internal, within oneself, that's hard, solid, and sustained [by craving]: head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, membranes, spleen, lungs, large intestines, small intestines, contents of the stomach, feces, or anything else internal, within oneself, that's hard, solid, and sustained: This is called the internal earth property. Now both the internal earth property and the external earth property are simply earth property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the earth property and makes the earth property fade from the mind.

"And what is the liquid property? The liquid property may be either internal or external. What is the internal liquid property? Anything internal, belonging to oneself, that's liquid, watery, and sustained: bile, phlegm, pus, blood, sweat, fat, tears, oil, saliva, mucus, oil-of-the-joints, urine, or anything else internal, within oneself, that's liquid, watery, and sustained: This is called the internal liquid property. Now both the internal liquid property and the external liquid property are simply liquid property. And that should be seen as it actually is present with right discernment: 'This is not mine,

this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the liquid property and makes the liquid property fade from the mind.

"And what is the fire property? The fire property may be either internal or external. What is the internal fire property? Anything internal, belonging to oneself, that's fire, fiery, and sustained: that by which [the body] is warmed, aged, and consumed with fever; and that by which what is eaten, drunk, chewed, and savored gets properly digested; or anything else internal, within oneself, that's fire, fiery, and sustained: This is called the internal fire property. Now both the internal fire property and the external fire property are simply fire property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the fire property and makes the fire property fade from the mind.

"And what is the wind property? The wind property may be either internal or external. What is the internal wind property? Anything internal, belonging to oneself, that's wind, windy, and sustained: up-going winds, down-going winds, winds in the stomach, winds in the intestines, winds that course through the body, in-and-out breathing, or anything else internal, within oneself, that's wind, windy, and sustained: This is called the internal wind property. Now both the internal wind property and the external wind property are simply wind property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the wind property and makes the wind property fade from the mind.

"And what is the space property? The space property may be either internal or external. What is the internal space property? Anything internal, belonging to oneself, that's space, spatial, and sustained: the holes of the ears, the nostrils, the mouth, the [passage] whereby what is eaten, drunk, consumed, and tasted gets swallowed, and where it collects, and whereby it is excreted from below, or anything else internal, within oneself, that's space, spatial, and sustained: This is called the internal space property. Now both the internal space property and the external space property are simply space property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the space property and makes the space property fade from the mind.

"There remains only consciousness: pure and bright. What does one cognize with that consciousness? One cognizes 'pleasure.' One cognizes 'pain.' One cognizes 'neither pleasure nor pain.' In dependence on a sensory contact that is to be felt as pleasure, there arises a feeling of pleasure. When sensing a feeling of pleasure, one discerns that 'I am sensing a feeling of pleasure.' One discerns that 'With the cessation of that very sensory contact that is to be felt as pleasure, the concomitant feeling -- the feeling of pleasure that has arisen in dependence on the sensory contact that is to be felt as pleasure -- ceases, is stilled.' In dependence on a sensory contact that is to be felt as pain... In dependence on a sensory contact that is to be felt as neither pleasure nor pain, there arises a feeling of neither pleasure nor pain. When sensing a feeling of neither pleasure nor pain, one discerns that 'I am sensing a feeling of neither pleasure nor pain.' One discerns that 'With the cessation of that very sensory contact that is to be felt as neither pleasure nor pain, the concomitant feeling -- the feeling of neither pleasure nor pain that has arisen in dependence on the

sensory contact that is to be felt as neither pleasure nor pain -- ceases, is stilled.'

"Just as when, from the friction and conjunction of two fire sticks, heat is born and fire appears, and from the separation and disjunction of those very same fire sticks, the concomitant heat ceases, is stilled; in the same way, in dependence on a sensory contact that is to be felt as pleasure, there arises a feeling of pleasure... In dependence on a sensory contact that is to be felt as pain... In dependence on a sensory contact that is to be felt as neither pleasure nor pain, there arises a feeling of neither pleasure nor pain... One discerns that 'With the cessation of that very sensory contact that is to be felt as neither pleasure nor pain, the concomitant feeling... ceases, is stilled.'

"There remains only equanimity: pure and bright, pliant, malleable, and luminous. Just as if a skilled goldsmith or goldsmith's apprentice were to prepare a furnace, heat up a crucible, and, taking gold with a pair of tongs, place it in the crucible: He would blow on it time and again, sprinkle water on it time and again, examine it time and again, so that the gold would become refined, well-refined, thoroughly refined, flawless, free from dross, pliant, malleable, and luminous. Then whatever sort of ornament he had in mind -- whether a belt, an earring, a necklace, or a gold chain -- it would serve his purpose. In the same way, there remains only equanimity: pure and bright, pliant, malleable, and luminous. One discerns that 'If I were to direct equanimity as pure and bright as this toward the dimension of the infinitude of space, I would develop the mind along those lines, and thus this equanimity of mine -- thus supported, thus sustained -- would last for a long time. One discerns that 'If I were to direct equanimity as pure and bright as this toward the dimension of the infinitude of consciousness... the dimension of nothingness... the dimension of neither perception nor non-perception, I would develop the mind

along those lines, and thus this equanimity of mine -- thus supported, thus sustained -- would last for a long time.'

"One discerns that 'If I were to direct equanimity as pure and bright as this towards the dimension of the infinitude of space and to develop the mind along those lines, that would be fabricated. One discerns that 'If I were to direct equanimity as pure and bright as this towards the dimension of the infinitude of consciousness... the dimension of nothingness... the dimension of neither perception nor non-perception and to develop the mind along those lines, that would be fabricated.' One neither fabricates nor mentally fashions for the sake of becoming or un-becoming. This being the case, one is not sustained by anything in the world (does not cling to anything in the world). Un-sustained, one is not agitated. Un-agitated, one is totally unbound right within. One discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"Sensing a feeling of pleasure, one discerns that it is fleeting, not grasped at, not relished. Sensing a feeling of pain... Sensing a feeling of neither pleasure nor pain, one discerns that it is fleeting, not grasped at, not relished. Sensing a feeling of pleasure, one senses it disjoined from it. Sensing a feeling of pain... Sensing a feeling of neither pleasure nor pain, one senses it disjoined from it. When sensing a feeling limited to the body, one discerns that 'I am sensing a feeling limited to the body.' When sensing a feeling limited to life, one discerns that 'I am sensing a feeling limited to life.' One discerns that 'With the break-up of the body, after the termination of life, all that is experienced, not being relished, will grow cold right here.'

"Just as an oil lamp burns in dependence on oil and wick; and from the termination of the oil and wick -- and from not being provided any other sustenance -- it goes out un-nourished; even so, when sensing a feeling limited to the body, one discerns that 'I

am sensing a feeling limited to the body.' When sensing a feeling limited to life, one discerns that 'I am sensing a feeling limited to life.' One discerns that 'With the break-up of the body, after the termination of life, all that is sensed, not being relished, will grow cold right here.'

"Thus a monk so endowed is endowed with the highest determination for discernment, for this -- the knowledge of the passing away of all suffering and stress -- is the highest noble discernment.

"His release, being founded on truth, does not fluctuate, for whatever is deceptive is false; Un-binding -- the un-deceptive -- is true. Thus a monk so endowed is endowed with the highest determination for truth, for this -- Unbinding, the un-deceptive -- is the highest noble truth.

"Whereas formerly he foolishly had taken on mental acquisitions and brought them to completion, he has now abandoned them, their root destroyed, like an uprooted palm tree, deprived of the conditions of development, not destined for future arising. Thus a monk so endowed is endowed with the highest determination for relinquishment, for this -- the renunciation of all mental acquisitions -- is the highest noble relinquishment.

"Whereas formerly he foolishly had greed -- as well as desire and infatuation -- he has now abandoned them, their root destroyed like an uprooted palm tree, deprived of the conditions of development, not destined for future arising. Whereas formerly he foolishly had malice -- as well as ill-will and hatred -- he has now abandoned them... Whereas formerly he foolishly had ignorance -- as well as delusion and confusion -- he has now abandoned them, their root destroyed like an uprooted palm tree, deprived of the conditions of development, not destined for future arising. Thus a monk so endowed is endowed with the highest determination for calm, for this -- the calming of passions,

aversions, and delusions -- is the highest noble calm. 'One should not be negligent of discernment, should guard the truth, be devoted to relinquishment, and train only for calm.' Thus it was said, and in reference to this was it said.

"He has been stilled where the currents of construing do not flow. And when the currents of construing do not flow, he is said to be a sage at peace.' Thus it was said. With reference to what was it said? 'I am' is a construing. 'I am this' is a construing. 'I shall be' is a construing. 'I shall not be'... 'I shall be possessed of form'... 'I shall not be possessed of form'... 'I shall be percipient'... 'I shall not be percipient'... 'I shall be neither percipient nor non-percipient' is a construing. Construing is a disease, construing is a cancer, construing is an arrow. By going beyond all construing, he is called a sage at peace.

"Furthermore, a sage at peace is not born, does not age, does not die, is un-agitated, and is free from longing. He has nothing whereby he would be born. Not being born, will he age? Not aging, will he die? Not dying, will he be agitated? Not being agitated, for what will he long? It was in reference to this that it was said, 'He has been stilled where the currents of construing do not flow. And when the currents of construing do not flow, he is said to be a sage at peace.' Now, monk, you should remember this, my brief analysis of the six properties."

Then the thought occurred to Ven. Pukkusati: "Surely, the Teacher has come to me! Surely, the One Well-gone has come to me! Surely, the Rightly Self-awakened One has come to me!" Getting up from his seat, arranging his upper robe over one shoulder, and bowing down with his head at the Blessed One's feet, he said, "A transgression has overcome me, lord, in that I was so foolish, so muddle-headed, and so unskilled as to assume that it was proper to address the Blessed One as 'friend.' May the

Blessed One please accept this confession of my transgression as such, so that I may restrain myself in the future."

"Yes, monk, a transgression overcame you in that you were so foolish, so muddle-headed, and so unskilled as to assume that it was proper to address me as 'friend.' But because you see your transgression as such and make amends in accordance with the Dhamma, we accept your confession. For it is a cause of growth in the Dhamma and discipline of the noble ones when, seeing a transgression as such, one makes amends in accordance with the Dhamma and exercises restraint in the future."

"Lord, may I receive full acceptance (ordination as a monk) from the Blessed One?"

"And are your robes and bowl complete?"

"No, lord, my robes and bowl are not complete."

"Tathágatas do not give full acceptance to one whose robes and bowl are incomplete."

Then Ven. Pukkusati, delighting and rejoicing in the Blessed One's words, got up from his seat, bowed down to the Blessed One and, keeping him on his right, left in search of robes and a bowl. And while he was searching for robes and a bowl, a runaway cow killed him.

Then a large number of monks approached the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to the Blessed One, "Lord, the clansman Pukkusati, whom the Blessed One instructed with a brief instruction, has died. What is his destination? What is his future state?"

"Monks, the clansman Pukkusati was wise. He practiced the Dhamma in accordance with the Dhamma and did not pester me

with issues related to the Dhamma. With the destruction of the first five fetters, he has arisen spontaneously [in the Pure Abodes], there to be totally unbound, never again to return from that world."

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

The Diamond Sutra

Translated by A. F. Price and Wong Mou-Lam

Section One

The Convocation of the Assembly

Thus have I heard. Upon a time Buddha sojourned in Anathapindika's Park by Shravasti with a great company of Bhikshus, even twelve hundred and fifty. One day, at the time for breaking fast, the World-honored One enrobed, and carrying His bowl made His way into the great city of Shravasti to beg for His food. In the midst of the city He begged from door to door according to rule. This done, He returned to His retreat and took His meal. When He had finished He put away His robe and begging bowl, washed His feet, arranged His seat, and sat down.

Section Two

Subhuti Makes a Request

Now in the midst of the assembly was the Venerable Subhuti. Forthwith he arose, uncovered his right shoulder, knelt upon his right knee, and, respectfully raising his hands with palms joined, addressed Buddha thus: World-honored One, if good men and good women seek the Consummation of Incomparable Enlightenment, by what criteria should they abide and how should they control their thoughts?

Buddha said: Very good, Subhuti! Just as you say, the Tathágata is ever-mindful of all the Bodhisattvas, protecting and instructing them well. Now listen and take my words to heart: I will declare to you by what criteria good men and good women seeking the

Consummation of Incomparable Enlightenment should abide, and how they should control their thoughts.

Said Subhuti: Pray, do, World-honored One. With joyful anticipation we long to hear.

Section Three

The Real Teaching of the Great Way

Buddha said: Subhuti, all the Bodhisattva-Heroes should discipline their thoughts as follows: All living creatures of whatever class, born from eggs, from wombs, from moisture, or by transformation whether with form or without form, whether in a state of thinking or exempt from thought-necessity, or wholly beyond all thought realms -- all these are caused by Me to attain Unbounded Liberation Nirvana. Yet when vast, uncountable, immeasurable numbers of beings have thus been liberated, verily no being has been liberated. Why is this, Subhuti? It is because no Bodhisattva who is a real Bodhisattva cherishes the idea of an ego-entity, a personality, a being, or a separated individuality.

Section Four

Even the Most Beneficent Practices are Relative

Furthermore, Subhuti, in the practice of charity a Bodhisattva should be detached. That is to say, he should practice charity without regard to appearances; without regard to sound, odor, touch, flavor or any quality. Subhuti, thus should the Bodhisattva practice charity without attachment. Wherefore? In such a case his merit is incalculable. Subhuti, what do you think? Can you measure all the space extending eastward?

No, World-honored One, I cannot.

Then can you, Subhuti, measure all the space extending southward, westward, northward, or in any other direction, including nadir and zenith?

No, World-honored One, I cannot.

Well, Subhuti, equally incalculable is the merit of the Bodhisattva who practices charity without any attachment to appearances. Subhuti, Bodhisattvas should persevere one-pointedly in this instruction.

Section Five

Understanding the Ultimate Principle of Reality

Subhuti, what do you think? Is the Tathágata to be recognized by some material characteristic?

No, World-honored One; the Tathágata cannot be recognized by any material characteristic. Wherefore? Because the Tathágata has said that material characteristics are not, in fact, material characteristics.

Buddha said: Subhuti, where-so-ever are material characteristics there is delusion; but whoso perceives that all characteristics are in fact no-characteristics, perceives the Tathágata.

Section Six

Rare is True Faith

Subhuti said to Buddha: World-honored One, will there always be men who will truly believe after coming to hear these teachings?

Buddha answered: Subhuti, do not utter such words! At the end of the last five-hundred-year period following the passing of the Tathágata, there will be self-controlled men, rooted in merit,

coming to hear these teachings, who will be inspired with belief. But you should realize that such men have not strengthened their root of merit under just one Buddha, or two Buddhas, or three, or four, or five Buddhas, but under countless Buddhas; and their merit is of every kind. Such men, coming to hear these teachings, will have an immediate uprising of pure faith, Subhuti; and the Tathágata will recognize them. Yes, He will clearly perceive all these of pure heart, and the magnitude of their moral excellences.

Wherefore? It is because such men will not fall back to cherishing the idea of an ego-entity, a personality, a being, or a separated individuality. They will neither fall back to cherishing the idea of things as having intrinsic qualities, nor even of things as devoid of intrinsic qualities.

Wherefore? Because if such men allowed their minds to grasp and hold on to anything they would be cherishing the idea of an ego-entity, a personality, a being, or a separated individuality; and if they grasped and held on to the notion of things as having intrinsic qualities they would be cherishing the idea of an ego-entity, a personality, a being, or a separated individuality. Likewise, if they grasped and held on to the notion of things as devoid of intrinsic qualities they would be cherishing the idea of an ego-entity, a personality, a being, or a separated individuality. So you should not be attached to things as being possessed of, or devoid of, intrinsic qualities. This is the reason why the Tathágata always teaches this saying: My teaching of the Good Law is to be likened unto a raft. [Does a man who has safely crossed a flood upon a raft continue his journey carrying that raft upon his head?] The Buddha-teaching must be relinquished; how much more so mis-teaching!

Section Seven

Great Ones, Perfect Beyond Learning, Utter no Words of Teaching

Subhuti, what do you think? Has the Tathágata attained the Consummation of Incomparable Enlightenment? Has the Tathágata a teaching to enunciate?

Subhuti answered: As I understand Buddha's meaning there is no formulation of truth called Consummation of Incomparable Enlightenment. Moreover, the Tathágata has no formulated teaching to enunciate. Wherefore? Because the Tathágata has said that truth is uncontainable and inexpressible. It neither is nor is it not. Thus it is that this unformulated Principle is the foundation of the different systems of all the sages.

Section Eight

The Fruits of Meritorious Action

Subhuti, what do you think? If anyone filled three thousand galaxies of worlds with the seven treasures and gave all away in gifts of alms, would he gain great merit?

Subhuti said: Great indeed, World-honored One! Wherefore? Because merit partakes of the character of no-merit, the Tathágata characterized the merit as great.

Then Buddha said: On the other hand, if anyone received and retained even only four lines of this Discourse and taught and explained them to others, his merit would be the greater. Wherefore? Because, Subhuti, from this Discourse issue forth all the Buddhas and the Consummation of Incomparable Enlightenment teachings of all the Buddhas. Subhuti, what is called "the Religion given by Buddha" is not, in fact Buddha-Religion.

Section Nine

Real Designation is Un-designate

Subhuti, what do you think? Does a disciple who has entered the Stream of the Holy Life say within himself: I obtain the fruit of a Stream-entrant?

Subhuti said: No, World-honored One. Wherefore? Because "Stream-entrant" is merely a name. There is no stream-entering. The disciple who pays no regard to form, sound, odor, taste, touch, or any quality, is called a Stream-entrant.

Subhuti, what do you think? Does an adept who is subject to only one more rebirth say within himself: I obtain the fruit of a Once-to-be-reborn?

Subhuti said: No, World-honored One. Wherefore? Because "Once-to-be-reborn" is merely a name. There is no passing away nor coming into existence. [The adept who realizes] this is called "Once-to-be-reborn."

Subhuti, what do you think? Does a venerable one who will never more be reborn as a mortal say within himself: I obtain the fruit of a Non-returner?

Subhuti said: No, World-honored One. Wherefore? Because "Non-returner" is merely a name. There is no non-returning; hence the designation "Non-returner."

Subhuti, what do you think? Does a holy one say within himself: I have obtained Perfective Enlightenment?

Subhuti said: No, World-honored One. Wherefore? Because there is no such condition as that called "Perfective Enlightenment." World-honored one, if a holy one of Perfective Enlightenment said to himself "such am I," he would necessarily partake of the idea of

an ego-entity, a personality, a being, or a separated individuality. World-honored One, when the Buddha declares that I excel amongst holy men in the Yoga of perfect quiescence, in dwelling in seclusion, and in freedom from passions, I do not say within myself: I am a holy one of Perfective Enlightenment, free from passions. World-honored One, if I said within myself: Such am I; you would not declare: Subhuti finds happiness abiding in peace, in seclusion in the midst of the forest. This is because Subhuti abides nowhere: therefore he is called, "Subhuti, Joyful-Abider-in-Peace, Dweller-in-Seclusion-in-the-Forest."

Section Ten

Setting Forth Pure Lands

Buddha said: Subhuti, what do you think? In the remote past when the Tathágata was with Dîpankara Buddha, did he have any degree of attainment in the Good Law?

No, World-honored One. When the Tathágata was with Dîpankara Buddha he had no degree of attainment in the Good Law.

Subhuti, what do you think? Does a Bodhisattva set forth any majestic Buddha-lands?

No, World-honored One. Wherefore? Because setting forth majestic Buddha-lands is not a majestic setting forth; this is merely a name.

Then Buddha continued: Therefore, Subhuti, all Bodhisattvas, lesser and great, should develop a pure, lucid mind, not depending upon sound, flavor, touch, odor, or any quality. A Bodhisattva should develop a mind which alights upon no thing whatsoever; and so should he establish it. Subhuti, this may be likened to a human frame as large as the mighty Mount Sumeru. What do you think? Would such a body be great?

Subhuti replied: Great indeed, World-honored One. This is because Buddha has explained that no body is called a great body.

Section Eleven

The Superiority of Unformulated Truth

Subhuti, if there were as many Ganges rivers as the sand-grains of the Ganges, would the sand-grains of them all be many?

Subhuti said: Many indeed, World-honored One! Even the Ganges rivers would be innumerable; how much more so would be their sand-grains?

Subhuti, I will declare a truth to you. If a good man or good woman filled three thousand galaxies of worlds with the seven treasures for each sand-grain in all those Ganges rivers, and gave all away in gifts of alms, would he gain great merit?

Subhuti answered: Great indeed, World-honored One!

Then Buddha declared: Nevertheless, Subhuti, if a good man or good woman studies this Discourse only so far as to receive and retain four lines, and teaches and explains them to others, the consequent merit would be far greater.

Section Twelve

Veneration of the True Doctrine

Furthermore, Subhuti, you should know that where-so-ever this Discourse is proclaimed, by even so little as four lines, that place should be venerated by the whole realms of Gods, Men and Titans as though it were a Buddha-Shrine. How much more is this so in the case of one who is able to receive and retain the whole and read and recite it throughout! Subhuti, you should know that

such a one attains the highest and most wonderful truth. Where-so-ever this sacred Discourse may be found there should you comport yourself as though in the presence of Buddha and disciples worthy of honor.

Section Thirteen

How this Teaching should be Received and Retained

At that time Subhuti addressed Buddha, saying: World-honored One, by what name should this Discourse be known, and how should we receive and retain it?

Buddha answered: Subhuti, this Discourse should be known as "The Diamond of the Perfection of Transcendental Wisdom" - thus should you receive and retain it. Subhuti, what is the reason herein?

According to the Buddha-teaching the Perfection of Transcendental Wisdom is not really such. "Perfection of Transcendental Wisdom" is just the name given to it. Subhuti, what do you think? Has the Tathágata a teaching to enunciate?

Subhuti replied to the Buddha: World-honored One, the Tathágata has nothing to teach.

Subhuti, what do you think? Would there be many molecules in [the composition of] three thousand galaxies of worlds?

Subhuti said: Many indeed, World-honored One!

Subhuti, the Tathágata declares that all these molecules are not really such; they are called "molecules." [Furthermore,] the Tathágata declares that a world is not really a world; it is called "a world." Subhuti, what do you think? May the Tathágata be perceived by the thirty-two physical peculiarities [of an outstanding sage]?

No, World-honored One, the Tathágata may not be perceived by these thirty-two marks. Wherefore? Because the Tathágata has explained that the thirty-two marks are not really such; they are called "the thirty-two marks."

Subhuti, if on the one hand a good man or a good woman sacrifices as many lives as the sand-grains of the Ganges, and on the other hand anyone receives and retains even only four lines of this Discourse, and teaches and explains them to others, the merit of the latter will be the greater.

Section Fourteen

Perfect Peace Lies in Freedom from Characteristic Distinctions

Upon the occasion of hearing this Discourse Subhuti had an interior realization of its meaning and was moved to tears. Whereupon he addressed the Buddha thus: It is a most precious thing, World-honored One, that you should deliver this supremely profound Discourse. Never have I heard such an exposition since of old my eye of wisdom first opened. World-honored One, if anyone listens to this Discourse in faith with a pure, lucid mind, he will thereupon conceive an idea of Fundamental Reality. We should know that such a one establishes the most remarkable virtue. World-honored One, such an idea of Fundamental Reality is not, in fact, a distinctive idea; therefore the Tathágata teaches: "Idea of Fundamental Reality" is merely a name.

World-honored One, having listened to this Discourse, I receive and retain it with faith and understanding. This is not difficult for me, but in ages to come - in the last five-hundred years, if there be men coming to hear this Discourse who receive and retain it with faith and understanding, they will be persons of most remarkable achievement. Wherefore? Because they will be free from the idea of an ego-entity, free from the idea of a personality, free from the idea of a being, and free from the idea of a

separated individuality. And why? Because the distinguishing of an ego-entity is erroneous. Likewise the distinguishing of a personality, or a being, or a separated individuality is erroneous. Consequently those who have left behind every phenomenal distinction are called Buddhas all.

Buddha said to Subhuti: Just as you say! If anyone listens to this Discourse and is neither filled with alarm nor awe nor dread, be it known that such a one is of remarkable achievement. Wherefore? Because, Subhuti, the Tathágata teaches that the First Perfection [the Perfection of Charity] is not, in fact, the First Perfection: such is merely a name. Subhuti, the Tathágata teaches likewise that the Perfection of Patience is not the Perfection of Patience: such is merely a name. Why so? It is shown thus, Subhuti: When the Rajah of Kalinga mutilated my body, I was at that time free from the idea of an ego-entity, a personality, a being, and a separated individuality. Wherefore? Because then when my limbs were cut away piece by piece, had I been bound by the distinctions aforesaid, feelings of anger and hatred would have been aroused in me.

Subhuti, I remember that long ago, sometime during my past five-hundred mortal lives, I was an ascetic practicing patience. Even then was I free from those distinctions of separated selfhood. Therefore, Subhuti, Bodhisattvas should leave behind all phenomenal distinctions and awaken the thought of the Consummation of Incomparable Enlightenment by not allowing the mind to depend upon notions evoked by the sensible world - by not allowing the mind to depend upon notions evoked by sounds, odors, flavors, touch-contacts, or any qualities. The mind should be kept independent of any thoughts which arise within it. If the mind depends upon anything it has no sure haven. This is why Buddha teaches that the mind of a Bodhisattva should not accept the appearances of things as a basis when exercising charity. Subhuti, as

Bodhisattvas practice charity for the welfare of all living beings they should do it in this manner. Just as the Tathágata declares that characteristics are not characteristics, so He declares that all living beings are not, in fact, living beings.

Subhuti, the Tathágata is He who declares that which is true; He who declares that which is fundamental; He who declares that which is ultimate. He does not declare that which is deceitful, nor that which is monstrous. Subhuti, that Truth to which the Tathágata has attained is neither real nor unreal. Subhuti, if a Bodhisattva practices charity with mind attached to formal notions he is like unto a man groping sightless in the gloom; but a Bodhisattva who practices charity with mind detached from any formal notions is like unto a man with open eyes in the radiant glory of the morning, to whom all kinds of objects are clearly visible.

Subhuti, if there be good men and good women in future ages, able to receive, read and recite this Discourse in its entirety, the Tathágata will clearly perceive and recognize them by means of His Buddha-knowledge; and each one of them will bring immeasurable and incalculable merit to fruition.

Section Fifteen

The Incomparable Value of This Teaching

Subhuti, if on one hand, a good man or a good woman performs in the morning as many charitable acts of self-denial as the sand-grains of the Ganges, and performs as many again in the noonday and as many again in the evening, and continues so doing throughout numberless ages, and, on the other hand, anyone listens to this Discourse with heart of faith and without contention, the latter would be the more blessed. But how can any comparison be made with one who writes it down, receives it, retains it, and explains it to others!

Subhuti, we can summarize the matter by saying that the full value of this Discourse can neither be conceived nor estimated, nor can any limit be set to it. The Tathágata has declared this teaching for the benefit of initiates of the Great Way; He has declared it for the benefit of initiates of the Supreme Way. Whosoever can receive and retain this teaching, study it, recite it and spread it abroad will be clearly perceived and recognized by the Tathágata and will achieve a perfection of merit beyond measurement or calculation - a perfection of merit unlimited and inconceivable. In every case such a one will exemplify the Tathágata-Consummation of the Incomparable Enlightenment. Wherefore? Because, Subhuti, those who find consolation in limited doctrines involving the conception of an ego-entity, a personality, a being, or a separated individuality are unable to accept, receive, study, recite and openly explain this Discourse.

Subhuti, in every place where this Discourse is to be found the whole realms of Gods, Men and Titans should offer worship; for you must know that such a place is sanctified like a shrine, and should properly be venerated by all with ceremonial obeisance and circumambulation and with offerings of flowers and incense.

Section Sixteen

Purgation Through Suffering the Retribution for Past Sins

Furthermore, Subhuti, if it be that good men and good women who receive and retain this Discourse are downtrodden, their evil destiny is the inevitable retributive result of sins committed in their past mortal lives. By virtue of their present misfortunes the reacting effects of their past will be thereby worked out, and they will be in a position to attain the Consummation of Incomparable Enlightenment.

Subhuti, I remember the infinitely remote past before Dîpankara Buddha. There were 84,000 myriads of multimillions of Buddhas

and to all these I made offerings; yes, all these I served without the least trace of fault. Nevertheless, if anyone is able to receive, retain, study and recite this Discourse at the end of the last [500-year] period, he will gain such a merit that mine in the service of all the Buddhas could not be reckoned as one-hundredth part of it, not even one thousand myriad multimillion part of it - indeed, no such comparison is possible.

Subhuti, if I fully detailed the merit gained by good men and good women coming to receive, retain, study and recite this Discourse in the last period, my hearers would be filled with doubt and might become disordered in mind, suspicious and unbelieving. You should know, Subhuti, that the significance of this Discourse is beyond conception; likewise the fruit of its rewards is beyond conception.

Section Seventeen

No One Attains Transcendental Wisdom

At that time Subhuti addressed Buddha, saying: World-honored One, if good men and good women seek the Consummation of Incomparable Enlightenment, by what criteria should they abide and how should they control their thoughts?

Buddha replied to Subhuti: Good men and good women seeking the Consummation of Incomparable Enlightenment must create this resolved attitude of mind: I must liberate all living beings, yet when all have been liberated, verily not any one is liberated. Wherefore? If a Bodhisattva cherishes the idea of an ego-entity, a personality, a being, or a separated individuality, he is consequently not a Bodhisattva, Subhuti. This is because in reality there is no formula which gives rise to the Consummation of Incomparable Enlightenment.

Subhuti, what do you think? When the Tathágata was with Dîpankara Buddha was there any formula for the attainment of the Consummation of Incomparable Enlightenment?

No, World-honored One, as I understand Buddha's meaning, there was no formula by which the Tathágata attained the Consummation of Incomparable Enlightenment.

Buddha said: You are right, Subhuti! Verily there was no formula by which the Tathágata attained the Consummation of Incomparable Enlightenment. Subhuti, had there been any such formula, Dîpankara Buddha would not have predicted concerning me: "In the ages of the future you will come to be a Buddha called Shakyamuni"; but Dîpankara Buddha made that prediction concerning me because there is actually no formula for the attainment of the Consummation of Incomparable Enlightenment. The reason herein is that Tathágata is a signification implying all formulas. In case anyone says that the Tathágata attained the Consummation of Incomparable Enlightenment, I tell you truly, Subhuti, that there is no formula by which the Buddha attained it. Subhuti, the basis of Tathágata's attainment of the Consummation of Incomparable Enlightenment is wholly beyond; it is neither real nor unreal. Hence I say that the whole realm of formulations is not really such, therefore it is called "Realm of formulations."

Subhuti, a comparison may be made with [the idea of] a gigantic human frame.

Then Subhuti said: The World-honored One has declared that such is not a great body; "a great body" is just the name given to it.

Subhuti, it is the same concerning Bodhisattvas. If a Bodhisattva announces: I will liberate all living creatures, he is not rightly called a Bodhisattva. Wherefore? Because, Subhuti, there is

really no such condition as that called Bodhisattva-ship, because Buddha teaches that all things are devoid of selfhood, devoid of separate individuality. Subhuti, if a Bodhisattva announces: I will set forth majestic Buddha-lands, one does not call him a Bodhisattva, because the Tathágata has declared that the setting forth of majestic Buddha-lands is not really such: "a majestic setting forth" is just the name given to it.

Subhuti, Bodhisattvas who are wholly devoid of any conception of separate selfhood are truthfully called Bodhisattvas.

Section Eighteen

All Modes of mind are Really Only Mind

Subhuti, what do you think? Does the Tathágata possess the human eye?

Yes, World-honored One, He does.

Well, do you think the Tathágata possesses the divine eye?

Yes, World-honored One, He does.

And do you think the Tathágata possesses the Gnostic eye?

Yes, World-honored One, He does.

And do you think the Tathágata possesses the eye of transcendent wisdom?

Yes, World-honored One, He does.

And do you think the Tathágata possesses the Buddha-eye of omniscience?

Yes, World-honored One, He does.

Subhuti, what do you think? Concerning the sand-grains of the Ganges, has the Buddha taught about them?

Yes, World-honored One, the Tathágata has taught concerning these grains.

Well, Subhuti, if there were as many Ganges rivers as the sand-grains of the Ganges and there was a Buddha-land for each sand-grain in all those Ganges rivers, would those Buddha-lands be many?

[Subhuti replied]: Many indeed, World-honored One!

Then Buddha said: Subhuti, however many living beings there are in all those Buddha-lands, though they have manifold modes of mind, the Tathágata understands them all. Wherefore? Because the Tathágata teaches that all these are not Mind; they are merely called "mind". Subhuti, it is impossible to retain past mind, impossible to hold on to present mind, and impossible to grasp future mind.

Section Nineteen

Absolute Reality is the Only Foundation

Subhuti, what do you think? If anyone filled three thousand galaxies of worlds with the seven treasures and gave all away in gifts of alms, would he gain great merit?

Yes, indeed, World-honored One, he would gain great merit!

Subhuti, if such merit was Real, the Tathágata would not have declared it to be great, but because it is without a foundation the Tathágata characterized it as "great."

Section Twenty

The Unreality of Phenomenal Distinctions

Subhuti, what do you think? Can the Buddha be perceived by His perfectly-formed body?

No, World-honored One, the Tathágata cannot be perceived by His perfectly-formed body, because the Tathágata teaches that a perfectly-formed body is not really such; it is merely called "a perfectly-formed body."

Subhuti, what do you think? Can the Tathágata be perceived by means of any phenomenal characteristic?

No, World-honored One, the Tathágata may not be perceived by any phenomenal characteristic, because the Tathágata teaches that phenomenal characteristics are not really such; they are merely termed "phenomenal characteristics."

Section Twenty-One

Words cannot express Truth. That which Words Express is not
Truth

Subhuti, do not say that the Tathágata conceives the idea: I must set forth a Teaching. For if anyone says that the Tathágata sets forth a Teaching he really slanders Buddha and is unable to explain what I teach. As to any Truth-declaring system, Truth is un-declarable; so "an enunciation of Truth" is just the name given to it.

Thereupon, Subhuti spoke these words to Buddha: World-honored One, in the ages of the future will there be men coming to hear a declaration of this Teaching who will be inspired with belief?

And Buddha answered: Subhuti, those to whom you refer are neither living beings nor not-living beings. Wherefore? Because "living beings," Subhuti, these "living beings" are not really such; they are just called by that name.

Section Twenty-Two

It Cannot be Said that Anything is Attainable

Then Subhuti asked Buddha: World-honored One, in the attainment of the Consummation of Incomparable Enlightenment did Buddha make no acquisition whatsoever?

Buddha replied: Just so, Subhuti. Through the Consummation of Incomparable Enlightenment I acquired not even the least thing; therefore it is called "Consummation of Incomparable Enlightenment."

Section Twenty-Three

The Practice of Good Works Purifies the Mind

Furthermore, Subhuti, This is altogether everywhere, without differentiation or degree; therefore it is called "Consummation of Incomparable Enlightenment." It is straightly attained by freedom from separate personal selfhood and by cultivating all kinds of goodness.

Subhuti, though we speak of "goodness", the Tathágata declares that there is no goodness; such is merely a name.

Section Twenty-Four

The Incomparable Merit of This Teaching

Subhuti, if there be one who gives away in gifts of alms a mass of the seven treasures equal in extent to as many mighty Mount Sumerus as there would be in three thousand galaxies of worlds, and if there be another who selects even only four lines from this Discourse upon the Perfection of Transcendental Wisdom, receives and retains them, and clearly expounds them to others, the merit of the latter will be so far greater than that of the former that no conceivable comparison can be made between them.

Section Twenty-Five

The Illusion of Ego

Subhuti, what do you think? Let no one say the Tathágata cherishes the idea: I must liberate all living beings. Allow no such thought, Subhuti.

Wherefore? Because in reality there are no living beings to be liberated by the Tathágata. If there were living beings for the Tathágata to liberate, He would partake in the idea of selfhood, personality entity, and separate individuality.

Subhuti, though the common people accept the ego as real, the Tathágata declares that ego is not different from non-ego. Subhuti, those whom the Tathágata referred to as "common people" are not really common people; such is merely a name.

Section Twenty-Six

The Body of Truth has No Marks

Subhuti, what do you think? May the Tathágata be perceived by the thirty-two marks [of a great man]?

Subhuti answered: No, the Tathágata may not be perceived thereby.

Then Buddha said: Subhuti, if the Tathágata may be perceived by such marks, any great imperial ruler is the same as the Tathágata.

Subhuti then said to Buddha: World-honored One, as I understand the meaning of Buddha's words, the Tathágata may not be perceived by the thirty-two marks.

Whereupon the World-honored One uttered this verse:

Who sees Me by form,

Who seeks Me in sound,

Perverted are his footsteps upon the Way,

For he cannot perceive the Tathágata.

Section Twenty-Seven

It is Erroneous to Affirm that All Things are Ever Extinguished

Subhuti, if you should conceive the idea that the Tathágata attained the Consummation of Incomparable Enlightenment by reason of His perfect form, do not countenance such thoughts. The Tathágata's attainment was not by reason of His perfect form. [On the other hand] Subhuti, if you should conceive the idea that anyone in whom dawns the Consummation of Incomparable Enlightenment declares that all manifest standards are ended and extinguished, do not countenance such thoughts. Wherefore? Because the man in whom the Consummation of Incomparable Enlightenment dawns does not affirm concerning any formula that it is finally extinguished.

Section Twenty-Eight

Attachment to Rewards of Merit

Subhuti, if one Bodhisattva bestows in charity sufficient of the seven treasures to fill as many worlds as there are sand-grains in the river Ganges, and another, realizing that all things are egoless, attains perfection through patient forbearance, the merit of the latter will far exceed that of the former. Why is this, Subhuti? It is because all Bodhisattvas are insentient as to the rewards of merit.

Then Subhuti said to Buddha: What is this saying, World-honored One, that Bodhisattvas are insentient as to rewards of merit?

[And Buddha answered]: Subhuti, Bodhisattvas who achieve merit should not be fettered with desire for rewards. Thus it is said that the rewards of merit are not received.

Section Twenty-Nine

Perfect Tranquility

Subhuti, if anyone should say that the Tathágata comes or goes or sits or reclines, he fails to understand my teaching. Why? Because Tathágata has neither whence nor whither, therefore is He called "Tathágata".

Section Thirty

The Integral Principle

Subhuti, if a good man or a good woman ground an infinite number of galaxies of worlds to dust, would the resulting minute particles be many?

Subhuti replied: Many indeed, World-honored One! Wherefore? Because if such were really minute particles Buddha would not have spoken of them as minute particles. For as to this, Buddha has declared that they are not really such. "Minute particles" is just the name given to them. Also, World-honored One, when the Tathágata speaks of galaxies of worlds, these are not worlds; for if reality could be predicated of a world it would be a self-existent cosmos and the Tathágata teaches that there is really no such thing. "Cosmos" is merely a figure of speech.

[Then Buddha said]: Subhuti, words cannot explain the real nature of a cosmos. Only common people fettered with desire make use of this arbitrary method.

Section Thirty-One

Conventional Truth Should be Cut Off

Subhuti, if anyone should say that Buddha declares any conception of the ego do you consider he would understand my teaching correctly?

No, World-honored One, such a man would not have any sound understanding of the Tathágata's teaching, because the World-honored One declares that notions of selfhood, personality, entity and separate individuality, as really existing, are erroneous - these terms are merely figures of speech.

[Thereupon Buddha said]: Subhuti, those who aspire to the Consummation of Incomparable Enlightenment should recognize and understand all varieties of things in the same way and cut off the arising of [views which are mere] aspects. Subhuti, as regards aspects, the Tathágata declares that in reality they are not such. They are called "aspects".

Section Thirty-Two

The Delusion of Appearances

Subhuti, someone might fill innumerable worlds with the seven treasures and give all away in gifts of alms, but if any good man or any good woman awakens the thought of Enlightenment and takes even only four lines from this Discourse, reciting, using, receiving, retaining and spreading them abroad and explaining them for the benefit of others, it will be far more meritorious. Now in what manner may he explain them to others? By detachment from appearances - abiding in Real Truth. - So I tell you - Thus shall ye think of all this fleeting world:

A star at dawn, a bubble in a stream;

A flash of lightning in a summer cloud,

A flickering lamp, a phantom, and a dream.

When the Buddha finished this Discourse the venerable Subhuti, together with the Bhikshus, Bhikshunis, lay-brothers and sisters, and the whole realms of Gods, Men and Titans, were filled with joy by His teaching, and, taking it sincerely to heart they went their ways.

Dighajanu Sutta

To Dighajanu

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was dwelling among the Koliyans. Now the Koliyans have a town named Kakkarapatta. There Dighajanu (Long-Shin) the Koliyan went to the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One, "We are lay people enjoying sensual pleasures; living crowded with spouses and children; using Kasi fabrics and sandalwood; wearing garlands, scents, and creams; handling gold and silver. May the Blessed One teach the Dhamma for those like us, for our happiness and well-being in this life, for our happiness and well-being in lives to come."

[The Blessed One said:] "There are these four qualities, Tiger-Paw, that lead to a lay person's happiness and well-being in this life. Which four? Being consummate in initiative, being consummate in vigilance, having admirable people as friends, and maintaining one's livelihood in tune.

"And what does it mean to be consummate in initiative? There is the case where a lay person, by whatever occupation he makes his living -- whether by farming or trading or cattle tending or archery or as a king's man or by any other craft -- is clever and untiring at it, endowed with discrimination in its techniques, enough to arrange and carry it out. This is called being consummate in initiative.

"And what does it mean to be consummate in vigilance? There is the case when a lay person has righteous wealth -- righteously gained, coming from his initiative, his striving, his making an effort,

gathered by the strength of his arm, earned by his sweat -- he manages to protect it through vigilance [with the thought], 'How shall neither kings nor thieves make off with this property of mine, nor fire burn it, nor water sweep it away, nor hateful heirs make off with it?' This is called being consummate in vigilance.

"And what does it mean to have admirable people as friends? There is the case where a layperson, in whatever town or village he may dwell, spends time with householders or householders' sons, young or old, who are advanced in virtue. He talks with them, engages them in discussions. He emulates consummate conviction in those who are consummate in conviction, consummate virtue in those who are consummate in virtue, consummate generosity in those who are consummate in generosity, and consummate discernment in those who are consummate in discernment. This is called having admirable people as friends.

"And what does it mean to maintain one's livelihood in tune? There is the case where a layperson, knowing the income and outflow of his wealth, maintains a livelihood in tune, neither a spendthrift nor a penny-pincher, [thinking], 'Thus will my income exceed my outflow, and my outflow will not exceed my income.' Just as when a weigher or his apprentice, when holding the scales, knows, 'It has tipped down so much or has tipped up so much,' in the same way, the lay person, knowing the income and outflow of his wealth, maintains a livelihood in tune, neither a spendthrift nor a penny-pincher, [thinking], 'Thus will my income exceed my outflow, and my outflow will not exceed my income.' If a layperson has a small income but maintains a grand livelihood, it will be rumored of him, 'This clansman devours his wealth like a fruit-tree eater [Commentary: one who shakes more fruit off a tree than he can possibly eat].' If a layperson has a large income but maintains a miserable livelihood, it will be rumored of him, 'This clansman will die of starvation.' But when a lay person, knowing

the income and outflow of his wealth, maintains a livelihood in tune, neither a spendthrift nor a penny-pincher, [thinking], 'Thus will my income exceed my outflow, and my outflow will not exceed my income,' this is called maintaining one's livelihood in tune.

"These are the four drains on one's store of wealth: being debauched in sex; being debauched in drink; being debauched in gambling; and having evil people as friends, associates, and companions. Just as if there were a great reservoir with four inlets and four drains, and a man were to close the inlets and open the drains, and the sky were not to pour down proper showers, the depletion of that great reservoir could be expected, not its increase. In the same way, these are the four drains on one's store of wealth: being debauched in sex, being debauched in drink, being debauched in gambling, and having evil people as friends, associates, and companions.

"These are the four inlets to one's store of wealth: not being debauched in sex; not being debauched in drink; not being debauched in gambling; and having admirable people as friends, associates, and companions. Just as if there were a great reservoir with four inlets and four drains, and a man were to open the inlets and close the drains, and the sky were to pour down proper showers, the increase of that great reservoir could be expected, not its depletion. In the same way, these are the four inlets to one's store of wealth: not being debauched in sex, not being debauched in drink, not being debauched in gambling, and having admirable people as friends, associates, and companions.

"These, Tiger-Paw, are the four qualities that lead to a lay person's happiness and well-being in this life.

"There are these four qualities that lead to a lay person's happiness and well-being in lives to come. Which four? Being consummate in conviction, being consummate in virtue, being consummate in generosity, being consummate in discernment.

"And what does it mean to be consummate in conviction? There is the case where a disciple of the noble ones has conviction, is convinced of the Tathágata's Awakening: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge and conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine and human beings, awakened, blessed.' This is called being consummate in conviction.

"And what does it mean to be consummate in virtue? There is the case where a disciple of the noble ones abstains from taking life, abstains from stealing, abstains from illicit sexual conduct, abstains from lying, abstains from taking intoxicants that cause heedlessness. This is called being consummate in virtue.

"And what does it mean to be consummate in generosity? There is the case of a disciple of the noble ones, his awareness cleansed of the stain of miserliness, living at home, freely generous, openhanded, delighting in being magnanimous, responsive to requests, delighting in the distribution of alms. This is called being consummate in generosity.

"And what does it mean to be consummate in discernment? There is the case where a disciple of the noble ones is discerning, endowed with discernment of arising and passing away -- noble, penetrating, leading to the right ending of stress. This is called being consummate in discernment.

"These, Tiger-Paw, are the four qualities that lead to a lay person's happiness and well-being in lives to come."

Heedful at administering
or working at one's occupation,
maintaining one's life in tune,
one protects one's store of wealth.
A person of conviction,

consummate in virtue,
magnanimous, free of selfishness,
constantly clears the path
to security in the lives to come.

Thus for one who seeks the household life,
these eight qualities, leading to welfare and happiness
both in this life and in lives to come,
have been declared by the one
whose name
is truth.

And this is how, for householders,
generosity and merit increase.

Dighanakha Sutta

Advice to Dighanakha the Wandering Ascetic

I heard thus.

At one time the Blessed One lived on vultures' peak where pigs were molested, in Rajagaha. Then the wandering ascetic Dighanakha approached the Blessed One, exchanged friendly greetings, stood on a side, and said to the Blessed One: 'Good Gotama, I'm of this view, and declare Everything is not pleasing to me' 'Aggivessana, according to this view of yours, everything is not pleasing to me. Is that view pleasing to you?' 'Good Gotama, that view pleases me and such others like them.' 'Aggivessana, there are very many in the world, who have this view, that too is like that and that too is like that. They do not give up that view, but take up another view. Aggivessana, only a few in this world say, that too is like that and that too is like that, and they give up that view and do not uphold another view'.

'Aggivessana, there are recluses and Brahmins, in this world, who uphold this view and declare it. Every thing is pleasing to me Aggivessana, there are recluses and Brahmins in this world, who uphold this view and declare it. Every thing is not pleasing to me. Aggivessana, there are recluses and Brahmins, in this world, who uphold this view and declare it. Some things are pleasing to me and other things are not pleasing to me. Aggivessana the view of those recluses and Brahmins, every thing is pleasing to me, is close upon greed, is yoked to interest, appropriating and seizing. Aggivessana the view of those recluses and Brahmins, every thing is not pleasing to me, is away from greed, not yoked to interest, appropriating and seizing'. When this was said, the wandering ascetic Dighanakha said thus to the Blessed One.' Does good Gotama, praise my view?' 'Aggivessana, the view of

those recluses and Brahmins, some things are pleasing to me and other things are not pleasing. Pleasing things, are close upon greed, yoked to interest, appropriating and seizing. The things not pleasing, are away from greed, unyoked from interest, appropriating and seizing..

Aggivessana, a wise man reflects, if I held this view, every thing is pleasing to me, this only is the truth all else is false, stubbornly and did not give it up easily. I have to worry on account of two things. About the recluses and Brahmins of this view, every thing is not pleasing to me and the recluses and Brahmins of this view, some things are pleasing to me and some other things are not pleasing to me. On account of these two views, there is a split. On account of a split, a dispute, and trouble. Then seeing that his view has split, and there is a dispute and trouble, he gives up that view and does not uphold another view. This is the giving up of such views. Aggivessana, a wise man reflects. If I held this view, every thing, is not pleasing to me, this is the truth. All else is false, stubbornly and not give it up easily. I have to worry on account of two things. About the recluses and Brahmins of this view. Every thing is pleasing, to me and the recluses and Brahmins of this view, some things are pleasing to me and some other things are not pleasing to me. On account of these two views, there is a split, a dispute and trouble. Then seeing that his view has split, and there is a dispute and trouble, he gives up that view and does not uphold another. This is the giving up of such views Aggivessana, a wise man reflects. If I held this view, some things are pleasing to me and other things are not pleasing to me, this is the truth. All else is false, stubbornly and not give it up easily. I have to worry on account of two things. About the recluses and Brahmins of the view, every thing is pleasing to me and the recluses and Brahmins of the view, every thing is not pleasing to me. On account of these two views, there is a split, a dispute and trouble. Then seeing that his view has split, he gives up that view and does not uphold another. This is the giving up of such views.

Aggivessana, this material body of the four primary elements, brought forth by mother and father and supported on rice and bread, is subject to change through brushing and breaking. It should be reflected, as impermanent, unpleasant, an illness, an abscess, an arrow, a troublesome thing, as foreign and as breaking apart, as void, and as not mine. When he sees this body as impermanent, unpleasant, an illness, an abscess, an arrow, as a troublesome thing, as foreign and as breaking apart, as void, and as not mine, the interest for the body, the love for it and following the needs of the body, fade.

Aggivessana, these three are the feelings, pleasant, unpleasant and neither unpleasant nor pleasant. Aggivessana, when a pleasant feeling is felt, at such time an unpleasant feeling or a neither unpleasant nor pleasant feelings is not felt. Only the pleasant feeling is felt. Aggivessana, when an unpleasant feeling is felt, at such times a pleasant feeling or a neither unpleasant nor pleasant feelings is not felt. Only the unpleasant feeling is felt. . Aggivessana, when a neither unpleasant nor pleasant feeling is felt, at such time a pleasant feeling or an unpleasant feelings is not felt. Only the neither unpleasant nor pleasant feeling is felt. Aggivessana, even the pleasant feelings are impermanent, compounded, dependently arisen. They get destroyed, fade, get detached and cease. Aggivessana, even the unpleasant feelings are impermanent, compounded and dependently arisen. They get destroyed, fade, get detached and cease. Aggivessana, even the neither unpleasant nor pleasant feelings are impermanent, compounded and dependently arisen. They get destroyed, fade, get detached and cease. When the noble disciple sees this, his mind breaks away from pleasant feelings, unpleasant feelings and even from neither unpleasant- nor pleasant feelings. When the mind breaks away, it gets detached, when detached it is released. When released knowledge arises I'm released. Birth is destroyed the holy life is lived. What should be done is done. He knows there is nothing more to wish. Aggivessana, the so released mind

does not disagree with anyone has no dispute with any one, abides with the truth vogue in the world without a dispute. At that time venerable Shariputra was fanning the Blessed One, standing beside him, and it occurred to venerable Shariputra. This is the reason, that the Blessed One asked us constantly, to dispel thoughts. When venerable Shariputra reflected on this, his mind was released from desires, without holdings. To the wandering ascetic Dighanakha the stainless, pure vision arose. Whatever arises, all that ceases. [1] Then the wandering ascetic Dighanakha here and now, mastered the Teaching, experienced it and penetrated it, without doubts became confident of things that should be done and should not be done and did not need a teacher in the dispensation any more. Then he said. I understand good Gotama. It is like something over turned is reinstalled. Something covered is made manifest. As though the path is told to one who had lost his way. As though an oil lamp was lighted for those who have sight to see forms in the dark. In various ways, good Gotama explained it. Now I take refuge in good Gotama, in the Teaching and the Community of Bhikkhus. May I be remembered as a lay disciple from today until life ends.

Footnote:

1. Whatever arises, all that ceases.'*ya.m kinci samudayadhamma.m sabba.m tam nirodhadhamma.m ti.*' This is the core of the Teaching, and it is this realization, that happens, when he enters the stream of the Teaching.

Dighavu-kumara Vatthu

The Story of Prince Dighavu

Translated from the Pali by Thanissaro Bhikkhu.

Once, monks, in Varanasi, Brahmadata was the king of Kasi -- rich, prosperous, with many possessions, many troops, many vehicles, many territories, with fully-stocked armories & granaries. Dighiti was the king of Kosala -- poor, not very prosperous, with few possessions, few troops, few vehicles, few territories, with poorly stocked armories & granaries. So Brahmadata the king of Kasi, raising a fourfold army, marched against Dighiti the king of Kosala. Dighiti the king of Kosala heard, "Brahmadatta the king of Kasi, they say, has raised a fourfold army and is marching against me." Then the thought occurred to him, "King Brahmadata is rich, prosperous... with fully-stocked armories & granaries, whereas I am poor... with poorly-stocked armories & granaries. I am not competent to stand against even one attack by him. Why don't I slip out of the city beforehand?" So, taking his chief consort, he slipped out of the city beforehand. Then King Brahmadata, conquering the troops, vehicles, lands, armories, & granaries of King Dighiti, lived in lordship over them.

Meanwhile, King Dighiti had set out for Varanasi together with his consort and, traveling by stages, arrived there. There he lived with her on the outskirts of Varanasi in a potter's house, disguised as a wanderer. Not long afterwards, she became pregnant. She had a pregnancy wish of this sort: she wanted to see a fourfold army, armed & arrayed, standing on a parade ground at dawn, and to drink the water used for washing the swords. She said to King Dighiti, "Your majesty, I am pregnant, and I have a pregnancy wish of this sort: I want to see a fourfold army, armed & arrayed, standing on a parade ground at dawn, and to drink the water used

for washing the swords." He said, "My queen, where is there for us -- fallen on hard times -- a fourfold army, armed & arrayed, standing on a parade ground, and water used for washing the swords?"

"If I don't get this, your majesty, I will die."

Now at that time the Brahman adviser to King Brahmadata was a friend of King Dighiti. So King Dighiti went to him and, on arrival, said, "A lady friend of yours, old friend, is pregnant, and she has a pregnancy wish of this sort: she wants to see a fourfold army, armed & arrayed, standing on a parade ground at dawn, and to drink the water used for washing the swords."

"In that case, let me see her."

So King Dighiti's consort went to King Brahmadata's Brahman adviser. When he saw her coming from afar, he rose from his seat, arranged his robe over one shoulder and, with his hands raised in salutation to her, exclaimed three times, "Surely the king of Kosala has come to your womb! Surely the king of Kosala has come to your womb! Don't be worried, my queen. You will get to see a fourfold army, armed & arrayed, standing on a parade ground at dawn, and to drink the water used for washing the swords."

Then he went to King Brahmadata and, on arrival, said to him, "Your majesty, signs have appeared such that tomorrow at dawn a fourfold army, armed & arrayed, should stand on a parade ground and that the swords should be washed."

So King Brahmadata ordered his people, "I say, then: Do as the Brahman adviser says." Thus King Dighiti's chief consort got to see a fourfold army, armed & arrayed, standing on a parade ground at dawn, and got to drink the water used for washing the swords. Then, with the maturing of the fetus, she gave birth to a

son, whom they named Dighavu (long life). Not long afterwards, Prince Dighavu reached the age of discretion. The thought occurred to King Dighiti, "This King Brahmadata of Kasi has done us great harm. He has seized our troops, vehicles, lands, armories, & granaries. If he finds out about us, he will have all three of us killed. Why don't I send Prince Dighavu to live outside of the city?" So Prince Dighavu, having gone to live outside of the city, learned all the crafts.

Now at that time King Dighiti's barber had gone over to King Brahmadata. He saw King Dighiti, together with his consort, living on the outskirts of Varanasi in a potter's house, disguised as a wanderer. On seeing them, he went to King Brahmadata and, on arrival, said to him, "Your majesty, King Dighiti of Kosala, together with his consort, is living on the outskirts of Varanasi in a potter's house, disguised as a wanderer."

So King Brahmadata ordered his people, "I say then: go fetch King Dighiti together with his consort."

Responding, "As you say, your majesty," they went and fetched King Dighiti together with his consort.

Then King Brahmadata ordered his people, "I say then: having bound King Dighiti & his consort with a stout rope with their arms pinned tightly against their backs, and having shaved them bald, march them to a harsh-sounding drum from street to street, crossroads to crossroads, evict them out the south gate of the city and there, to the south of the city, cut them into four pieces and bury them in holes placed in the four directions."

Responding, "As you say, your majesty," the king's people bound King Dighiti & his consort with a stout rope, pinning their arms tightly against their backs, shaved them bald, and marched them to a harsh-sounding drum from street to street, crossroads to crossroads.

Then the thought occurred to Prince Dighavu, "It's been a long time since I saw my mother & father. What if I were to go see them?" So he entered Varanasi and saw his mother & father bound with a stout rope, their arms pinned tightly against their backs, their heads shaven bald, being marched to a harsh-sounding drum from street to street, crossroads to crossroads. So he went to them. King Dighiti saw Prince Dighavu coming from afar, and on seeing him, said, "Don't, my dear Dighavu, be far-sighted. Don't be near-sighted. For vengeance is not settled through vengeance. Vengeance is settled through non-vengeance."

When this was said, the people said to him, "This King Dighiti has gone crazy. He's talking nonsense. Who is Dighavu? Why is he saying, 'Don't, my dear Dighavu, be far-sighted. Don't be near-sighted. For vengeance is not settled through vengeance. Vengeance is settled through non-vengeance'?"

"I'm not crazy or talking nonsense. He who knows will understand." Then a second time... a third time he said, "Don't, my dear Dighavu, be far-sighted. Don't be near-sighted. For vengeance is not settled through vengeance. Vengeance is settled through non-vengeance."

A third time, the people said to him, "This King Dighiti has gone crazy. He's talking nonsense. Who is Dighavu? Why is he saying, 'Don't, my dear Dighavu, be far-sighted. Don't be near-sighted. For vengeance is not settled through vengeance. Vengeance is settled through non-vengeance'?"

"I'm not crazy or talking nonsense. He who knows will understand."

Then the king's people, having marched King Dighiti together with his chief consort to a harsh-sounding drum from street to street, crossroads to crossroads, evicted them out the south gate of the

city and there, to the south of the city, cut them into four pieces, buried them in holes placed in the four directions, stationed guards, and left.

Then Prince Dighavu, having entered Varanasi, brought out some liquor and got the guards to drink it. When they had fallen down drunk, he collected sticks, made a pyre, raised the bodies of his mother & father onto the pyre, set fire to it, and then circumambulated it three times with his hands raised in salutation.

Now at that time, King Brahmadata had gone up to the terrace on top of his palace. He saw Prince Dighavu circumambulating the pyre three times with his hands raised in salutation, and on seeing him, the thought occurred to him, "Doubtlessly this person is a relative or blood-kinsman of King Dighiti. Ah, how unfortunate for me, for there is no one who will tell me what this means!"

Then Prince Dighavu, having gone into the wilderness and having cried & wept as much as he needed to, dried his tears and entered Varanasi. Going to an elephant stable next to the king's palace, he said to the chief elephant trainer, "Teacher, I want to learn this craft."

"In that case, young man, you may learn it."

Then, rising in the last watch of the night, Prince Dighavu sang in a sweet voice and played the lute in the elephant stable. King Brahmadata, also rising in the last watch of the night, heard the sweet-voiced singing & lute-playing in the elephant stable. On hearing it, he asked his people, "I say: Who was that, rising in the last watch of the night, singing in a sweet voice and playing a lute in the elephant stable?"

"Your majesty, a young man -- the student of such-and-such an elephant trainer, rising in the last watch of the night, was singing in a sweet voice and playing a lute in the elephant stable."

"I say then: go fetch that young man."

Responding, "As you say, your majesty," they went and fetched Prince Dighavu.

Then King Brahmadata said to Prince Dighavu, "I say: Was that you rising in the last watch of the night, singing in a sweet voice and playing a lute in the elephant stable?"

"Yes, your majesty."

"I say then, my young man: sing and play the lute."

Responding, "As you say, your majesty," and seeking to win favor, Prince Dighavu sang with a sweet voice and played the lute.

Then King Brahmadata said to him, "I say: You, my young man, are to stay and attend to me."

"As you say, your majesty," Prince Dighavu replied. Then he rose in the morning before King Brahmadata, went to bed in the evening after him, did whatever the king ordered, always acting to please him, speaking politely to him. And it was not long before King Brahmadata placed the prince close to him in a position of trust.

Then one day King Brahmadata said to Prince Dighavu, "I say then, my young man: harness the chariot. I'm going hunting."

Responding, "As you say, your majesty," Prince Dighavu harnessed the chariot and then said to King Brahmadata, "Your chariot is harnessed, your majesty. Now is the time for you to do as you see fit."

Then King Brahmadata mounted the chariot, and Prince Dighavu drove it. He drove it in such a way that the king's entourage went one way, and the chariot another. Then, after they had gone far,

King Brahmadata said to Prince Dighavu, "I say then, my young man: un-harness the chariot. I'm tired. I'm going to lie down."

Responding, "As you say, your majesty," Prince Dighavu un-harnessed the chariot and sat down cross-legged on the ground. Then King Brahmadata lay down, placing his head on Prince Dighavu's lap. As he was tired, he went to sleep right away. Then the thought occurred to Prince Dighavu: "This King Brahmadata of Kasi has done us great harm. He has seized our troops, vehicles, lands, armories, & granaries. And it was because of him that my mother & father were killed. Now is my chance to wreak vengeance!" He drew his sword from his scabbard. But then he thought, "My father told me, as he was about to die, 'Don't, my dear Dighavu, be far-sighted. Don't be near-sighted. For vengeance is not settled through vengeance. Vengeance is settled through non-vengeance.' It would not be proper for me to transgress my father's words." So he put his sword back in its scabbard. A second time... A third time the thought occurred to Prince Dighavu: "This King Brahmadata of Kasi has done us great harm. He has seized our troops, vehicles, lands, armories, & granaries. And it was because of him that my mother & father were killed. Now is my chance to wreak vengeance!" He drew his sword from his scabbard. But then he thought, "My father told me, as he was about to die, 'Don't, my dear Dighavu, be far-sighted. Don't be near-sighted. For vengeance is not settled through vengeance. Vengeance is settled through non-vengeance.' It would not be proper for me to transgress my father's words." So once again he put his sword back in its scabbard.

Then King Brahmadata suddenly got up -- frightened, agitated, unnerved, alarmed. Prince Dighavu said to him, "Your majesty, why have you gotten up suddenly -- frightened, agitated, unnerved, & alarmed?"

"I say, my young man: Just now as I was dreaming, Prince Dighavu -- son of Dighiti, king of Kasi -- struck me down with a sword." Then Prince Dighavu, grabbing King Brahmadata by the head with his left hand, and drawing his sword from its scabbard with his right, said, "I, your majesty, am that very Prince Dighavu, son of Dighiti, king of Kasi. You have done us great harm. You have seized our troops, vehicles, lands, armories, & granaries. And it was because of you that my mother & father were killed. Now is my chance to wreak vengeance!"

So King Brahmadata, dropping his head down to Prince Dighavu's feet, said, "Grant me my life, my dear Dighavu! Grant me my life, my dear Dighavu!"

"Who am I that I would dare grant life to your majesty? It is your majesty who should grant life to me!"

"In that case, my dear Dighavu, you grant me my life and I grant you your life."

Then King Brahmadata and Prince Dighavu granted one another their lives and, taking one another by the hands, swore an oath to do one another no harm.

Then King Brahmadata said to Prince Dighavu, "In that case, my dear Dighavu, harness the chariot. We will go on."

Responding, "As you say, your majesty," Prince Dighavu harnessed the chariot and then said to King Brahmadata, "Your chariot is harnessed, your majesty. Now is the time for you to do as you see fit."

Then King Brahmadata mounted the chariot, and Prince Dighavu drove it. He drove it in such a way that it was not long before they met up with the king's entourage.

Then King Brahmadatta, having entered Varanasi, had his ministers & councilors convened and said to them, "I say, then. If you were to see Prince Dighavu, the son of Dighiti, the king of Kasi, what would you do to him?"

Different ministers said, "We would cut off his hands, your majesty" -- "We would cut off his feet, your majesty" -- "We would cut off his hands & feet, your majesty" -- "We would cut off his ears, your majesty" -- "We would cut off his nose, your majesty" -- "We would cut off his ears & nose, your majesty" -- "We would cut off his head, your majesty."

Then the king said, "This, I say, is Prince Dighavu, the son of Dighiti, the king of Kasi. You are not allowed to do anything to him. It was by him that my life was granted to me, and it was by me that his life was granted to him."

Then King Brahmadatta said to Prince Dighavu, "What your father said to you as he was about to die -- 'Don't, my dear Dighavu, be far-sighted. Don't be near-sighted. For vengeance is not settled through vengeance. Vengeance is settled through non-vengeance' -- in reference to what did he say that?"

"What my father said to me as he was about to die -- 'don't be far-sighted' -- 'Don't bear vengeance for a long time' is what he was saying to me as he was about to die. And what he said to me as he was about to die -- 'Don't be near-sighted' -- 'don't be quick to break with a friend' is what he was saying to me as he was about to die. And what he said to me as he was about to die -- 'for vengeance is not settled through vengeance. Vengeance is settled through non-vengeance' -- My mother & father were killed by your majesty. If I were to deprive your majesty of life, those who hope for your majesty's well being would deprive me of life. And those who hope for my well being would deprive them of life. And in that way vengeance would not be settled by vengeance. But now I have been granted my life by your majesty, and your

majesty has been granted your life by me. And in this way vengeance has been settled by non-vengeance. That is what my father was saying to me as he was about to die."

Then King Brahmadatta said, "Isn't it amazing! Isn't it astounding! How wise this Prince Dighavu is, in that he can understand in full the meaning of what his father said in brief!" So he returned his father's troops, vehicles, lands, armories, & granaries, and gave him his daughter in marriage.

Such, monks, is the forbearance & gentleness of kings who wield the scepter, who wield the sword. So now let your light shine forth, so that you -- who have gone forth in such a well-taught Dhamma & Discipline -- will be their equal in forbearance & gentleness.

The Disciple Speaks

Rejoice at the glad tidings! The Buddha our Lord has found the root of all evil; he has shown us the way of salvation. The Buddha dispels the illusions of our mind and redeems us from the terror of death.

The Buddha, our Lord, brings comfort to the weary and sorrow-laden; he restores peace to those who are broken down under the burden of life. He gives courage to the weak when they would fain give up self-reliance and hope. You who suffer from the tribulations of life, you who have to struggle and endure, you who yearn for a life of truth, rejoice at the glad tidings! There is balm for the wounded, and there is bread for the hungry. There is water for the thirsty, and there is hope for the despairing. There is light for those in darkness, and there is inexhaustible blessing for the upright.

Heal your wounds, you wounded, and eat your fill, you hungry. Rest, you weary, and you who are thirsty quench your thirst. Look up to the light, you who sit in darkness; be full of good cheer, you who are forlorn.

Trust in truth, You who love the truth, for the kingdom of righteousness is founded upon earth. The darkness of error is dispelled by the light of truth. We can see our way and take firm and certain steps. The Buddha, our Lord, has revealed the truth. The truth cures our diseases and redeems us from perdition; the truth strengthens us in life and in death; the truth alone can conquer the evils of error. Rejoice at the glad tidings!

Samsára And Nirvana Samsara

Look about and contemplate life! Everything is transient and nothing endures. There is birth and death, growth and decay; there is combination and separation. The glory of the world is like a flower: it stands in full bloom in the morning and fades in the heat of the day.

Wherever you look, there is a rushing and a struggling, and an eager pursuit of pleasure. There is a panic flight from pain and death, and hot are the flames of burning desires. The world is Vanity Fair, full of changes and transformations. All is Samsára, the turning Wheel of Existence.

Is there nothing permanent in the world? Is there in the universal turmoil no resting-place where our troubled heart can find peace? Is there nothing everlasting? Oh, that we could have cessation of anxiety, that our burning desires would be extinguished! When shall the mind become tranquil and composed?

The Buddha, our Lord, was grieved at the ills of life. He saw the vanity of worldly happiness and sought salvation in the one thing that will not fade or perish, but will abide forever and ever.

You, who long for life, learn that immortality is hidden in transiency. You, who wish for happiness without the sting of regret, lead a life of righteousness. You, who yearn for riches, receive treasures that are eternal. Truth is wealth, and a life of truth is happiness.

All compounds will be dissolved again, but the verities, which determine all combinations and separations as laws of nature, endure forever and aye. Bodies fall to dust, but the truths of the mind will not be destroyed.

Truth knows neither birth nor death; it has no beginning and no end. Welcome the truth. The truth is the immortal part of mind. Establish the truth in your mind, for the truth is the image of the eternal; it portrays the immutable; it reveals the everlasting; the truth gives unto mortals the boon of immortality.

The Buddha has proclaimed the truth; let the truth of the Buddha dwell in your hearts. Extinguish in yourselves every desire that antagonizes the Buddha, and in the perfection of your spiritual growth you will become like unto him. That of your heart, which cannot or will not develop into Buddha must perish, for it is mere illusion and unreal; it is the source of your error; it is the cause of your misery.

You attain to immortality by filling your minds with truth. Therefore, become like unto vessels fit to receive the Master's words. Cleanse yourselves of evil and sanctify your lives. There is no other way of reaching truth.

Learn to distinguish between Self and Truth. Self is the cause of selfishness and the source of evil; truth cleaves to no self; it is universal and leads to justice and righteousness. Self, that which seems to those who love their self as their being, is not the eternal, the everlasting, the imperishable. Seek not self, but seek the truth.

If we liberate our souls from our petty selves, wish no ill to others, and become clear as a crystal diamond reflecting the light of truth, what a radiant picture will appear in us mirroring things as they are, without the admixture of burning desires, without the distortion of erroneous illusion, without the agitation of clinging and unrest.

Yet you love self and will not abandon self-love. So be it, but then, verily, you should learn to distinguish between the false self and the true self. The ego with all its egotism is the false self. It is an

unreal illusion and a perishable combination. He only who identifies his self with the truth will attain Nirvana; and he who has entered Nirvana has attained Buddhahood; he has acquired the highest good; he has become eternal and immortal.

All compound things shall be dissolved again, worlds will break to pieces and our individualities will be scattered; but the words of Buddha will remain forever.

The extinction of self is salvation; the annihilation of self is the condition of enlightenment; the blotting out of self is Nirvana.

Happy is he who has ceased to live for pleasure and rests in the truth. Verily his composure and tranquility of mind are the highest bliss.

Let us take our refuge in the Buddha, for he has found the everlasting in the transient. Let us take our refuge in that which is the immutable in the changes of existence. Let us take our refuge in the truth that is established through the enlightenment of the Buddha. Let us take our refuge in the community of those who seek the truth and endeavor to live in the truth.

Truth, The Savior

The things of the world and its inhabitants are subject to change. They are combinations of elements that existed before, and all living creatures are what their past actions made them; for the law of cause and effect is uniform and without exception.

But in the changing things there is a constancy of law, and when the law is seen there is truth. The truth lies hidden in Samsára as the permanent in its changes.

Truth desires to appear; truth longs to become conscious; truth strives to know itself.

There is truth in the stone, for the stone is here; and no power in the world, no god, no man, no demon, can destroy its existence. But the stone has no consciousness. There is truth in the plant and its life can expand; the plant grows and blossoms and bears fruit. Its beauty is marvelous, but it has no consciousness. There is truth in the animal; it moves about and perceives its surroundings; it distinguishes and learns to choose. There is consciousness, but it is not yet the consciousness of Truth. It is a consciousness of self-only.

The consciousness of self dims the eyes of the mind and hides the truth. It is the origin of error, it is the source of illusion, it is the germ of evil. Self begets selfishness. There is no evil but what flows from self. There is no wrong but what is done by the assertion of self. Self is the beginning of all hatred, of iniquity and slander, of impudence and indecency, of theft and robbery, of oppression and bloodshed. Self is Mara, the tempter, the evildoer, and the creator of mischief. Self entices with pleasures. Self promises a fairy's paradise. Self is the veil of Maya, the enchanter. But the pleasures of self are unreal, its paradisiacal labyrinth is the road to misery, and its fading beauty kindles the flames of desires that never can be satisfied.

Who shall deliver us from the power of self? Who shall save us from misery? Who shall restore us to a life of blessedness?

There is misery in the world of Samsára; there is much misery and pain. But greater than all the misery is the bliss of truth. Truth gives peace to the yearning mind; it conquers error; it quenches the flames of desires; it leads to Nirvana. Blessed is he who has found the peace of Nirvana. He is at rest in the struggles and tribulations of life; he is above all changes; he is above birth and death; he remains unaffected by the evils of life.

Blessed is he who has found enlightenment. He conquers, although he may be wounded; he is glorious and happy, although

he may suffer; he is strong, although he may break down under the burden of his work; he is immortal, although he will die. The essence of his being is purity and goodness.

Blessed is he who has attained the sacred state of Buddhahood, for he is fit to work out the salvation of his fellow beings. The truth has taken its abode in him. Perfect wisdom illumines his understanding, and righteousness is always the purpose of all his actions. The truth is a living power for good, indestructible and invincible! Work the truth out in your mind, and spread it among mankind, for truth alone is the savior from evil and misery. The Buddha has found the truth and the truth has been proclaimed by the Buddha! Blessed be the Buddha!

The Enlightenment

There was in Kapilavatthu a Sakya king, strong of purpose and revered by all men, a descendant of the Okkakas, who call themselves Gotama, and his name was Shuddhodana or Pure-Rice. His wife Mayadevi was beautiful as the water lily and pure in mind as the lotus. As the Queen of Heaven, she lived on earth, untainted by desire, and immaculate.

The king, her husband, honored her in her holiness, and the spirit of truth, glorious and strong in his wisdom like unto a white elephant, descended upon her. When she knew that the hour of motherhood was near, she asked the king to send her home to her parents; and Shuddhodana, anxious about his wife and the child she would bear him, willingly granted her request.

At Lumbini there is a beautiful grove, and when Mayadevi passed through it the trees were one mass of fragrant flowers and many birds were warbling in their branches. The Queen, wishing to stroll through the shady walks, left her golden palanquin, and, when she reached the giant sala tree in the midst of the grove, felt that her hour had come. She took hold of a branch. Her attendants

hung a curtain about her and retired. When the pain of travail came upon her, four pure-minded angels of the great Brahma held out a golden net to receive the babe, who came forth from her right side like the rising sun bright and perfect.

The Brahma-angels took the child and placing him before the mother said: "Rejoice, O queen, a mighty son has been born unto thee."

At her couch stood an aged woman imploring the heavens to bless the child. All the worlds were flooded with light. The blind received their sight by longing to see the coming glory of the Lord; the deaf and dumb spoke with one another of the good omens indicating the birth of the Buddha to be. The crooked became straight; the lame walked. All prisoners were freed from their chains and the fires of all the hells were extinguished.

No clouds gathered in the skies and the polluted streams became clear, whilst celestial music rang through the air and the angels rejoiced with gladness. With no selfish or partial joy but for the sake of the law they rejoiced, for creation engulfed in the ocean of pain was now to obtain release. The cries of beasts were hushed; all malevolent beings received a loving heart, and peace reigned on earth. Mara, the evil one, alone was grieved and rejoiced not.

The Naga kings, earnestly desiring to show their reverence for most excellent law, as they had paid honor to former Buddhas, now went to greet the Bodhisattva. They scattered before him Mandâra flowers, rejoicing with heartfelt joy to pay their religious homage.

The royal father, pondering the meaning of these signs, was now full of joy and now sore distressed. The queen mother, beholding her child and the commotion, which his birth created, felt in her timorous heart the pangs of doubt.

Now there was at that time in a grove near Lumbini Asita, a rishi, leading the life of a hermit. He was a Brahman of dignified mien, famed not only for wisdom and scholarship, but also for his skill in the interpretation of signs. And the king invited him to see the royal babe.

The seer, beholding the prince, wept and sighed deeply. And when the king saw the tears of Asita he became alarmed and asked: "Why has the sight of my son caused thee grief and pain?"

But Asita's heart rejoiced, and, knowing the king's mind to be perplexed, he addressed him, saying: "The king, like the moon when full, should feel great joy, for he has begotten a wondrously noble son. I do not worship Brahma, but I worship this child; and the gods in the temples will descend from their places of honor to adore him. Banish all anxiety and doubt. The spiritual omens manifested indicate that the child now born will bring deliverance to the whole world.

"Recollecting that I myself am old, on that account I could not hold my tears; for now my end is coming on and I shall not see the glory of this babe. For this son of thine will rule the world. The wheel of empire will come to him. He will either be a king of kings to govern all the lands of the earth, or verily will become a Buddha. He is born for the sake of everything that lives. His pure teaching will be like the shore that receives the shipwrecked. His power of meditation will be like a cool lake; and all creatures parched with the drought of lust may freely drink thereof. On the fire of covetousness he will cause the cloud of his mercy to rise, so that the rain of the law may extinguish it. The heavy gates of despondency will he open, and give deliverance to all creatures ensnared in the self-entwined meshes of folly and ignorance. The king of the law has come forth to rescue from bondage all the poor, the miserable, the helpless."

When the royal parents heard Asita's words they rejoiced in their hearts and named their new-born infant Siddhartha, that is he who has accomplished his purpose."

And the queen said to her sister, Pajapati: "A mother who has borne a future Buddha will never give birth to another child. I shall soon leave this world, my husband, the king, and Siddhartha, my child. When I am gone, be thou a mother to him." And Pajapati wept and promised.

When the queen had departed from the living, Pajapati took the boy Siddhartha and reared him. And as the light of the moon increases little by little, so the royal child grew from day to day in mind and in body; and truthfulness and love resided in his heart. When a year had passed Shuddhodana the king made Pajapati his queen and there was never a better stepmother than she.

The Ties of Life

When Siddhartha had grown to youth, his father desired to see him married, and he sent to all his kinsfolk, commanding them to bring their princesses that the prince might select one of them as his wife.

But the kinsfolk replied and said: "The prince is young and delicate; nor has he learned any of the sciences. He would not be able to maintain our daughter, and should there be war he would be unable to cope with the enemy."

The prince was not boisterous, but pensive in his nature. He loved to stay under the great jambu-tree in the garden of his father, and, observing the ways of the world, gave himself up to meditation. And the prince said to his father: "Invite our kinsfolk that they may

see me and put my strength to the test." And his father did as his son bade him.

When the kinsfolk came, and the people of the city Kapilavatthu had assembled to test the prowess and scholarship of the prince, he proved himself manly in all the exercises both of the body and of the mind, and there was no rival among the youths and men of India who could surpass him in any test, bodily or mental. He replied to all the questions of the sages; but when he questioned them, even the wisest among them were silenced.

Then Siddhartha chose himself a wife. He selected his cousin Yashodhara, the gentle daughter of the king of Koli. In their wedlock was born a son whom they named Rahula which means "fetter" or "tie," and King Shuddhodana, glad that an heir was born to his son, said: "The prince having begotten a son, will love him as I love the prince. This will be a strong tie to bind Siddhartha's heart to the interests of the world, and the kingdom of the Sakyas will remain under the scepter of my descendants."

With no selfish aim, but regarding his child and the people at large, Siddhartha, the prince, attended to his religious duties, bathing his body in the holy Ganges and cleansing his heart in the waters of the law. Even as men desire to give happiness to their children, so did he long to give peace to the world.

The Three Woes

The palace, which the king had given to the prince was resplendent with all the luxuries of India; for the king was anxious to see his son happy. All sorrowful sights, all misery, and all knowledge of misery were kept away from Siddhartha, for the king desired that no troubles should come nigh him; he should not know that there was evil in the world.

But as the chained elephant longs for the wilds of the jungles, so the prince was eager to see the world, and he asked his father, the king, for permission to do so. And Shuddhodana ordered a jewel-fronted chariot with four stately horses to be held ready, and commanded the roads to be adorned where his son would pass.

The houses of the city were decorated with curtains and banners, and spectators arranged themselves on either side, eagerly gazing at the heir to the throne. Thus Siddhartha rode with Channa, his charioteer, through the streets of the city, and into a country watered by rivulets and covered with pleasant trees.

There by the wayside they met an old man with bent frame, wrinkled face and sorrowful brow, and the prince asked the charioteer: "Who is this? His head is white, his eyes are bleared, and his body is withered. He can barely support himself on his staff."

The charioteer, much embarrassed, hardly dared speak the truth. He said: "These are the symptoms of old age. This same man was once a suckling child, and as a youth full of sportive life; but now, as years have passed away, his beauty is gone and the strength of his life is wasted."

Siddhartha was greatly affected by the words of the charioteer, and he sighed because of the pain of old age. "What joy or pleasure can men take," he thought to himself, when they know they must soon wither and pine away!"

And lo! While they were passing on, a sick man appeared on the way-side, gasping for breath, his body disfigured, convulsed and groaning with pain. The prince asked his charioteer: "What kind of man is this?" And the charioteer replied and said: "This man is sick. The four elements of his body are confused and out of order. We are all subject to such conditions: the poor and the rich, the

ignorant and the wise, all creatures that have bodies are liable to the same calamity."

And Siddhartha was still more moved. All pleasures appeared stale to him, and he loathed the joys of life.

The charioteer sped the horses on to escape the dreary sight, when suddenly they were stopped in their fiery course. Four persons passed by, carrying a corpse; and the prince, shuddering at the sight of a lifeless body, asked the charioteer: "What is this they carry? There are streamers and flower garlands; but the men that follow are overwhelmed with grief!"

The charioteer replied: "This is a dead man: his body is stark; his life is gone; his thoughts are still; his family and the friends who loved him now carry the corpse to the grave." And the prince was full of awe and terror: "Is this the only dead man, he asked, or does the world contain other instances?"

With a heavy heart the charioteer replied: "All over the world it is the same. He who begins life must end it. There is no escape from death."

With bated breath and stammering accents the prince exclaimed: "O worldly men! How fatal is your delusion! Inevitably your body will crumble to dust, yet carelessly, unheedingly, ye live on." The charioteer observing the deep impression these sad sights had made on the prince turned his horses and drove back to the city.

When they passed by the palace of the nobility, Kisa Gotami, a young princess and niece of the king, saw Siddhartha in his manliness and beauty, and, observing the thoughtfulness of his countenance, said: "Happy the father that begot thee, happy the mother that nursed thee, happy the wife that calls husband this lord so glorious."

The prince hearing this greeting, said: "Happy are they that have found deliverance. Longing for peace of mind, I shall seek the bliss of Nirvana."

Then asked Kisa Gotami: "How is Nirvana attained?" The prince paused, and to him whose mind was estranged from wrong the answer came: "When the fire of lust is gone out, then Nirvana is gained; when the fires of hatred and delusion are gone out, then Nirvana is gained; when the troubles of mind, arising from blind credulity, and all other evils have ceased, then Nirvana is gained!"

Siddhartha handed her his precious pearl necklace as a reward for the wisdom she had inspired in him, and having returned home looked with disdain upon the treasures of his palace.

His wife welcomed him and entreated him to tell her the cause of his grief. He said: "I see everywhere the impression of change; therefore, my heart is heavy. Men grow old, sicken, and die. That is enough to take away the zest of life."

The king, his father, hearing that the prince had become estranged from pleasure, was greatly overcome with sorrow and like a sword it pierced his heart.

The Bodhisattvas Renunciation

It was night. The prince found no rest on his soft pillow; he arose and went out into the garden. "Alas!" he cried "all the world is full of darkness and ignorance; there is no one who knows how to cure the ills of existence." And he groaned with pain.

Siddhartha sat down beneath the great jambu-tree and gave himself to thought, pondering on life and death and the evils of decay. Concentrating his mind he became free from confusion. All low desires vanished from his heart and perfect tranquility came over him.

In this state of ecstasy he saw with his mental eye all the misery and sorrow of the world; he saw the pains of pleasure and the inevitable certainty of death that hovers over every being; yet men are not awakened to the truth. And a deep compassion seized his heart.

While the prince was pondering on the problem of evil, he beheld with his mind's eye under the jambu tree a lofty figure endowed with majesty, calm and dignified. "Whence comest thou, and who mayst thou be asked the prince.

In reply the vision said: "I am a Samana. Troubled at the thought of old age, disease, and death I have left my home to seek the path of salvation. All things hasten to decay; only the truth abideth forever. Everything changes, and there is no permanency; yet the words of the Buddhas are immutable. I long for the happiness that does not decay; the treasure that will never perish; the life that knows of no beginning and no end. Therefore, I have destroyed all worldly thought. I have retired into an unfrequented dell to live in solitude; and, begging for food, I devote myself to the one thing needful.

Siddhartha asked: "Can peace be gained in this world of unrest? I am struck with the emptiness of pleasure and have become disgusted with lust. All oppresses me, and existence itself seems intolerable."

The Samana replied: "Where heat is, there is also a possibility of cold; creatures subject to pain possess the faculty of pleasure; the origin of evil indicates that good can be developed. For these things are correlatives. Thus where there is much suffering, there will be much bliss, if thou but open thine eyes to behold it. Just as a man who has fallen into a heap of filth ought to seek the great pond of water covered with lotuses, which is near by: even so seek thou for the great deathless lake of Nirvana to wash off the defilement of wrong. If the lake is not sought, it is not the fault of

the lake. Even so when there is a blessed road leading the man held fast by wrong to the salvation of Nirvana, if the road is not walked upon, it is not the fault of the road, but of the person. And when a man who is oppressed with sickness, there being a physician, who can heal him, does not avail himself of the physician's help, that is not the fault of the physician. Even so when a man oppressed by the malady of wrong-doing does not seek the spiritual guide of enlightenment, that is no fault of the evil-destroying guide."

The prince listened to the noble words of his visitor and said: "Thou bringest good tidings, for now I know that my purpose will be accomplished. My father advises me to enjoy life and to undertake worldly duties, such as will bring honor to me and to our house. He tells me that I am too young still, that my pulse beats too full to lead a religious life."

The venerable figure shook his head and replied: "Thou shouldst know that for seeking a religious life no time can be inopportune."

A thrill of joy passed through Siddhartha's heart. "Now is the time to seek religion," he said; "now is the time to sever all ties that would prevent me from attaining perfect enlightenment; now is the time to wander into homelessness and, leading a mendicant's life, to find the path of deliverance."

The celestial messenger heard the resolution of Siddhartha with approval. "Now, indeed he added, is the time to seek religion. Go, Siddhartha, and accomplish thy purpose. For thou art Bodhisattva, the Buddha-elect; thou art destined to enlighten the world. Thou art the Tathágata, the great master, for thou wilt fulfill all righteousness and be Dharmaraja, the king of truth. Thou art Bhagavat, the Blessed One, for thou art called upon to become the savior and redeemer of the world. Fulfill thou the perfection of truth. Though the thunderbolt descends upon thy head, yield thou never to the allurements that beguile men from the path of truth.

As the sun at all seasons pursues his own course, nor ever goes on another, even so if thou forsake not the straight path of righteousness, thou shalt become a Buddha. Persevere in thy quest and thou shalt find what thou seekest. Pursue thy aim unswervingly and thou shalt gain the prize. Struggle earnestly and thou shalt conquer. The benediction of all deities, of all saints of all that seek light is upon thee, and heavenly wisdom guides thy steps. Thou shalt be the Buddha, our Master, and our Lord; thou shalt enlighten the world and save mankind from perdition.

Having thus spoken, the vision vanished, and Siddhartha's heart was filled with peace. He said to himself: "I have awakened to the truth and I am resolved to accomplish my purpose. I will sever all the ties that bind me to the world, and I will go out from my home to seek the way of salvation. The Buddhas are beings whose words cannot fail: there is no departure from truth in their speech. For as the fall of a stone thrown into the air, as the death of a mortal, as the sunrise at dawn, as the lion's roar when he leaves his lair, as the delivery of a woman with child, as all these things are sure and certain-even so the word of the Buddhas is sure and cannot fail. Verily I shall become a Buddha."

The prince returned to the bedroom of his wife to take a last farewell glance at those whom he dearly loved above all the treasures of the earth. He longed to take the infant once more into his arms and kiss him with a parting kiss. But the child lay in the arms of his mother, and the prince could not lift him without awakening both. There Siddhartha stood gazing at his beautiful wife and his beloved son, and his heart grieved. The pain of parting overcame him powerfully. Although his mind was determined, so that nothing, be it good or evil, could shake his resolution, the tears flowed freely from his eyes, and it was beyond his power to check their stream. But the prince tore himself away with a manly heart, suppressing his feelings but not extinguishing his memory.

The Bodhisattva mounted his noble steed Kanthaka, and when he left the palace, Mara stood in the gate and stopped him: "Depart not, O my Lord," exclaimed Mara. "In seven days from now the wheel of empire will appear, and will make thee sovereign over the four continents and the two thousand adjacent islands. Therefore, stay, my Lord."

The Bodhisattva replied: "Well do I know that the wheel of empire will appear to me; but it is not sovereignty that I desire. I will become a Buddha and make all the world shout for joy."

Thus Siddhartha, the prince, renounced power and worldly pleasures, gave up his kingdom, severed all ties, and went into homelessness. He rode out into the silent night, accompanied only by his faithful charioteer Channa. Darkness lay upon the earth, but the stars shone brightly in the heavens.

King Bimbisara

Siddhartha had cut his waving hair and had exchanged his royal robe for a mean dress of the color of the ground. Having sent home Channa, the charioteer, together with the noble steed Kanthaka, to King Shuddhodana to bear him the message that the prince had left the world, the Bodhisattva walked along on the highroad with a beggar's bowl in his hand.

Yet the majesty of his mind was ill-concealed under the poverty of his appearance. His erect gait betrayed his royal birth and his eyes beamed with a fervid zeal for truth. The beauty of his youth was transfigured by holiness and surrounded his head like a halo. All the people who saw this unusual sight gazed at him in wonder. Those who were in haste arrested their steps and looked back; and there was no one who did not pay him homage.

Having entered the city of Rajagaha, the prince went from house to house silently waiting till the people offered him food. Wherever

the Blessed One came, the people gave him what they had; they bowed before him in humility and were filled with gratitude because he condescended to approach their homes. Old and young people were moved and said: "This is a noble Muni! His approach is bliss. What a great joy for us!"

And King Bimbisara, noticing the commotion in the city, inquired the cause of it, and when he learned the news sent one of his attendants to observe the stranger. Having heard that the Muni must be a Sakya and of noble family, and that he had retired to the bank of a flowing river in the woods to eat the food in his bowl, the king was moved in his heart; he donned his royal robe, placed his golden crown upon his head and went out in the company of aged and wise counselors to meet his mysterious guest.

The king found the Muni of the Sakya race seated under a tree. Contemplating the composure of his face and the gentleness of his deportment, Bimbisara greeted him reverently and said: "O Samana, thy hands are fit to grasp the reins of an empire and should not hold a beggar's bowl. I am sorry to see thee wasting thy youth. Believing that thou art of royal descent, I invite thee to join me in the government of my country and share my royal power. Desire for power is becoming to the noble-minded, and wealth should not be despised. To grow rich and lose religion is not true gain. But he who possesses all three, power, wealth, and religion, enjoying them in discretion and with wisdom, him I call a great master."

The great Shakyamuni lifted his eyes and replied: "Thou art known, O king, to be liberal and religious, and thy words are prudent. A kind man who makes good use of wealth is rightly said to possess a great treasure; but the miser who hoards up his riches will have no profit. Charity is rich in returns; charity is the greatest wealth, for though it scatters, it brings no repentance.

"I have severed all ties because I seek deliverance. How is it possible for me to return to the world? He who seeks religious truth, which is the highest treasure of all, must leave behind all that can concern him or draw away his attention, and must be bent upon that one goal alone. He must free his soul from covetousness and lust, and also from the desire for power.

"Indulge in lust but a little, and lust like a child will grow. Wield worldly power and you will be burdened with cares. Better than sovereignty over the earth, better than living in heaven, better than lordship over all the worlds, is the fruit of holiness. The Bodhisattva has recognized the illusory nature of wealth and will not take poison as food. Will a fish that has been baited still covet the hook, or an escaped bird love the net? Would a rabbit rescued from the serpent's mouth go back to be devoured? Would a man who has burnt his hand with a torch take up the torch after he had dropped it to the earth? Would a blind man who has recovered his sight desire to spoil his eyes again?

"The sick man suffering from fever seeks for a cooling medicine. Shall we advise him to drink that which will increase the fever? Shall we quench a fire by heaping fuel upon it?

"I pray thee, pity me not. Rather pity those who are burdened with the cares of royalty and the worry of great riches. They enjoy them in fear and trembling, for they are constantly threatened with a loss of those boons on whose possession their hearts are set, and when they die they cannot take along either their gold or the kingly diadem.

"My heart hankers after no vulgar profit, so I have put away my royal inheritance and prefer to be free from the burdens of life. Therefore, try not to entangle me in new relationships and duties, nor hinder me from completing the work I have begun. I regret to leave thee. But I will go to the sages who can teach me religion and so find the path on which we can escape evil.

"May thy country enjoy peace and prosperity, and may wisdom be shed upon thy rule like the brightness of the noon-day sun. May thy royal power be strong and may righteousness be the scepter in thine hand."

The king, clasping his hands with reverence, bowed down before Shakyamuni and said: "Mayest thou obtain that which thou seekest, and when thou hast obtained it, come back, I pray thee, and receive me as thy disciple." The Bodhisattva parted from the king in friendship and goodwill, and purposed in his heart to grant his request.

The Bodhisattva's Search

Alara and Uddaka were renowned as teachers among the Brahmans, and there was no one in those days who surpassed them in learning and philosophical knowledge. The Bodhisattva went to them and sat at their feet. He listened to their doctrines of the atman or self, which is the ego of the mind and the doer of all doings. He learned their views of the transmigration of souls and of the law of karma; how the souls of bad men had to suffer by being reborn in men of low caste, in animals, or in hell, while those who purified themselves by libation, by sacrifices, and by self-mortification would become kings, or Brahmans, or devas, so as to rise higher and higher in the grades of existence. He studied their incantations and offerings and the methods by which they attained deliverance of the ego from material existence in states of ecstasy.

Alara said: "What is that self which perceives the actions of the five roots of mind, touch, smell, taste, sight, and hearing? What is that which is active in the two ways of motion, in the hands and in the feet? The problem of the soul appears in the expressions 'I say,' 'I know and perceive,' 'I come,' and 'I go' or 'I will stay here.' Thy soul is not thy body; it is not thy eye, not thy ear, not thy nose, not thy tongue, nor is it thy mind. The I is the one who feels the

touch in thy body. The I is the smeller in the nose, the taster in the tongue, the seer in the eye, the hearer in the ear, and the thinker in the mind. The I moves thy hands and thy feet. The I is thy soul. Doubt in the existence of the soul is irreligious, and without discerning this truth there is no way of salvation. Deep speculation will easily involve the mind; it leads to confusion and unbelief; but a purification of the soul leads to the way of escape. True deliverance is reached by removing from the crowd and leading a hermit's life, depending entirely on alms for food. Putting away all desire and clearly recognizing the non-existence of matter, we reach a state of perfect emptiness. Here we find the condition of immaterial life. As the muñja grass when freed from its horny case, as a sword when drawn from its scabbard, or as the wild bird escaped from its prison, so the ego liberating itself from all limitations, finds perfect release. This is true deliverance, but those only who will have deep faith will learn."

The Bodhisattva found no satisfaction in these teachings. He replied: "People are in bondage, because they have not yet removed the idea of the ego. The thing and its quality are different in our thought, but not in reality. Heat is different from fire in our thought, but you cannot remove heat from fire in reality. You say that you can remove the qualities and leave the thing, but if you think your theory to the end, you will find that this is not so.

"Is not man an organism of many aggregates? Are we not composed of various attributes? Man consists of the material form, of sensation, of thought, of dispositions, and, lastly, of understanding. That which men call the ego when they say 'I am' is not an entity behind the attributes; it originates by their co-operation. There is mind; there is sensation and thought, and there is truth; and truth is mind when it walks in the path of righteousness. But there is no separate ego-soul outside or behind the thought of man. He who believes the ego is a distinct

being has no correct conception. The very search for the atman is wrong; it is a wrong start and it will lead you in a false direction.

"How much confusion of thought comes from our interest in self, and from our vanity when thinking 'I am so great,' or 'I have done this wonderful deed?' The thought of thine ego stands between thy rational nature and truth; banish it, and then wilt thou see things as they are. He who thinks correctly will rid himself of ignorance and acquire wisdom. The ideas 'I am' and 'I shall be' or 'I shall not be' do not occur to a clear thinker.

"Moreover, if our ego remains, how can we attain true deliverance? If the ego is to be reborn in any of the three worlds, be it in hell, upon earth, or be it even in heaven, we shall meet again and again the same inevitable doom of sorrow. We shall remain chained to the wheel of individuality and shall be implicated in egotism and wrong. All combination is subject to separation, and we cannot escape birth, disease, old age, and death. Is this a final escape?"

Said Uddaka: "Consider the unity of things. Things are not their parts, yet they exist. The members and organs of thy body are not thine ego, but thine ego possesses all these parts. What, for instance, is the Ganges? Is the sand the Ganges? Is the water the Ganges? Is the hither bank the Ganges? Is the farther bank the Ganges? The Ganges is a mighty river and it possesses all these several qualities. Exactly so is our ego."

But the Bodhisattva replied: "Not so, sir! If we remove the water, the sand, the hither bank and the farther bank where can we find any Ganges? In the same way I observe the activities of man in their harmonious union, but there is no ground for an ego outside its parts."

The Brahman sage, however, insisted on the existence of the ego, saying: "The ego is the doer of our deeds. How can there be karma without a self as its performer? Do we not see around us the effects of karma? What makes men different in character, station, possessions, and fate? It is their karma, and karma includes merit and demerit. The transmigration of the soul is subject to its karma. We inherit from former existences the evil effects of our evil deeds and the good effects of our good deeds. If that were not so, how could we be different?"

The Tathágata meditated deeply on the problems of transmigration and karma, and found the truth that lies in them. "The doctrine of karma, he said, is undeniable, but the theory of the ego has no foundation. Like everything else in nature, the life of man is subject to the law of cause and effect. The present reaps what the past has sown, and the future is the product of the present. But there is no evidence of the existence of an immutable ego-being, of a self which remains the same and migrates from body to body. There is rebirth but no transmigration.

"Is not this individuality of mine a combination, material as well as mental? Is it not made up of qualities that sprang into being by a gradual evolution? The five roots of sense perception in this organism have come from ancestors who performed these functions. The ideas, which I think, came to me partly from others who thought them, and partly they rise from combinations of the ideas in my own mind. Those who have used the same sense-organs, and have thought the same ideas before I was composed into this individuality of mine, are my previous existences; they are my ancestors as much as the I of yesterday is the father of the I of today, and the karma of my past deeds affects the fate of my present existence.

"Supposing there were an atman that performs the actions of the senses then if the door of sight were torn down and the eye

plucked out, that atman would be able to peep through the larger aperture and see the forms of its surroundings better and more clearly than before. It would be able to hear sounds better if the ears were torn away; smell better if the nose were cut off; taste better if the tongue were pulled out; and feel better if the body were destroyed.

"I observe the preservation and transmission of character; I perceive the truth of karma, but see no atman whom your doctrine makes the doer of your deeds. There is rebirth without the transmigration of a self. For this atman, this self, this ego in the 'I say' and in the 'I will' is an illusion. If this self were a reality, how could there be an escape from selfhood? The terror of hell would be infinite, and no release could be granted. The evils of existence would not be due to our ignorance and wrong-doing, but would constitute the very nature of our being."

Then the Bodhisattva went to the priests officiating in the temples. But the gentle mind of the Shakyamuni was offended at the unnecessary cruelty performed on the altars of the gods. He said: "Ignorance only can make these men prepare festivals and hold vast meetings for sacrifices. Far better to revere the truth than try to appease the gods by shedding blood. What love can a man possess who believes that the destruction of life will atone for evil deeds? Can a new wrong expiate old wrongs? And can the slaughter of an innocent victim blot out the evil deeds of mankind? This is practicing religion by the neglect of moral conduct. Purify your hearts and cease to kill; that is true religion. Rituals have no efficacy; prayers are vain repetitions; and incantations have no saving power. But to abandon covetousness and lust, to become free from evil passions, and to give up all hatred and ill-will, that is the right sacrifice and the true worship."

Uruvela, Place Of Mortification

The Bodhisattva went in search of a better system and came to a settlement of five Bhikkhus in the jungle of Uruvela; and when the Blessed One saw the life of those five men, virtuously keeping in check their senses, subduing their passions, and practicing austere self-discipline, he admired their earnestness and joined their company. With holy zeal and a strong heart, the Shakyamuni gave himself up to meditative thought and a rigorous mortification of the body. Whereas the five Bhikkhus were severe, the Shakyamuni was severer still, and so they revered him, their junior, as their master.

So the Bodhisattva continued for six years patiently torturing himself and suppressing the wants of nature. He trained his body and exercised his mind in the modes of the most rigorous ascetic life. At last, he ate each day one hemp grain only, seeking to cross the ocean of birth and death and to arrive at the shore of deliverance.

And when the Bodhisattva was a-hungered, lo! Mara, the Evil One, approached him and said: "Thou art emaciated from fasts, and death is near. What good is thy exertion? Deign to live, and thou wilt be able to do good work." But the Shakyamuni made reply: "O thou friend of the indolent, thou wicked one; for what purpose hast thou come? Let the flesh waste away, if but the mind becomes more tranquil and attention more steadfast. What is life in this world? Death in battle is better to me than that I should live defeated."

And Mara withdrew, saying: "For seven years I have followed the Blessed One step by step, but I have found no fault in the Tathágata."

The Bodhisattva was shrunken and attenuated, and his body was like a withered branch; but the fame of his holiness spread in the surrounding countries, and people came from great distances to see him and receive his blessing. However, the Holy One was not

satisfied. Seeking true wisdom he did not find it, and he came to the conclusion that mortification would not extinguish desire nor afford enlightenment in ecstatic contemplation.

Seated beneath a jambu-tree, he considered the state of his mind and the fruits of his mortification. His body had become weaker, nor had his fasts advanced him in his search for salvation, and therefore when he saw that it was not the right path, he proposed to abandon it. He went to bathe in the Neranjara River, but when he strove to leave the water he could not rise on account of his weakness. Then espying the branch of a tree and taking hold of it, he raised himself and left the stream. But while returning to his abode, he staggered and lay as though dead.

There was a chief herdsman living near the grove whose eldest daughter was called Nanda; and Nanda happened to pass by the spot where the Blessed One had swooned, and bowing down before him she offered him rice-milk and he accepted the gift. When he had partaken of the rice-milk all his limbs were refreshed, his mind became clear again, and he was strong to receive the highest enlightenment.

After this occurrence, the Bodhisattva again took some food. His disciples, having witnessed the scene of Nanda and observing the change in his mode of living, were filled with suspicion. They feared that Siddhartha's religious zeal was flagging and that he whom they had hitherto revered as their Master had become oblivious of his high purpose.

When the Bodhisattva saw the Bhikkhus turning away from him, he felt sorry for their lack of confidence, and was aware of the loneliness of his life. Suppressing his grief he wandered on alone, and his disciples said, "Siddhartha leaves us to seek a more pleasant abode."

The Discourse of the Teaching Bestowed by the Buddha

Translated into Chinese by Kumarajiva sometime around 344-413
CE

I. OCCASION

WHEN LORD BUDDHA, Sage of the Sakyas, first turned the Wheel of the Dhamma, Venerable Anna Kondanna crossed over (the ocean of birth and death); while as a result of his last Discourse Venerable Subhadda crossed over likewise. All those who were (ready) to cross over, them he (helped) to cross over. When about to attain Final Nibbána, he was lying between the twin Sala trees in the middle watch of the night. No sound disturbed the calm and silence; then, for the sake of the disciples (savaka), he spoke briefly on the essentials of Dhamma:

II. ON THE CULTIVATION OF VIRTUE IN THIS WORLD

1. Exhortation on keeping the Precepts

O Bhikkhus, after my Parinibbána you should reverence and honor the Precepts of the Patimokkha. Treat them as a light, which you have discovered in the dark, or as a poor man would treat a treasure found by him. You should know that they are your chief guides and there should be no difference (in your observance of them) from when I yet remained in the world. If you would maintain in purity the Precepts, you should not give yourselves over to buying, selling, or barter. You should not covet fields or buildings, nor accumulate servants, attendants, or animals. You should flee from all sorts of property and wealth, as you would avoid a fire or a pit. You should not cut down grass or trees; neither breaks new soil nor ploughs the earth. Nor may you

compound medicines, practice divination or sorcery according to the position of the stars, cast horoscopes by the waxing and waning of the moon, nor reckon days of good fortune. All these are things, which are improper (for a Bhikkhu).

Conduct yourselves in purity, eating only at the proper times and living your lives in purity and solitude. You should not concern yourselves with worldly affairs, nor yet circulate rumors. You should not mumble incantations, mix magic potions, nor bind yourselves in friendship to powerful persons, showing to them and the rich (special) friendliness while treating with contempt those lacking (in worldly wealth, power and so forth). All such things are not to be done!

You should seek, with a steadfast mind, and with Right Mindfulness (Samma sati), for Enlightenment. Neither conceal your faults (within), nor work wonders (without), thereby leading (yourself and) other people astray. As to the four offerings, be content with them, knowing what is sufficient. Receive them when offered but do not hoard them. This, briefly, is what is meant by observing the Precepts. These Precepts are fundamental (to a life based on Dhamma-Vinaya) and accord exactly with freedom (mokkha), and so are called the Patimokkha. By relying on them you may attain all levels of collectedness (samádhi) and likewise the knowledge of the extinction of dukkha (un-satisfactoriness). It is for this reason, Bhikkhus, that you should always maintain the Precepts in purity and never break them. If you can keep these Precepts pure you possess an excellent (method for the attainment of Enlightenment), but if you do not do so, no merit of any kind will accrue to you. You ought to know for this reason that the Precepts are the chief dwelling-place of the merit, which results in both body and mind (Citta) being at rest.

2. Exhortation on the control of Mind and Body

O Bhikkhus, if you are able already to keep within the Precepts, you must next control the five senses, not permitting the entry of the five sense desires by your unrestraint, just as a cowherd by taking and showing his stick prevents cows from entering another's field, ripe for the harvest. In an evil-doer indulging the five senses, his five desires will not only exceed all bounds but will become uncontrollable, just as a wild horse unchecked by the bridle must soon drag the man leading it into a pit. If a man were robbed, his sorrow does not extend beyond the period of his life but the evil of that robber (sense-desires) and the depredations caused by him bring calamities extending over many lives, creating very great dukkha. You should control yourselves!

Hence, wise men control themselves and do not indulge their senses but guard them like robbers who must not be allowed freedom from restraint. If you do allow them freedom from restraint, before long Mara will destroy you. The mind is the lord of the five senses and for this reason you should well control the mind. Indeed, you ought to fear indulgence of the mind's (desires) more than poisonous snakes, savage beasts, dangerous robbers, or fierce conflagrations. No simile is strong enough to illustrate (this danger). But think of a man carrying a jar of honey who, as he goes, heeds only the honey and is unaware of a deep pit (in his path)! Or think of a mad elephant unrestrained by shackles! Again, consider a monkey who after climbing into a tree, cannot, except with difficulty, be controlled! Such as these would be difficult to check; therefore hasten to control your desires and do not let them go unrestrained! Indulge the mind (with its desires) and you lose the benefit of being born a man; check it completely and there is nothing you will be unable to accomplish. That is the reason, O Bhikkhus, why should strive hard to subdue your minds.

3. Exhortation on the moderate use of food

O Bhikkhus, in receiving all sorts of food and drinks, you should regard them as if taking medicine. Whether they be good or bad, do not accept or reject according to your likes and dislikes; just use them to support your bodies, thereby staying hunger and thirst. As bees while foraging among the flowers extract only the nectar, without harming their color and scent, just so, O Bhikkhus, should you do (when collecting alms-food). Accept just enough of what people offer to you for the avoidance of distress. But do not ask for much and thereby spoil the goodness of their hearts, just as the wise man, having estimated the strength of his ox, does not wear out its strength by overloading.

4. Exhortation on sleeping

O Bhikkhus, by day you should practice good Dhamma and not allow yourselves to waste time. In the early evening and late at night do not cease to make an effort, while in the middle of the night you should chant the Suttas to make yourselves better informed. Do not allow yourselves to pass your lives vainly and fruitlessly on account of sleep. You should envisage the world as being consumed by a great fire and quickly determine to save yourselves from it. Do not (spend much time in) sleep! The robbers of the three afflictions forever lie in wait to kill men so that (your danger) is even greater than in a household rent by hatred. So, fearful, how can you sleep and not arouse yourselves? These afflictions are a poisonous snake asleep in your own hearts. They are like a black cobra sleeping in your room. Destroy the snake quickly with the sharp spear of keeping to Precepts! Only when that dormant snake has been driven away will you be able to rest peacefully. If you sleep, not having driven it away, you are men without shame (hiri). The clothing of shame (hiri) among all ornaments is the very best. Shame can also be compared to an iron goad that can control all human wrongdoing; for which reason, O Bhikkhus, you should always feel ashamed of unskillful actions (akusalakamma). You should not be without it even for a moment,

for if you are parted from shame, all merits will be lost to you. He who has fear of blame (ottappa) has that which is good, while he who has no fear of blame (anottappa) is not different from the birds and beasts.

5. Exhortation on refraining from anger and ill will

O Bhikkhus, if there were one who came and dismembered you joint by joint, you should not hate him but rather include him in your heart (of friendliness -- Mettá). Besides, you should guard your speech and refrain from reviling him. If you succumb to thoughts of hatred you block your own (progress in) Dhamma and lose the benefits of (accumulated) merits. Patience (khanti) is a virtue, which cannot be equaled even by keeping the Precepts and (undertaking) the Austere Practices. Whosoever is able to practice patience can be truly called a great and strong man, but he who is unable to endure abuse as happily as though he were drinking ambrosia, cannot be called one attained to knowledge of Dhamma. Why is this? The harm caused by anger and resentment shatters all your goodness and so (greatly) spoils your good name that neither present nor future generations of men will wish to hear it. You should know that angry thoughts are more terrible than a great fire, so continually guard yourselves against them and do not let them gain entrance. Among the three robbers (the afflictions), none steals merit more than anger and resentment: Those householders dressed in white who have desires and practice little Dhamma, in them, having no way to control themselves, anger may still be excusable; but among those become homeless (pabbajjita) because they wish to practice Dhamma and to abandon desire, the harboring of anger and resentment is scarcely to be expected, just as one does not look for thunder or lightning from a translucent, filmy cloud.

6. Exhortation on refraining from arrogance and contempt

O Bhikkhus, rubbing your heads you should deeply consider yourselves in this way: 'It is good that I have discarded personal adornment. I wear the russet robe of patches and carry a bowl with which to sustain life.' When thoughts of arrogance or contempt arise, you must quickly destroy them by regarding yourselves in this way. The growth of arrogance and contempt is not proper among those wearing white and living the household life: how much less so for you, gone forth to homelessness! You should subdue your bodies, collecting food (in your bowls) for the sake of Dhamma-practice to realize Enlightenment.

7. Exhortation on flattery

O Bhikkhus, a mind inclined to flattery is incompatible with Dhamma, therefore it is right to examine and correct such a mind. You should know that flattery is nothing but deception, so that those who have entered the way of Dhamma-practice have no use for it. For this reason, be certain to examine and correct the errors of the mind, for to do so is fundamental.

III. ON THE ADVANTAGES FOR GREAT MEN GONE FORTH TO HOMELESSNESS

1. The virtue of few wishes

O Bhikkhus, you should know that those having many desires, by reason of their desire for selfish profit, experience much dukkha. Those with few desires, neither desiring nor seeking anything, do not therefore experience such dukkha. Straightaway lessen your desires! Further, in order to obtain all kinds of merit you should practice the fewness of desires. Those who desire little do not indulge in flattery so as to sway another's mind, nor are they led by their desires. Those who practice the diminishing of desires thus achieve a mind of contentment having no cause for either grief or fear and, finding the things they receive are sufficient,

never suffer from want. From this cause indeed, comes Nibbána. Such is the meaning of 'having few wishes.'

2. The virtue of contentment

O Bhikkhus, if you wish to escape from all kinds of dukkha, you must see that you are contented. The virtue of contentment is the basis of abundance, happiness, peace, and seclusion. Those who are contented are happy even though they have to sleep on the ground. Those who are not contented would not be so though they lived in celestial mansions. Such people feel poor even though they are rich, while those who are contented are rich even in poverty. The former are constantly led by their five desires and are greatly pitied by the contented. Such is the meaning of 'contentment'.

3. The virtue of seclusion

O Bhikkhus, seek the joy of quietness and passivity. Avoid confusion and noise and dwell alone in secluded places. Those who dwell in solitude are worshipped with reverence by Sakka and all celestials. This is why you should leave your own and other clans to live alone in quiet places, reflecting (to develop insight) upon dukkha, it's arising and its cessation. Those who rejoice in the pleasures of company must bear as well the pains of company, as when many birds flock to a great tree it may wither and collapse. Attachment to worldly things immerses one in the dukkha experienced by all men, like an old elephant bogged down in a swamp from which he cannot extricate himself. Such is the meaning of 'secluding oneself.'

4. The virtue of energetic striving

O Bhikkhus, if you strive diligently, nothing will be difficult for you. As a little water constantly trickling can bore a hole through a rock, so must you always strive energetically. If the mind of a disciple

(savaka) becomes idle and inattentive, he will resemble one who tries to make fire by friction but rests before the heat is sufficient. However much he desires fire, he cannot (make even a spark). Such is the meaning of 'energetic striving'.

5. The virtue of attentiveness

O Bhikkhus, seek for a Noble Friend (kalyanamitta). Seek him who will best (be able to) aid you (in developing) the unexcelled and unbroken attention. If you are attentive, none of the (three) robbers, the afflictions, can enter your mind. That is why you must keep your mind in a state of constant attention, for by loss of attention you lose all merits. If your power of attention is very great, though you fall among (conditions favoring) the five robbers of sense-desire, you will not be harmed by them, just as a warrior entering a battle well covered by armor has nothing to fear. Such is the meaning of 'unbroken attention.'

6. The virtue of collectedness (samádhi)

O Bhikkhus, if you guard your mind, so guarded the mind will remain in a state of steady collectedness. If your minds are in a state of collectedness, you will be able to understand the arising and passing away of the impermanent world. For this reason you should strive constantly to practice the various stages of absorption (jhana). When one of these states of collectedness is reached, the mind no longer wanders. A disciple who practices (to attain collectedness) is just like an irrigator who properly regulates his dykes. As he guards water, even a small amount, so should you guard the water of wisdom, thereby preventing it from leaking away. Such is the meaning of 'collectedness'.

7. The virtue of wisdom

O Bhikkhus, if you have wisdom, then do not hunger to make a display of it. Ever look within yourselves so that you do not fall

into any fault. In this way you will be able to attain freedom from (the tangle of) the interior and exterior (spheres of senses and sense-objects--ayatana). If you do not accomplish this you cannot be called Dhamma practitioners, nor yet are you common persons clad in white, so there will be no name to fit you! Wisdom is a firmly -bound raft, which will ferry you across the ocean of birth, old age, sickness, and death. Again, it is a brilliant light with which to dispel the black obscurity of ignorance. It is a good medicine for all who are ill. It is a sharp axe for cutting down the strangling fig--tree of the afflictions. That is why you should, by the hearing-, thinking- and development-wisdoms increase your benefits (from Dhamma). If you have Insight (vipassana) stemming from (development-wisdom), though your eyes are but fleshly organs you will be able to see clearly (into your own Citta.) Such is the meaning of 'wisdom'.

8. The virtue of restraint from idle talk

O Bhikkhus, if you indulge in all sorts of idle discussions then your mind will be full of chaotic thoughts, and though you have gone forth to homelessness you will be unable to attain Freedom. That is why, O Bhikkhus, you should immediately cease from chaotic thoughts and idle discussions. If you want to attain the Happiness of Nibbána, you must eliminate completely the illness of idle discussion.

IV. SELF- EXERTION

O Bhikkhus, as regards all kinds of virtue, you should ever rid yourselves of laxity, as you would flee from a hateful robber. That Dhamma which the greatly compassionate Lord has taught for your benefit is now concluded, but it is for you to strive diligently to practice this teaching. Whether you live in the mountains or on the Great Plains, whether you sojourn beneath a tree or in your own secluded dwellings, bear in mind the Dhamma you have received and let none of it be lost. You should always exert

yourselves in practicing it diligently, lest you die after wasting a whole lifetime and come to regret it afterwards. I am like a good doctor who, having diagnosed the complaint, prescribes some medicine; but whether it is taken or not, does not depend on the doctor. Again, I am like a good guide who points out the best road; but if, having heard of it, (the enquirer) does not take it, the fault is not with the guide.

V. ON CLEARING UP ALL DOUBTS

O Bhikkhus, if you have any doubts regarding the Four Noble Truths: of un-satisfactoriness (dukkha) and the rest, (its arising, its cessation and the Practice-path going to its cessation), you should ask about them at once. Do not harbor such doubts without seeking to resolve them.

On that occasion the Lord spoke thus three times, yet there were none who question-ed him. And why was that? Because there were none in that assembly (of Bhikkhus) who harbored any doubts.

Then the venerable Aniruddha, seeing what was in the minds of those assembled, respectfully addressed the Buddha thus: 'Lord, the moon may grow hot and the sun may become cold, but the Four Noble Truths proclaimed by the Lord cannot be otherwise. The Truth of Dukkha taught by the Lord describes real dukkha, which cannot become happiness. The accumulation of desires truly is the cause of the Arising of Dukkha; there can never be a different cause. If dukkha is destroyed (the Cessation of Dukkha), it is because the cause of dukkha has been destroyed, for if the cause is destroyed the result must also be destroyed. The Practice path going to the Cessation of Dukkha is the true path, nor can there be another. Lord, all these Bhikkhus are certain and have no doubts about the Four Noble Truths.

In this assembly, those who have not yet done what should be done (i. e., attained to Enlightenment), will, on seeing the Lord attain Final Nibbána, certainly feel sorrowful. (Among them) those who have newly entered upon the Dhamma-way and who have heard what the Lord has (just said), they will all reach Enlightenment (in due course) seeing Dhamma as clearly as a flash of lightning in the dark of the night. But is there anyone who has done what should be done (being an Arahant), already having crossed over the ocean of dukkha who will think thus: "The Lord has attained Final Nibbána; why was this done so quickly?"

Although the Venerable Aniruddha had thus spoken these words, and the whole assembly had penetrated the meaning of the Four Noble Truths, still the Lord wished to strengthen all in that great assembly. With a mind of infinite compassion he spoke (again) for their benefit.

"O Bhikkhus do not feel grieved. If I were to live in the world for a whole eon (kappa), my association with you would still come to an end, since a meeting with no parting is an impossibility. The Dhamma is now complete for each and every one, so even if I were to live longer it would be of no benefit at all. Those who were (ready) to cross over, both among the celestials and men, have all without exception attained Enlightenment, while those who have not yet completed their crossing (of the ocean of Samsára to the Further Shore or Nibbána) have already produced the necessary causes (to enable them to do so in course of time).

From now on, all my disciples must continue to practice (in this way) without ceasing, whereby the body of the Tathágata's Dhamma will be ever lasting and indestructible. But as to the world, nothing there is eternal, so that all meeting must be followed by partings. Hence, do not harbor grief, for such (impermanence) is the nature of worldly things. But do strive diligently and quickly seek for Freedom. With the light of Perfect

Wisdom destroy the darkness of ignorance, for in this world is nothing strong or enduring.

Now that I am about to attain Final Nibbána, it is like being rid of a terrible sickness. This body is a thing of which we are indeed well rid, an evil thing falsely going by the name of self and sunk in the ocean of birth, disease, old age, and death. Can a wise man do aught but rejoice when he is able to rid himself of it, as others might (be glad) when slaying a hateful robber?

O Bhikkhus, you should always exert the mind, seeking the Way out (of the Wandering-on, or samsára). All forms in the world, without exception, whether moving or non-moving, are subject to decay and followed by destruction. All of you should stop. It is needless to speak again. Time is passing away. I wish to cross over to Freedom (from existence in this world). These are my very last instructions."

The Discourse Collection

Selected Texts
from the Sutta Nipata
Translated from the Pali by
John D. Ireland

Introduction

The Sutta-nipata or "Discourse-collection," from which this selection has been compiled, contains some of the oldest and most profound discourses of the Buddha. The complete text has been translated at least three times into English, the most recent being by E. M. Hare under the title "Woven Cadences" (Oxford University Press, London, 1945). The Pali original consists mainly of verse interspersed with some prose passages and Hare has followed this arrangement by translating it into English blank verse. However, in the selection appearing below the aim has been to keep as near as possible to the original, and no attempt has been made to versify it.

The first discourse shows the distinction between the mode of conduct of the Bhikkhu and the layman, both regarded as virtuous or good (sadhu). For, as it is said elsewhere:

These two ways of life are not the same:
that of a householder supporting a wife
and one without worldly attachments...

As a peacock never approaches the swiftness
of a swan, so a householder cannot imitate a
Bhikkhu, a hermit meditating in the forest.

-- Snp. vv. 220-221

The lay-follower is given the five precepts of abstaining from killing, stealing and so forth, and then the eight precepts are observed on special occasions (uposatha, "observance days"). Also perhaps it is appropriate to commence with Dhammika's

praising the Buddha, for these two, moral discipline and faith in the Buddha, are the basic requisites for making further progress on the Buddhist path.

The next two discourses (2, 3) deal with wrong and right conduct, pointing out the results both courses lead to.

One of the essentials for the practice of the Buddha's teaching is having "good friends" and the avoidance of those who hinder one's progress (4). The best friend is "He from whom one learns the Dhamma" (5) and as such the Buddha is known as the "Good Friend" to all beings.

The next two (6, 7) give the practical training and the direction one should tend towards.

Continuous effort is needed to practice the Dhamma (8) and to inspire one there is no better example than the Buddha's own struggle (9). Then there are two contemplations on the transience of life and the futility of sorrowing over the natural course of events in this world (10, 11).

Two important discourses follow dealing with the misconception that purity can come from outside without putting forth any effort (12) and with wrongly holding to views and opinions leading to contention and suffering (13). These two, together with the rest of what follows, are regarded as some of the oldest discourses of the Sutta-nipata and contain much that is difficult to understand. In the Parayana-vagga, the last chapter of the Sutta-nipata, sixteen brahmanas -- "famous throughout the world, meditator's, delighting in meditation, and wise..." (v. 1009) -- come to the Buddha and ask Him various questions. Five of them are included here (14, 15, 16, 18, 19).

No. 17 may be compared with the Sakkapanha Suttanta (Digha-Nikáya 21, translated as No. 10 in the Wheel Series), which contains a closely parallel series of questions and answers.

No. 20 consists of the concluding verses of a fairly long discourse and indicates the disparity existing between the realization of the "Ariya," the Buddhas and their disciples, and the way of thinking usual to the ordinary people of this world.

A note ought to be included on the term "Dhamma," an important and frequent word in Buddhist literature and which has, in most cases, been left un-translated below for the reason that there is no equivalent word in English to cover all its various shades of meaning. It could be rendered by Law (cosmic and moral), Norm, Teaching, Doctrine, Scripture, Truth, Nature, practice, method, conduct, causality, etc., for these are all meanings of the term 'Dhamma'. But they all tend to fall short of a true definition. The Dhamma is the heart of the Buddha's teaching and without it Buddhism would be something quite dead, and yet it is not the exclusive possession of the historical religion. In addition, it has another set of meanings and is practically always used in this sense in the plural, as mental (and sensory) objects, ideas, things, phenomena, elements, forces, states. etc. In this latter sense however it has not been left un-translated below.

In conclusion I wish to acknowledge the valuable assistance given by the Ven. Nyanaponika Mahathera in correcting several errors in the translation of this short anthology and in supplying much advice and commentarial literature used in formulating the notes.

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London,
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Wrong Conduct

"The practice of Dhamma,[1] the practice of continence,[2] mastery of this is said to be best if a person has gone forth from home to the homeless life. But if he is garrulous and, like a brute, delights in hurting others, his life is evil and his impurity increases. "A quarrelsome Bhikkhu shrouded by delusion, does not

comprehend the Dhamma taught by the Awakened One when it is revealed. Annoying those practiced in meditation, being led by ignorance, he is not aware that his defiled path leads to Niraya-hell. Falling headlong, passing from womb to womb, from darkness to (greater) darkness, such a Bhikkhu undergoes suffering hereafter for certain.

"As a cesspool filled over a number of years is difficult to clean, similarly, whoever is full of impurity is difficult to make pure.

Whoever you know to be such, Bhikkhus, bent on worldliness, having wrong desires, wrong thoughts, wrong behavior and resort, being completely united avoid him, sweep him out like dirt,

remove him like rubbish. Winnow like chaff the non-recluses.

Having ejected those of wrong desires, of wrong behavior and resort, be pure and mindful, dwelling with those who are pure.

Being united and prudent you will make an end to suffering."

-- vv. 274-283

Footnotes:

1. Dhammacariya.

2. Brahmachariya, the divine-life, the practice of purity or chastity.

Dhammacariya and Brahmachariya are two closely related terms.

"Dhamma" being used here in the sense of virtue or good conduct.

Right Conduct

"By developing what habit, what conduct, what actions may man be correctly established in and arrive at the highest goal?

"He should respect his elders and not be envious of them. He

should know the right time for seeing his teacher.[1] If a talk on

Dhamma has started he should know the value of the opportunity and should listen carefully to the well-spoken words.[2]

"When the time is right let him go to his teacher's presence,

unassuming, putting aside stubbornness. Let him keep in mind and practice (what he has learned): the meaning and the text (of the Teaching), self-control and (the other virtues of) the Holy Life.[3] Delighting in the Dhamma, devoted to the Dhamma, established in the Dhamma, skilled in investigating the Dhamma,[4] let him not indulge in talk harmful to the (practice of) Dhamma. Let him be guided by well-spoken truths.

"Abandoning the uttering of laughter and lamentations; giving up anger, fraud, hypocrisy, longing, conceit, violence, harshness, moral taints and infatuation; let him live without pride, self controlled. Understanding is essential (for listening) to a well-spoken word. Learning and understanding are essential to meditation, but a man who is hasty and heedless does not increase his wisdom and learning.

"Those who are devoted to the Dhamma made known by the Noble Ones (ariya) are unsurpassed in speech, thought and action. They are established in peace, gentleness and concentration, and have reached the essence of learning and wisdom."

-- vv. 324-330

Footnotes:

1. That is when needing their advice for dispelling mental defilements.
2. The phrase "well-spoken" (subhasita) is a technical term in the Pali Canon. It refers to sayings connected with Dhamma and concerning one's well-being, happiness and progress on the path.
3. The rendering follows the Commentary.
4. Or, "having discriminative knowledge of the Dhamma."

On Friendship

"One who, overstepping and despising a sense of shame, says, 'I am your friend,' but does not take upon himself any tasks he is capable of doing, is to be recognized as no friend. One who speaks amiably to his companions, but whose actions do not conform to it, him the wise know for certain as a talker not a doer. He is no friend who, anticipating conflict, is always alert in looking out for weaknesses.[1] But he on whom one can rely, like a child sleeping on its mother's breast, is truly a friend who cannot be parted from one by others.

"One who bears the human burden of responsibility, with it fruits and blessings in mind, he cultivates a cause [2] of joy and happiness worthy of praise. Having tasted the flavor of solitude and peace one is free from fear and wrong-doings imbibing the rapture of Dhamma."

-- vv. 253-257

Footnotes:

1. Such a person dislikes to be reproved, and when an occasion for this occurs he would wish to have a weapon with which to retaliate, and therefore, he takes note of one's weaknesses.
2. According to the Commentary, this joy-producing cause is strenuous effort (viriyā).

The Simile of the Boat

"He from whom a person learns the Dhamma should be venerated, as the devas venerate Indra, their Lord.[1] He, (a teacher) of great learning, thus venerated, will explain the Dhamma, being well-disposed towards one. Having paid attention

and considered it, a wise man, practicing according to Dhamma, becomes learned, intelligent and accomplished by associating himself diligently with such a teacher.

"But by following an inferior and foolish teacher who has not gained (fine) understanding of the Dhamma and is envious of others, one will approach death without comprehending the Dhamma and unrelieved of doubt.

"If a man going down into a river, swollen and swiftly flowing, is carried away by the current -- how can he help others across?

"Even so, he who has not comprehended the Dhamma, has not paid attention to the meaning as expounded by the learned, being himself without knowledge and unrelieved of doubt -- how can he make others understand?

"But if (the man at the river) knows the method and is skilled and wise, by boarding a strong boat equipped with oars and a rudder, he can, with its help, set others across. Even so, he who is experienced and has a well-trained mind, who is learned and dependable,[2] clearly knowing, he can help others to understand who are willing to listen and ready to receive.[3]

"Surely, therefore, one should associate with a good man who is wise and learned. By understanding the meaning of what one has learned and practicing accordingly one who has Dhamma-experience[4] attains (supreme) happiness."[5]

-- vv. 316-323

Footnotes:

1. "Inda" (Sanskrit "Indra") is another name for Sakka, the ruler of the gods.
2. He has a character which remains unperturbed by the vicissitudes of life (Comy).
3. Possessing the supporting conditions for attaining the Paths and Fruits of Stream-winning, Once-returning, Never-returning and Final Sainthood (Arahatta).

4. One who has fully understood or experienced the Dhamma by penetrating to its essence through the practice taught by a wise teacher (Comy).
5. The transcendental happiness of the Paths and Fruits and of Nibbána.

Advice to Rahula

"Renouncing the five pleasures of sense that entrance and delight the mind, and in faith departing from home, become one who makes an end of suffering!

"Associate with good friends and choose a remote lodging, secluded, with little noise. Be moderate in eating. Robes, alms-food, remedies and a dwelling, -- do not have craving for these things; do not be one who returns to the world.[1] Practice restraint according to the Discipline,[2] and control the five sense-faculties.

"Practice mindfulness of the body and continually develop dispassion (towards it). Avoid the sign of the beautiful connected with passion; by meditating on the foul [3] cultivate a mind that is concentrated and collected.

"Meditate on the Sign-less [4] and get rid of the tendency to conceit. By thoroughly understanding and destroying conceit [5] you will live in the (highest) peace."

In this manner the Lord repeatedly exhorted the Venerable Rahula.

-- vv. 337-342

Footnotes:

1. By being dragged back to it again by your craving for these things (Comy).
2. The Vinaya, or disciplinary code of the community of Bhikkhus.

3. The "foul," or asubha-kammatthana, refers to the practice of contemplating a corpse in various stages of decay and the contemplation on the thirty-two parts of the body, as a means of developing detachment from body and dispassion in regard to its beautiful (or, "the sign of the beautiful," subha-nimitta).
4. The Sign-less (animitta) is one of the three Deliverances (vimokkha) by which beings are liberated from the world. The other two are Desire-less-ness (appanihita) and Emptiness (sunnata). The Sign-less is connected with the idea of impermanence of all conditioned things (cf. Visuddhi Magga, XXI 67f).
5. The word "mana" means both conceit and misconceiving.

The Training

"Violence breeds misery;[1] look at people quarreling. I will relate the emotion agitating me.

"Having seen people struggling and contending with each other like fish in a small amount of water, fear entered me. The world is everywhere insecure, every direction is in turmoil; desiring an abode for myself I did not find one uninhabited.[2] When I saw contention as the sole outcome, aversion increased in me; but then I saw an arrow [3] here, difficult to see, set in the heart. Pierced by it, once runs in every direction, but having pulled it out one does not run nor does one sink. [4]

"Here follows the (rule of) training:

"Whatever are worldly fetters, may you not be bound by them! Completely break down sensual desires and practice so as to realize Nibbána for yourself!

"A sage should be truthful, not arrogant, not deceitful, not given to slandering others, and should be without anger. He should remove the evil of attachment and wrongly directed longing; he should conquer drowsiness, lassitude and sloth, and not dwell in

indolence. A man whose mind is set on Nibbána should not be arrogant. He should not lapse into untruth nor generate love for sense objects. He should thoroughly understand (the nature of) conceit and abstain from violence. He should not delight in what is past, nor be fond of what is new, nor sorrow for what is disappearing, nor crave for the attractive.

"Greed, I say, is a great flood; it is a whirlpool sucking one down, a constant yearning, seeking a hold, continually in movement;[5] difficult to cross is the morass of sensual desire. A sage does not deviate from truth, a brahmana [6] stands on firm ground; renouncing all, he is truly called 'calmed.'

"Having actually experienced and understood the Dhamma he has realized the highest knowledge and is independent.[7] He comports himself correctly in the world and does not envy anyone here. He who has left behind sensual pleasures, an attachment difficult to leave behind, does not grieve nor have any longing; has cut across the stream and is unfettered.

"Dry out that which is past,[8] let there be nothing for you in the future.[9] If you do not grasp at anything in the present you will go about at peace. One who, in regard to this entire mind-body complex, has no cherishing of it as 'mine,' and who does not grieve for what is non-existent truly suffers no loss in the world. For him there is no thought of anything as 'this is mine' or 'this is another's'; not finding any state of ownership, and realizing, 'nothing is mine,' he does not grieve.

"To be not callous, not greedy, at rest and unruffled by circumstances -- that is the profitable result I proclaim when asked about one who does not waver. For one who does not crave, who has understanding, there is no production (of new kamma).[10] Refraining from initiating (new kamma) he sees security everywhere. A sage does not speak in terms of being equal, lower or higher. Calmed and without selfishness he neither grasps nor rejects."

-- vv. 935-954

Footnotes:

1. Attadanda bhayam jatam: "Violence" (attadanda, lit.: "seizing a stick" or "weapons") includes in it all wrong conduct in deeds, words and thoughts. Bhaya is either a subjective state of mind, "fear," or the objective condition of "fearfulness," danger, misery; and so it is explained in the Comy. as the evil consequences of wrong conduct, in this life and in future existence.
2. Uninhabited by decay and death, etc. (Comy).
3. The arrow of lust, hate, delusion and (wrong) views.
4. That is, sink into the four "floods" of sensual desire, continual becoming, wrong views and ignorance. These are the two contrasting dangers of Samsara, i.e., restless running, ever seeking after sensual delights, and sinking, or passively clinging to the defilements, whereby one is overwhelmed by the "flood." In the first discourse of the Samyutta-Nikáya the Buddha says: "If I stood still, I sank; if I struggled, I was carried away. Thus by neither standing still nor struggling, I crossed the flood."
5. According to the commentary these four phrases, beginning with a "whirlpool sucking down," are all synonyms for craving (tanha) or greed (gedha) called the "great flood."
6. In Buddhism the title "Brahmana" is sometimes used for one who has reached final deliverance. The Buddha himself is sometimes called "the Brahmana."
7. Independent of craving and views.
8. "Dry out" (visodehi) your former, and not your matured kamma, i.e., make it unproductive, by not giving room to passions that may grow out of the past actions.
9. Do not rouse in kamma-productive passions concerning the future.
10. Volitional acts, good or bad, manifesting in deeds of body, speech and mind leading to a future result.

On Vigilance

"Rouse yourself! Sit up! What good is there in sleeping? For those afflicted by disease (suffering), struck by the arrow (craving), what sleep is there?

"Rouse yourself! Sit up! Resolutely train yourself to attain peace.[1] Do not let the king of death,[2] seeing you are careless, lead you astray and dominate you.

"Go beyond this clinging,[3] to which devas and men are attached, and (the pleasures) they seek. Do not waste your opportunity. When the opportunity has passed they sorrow when consigned to Niraya-hell.

"Negligence is a taint, and so is the (greater) negligence growing from it. By earnestness and understanding withdraw the arrow (of sensual passions)."

-- vv. 331-334

Footnotes:

1. "Peace" is a synonym for Nibbána, the final goal.
2. The king of death (maccuraja), or Mara (death), is the personification of everything that binds us to this world and prevents the gaining of deliverance.
3. This clinging to pleasures of the senses.

The Buddha's Great Struggle

"When, near the river Nerañjara, I exerted myself in meditation for attaining to security from bondage,[1] there came Namuci[2] speaking words of compassion:

"You are emaciated and ill-looking, you are near to death! A thousand parts of you belong to death and only a fraction of you is alive. Live, good Sir! It is better to live. Living you may perform

meritorious deeds. From practicing celibacy and tending the sacrificial fire much merit is made, but what is obtained from striving? It is difficult to enter the path of exertion, it is difficult to do, difficult to maintain."

Mara spoke these words whilst standing in the presence of the Awakened One. To Mara speaking thus, the Lord replied:

"You who are the friend of the negligent, O Evil One, for what reason have you come here? Those who still have use for merit Mara may consider worthwhile addressing. I have faith and energy and wisdom. Being thus bent on striving why do you ask me to live? This wind will wither the currents of the rivers, why should not my exertion dry up even the blood? When the blood dries up, the bile and phlegm wither. On the wasting away of the flesh the mind becomes more and more serene and my mindfulness, wisdom and concentration are established more firmly. In me, who abides enduring such an extreme experience, the mind does not long for sensual pleasures. See the purity of a being!

"Sensual desire is your first army, the second is called discontent, the third is hunger and thirst, the fourth craving, the fifth sluggishness and laziness, the sixth fear, the seventh indecision, and the eighth disparagement of others and stubbornness: gain, fame, honor, prestige wrongly acquired and whoever praises himself and despises others -- these, Namuci, are your armies, the Dark One's [3] striking forces. A lazy, cowardly person cannot overcome them, but by conquering them one gains bliss.

"I wear muñja-grass![4] Shame on life here in this world! It is better for me to die in battle than to live defeated. Some recluses and brahmanas are not seen (exerting themselves) here, so immersed are they (in worldliness). They are not aware of that path by which those of perfect conduct walk.

"Seeing the surrounding army ready and Mara mounted (on his elephant), I am going out to fight so that he may not shift me from my position. This army of yours which the world together with the devas is unable to subdue, that I will destroy with wisdom, like an

unbaked clay-bowl with a stone. Having mastered the mind and firmly established mindfulness I shall wander from country to country guiding many disciples. And they will be diligent and energetic in practicing my teaching, the teaching of one without sensual desire, and they will go where, having gone, one does not grieve."

Mara: "For seven years I followed the Lord step by step but did not find an opportunity to defeat that mindful Awakened One. A crow flew around a stone having the color of fat: 'Can we find even here something tender? May it be something to eat?'

"Not finding anything edible the crow left that place. As with the crow and the stone, we leave Gotama, having approached and become disheartened."

Overcome by sorrow his lute fell from his arm and thereupon the unhappy spirit disappeared from that place.

-- vv. 425-449

Footnotes:

1. Yogakkhema, a name for Nibbána.
2. Namuci, meaning "He who does not let go" (his hold over beings easily) is a name for Mara, the Evil One.
3. The "Dark One" or Kanha (Sanskrit: Krishna), is another name for Mara. He is the Indian Cupid (Kamadeva) and personifies sensual passions. He carries a lute (vina), mentioned at the close, with which he captivates beings by his playing. His other equipment includes a bow, arrows, a noose and a hook.
4. Indian warriors used to wear a tuft of a certain grass, called muñja, on their head or headgear, for indicating that they were prepared to die in battle and determined not to retreat.

On Decay

"Short indeed is this life, this side of a hundred years one dies; whoever lives long even he dies from old age. People grieve for

things they are attached to, yet there exist no permanent possessions but just a state of (constant) separation. Seeing this one should no longer live the household life. That which a man imagines to be his will disappear at death. Knowing this a wise man will have no attachment (to anything).

"As a man awakened from sleep no longer sees what happened in his dream, similarly one does not see a loved one who is dead. Those people who were seen and heard and called by their names as such and such, only their names remain when they have passed away. Those greedy for objects of attachment do not abandon sorrow, grief and avarice, but sages having got rid of possessions, live perceiving security. For a Bhikkhu with a detached mind, living in a secluded dwelling, it is right, they say, that he no longer shows himself in the abodes (of existence).[1]

"A sage who is completely independent does not make close friends or enemies. In him sorrow and selfishness do not stay, like water on a lotus leaf. As a lotus is not wetted by water, so a sage is not affected by what is seen or heard, nor by what is perceived by the other senses. A wise man is not deluded by what is perceived by the senses. He does not expect purity by any other way.[2] He is neither pleased nor is he repelled (by the six sense-objects)."

-- vv. 804-813

Footnotes:

1. There is a play on words here: "bhávaná," besides meaning "an abode of existence" also means "a house." So as well as saying, he is not reborn into any realm of existence, the passage also indicates he lives secluded and does not associate with people in the village.
2. By any way other than the Noble Eightfold Path (Comy).

The Arrow

"Un-indicated and unknown is the length of life of those subject to death. Life is difficult and brief and bound up with suffering. There is no means by which those who are born will not die. Having reached old age, there is death. This is the natural course for a living being. With ripe fruits there is the constant danger that they will fall. In the same way, for those born and subject to death, there is always the fear of dying. Just as the pots made by a potter all end by being broken, so death is (the breaking up) of life. "The young and old, the foolish and the wise, all are stopped short by the power of death, all finally end in death. Of those overcome by death and passing to another world, a father cannot hold back his son, nor relatives a relation. See! While the relatives are looking on and weeping, one by one each mortal is led away like an ox to slaughter.

"In this manner the world is afflicted by death and decay. But the wise do not grieve, having realized the nature of the world. You do not know the path by which they came or departed. Not seeing either end you lament in vain. If any benefit is gained by lamenting, the wise would do it. Only a fool would harm himself. Yet through weeping and sorrowing the mind does not become calm, but still more suffering is produced, the body is harmed and one becomes lean and pale, one merely hurts oneself. One cannot protect a departed one (peta) by that means. To grieve is in vain.

"By not abandoning sorrow a being simply undergoes more suffering. Bewailing the dead he comes under the sway of sorrow. See other men faring according to their deeds! Hence beings tremble here with fear when they come into the power of death. Whatever they imagine, it (turns out) quite different from that. This is the sort of disappointment that exists. Look at the nature of the world! If a man lives for a hundred years, or even more, finally, he is separated from his circle of relatives and gives up his life in the end. Therefore, having listened to the Arahant,[1] one should give

up lamenting. Seeing a dead body, one should know, "He will not be met by me again." As the fire in a burning house is extinguished with water, so a wise, discriminating, learned and sensible man should quickly drive away the sorrow that arises, as the wind (blows off) a piece of cotton. He who seeks happiness should withdraw the arrow: his own lamentations, longings and grief.

"With the arrow withdrawn, unattached, he would attain to peace of mind; and when all sorrow has been transcended he is sorrow-free and has realized Nibbána.

-- vv. 574-593

Footnote:

1. The Perfect One, i.e., the Buddha.

On Purity

"Here I see one who is pure, entirely free of sickness. By seeing him a man may attain to purity!"

"Convinced of that and thinking it 'the highest,' he believes it to be knowledge when he contemplates 'the pure one.' [1] But if by sights man can gain purification or if through such knowledge he could leave suffering behind, then, one who still has attachments could be purified by another. [2] However, this is merely the opinion of those who so assert.

"The (true) brahmana [3] has said one is not purified by another, nor by what is seen, heard or perceived (by the other senses), nor, by the performance of ritual observances. He (the true brahmana) is not defiled by merit or demerit. Having given up what he had (previously) grasped at, he no longer engages in producing (any kamma). Having left a former (object) they attach themselves to another, dominated by craving they do not go beyond attachment. They reject and seize, like a monkey letting go of a branch to take

hold of another.

"A person having undertaken a ritual act goes this way and that, fettered by his senses. But one with a wide wisdom, having understood and gone into the Dhamma with his experience, does not go this way and that. For a person indifferent towards all conditions, whatever is seen, heard or cognized, he is one who sees it as it really is and lives with clarity (of mind). With what could he be identified in the world?

"They do not speculate nor pursue (any notion), they do not claim perfect purity. Loosening the knot (of clinging) with which they are bound, they do not have longing anywhere in the world. The (true) brahmana who has gone beyond limitations, having understood and seen there is no longer any assumption for him, he is neither disturbed by lust nor agitated by revulsion. For him there is nothing upheld as 'the highest.'"

-- vv. 788-795

Footnotes:

1. This refers to the old Indian belief in "auspicious sights" (dittha-mangala), the belief that by merely beholding something or someone regarded as a holy object or person, purity, or whatever else is desired, may be gained.
2. By another method, other than that of the Noble Eightfold Path (Comy.); but it could also mean, "by the sight of another person."
3. I.e., the Buddha.

On Views

"A person who associates himself with certain views, considering them as best and making them supreme in the world, he says, because of that, that all other views are inferior; therefore he is not free from contention (with others). In what is seen, heard,

cognized and in ritual observances performed, he sees a profit for himself. Just by laying hold of that view he regards every other view as worthless. Those skilled (in judgment)[1] say that (a view becomes) a bond if, relying on it, one regards everything else as inferior. Therefore a Bhikkhu should not depend on what is seen, heard or cognized, nor upon ritual observances. He should not present himself as equal to, nor imagine himself to be inferior, nor better than, another. Abandoning (the views) he had (previously) held and not taking up (another), he does not seek a support even in knowledge. Among those who dispute he is certainly not one to take sides. He does not [have] recourse to a view at all. In whom there is no inclination to either extreme, for becoming or non-becoming, here or in another existence, for him there does not exist a fixed viewpoint on investigating the doctrines assumed (by others). Concerning the seen, the heard and the cognized he does not form the least notion. That brahmana [2] who does not grasp at a view, with what could he be identified in the world? "They do not speculate nor pursue (any notion); doctrines are not accepted by them. A (true) brahmana is beyond, does not fall back on views."

-- vv. 796-803

Footnotes:

1. I.e., the Buddhas and their disciples who have realized the goal.
2. I.e., a perfected one.

Ajita's Questions

The Venerable Ajita: "By what is the world enveloped? Because of what is it not known? With what do you say it is soiled? What is its great fear?"

The Lord: "The world is enveloped by ignorance, Ajita. Because of wrongly directed desire and heedlessness it is not known (as it really is). It is soiled by longings and its great fear is suffering."

Ajita: "Everywhere flow the streams.[1] What is the obstruction for the streams, tell me the restricting of them, by what are they cut off?"

The Lord: "Whatever streams are in the world, it is mindfulness that obstructs them and restricts them, and by wisdom they are cut off."

Ajita: "It is just wisdom and mindfulness. Now mind-and-body, sir, explain this: where does it cease?"

The Lord: "This question you have asked, Ajita, I will answer for you: where mind-and-body completely cease. By the cessation of consciousness they cease." [2]

Ajita: "Those who have fully understood the Dhamma, those who are training and the other individuals here, [3] explain their (rule of) conduct."

The Lord: "Not craving for sensual pleasures and with a mind that is pure and tranquil [4] a Bhikkhu should mindfully go forth, skillful in all situations."

-- vv. 1032-1039

Footnotes:

1. "The streams" are cravings flowing out towards pleasurable and desirable objects in the world.
2. This question and answer refers to the doctrine of dependent-arising (paticca-samuppada). Where rebirth-consciousness (patisandhi-vinnana) does not arise there is no establishment of an individual (mind-and-body, namarupa) in a realm of existence, nor the consequent appearance of old age and death and the other sufferings inherent in life.
3. "Those who have fully understood" are Arahants (perfected ones) who have reached the highest goal. "Those who are

training" are those noble beings (ariya) who are working towards and are assured of that goal. The other individuals are ordinary beings (puthujjana) who have not yet reached assurance.

4. The word anavilo means pure, clear, tranquil, un-agitated, unmuddied, etc. In the Dhammapada v. 82, the wise are compared to a deep lake with this quality.

Punnaka's Questions

The Venerable Punnaka: "To him who is free from craving, who has seen the root (of things)[1] I have come with a question: for what reason did sages, warriors, brahmanas and other men prepare, here in this world, various sacrificial gifts for the gods (devata)? I ask the Lord this, let him tell me the answer."

The Lord: "Whatever sages, warriors, brahmanas and other men, Punnaka, prepared various sacrificial gifts for the gods, they did so in the hope of this or that (future) existence, being induced by (the fact of) old age and decay."

Punnaka: "By preparing various sacrificial gifts for the gods, being zealous in sacrificing, do they cross beyond birth and decay, Lord?"

The Lord: "They hope and extol, pray and sacrifice for things of the senses, Punnaka. For the sake of such reward they pray. These devotees of sacrifice, infatuated by their passion for existence,[2] do not cross beyond birth and decay, I say."

Punnaka: "If these devotees of sacrifice do not cross beyond birth and decay through sacrifice, Sir, then by what practice does one cross beyond birth and decay in this world of gods and men?"

The Lord: "He who has comprehended in the world the here and the beyond, in whom there is no perturbation by anything in the world, who is calm, free from the smoldering fires,[3] untroubled and desireless, -- he has crossed beyond birth and decay, I say."

-- vv. 1043-1048

Footnotes:

1. "The root of unwholesome actions, etc." (Comy). There are six roots or basic conditions in a person leading to the performance of unwholesome (unskilled) and wholesome (skilled) actions: greed, aversion, delusion, non-greed (renunciation, detachment), non-aversion (love) and non-delusion (wisdom). The Buddha has seen and understood this as it really is.
2. Or, "burning with lust for life."
3. The three "fires" of greed, aversion and delusion. This is a punning reference, also to be seen in the previous note, to the brahmana's sacrificial fire.

Mettagu's Questions

The Venerable Mettagu: "I ask the Lord this question, may he tell me the answer to it. I know him to be a master of knowledge and a perfected being. From whence have arisen these many sufferings evident in the world?"

The Lord: "You have asked me the source of suffering. Mettagu, I will tell it to you as it has been discerned by me. These many sufferings evident in the world have arisen from worldly attachments. Whoever ignorantly creates an attachment, that stupid person comes upon suffering again and again. Therefore a man of understanding should not create attachment, seeing it is the source of suffering."

Mettagu: "What I did ask you have explained, now I ask another question. Come tell me this: how do the wise cross the flood, birth and old age, sorrow and grief? Explain it thoroughly to me, O sage, for this Dhamma has been understood[1] by you."

The Lord: "I will set forth the Dhamma, Mettagu, a teaching to be directly perceived,[2] not something based on hearsay, by

experiencing which and living mindfully one may pass beyond the entanglements of the world."

Mettagu: "I rejoice in the thought of that highest Dhamma, great sage, by experiencing which and living mindfully one may pass beyond the entanglements of the world."

The Lord: "Whatever you clearly comprehend, Mettagu, above, below, across and in between, get rid of delight in it. Rid yourself of habitual attitudes[3] and (life affirming) consciousness.[4] Do not continue in existence. Living thus, mindful and vigilant, a Bhikkhu who has forsaken selfish attachments may, by understanding, abandon suffering, birth and old age, sorrow and grief, even here in this life."

Mettagu: "I rejoice in the words of the great sage. Well explained, O Gotama, is the state of non-attachment.[5] The Lord has surely abandoned suffering as this Dhamma has been realized by him. They will certainly abandon suffering who are constantly admonished by you, O Sage. Having understood, I venerate it, Noble One. May the Lord constantly admonish me also."

The Lord: "Whom you know as a true brahmana, a master of knowledge, owning nothing, not attached to sensual (-realm) existence, he has certainly crossed this flood. Having crossed beyond he is untainted and freed from doubt. One who has discarded this clinging (leading) to renewal of existence is a man who has realized the highest knowledge. Free from craving, undistressed, desire-less, he has crossed beyond birth and old age, I say."

-- vv. 1049-1060

Footnotes:

1. The Pali word "vidito" also means, found out, discovered.
2. Ditthe dhamme: to be seen for oneself in this life or here and now. It is an expression used of Nibbána.
3. Or, "fixed views."

4. Or, "kamma-producing consciousness."
5. I.e., Nibbána.

Further Questions

"From what arise contentions and disputes, lamentations and sorrows, along with selfishness and conceit, and arrogance along with slander? From where do these various things arise? Come tell me this."

"From being too endeared (to objects and persons) arise contentions and disputes, lamentations and sorrows along with avarice, selfishness and conceit, arrogance and slander. Contentions and disputes are linked with selfishness, and slander is born of contention."

"What are the sources of becoming endeared in the world? What are the sources of whatever passions prevail in the world, of longings and fulfillments that are man's goal (in life)?"

"Desires are the source of becoming endeared (to objects and persons) in the world, also of whatever passions prevail. These are the sources of longings and fulfillments that are man's goal (in life)."[1]

"Now what is the source of desire in the world? What is the cause of judgments[2] that arise; of anger, untruth, doubts and whatever other (similar) states that have been spoken of by the Recluse (i.e., the Buddha)?"

"It is pleasant, it is unpleasant," so people speak in the world; and based upon that arises desire. Having seen the appearing and disappearing of material things a man makes his judgments in the world.[3] Anger, untruth and doubts, these states arise merely because of the existence of this duality.[4] Let a doubter train himself by way of insight to understand these states as taught by the Recluse."

"What is the source of thinking things as pleasant or unpleasant?"

When what is absent are these states not present? What is the meaning of appearing and disappearing? Explain the source of it to me."

"The pleasant and the unpleasant have their source in sense-impression. When this sense-impression is absent, these states are not present. The idea of appearing and disappearing is produced from this, I say."

"What is the source of sense-impression? From what arises so much grasping? By the absence of what is there no selfish attachment? By the disappearance of what is sense-impression not experienced?"

"Sense-impression is dependent upon the mental and the material. Grasping has its source in wanting (something). What not being present there is no selfish attachment. By the disappearance of material objects sense-impression is not experienced."

"For whom does materiality disappear? How do pleasure and discomfort cease to be? Tell me how it ceases so that I may be satisfied in my mind that I have understood it."

"His perception is not the ordinary kind, nor is his perception abnormal;[5] he is not without perception nor is his perception (of materiality) suspended.[6] -- to such an one immateriality ceases.[7] Perception is indeed the source of the world of multiplicity."

"What we asked, you have explained. We now ask another question. Tell us the answer to it. Do not some of the learned declare purification of the spirit[8] as the highest state to be attained? And do not others speak of something else as the highest?"[9]

"Some of the learned do declare purification of the spirit as the highest. But contrary to them some teach a doctrine of annihilation. Those clever ones declare this to be (final liberation) without basis of life's fuel remaining. Knowing that these (theorists) rely on (mere opinions for their statements) a sage investigates that upon which they rely. Having understood and being free

(from theories) he will not dispute with anyone. The wise do not enter into any existence."

-- vv. 862-877

Footnotes:

1. Man's longings, hopes and aspirations and their satisfaction are his refuge giving him an aim in life.
2. Judgments or evaluations of things motivated by craving for them or by opinions of them as being desirable or otherwise.
3. The "appearing" of the pleasant and the "disappearing" of the unpleasant is judged to be "good." The "appearance" of the unpleasant and the "disappearance" of the pleasant is judged to be "bad."
4. I.e., of the pleasant and the unpleasant.
5. He is neither insane nor mentally disturbed (Comy).
6. He has not attained the state of cessation of perception and feeling (sanna-vedayita nirodha) nor the immaterial absorptions (arupajjhana) (Comy). In the former perception completely ceases, but in the latter there is still the perception of an immaterial object.
7. According to the commentary what remains after these four negations is the state of one who has reached the highest of the fine-material absorptions (rupajjhana) and is in the process of attaining the first immaterial absorption. This answers the question "for whom does (the perception of) materiality disappear?" And as "pleasure and discomfort" have previously been stated to "have their source in sense-impression," in other words, the Perception of material objects, the second question is answered too.
8. The term "spirit" (yakkha) is equivalent here to "being" or "man."
9. An alternative rendering of this sentence could be: "Do not some of the learned declare (the immaterial attainments) as the highest state, as man's purification?"

Mogharaja's Question

The Venerable Mogharaja: "Twice have I asked Sakka[1] but the Seeing One has not answered me. I have heard a divine sage replies when asked a third time. I do not know the view of the greatly famous Gotama concerning this world, the next world and the Brahma-world with its deities. To him of supreme vision I have come with a question: how should one regard the world so that one is not seen by the King of Death?"

The Lord: "Look upon the world as empty,[2] Mogharaja, ever mindful; uprooting the view of self you may thus be one who overcomes death. So regarding the world one is not seen by the King of Death."

-- vv. 1116-1119

Footnotes:

1. The name "Sakka" is used here as a title for the Buddha. It means, "a man of the Sakya clan." The Buddha is also sometimes called Shakyamuni, "the sage of the Sakyas."

2. In the Samyutta-Nikáya (vol. iv, p. 54) the Venerable Ánanda asks: "How is the world empty, venerable sir?" And the Lord replies: "Because, Ánanda, it is empty of a self or what belongs to a self, therefore it is said, 'the world is empty.'"

The "world," here and elsewhere, is not to be understood in the way we usually think of it, but is defined as the five aggregates (khandha) of material form, feeling, perception, activities and consciousness, or as the eye and visible objects, the ear and sounds, etc., that is to say, the whole of our subjective and objective experience.

Pingiya's Request

The Venerable Pingiya: "I am old and feeble, the comeliness of youth has vanished. My sight is weak and I am hard of hearing. I do not wish to perish whilst still confused. Teach me the Dhamma

by understanding which I may abandon birth and decay." [1]
The Lord: "Seeing heedless people afflicted and suffering through their bodies, Pingiya, you should be heedful and renounce body so as to not come again to birth."

Pingiya: "In the ten directions -- the four quarters, four between, and those above and below -- there is nothing in the world not seen, heard, sensed or understood by you. Teach me the Dhamma by understanding which I may abandon birth and decay."

The Lord: "Seeing men caught in craving, Pingiya, tormented and afflicted by old age, you should be heedful and renounce craving so as to not come again to birth."

-- vv. 1120-1123

Footnote:

1. Jara: decay, decrepitude, old age.

The Noble One's Teaching

"See how the world together with the devas has self-conceit for what is not-self. Enclosed by mind-and-body it imagines, 'This is real.' Whatever they imagine it to be, it is quite different from that. It is unreal, of a false nature and perishable. Nibbána, not false in nature, that the Noble Ones [1] know as true. Indeed, by the penetration of the true, they are completely stilled and realize final deliverance.

"Forms, sounds, tastes, scents, bodily contacts and ideas which are agreeable, pleasant and charming, all these, while they last, are deemed to be happiness by the world with its devas. But when they cease that is agreed by all to be unsatisfactory. By the Noble Ones, the cessation of the existing body [2] is seen as happiness. This is the reverse of the outlook of the whole world. "What others call happiness, that the Noble Ones declare to be suffering. What others call suffering, that the Noble Ones have

found to be happiness. See how difficult it is to understand the Dhamma! Herein those without insight have completely gone astray. For those under the veil (of ignorance) it is obscured, for those who cannot see it is utter darkness. But for the good and the wise it is as obvious as the light for those who can see. Even though close to it, the witless who do not know the Dhamma, do not comprehend it.

"By those overcome by attachment to existence, those who drift with the stream of existence, those in the realm of Mara, this Dhamma is not properly understood. Who other than the Noble Ones, are fit to fully understand that state, by perfect knowledge of which they realize final deliverance, free from defilements?[3]
-- vv. 756-765

Footnotes:

1. The Noble Ones or ariya are the Buddhas and their disciples.
2. The "existing body" (sakkaya) is a term for the five aggregates as objects of grasping.
3. Anusava; the defilements or asava, literally "out-flows," are dissipations of energy in the form of sensual desire, becoming (the perpetuation of existence), views and ignorance and are the same as the four "floods" mentioned earlier. One who has destroyed the defilements (khinasava) is another name for an Arahant or Perfected One.

Discourse on Great Blessings

Thus have I heard:

At one time the Blessed One was staying near Savatthi at Anathapindika's Park in Prince Jeta's Grove. Then, late in the night a certain deity of exceeding radiance, lighting up the whole of Prince Jeta's Grove, approached the Blessed One. Having approached and saluted the Blessed One, he stood at one side. Standing there at one side, the deity addressed the Blessed One with a verse:

"Many devas and humans have thought about good omens, longing for well-being.

Tell us, what is the highest good omen?"

The Blessed One responded:
Not associating with fools,
Associating with the wise, and
Honoring those worthy of honor
This is the Greatest Blessing.

Living in a suitable place,
Having done good in the past, and
Directing oneself on the right course
This is the Greatest Blessing.

Vast learning and the arts,
Being well-trained in discipline, and
Words well-spoken
This is the Greatest Blessing.

The supporting of parents,
The welfare of children and wife,

Un-conflicting livelihood
This is the Greatest Blessing.

Giving, and living the Dharma way,
Supporting of relatives,
And blameless actions
This is the Greatest Blessing.

Dispassion towards (and) refraining from evil,
Self-control towards intoxicating drinks,
Diligence in the Teachings -
This is the Greatest Blessing.

Reverence and humility,
Contentment and gratitude,
Timely hearing of the Dharma
This is the Greatest Blessing.

Patience and being responsive to correction,
Seeing recluses,
Timely Dharma discussion
This is the Greatest Blessing.

Self-control and living the Holy Life,
The vision of the Noble Truths,
And the realization of Nirvana
This is the Greatest Blessing.

When he's touched by the worldly conditions,
Whose mind is not shaken,
Being sorrow less, stainless, secure
This is the Greatest Blessing.

Having done such things,
Everywhere invincible,

Everywhere they fare a long well
That, to them, is the Greatest Blessing

Ditthi Sutta

Views

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, the park of Anathapindika. Then Anathapindika the householder left Savatthi early in the morning to see the Blessed One, but the thought then occurred to him, "Now is not the right time to see the Blessed One, for he is in seclusion. And it is not the right time to see the monks who are developing their minds [in meditation], for they are in seclusion. What if I were to visit the park of the wanderers of other persuasions?" Then he headed to the park of the wanderers of other persuasions were staying.

Now on that occasion the wanderers of other persuasions had come together in a gathering and were sitting, discussing many kinds of childish topics, making a great noise and racket. They saw Anathapindika the householder coming from afar, and on seeing him, hushed one another: "Be quiet, good sirs. Don't make any noise. Here comes Anathapindika the householder, a disciple of the contemplative Gotama. He is one of those disciples of the contemplative Gotama, clad in white, who lives in Savatthi. These people are fond of quietude, trained in quietude, and speak in praise of quietude. Maybe, if he perceives our group as quiet, he will think of coming our way." So the wanderers fell silent.

Then Anathapindika the householder went to where the wanderers of other persuasions were staying. On arrival he greeted them courteously. After an exchange of friendly greetings and courtesies, he sat down to one side. As he was sitting there, the wanderers said to him, "Tell us, householder, what views the contemplative Gotama has."

"Venerable sirs, I don't know entirely what views the Blessed One has."

"Well, well. So you don't know entirely what views the contemplative Gotama has. Then tell us what views the monks have."

"I don't even know entirely what views the monks have."

"So you don't know entirely what views the contemplative Gotama has or even that the monks have. Then tell us what views you have."

"It wouldn't be difficult for me to expound to you what views I have. But please let the venerable ones expound each in line with his position, and then it won't be difficult for me to expound to you what views I have."

When this had been said, one of the wanderers said to Anathapindika the householder, "*The cosmos is eternal*. Only this is true; anything otherwise is worthless. This is the sort of view I have."

Another wanderer said to Anathapindika, "*The cosmos is not eternal*. Only this is true; anything otherwise is worthless. This is the sort of view I have."

Another wanderer said, "*The cosmos is finite...*" "*The cosmos is infinite...*" "*The soul and the body are the same...*" "*The soul is one thing and the body another...*" "*After death a Tathágata exists...*" "*After death a Tathágata does not exist...*" "*After death a Tathágata both does and does not exist...*" "*After death a Tathágata neither does nor does not exist*. Only this is true; anything otherwise is worthless. This is the sort of view I have."

When this had been said, Anathapindika the householder said to the wanderers, "As for the venerable one who says, '*the cosmos*

is eternal. Only this is true; anything otherwise is worthless. This is the sort of view I have,' his view arises from his own inappropriate attention or in dependence on the words of another. Now this view has been brought into being, is fabricated, willed, dependently originated. Whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant. Whatever is inconstant is stress. This venerable one thus adheres to that very stress, submits himself to that very stress." (Similarly for the other positions.)

When this had been said, the wanderers said to Anathapindika the householder, "We have each and every one expounded to you in line with our own positions. Now tell us what views you have."

"Whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant. Whatever is inconstant is stress. Whatever is stress is not me, is not what I am, is not my self. This is the sort of view I have."

"So, householder, whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant. Whatever is inconstant is stress. You thus adhere to that very stress, submit yourself to that very stress."

"Venerable sirs, whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant. Whatever is inconstant is stress. Whatever is stress is not me, is not what I am, is not my self. Having seen this well with right discernment as it actually is present, I also discern the higher escape from it as it actually is present."

When this had been said, the wanderers fell silent, abashed, sitting with their shoulders drooping, their heads down, brooding, at a loss for words. Anathapindika the householder, perceiving that the wanderers were silent, abashed... at a loss for words, got

up and went to where the Blessed One was staying. On arrival, having bowed down to the Blessed One, he sat down to one side. As he was seated there, he told the Blessed One the entirety of his conversation with the wanderers.

The Blessed One said: Well done, householder. Well done. That is how you should periodically refute those foolish men with the Dhamma." Then he instructed, urged, roused, and encouraged Anathapindika the householder with a talk on Dhamma. When Anathapindika the householder had been instructed, urged, roused and encouraged by the Blessed One with a talk on Dhamma, he got up from his seat and, having bowed down to the Blessed One, left, keeping the Blessed One on his right side. Not long afterward, the Blessed One addressed the monks: "Monks, even a monk who has long penetrated the Dhamma in this Doctrine and Discipline would do well to refute the wanderers of other persuasions with the Dhamma periodically in just the way Anathapindika the householder has done."

Duggata Sutta

Fallen on Hard Times

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. There the Blessed One said: "From an inconstruable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating and wandering on. When you see someone who has fallen on hard times, overwhelmed with hard times, you should conclude: 'We, too, have experienced just this sort of thing in the course of that long, long time.'

"Why is that? From an inconstruable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating and wandering on. Long have you thus experienced stress, experienced pain, experienced loss, swelling the cemeteries -- enough to become disenchanted with all fabricated things, enough to become dispassionate, enough to be released."

Dutthagatthaka Sutta

Corrupted

Translated from the Pali by Thanissaro Bhikkhu

There are some who dispute
corrupted at heart,
and those who dispute
their hearts set on truth,
but a sage doesn't enter
a dispute that's arisen,
which is why he is
nowhere constrained.

Now, how would one
led on by desire,
entrenched in his likes,
forming his own conclusions,
overcome his own views?
He'd dispute in line
with the way that he knows.

Whoever boasts to others, unasked,
of his practices, precepts,
is, say the skilled,
ignoble by nature --
he who speaks of himself
of his own accord.

But a monk at peace,
fully unbound in himself,
who doesn't boast of his precepts
-- "That's how I am" --
he, say the skilled,

is noble by nature --
he with no vanity
with regard to the world.

One whose doctrines aren't clean --
fabricated, formed, given preference
when he sees it to his own advantage --
relies on a peace
dependent
on what can be shaken.

Because entrenchments [1] in views
aren't easily overcome
when considering what's grasped
among doctrines,
that's why
a person embraces or rejects a doctrine --
in light of these very
entrenchments.

Now, one who is cleansed [2]
has no preconceived view
about states of becoming
or not-
anywhere in the world.
Having abandoned conceit [3] and illusion,
by what means would he go? [4]
He isn't involved.

For one who's involved
gets into disputes
over doctrines,
but how -- in connection with what [5] --
would you argue
with one uninvolved?
He has nothing

embraced or rejected,
has sloughed off every view
right here -- every one.

Footnotes:

1. Entrenchments: a rendering of the Pali term, *nivesana*, which can also be rendered as abode, situation, home, or establishment.

2. Nd.I: Cleansed through discernment.

3. Nd.I explains a variety of ways of understanding the word "conceit," the most comprehensive being a list of nine kinds of conceit: viewing people better than oneself as worse than oneself, on a par with oneself, or better than oneself; viewing people on a par with oneself as worse than oneself, on a par with oneself, or better than oneself; viewing people worse than oneself as worse than oneself, on a par with oneself, or better than oneself. In other words, the truth of the view is not the issue here; the issue is the tendency to compare oneself with others.

4. Nd.I: "By what means would he go" to any destination in any state of becoming.

5. In connection with what: a rendering of the instrumental case that attempts to cover several of its meanings, in particular "by what means" and "in terms of what." For a discussion of the use of the instrumental case in the Atthaka Vagga

Dvayatanupassana Sutta

The Contemplation of Dualities

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi in the Eastern Monastery, the palace of Migara's mother. Now on that occasion -- the Uposatha day of the fifteenth, the full-moon night -- the Blessed One was sitting in the open air surrounded by the community of monks. Surveying the silent community of monks, he addressed them: "Monks, if there are any who ask, 'Your listening to teachings that are skillful, noble, leading onward, going to self-awakening is a prerequisite for what?' they should be told, 'For the sake of knowing qualities of dualities as they actually are.' 'What duality are you speaking about?' 'This is stress. This is the origination of stress': this is one contemplation. 'This is the cessation of stress. This is the path of practice leading to the cessation of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

Those who don't discern stress,
what brings stress into play,
and where it totally stops,
without trace;
who don't know the path,
the way to the stilling of stress:
lowly
in their release of awareness

and release of discernment,
incapable
of making an end,
they're headed
to birth and aging.

But those who discern stress,
what brings stress into play,
and where it totally stops,
without trace;
who discern the path,
the way to the stilling of stress:
consummate
in their release of awareness
and release of discernment,
capable
of making an end,
they aren't headed
to birth and aging.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from acquisition as a requisite condition': this is one contemplation. 'From the remainder-less fading and cessation of that very acquisition, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

The manifold stresses
that come into play in the world,

come from acquisition as their cause.

Anyone not knowing [this]
creates acquisition.

The fool, he comes to stress
again and again.

Therefore, discerning [this],
you shouldn't create acquisition
as you contemplate birth
as what brings stress
into play.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from ignorance as a requisite condition': this is one contemplation. 'From the remainder-less fading and cessation of that very ignorance, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

Those who journey the wandering-on
through birth and death, again and again,
in this state here
or anywhere else,
that destination is simply through ignorance.
This ignorance is a great delusion
whereby they have wandered-on
a long, long time.
While beings immersed in clear knowing
don't go to further becoming.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from fabrication as a requisite condition': this is one contemplation. 'From the remainder-less fading and cessation of that very fabrication, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

Any stress that comes into play
is all from fabrication
as a requisite
condition.
With the cessation of fabrication,
there is no stress
coming into play.
Knowing this drawback --
that stress comes from fabrication
as a requisite
condition --
with the tranquilizing of all fabrication,
with the stopping of perception:
that's how there is
the ending of stress.
Knowing this as it actually is,
an attainer-of-wisdom
sees rightly.
Seeing rightly,
the wise --

overcoming the fetter of Mara --
go to no further becoming.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from consciousness as a requisite condition': this is one contemplation. 'From the remainder-less fading and cessation of that very consciousness, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

Any stress that comes into play
is all from consciousness
as a requisite
condition.

With the cessation of consciousness,
there is no stress
coming into play.

Knowing this drawback --
that stress comes from fabrication
as a requisite
condition --

with the stilling of consciousness, the monk
free from hunger
is totally unbound.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from contact as a requisite condition': this is one

contemplation. 'From the remainder-less fading and cessation of that very contact, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

For those overcome by contact,
flowing along in the stream of becoming,
following a miserable path,
the ending of fetters
is far away.

While those who comprehend contact,
delighting in stilling through discernment,
they, by breaking through contact,
free from hunger,
are totally unbound.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from feeling as a requisite condition': this is one contemplation. 'From the remainder-less fading and cessation of that very feeling, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

Knowing that
whatever is felt --
pleasure, pain,
neither pleasure nor pain,
within or without --
is stressful,
deceptive,
dissolving,
seeing its passing away
at each contact,
each
contact,
he knows it right there:
with just the ending of feeling,
there is no stress
coming into play.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from craving as a requisite condition': this is one contemplation. 'From the remainder-less fading and cessation of that very craving, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

With craving his companion, a man
wanders on a long, long time.
Neither in this state here
nor anywhere else

does he go beyond
the wandering-on.
Knowing this drawback --
that craving brings stress into play --
free from craving,
devoid of clinging,
mindful, the monk
lives the wandering life.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from clinging as a requisite condition': this is one contemplation. 'From the remainder-less fading and cessation of that very clinging, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

From clinging as a requisite condition
comes becoming.
One who has come into being
goes
to stress.
There is death
for one who is born.
This is the coming into play
of stress.
Thus, with the ending of clinging, the wise
seeing rightly,
directly knowing

the ending of birth,
go to no further becoming.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from disturbance as a requisite condition': this is one contemplation. 'From the remainder-less fading and cessation of that very disturbance, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

Any stress that comes into play
is all from disturbance
as a requisite
condition.
With the cessation of disturbance,
there is no stress
coming into play.
Knowing this drawback --
that stress comes from disturbance
as a requisite
condition --
with the relinquishing
of all disturbance,
a monk released in non-disturbance,
his craving for becoming crushed,
his mind at peace,
his wandering-on in birth totally ended:
he has no further becoming.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from nutriment as a requisite condition': this is one contemplation. 'From the remainder-less fading and cessation of that very nutriment, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

Any stress that comes into play
is all from nutriment
as a requisite
condition.
With the cessation of nutriment,
there is no stress
coming into play.
Knowing this drawback --
that stress comes from nutriment
as a requisite
condition --
comprehending all nutriment,
independent of all nutriment,
rightly seeing
freedom from disease
through the total ending
of fermentations,
judiciously associating,
a judge,
he, an attainer-of-wisdom,

goes beyond judgment,
beyond classification.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from what is perturbed as a requisite condition': this is one contemplation. 'From the remainder-less fading and cessation of what is perturbed, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

Any stress that comes into play
is all from what is perturbed
as a requisite
condition.
With the cessation of what is perturbed,
there is no stress
coming into play.
Knowing this drawback --
that stress comes from what is perturbed
as a requisite
condition --
the monk thus renouncing perturbation,
putting a stop to fabrications,
free from perturbation, free
from clinging,
mindful he lives
the wandering life.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'For one who is dependent, there is wavering': this is one contemplation. 'One who is independent doesn't waver': this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

One who's independent
doesn't
waver.
One who's dependent,
clinging
to this state here
or anywhere else,
doesn't go beyond
the wandering-on.
Knowing this drawback --
the great danger in
dependencies --
independent,
free from clinging,
mindful the monk
lives the wandering life.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Formless phenomena are more peaceful than forms': this is one contemplation. 'Cessation is more peaceful than formless phenomena': this is a second

contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

Those beings headed to forms,
and those standing in the formless,
with no knowledge of cessation,
return to further becoming.

But, comprehending form,
not taking a stance in formless things,
those released in cessation
are people who've left death behind.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever is considered as "This is true" by the world with its deities, Maras, and Brahmas, with its contemplatives and priests, its royalty and common-folk, is rightly seen as it actually is with right discernment by the noble ones as "This is false": this is one contemplation. 'Whatever is considered as "This is false" by the world with its deities, Maras, and Brahmas, with its contemplatives and priests, its royalty and common-folk, is rightly seen as it actually is with right discernment by the noble ones as "This is true": this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

See the world, together with its deities,
conceiving not-self to be self.
Entrenched in name and form,
they conceive that 'This is true.'
In whatever terms they conceive it
it turns into something other than that,
and that's what's false about it:
changing,
it's deceptive by nature.
Un-deceptive by nature
is Unbinding:
that the noble ones know
as true.
They, through breaking through
to the truth,
free from hunger,
are totally unbound.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever is considered as "This is bliss" by the world with its deities, Maras, and Brahmas, with its contemplatives and priests, its royalty and common-folk, is rightly seen as it actually is with right discernment by the noble ones as "This is stressful": this is one contemplation. 'Whatever is considered as "This is stressful" by the world with its deities, Maras, and Brahmas, with its contemplatives and priests, its royalty and common-folk, is rightly seen as it actually is with right discernment by the noble ones as "This is bliss": this is a second contemplation. For a monk rightly contemplating this duality in this way -- heedful, ardent, and resolute -- one of two fruits can be expected: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

All sights, sounds, smells, tastes,
tactile sensations, and ideas
that are welcome,
appealing,
agreeable --
as long as they're said
to exist,
are supposed by the world
together with its deities
to be bliss.

But when they cease,
they're supposed by them
to be stress.

The stopping of self-identity
is viewed by the noble ones
as bliss.

This is contrary
to what's seen
by the world as a whole.

What others say is blissful,
the noble ones say is stress.

What others say is stressful,
the noble know as bliss.

See the Dhamma, hard to understand!

Here those who don't know
are confused.

For those who are veiled,
it's darkness,
blindness

for those who don't see.

But for the good it is blatant,

like light
for those who see.
Though in their very presence,
they don't understand it --
dumb animals, un-adept in the Dhamma.
It's not easy
for those overcome
by passion for becoming,
flowing along
in the stream of becoming,
falling under Mara's sway,
to wake up
to this Dhamma.

Who, apart from the noble,
is worthy to wake up
to this state? --
The state that,
through rightly knowing it,
they're free from fermentation,
totally
unbound.

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words. And while this explanation was being given, the minds of sixty monks, through lack of clinging, were fully released from fermentation.

Dvedhavitakka Sutta

Two Sorts of Thinking

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks replied.

The Blessed One said, "Monks, before my self-awakening, when I was still just an un-awakened Bodhisattva, the thought occurred to me: 'Why don't I keep dividing my thinking into two sorts?' So I made thinking imbued with sensuality, thinking imbued with ill will, and thinking imbued with harmfulness one sort, and thinking imbued with renunciation, thinking imbued with non-ill will, and thinking imbued with harmlessness another sort.

"And as I remained thus heedful, ardent, and resolute, thinking imbued with sensuality arose. I discerned that 'Thinking imbued with sensuality has arisen in me; and that leads to my own affliction or to the affliction of others or to the affliction of both. It obstructs discernment, promotes vexation, and does not lead to Unbinding.'

"As I noticed that it leads to my own affliction, it subsided. As I noticed that it leads to the affliction of others... to the affliction of both... it obstructs discernment, promotes vexation, and does not lead to Unbinding, it subsided. Whenever thinking imbued with sensuality had arisen, I simply abandoned it, destroyed it, dispelled it, wiped it out of existence.

"And as I remained thus heedful, ardent, and resolute, thinking imbued with ill will arose. I discerned that 'Thinking imbued with ill

will has arisen in me; and that leads to my own affliction or to the affliction of others or to the affliction of both. It obstructs discernment, promotes vexation, and does not lead to Unbinding.'

"As I noticed that it leads to my own affliction, it subsided. As I noticed that it leads to the affliction of others... to the affliction of both... it obstructs discernment, promotes vexation, and does not lead to Unbinding, it subsided. Whenever thinking imbued with ill will had arisen, I simply abandoned it, destroyed it, dispelled it, wiped it out of existence.

"And as I remained thus heedful, ardent, and resolute, thinking imbued with harmfulness arose. I discerned that 'Thinking imbued with harmfulness has arisen in me; and that leads to my own affliction or to the affliction of others or to the affliction of both. It obstructs discernment, promotes vexation, and does not lead to Unbinding.'

"As I noticed that it leads to my own affliction, it subsided. As I noticed that it leads to the affliction of others... to the affliction of both... it obstructs discernment, promotes vexation, and does not lead to Unbinding, it subsided. Whenever thinking imbued with harmfulness had arisen, I simply abandoned it, destroyed it, dispelled it, wiped it out of existence.

"Whatever a monk keeps pursuing with his thinking and pondering, that becomes the inclination of his awareness. If a monk keeps pursuing thinking imbued with sensuality, abandoning thinking imbued with renunciation, his mind is bent by that thinking imbued with sensuality. If a monk keeps pursuing thinking imbued with ill will, abandoning thinking imbued with non-ill will, his mind is bent by that thinking imbued with ill will. If a monk keeps pursuing thinking imbued with harmfulness, abandoning thinking imbued with harmlessness, his mind is bent by that thinking imbued with harmfulness.

"Just as in the last month of the Rains, in the autumn season when the crops are ripening, a cowherd would look after his cows: He would tap and poke and check and curb them with a stick on this side and that. Why is that? Because he foresees flogging or imprisonment or a fine or public censure arising from that [if he let his cows wander into the crops]. In the same way I foresaw in unskillful qualities drawbacks, degradation, and defilement, and I foresaw in skillful qualities rewards related to renunciation and promoting cleansing.

"And as I remained thus heedful, ardent, and resolute, thinking imbued with renunciation arose. I discerned that 'Thinking imbued with renunciation has arisen in me; and that leads neither to my own affliction, nor to the affliction of others, nor to the affliction of both. It fosters discernment, promotes lack of vexation, and leads to Unbinding. If I were to think and ponder in line with that even for a night... even for a day... even for a day and night, I do not envision any danger that would come from it, except that thinking and pondering a long time would tire the body. When the body is tired, the mind is disturbed; and a disturbed mind is far from concentration.' So I steadied my mind right within, settled, unified, and concentrated it. Why is that? So that my mind would not be disturbed.

"And as I remained thus heedful, ardent, and resolute, thinking imbued with non-ill will arose. I discerned that 'Thinking imbued with non-ill will has arisen in me; and that leads neither to my own affliction, nor to the affliction of others, nor to the affliction of both. It fosters discernment, promotes lack of vexation, and leads to Unbinding. If I were to think and ponder in line with that even for a night... even for a day... even for a day and night, I do not envision any danger that would come from it, except that thinking and pondering a long time would tire the body. When the body is tired, the mind is disturbed; and a disturbed mind is far from concentration.' So I steadied my mind right within, settled, unified,

and concentrated it. Why is that? So that my mind would not be disturbed.

"And as I remained thus heedful, ardent, and resolute, thinking imbued with harmlessness arose. I discerned that 'Thinking imbued with harmlessness has arisen in me; and that leads neither to my own affliction, nor to the affliction of others, nor to the affliction of both. It fosters discernment, promotes lack of vexation, and leads to Unbinding. If I were to think and ponder in line with that even for a night... even for a day... even for a day and night, I do not envision any danger that would come from it, except that thinking and pondering a long time would tire the body. When the body is tired, the mind is disturbed; and a disturbed mind is far from concentration.' So I steadied my mind right within, settled, unified, and concentrated it. Why is that? So that my mind would not be disturbed.

"Whatever a monk keeps pursuing with his thinking and pondering, that becomes the inclination of his awareness. If a monk keeps pursuing thinking imbued with renunciation, abandoning thinking imbued with sensuality, his mind is bent by that thinking imbued with renunciation. If a monk keeps pursuing thinking imbued with non-ill will, abandoning thinking imbued with ill will, his mind is bent by that thinking imbued with non-ill will. If a monk keeps pursuing thinking imbued with harmlessness, abandoning thinking imbued with harmfulness, his mind is bent by that thinking imbued with harmlessness.

"Just as in the last month of the hot season, when all the crops have been gathered into the village, a cowherd would look after his cows: While resting under the shade of a tree or out in the open, he simply keeps himself mindful of 'those cows.' In the same way, I simply kept myself mindful of 'those mental qualities.'

"Unflagging persistence was aroused in me, and un-muddled mindfulness established. My body was calm and un-aroused, my

mind concentrated and single. Quite withdrawn from sensuality, withdrawn from unskillful mental qualities, I entered and remained in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. With the stilling of directed thought and evaluation, I entered and remained in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance. With the fading of rapture I remained in equanimity, mindful and alert, and physically sensitive of pleasure. I entered and remained in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' With the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- I entered and remained in the fourth jhana: purity of equanimity and mindfulness, neither pleasure nor pain.

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, and attained to imperturbability, I directed it to the *knowledge of recollecting my past lives*. I recollected my manifold past lives, i.e., one birth, two... five, ten... fifty, a hundred, a thousand, a hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction and expansion: 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose here.' Thus I remembered my manifold past lives in their modes and details.

"This was the first knowledge I attained in the first watch of the night. Ignorance was destroyed; knowledge arose; darkness was

destroyed; light arose -- as happens in one who is heedful, ardent, and resolute.

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, and attained to imperturbability, I directed it to the *knowledge of the passing away and reappearance of beings*. I saw -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and I discerned how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings -- who were endowed with bad conduct of body, speech and mind, who reviled the Noble Ones, held wrong views and undertook actions under the influence of wrong views -- with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, and mind, who did not revile the Noble Ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus -- by means of the divine eye, purified and surpassing the human -- I saw beings passing away and re-appearing, and I discerned how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma.

"This was the second knowledge I attained in the second watch of the night. Ignorance was destroyed; knowledge arose; darkness was destroyed; light arose -- as happens in one who is heedful, ardent, and resolute.

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, and attained to imperturbability, I directed it to the *knowledge of the ending of the mental fermentations*. I discerned, as it was actually

present, that 'this is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress... These are fermentations... This is the origination of fermentations... This is the cessation of fermentations... This is the way leading to the cessation of fermentations.' My heart, thus knowing, thus seeing, was released from the fermentation of sensuality, released from the fermentation of becoming, released from the fermentation of ignorance. With release, there was the knowledge, 'Released.' I discerned that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This was the third knowledge I attained in the third watch of the night. Ignorance was destroyed; knowledge arose; darkness was destroyed; light arose -- as happens in one who is heedful, ardent, and resolute.

"Suppose, monks, that in a forested wilderness there were a large low-lying marsh, in dependence on which there lived a large herd of deer; and a certain man were to appear, not desiring their benefit, not desiring their welfare, not desiring their rest from bondage. He would close off the safe, restful path that led to their rapture, and would open up a false path, set out a male decoy, place a female decoy, and thus the large herd of deer, at a later time, would fall into ruin and disaster. Then suppose that a certain man were to appear to that same large herd of deer, desiring their benefit, desiring their welfare, desiring their rest from bondage. He would open up the safe, restful path that led to their rapture, would close off the false path, take away the male decoy, destroy the female decoy, and thus the large herd of deer, at a later time, would come into growth, increase, and abundance.

"I have given this simile in order to convey a meaning. The meaning is this: 'The large, low-lying marsh' is a term for sensual pleasures. 'The large herd of deer' is a term for beings. 'The man

not desiring their benefit, not desiring their welfare, not desiring their rest from bondage' is a term for Mara, the Evil One. 'The false path' is a term for the eightfold wrong path, i.e., wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration. 'The male decoy' is a term for passion and delight. 'The female decoy' is a term for ignorance. 'The man desiring their benefit, desiring their welfare, desiring their rest from bondage' is a term for the Tathágata, the Worthy One, the Rightly Self-awakened One. 'The safe, restful path that led to their rapture' is a term for the noble eightfold path, i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

"So, monks, I have opened up the safe, restful path, closed off the false path, removed the male decoy, destroyed the female. Whatever a teacher should do -- seeking the welfare of his disciples, out of sympathy for them -- that have I done for you. Over there are the roots of trees; over there, empty dwellings. Practice jhana, monks. Don't be heedless. Don't later fall into regret. This is our message to you."

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

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Sutra on the Eight Realizations

[with commentary]

By Thich Nhat Hanh

(Translated from the Vietnamese by Truong Giam Tan and Carole Melkonian)

Wholeheartedly, day and night, a disciple of the Buddha should recite and meditate on the eight realizations discovered by the mahasattvas, the great beings.

THE FIRST REALIZATION is the awareness that the world is impermanent. All political regimes are subject to fall; all things composed of the four elements (1) are empty and contain the seeds of suffering. Human beings are composed of five skandhas, aggregates, (2) and are without a separate self. They are always in the process of change--constantly being born and constantly dying. They are empty of self, without sovereignty. The mind is the source of all confusion, and the body is the forest of all impure actions. If we meditate on these facts, we can gradually be released from samsara, the round of birth and death.

THE SECOND REALIZATION is the awareness that more desire brings more suffering. All hardships in daily life arise from greed and desire. Those with little desire and ambition can relax, their bodies and minds free from entanglement.

THE THIRD REALIZATION is that the human mind is always searching for possessions and never feels fulfilled. This causes impure actions to ever increase. Bodhisattvas however, always remember the principle of having few desires. They live a simple life in peace in order to practice the Way, and consider the realization of perfect understanding as their only career.

THE FOURTH REALIZATION is the awareness that laziness is the cause of all setbacks. For this reason, we must practice diligently- destroying the unwholesome mental factors, which bind us, conquering the four kinds of Mara, (3) and freeing ourselves from the prisons of the five aggregates and the three worlds. (4)

THE FIFTH REALIZATION is the awareness that ignorance is the cause of the endless round of birth and death. Therefore, bodhisattvas always remember to listen and learn in order to develop their understanding and eloquence. This enables them to educate living beings and bring them to the realm of great joy.

THE SIXTH REALIZATION is the awareness that poverty creates more hatred and anger, which in turn creates more evil. When practicing generosity, bodhisattvas consider everyone, friends, and enemies alike, as equal. They do not condemn anyone's past wrongdoings, nor do they hate even those who are presently doing evil.

THE SEVENTH REALIZATION is that the five categories of desire all lead to difficulties. Although we are in the world, we should try not to be caught up in worldly matters. A monk, for example, has in his possession only three robes and one bowl. He lives simply in order to practice the Way. His precepts keep him above attachment to worldly things, and he treats everyone equally and with compassion.

THE EIGHTH REALIZATION is the awareness that the fire of birth and death is raging, causing endless suffering everywhere. We should take the Great Vow to help everyone, to suffer along with everyone, and to help all beings arrive at the realm of great joy.

These eight realizations are the discoveries of great beings, Buddhas and Bodhisattvas who have diligently practiced the way

of compassion and understanding. They have sailed the Dharmakaya (6) boat to the shore of nirvana, (7) But then they return to the ordinary world, having abandoned the five desires, with their minds and hearts directed toward the noble way, using these eight realizations to help all beings recognize the suffering in this world. If the disciples of the Buddha recite these eight realizations and meditate on them, they will put an end to countless misunderstandings and difficulties moment after moment and progress toward enlightenment, leaving behind the world of birth and death, dwelling forever in peace.

COMMENTARY: THE ORIGIN OF THE SUTRA

This sutra was translated from Pali to Chinese by the Parthian monk, An Shih Kao (Vietnamese: An The Cao), at the Lo Yang Center in China during the later Han Dynasty, 140-171 A.D. It is not certain if the Pali version is extant. The ancient form of this sutra is the culmination of several smaller works combined, just like the Forty-two Chapters Sutra and the Sutra on the Six Paramitas. This sutra is entirely in accord with both the Mahayana and Theravada traditions.

Each of the eight items discussed can be a subject of meditation, and each of these subjects can be further divided. Although the form of the sutra is simple, its content is extremely profound and marvelous. The Sutra on the Eight Realizations of the Great Beings is not an analysis of anything. It is a realistic and effective approach to meditation.

THE CONTENT OF THE SUTRA

The Sutra on the Eight Realizations of the Great Beings contains eleven essential subjects for meditation. I will discuss these subjects along with the eight realizations.

1. The first realization explains and clarifies the four basic subjects of Buddhist meditation: (a) impermanence, (b) suffering, (c) no-self, and (d) impurity. We must always remember and meditate on these four principles of reality. As mentioned in the sutra, if someone meditates on these facts, he or she will gradually be released from samsára, the round of birth and death.

a. Impermanence - the impermanent nature of all things: From moment to moment, all things in this world, including human life, mountains and rivers, and political systems, are in constant transformation. This is called impermanence in each moment. Everything passes through a period of birth, maturity, transformation, and destruction. This destruction is called impermanence in each cycle. To see the impermanent nature of all things, we must examine this closely. Doing so will prevent us from being imprisoned by the things of this world.

b. Suffering - the emptiness of all things: The ancient people of India said that all things are composed of four elements: earth, air, water, and fire. Acknowledging this, Buddhas and Bodhisattvas understand that when there is a harmonious relationship among the four elements, there is peace. When the four elements are not in harmony, there is suffering. Because all things are created by a combination of these elements, nothing can exist independently or permanently. All things are impermanent. Consequently, when we are caught up in the things of the world, we suffer from their impermanent nature. And since all things are empty, when we are caught by things, we also suffer from their emptiness. Awareness of the existence of suffering leads us to begin to practice the way of realization. This is the first of the Four Noble Truths.⁸ When we lose awareness of and do not meditate on the existence of suffering in all things, we can easily be pushed around by passions and desires for worldly things, increasingly destroying our lives in the

pursuit of these desires. Only by being aware of suffering can we find its cause, confront it directly, and eliminate it.

c. Selflessness - the nature of our bodies: Buddhism teaches that human beings are composed of five aggregates, called skandhas in Sanskrit. If the form created by the four elements is empty and without self, then human beings, created by the unification of the five skandhas, must also be empty and without self. Human beings are involved in a transformation process from second to second, minute to minute, and continually pass through the impermanence in each moment. By looking very deeply into the five skandhas, we can experience the selfless nature of our bodies, our passage through birth and death, and emptiness. Thereby destroying the illusion that our bodies are permanent. In Buddhism, no self is the most important subject for meditation. By meditating on no self, we can break through the barrier between self and other. Since we are no longer separate from the universe, a completely harmonious existence with the universe is created. We see that all other human beings exist in us and that we exist in all other human beings. We see that the past and the future are contained in the present moment, and we can penetrate and be completely liberated from the cycle of birth and death. Modern science has also discovered the truth of the selfless nature of all things. In the following paragraph written by the British biologist Lyall Watson, we can see the truth of no self through the eyes of a scientist. Lyall Watson is not a student of Buddhism, but his approach corresponds entirely with the principles of dependent origination and no self. Scientists, who meditate continuously on the selfless nature of their own bodies and minds, as well as the selfless nature of all things, will one day easily attain enlightenment.

d. Impurity- the nature of our bodies and minds: Impurity means the absence of an immaculate state of being, one that is neither holy nor beautiful. From the psychological and physiological

standpoint, human beings are impure. This is not negative or pessimistic, but an objective perspective on human beings. If we examine the constituents of our bodies from the hair on our head to the blood, pus, phlegm, excrement, urine, the many bacteria dwelling in the intestines, and the many diseases present waiting for the opportunity to develop, we can see clearly that our bodies are quite impure and subject to decay. Our bodies also create the motivation to pursue and attempt to satisfy our desires and passions. That is why the sutra regards the body as the place where misdeeds gather. Let us now consider our psychological state. Since we are unable to see the truth of impermanence, suffering, and the selfless nature of all things, our minds often become the victims of greed and hatred, and we act wrongly. So the sutra says, "The mind is the source of all confusion."

2. "More desire brings more suffering" is the basis of the second realization. Most people define happiness as the satisfaction of all desires. There are five types of desire. (9) These desires are boundless but our ability to realize them is not, and unfulfilled desires always create suffering. When desires are only partially fulfilled, we continue to pursue their complete fulfillment, and we create more suffering. Even when a desire is fulfilled, we suffer when its fulfillment terminates. It is only after we become completely exhausted from this incessant pursuit that we begin to realize the extent to which we were caught in the insatiable net of desires and passions. Then we can realize that true happiness is really a peaceful state of body and mind, and this can only exist when our desires are few. Having few desires and not seeking fulfillment through the pursuit of the five desires are great steps towards liberation.

3. Knowing how to feel satisfied with few possessions destroys desire and greed. This means being content with material conditions that allow us to be healthy and strong enough to practice the Way. This is an effective way to cut through the net

of passions and desires, attain a peaceful state of body and mind, have more time to help others, and be free to realize the highest goal--the development of concentration and understanding to attain realization. Knowing how to feel satisfied with few possessions helps us avoid buying unnecessarily and becoming part of an economic system that exploits others, and it enables us to decrease our involvement in the pollution of our environment.

4. Diligent practice destroys laziness. After we cease looking for joy in desires and passions and know how to feel satisfied with few possessions, we must not be lazy, letting days and months slip by neglectfully. Great patience and diligence are needed day and night to continually develop our concentration and understanding--the endeavor of self-realization. We must use all of our time to meditate on the four truths of impermanence, suffering, selflessness, and impurity, the first four subjects of meditation. We must penetrate deeply into the profound meaning of The Four Foundations of Mindfulness, 10 practicing, studying, and meditating on the postures and cycles (becoming, maturing, transformation, and destruction) of our bodies, as well as our feelings, sensations, mental formations, and consciousness. We should read sutras and other writings, which explain meditation--correct sitting and controlling the breath, such as The Satipatthána Sutta and The Maha Prajna Paramita Heart Sutra. We have to follow the teachings of these sutras and practice them in an intelligent way, choosing the methods which best apply to our own situation. As necessary, we can modify the methods suggested in order to accommodate our own needs. Our energy must also be regulated until all the basic desires and passions--greed, anger, narrow-mindedness, arrogance, doubt, and preconceived ideas--are uprooted. At this time we will know that our bodies and minds are liberated from the imprisonment of birth and death, the five skandhas, and the three worlds.

5. Concentration and understanding destroy narrow-mindedness. Among the basic desires and passions, narrow-mindedness has the deepest roots. When these roots are loosened, all other desires and passions--greed, anger, doubt, and preconceived ideas--are also uprooted. Knowing this, we can make a great effort to meditate on the truths of impermanence, no self, and the dependent origination of all things. Once the roots of ignorance are severed, we can not only liberate ourselves, but also teach others to break through the imprisonment of birth and death.

The first four subjects of meditation are to help us attain liberation. The next four subjects have the aim of helping others attain liberation, thus clearly and solidly uniting Theravada and Mahayana Buddhist thought.

6. When practicing generosity, we should consider everyone equal. Some people think that they can only practice generosity if they are wealthy. This is not true. Some people who are very wealthy do practice generosity, but many give alms with the aim of gaining merit, profiting, or pleasing others. People whose lives are grounded in compassion are seldom rich, because they share whatever they have with others. They are not willing to enrich their lives financially at the cost of others' poverty. Many people misunderstand the Buddhist expression "practicing generosity" to mean when casually giving five or ten cents to a beggar on the street. In fact, the practice of generosity is even more beautiful than that. It is both modest and grand.

Practicing generosity means to act in a way that will help equalize the difference between the wealthy and the impoverished. Whatever we do to ease human suffering and create social justice can be considered practicing generosity. This is not to say that we must become active in any political system. To engage in partisan political action that leads to a

power struggle among opposing parties and causes death and destruction is not what we mean by practicing generosity. Practicing generosity is the first of the six paramitas.¹¹ Paramita means to help others reach the other shore, the shore of liberation from sickness, poverty, hunger, ignorance, desires and passions, and birth and death.

How can a person practicing "knowing how to feel satisfied with few possessions" also practice generosity? It is by living simply. Almost everyone who spends his or her life serving and helping others, sacrificing himself or herself for the sake of humanity, lives simply. If they live their lives worrying about making money and gaining merit, how can they practice generosity? Mahatma Gandhi lived a very simple life; nevertheless his merit helping humanity and saving human beings was immeasurable. There are thousands of people among us who live very simply, while being very helpful to many, many others. They do not have as large a reputation as Gandhi, but their merit is no less than his. It is enough for us just to be a little more attentive and aware of the presence of people like these. They do not practice generosity by giving money, which they do not possess, but rather by giving their time, energy, love, and care--their entire lives.

Practicing generosity in a Buddhist context means not to discriminate against anyone. Even though among the poor and destitute there are cruel persons and kind persons, we must not exclude the cruel ones from our practice. Because poverty brings anger and hatred, poor people are more inclined to create evil. As the sutra states, "Bodhisattvas consider everyone, friends and enemies alike, as equal. They do not condemn anyone's past wrongdoings, nor do they hate even those who are presently doing evil" This expresses the spirit of Mahayana Buddhism. Poverty creates anger, hatred, and wrongdoings. If we teach Buddhist philosophy through lectures, but do not practice generosity to ease the suffering of others, we have not

yet attained the essence of Buddhism. We should practice generosity with compassion and not disdain, without discriminating against people who, because of their poverty, have caused anger and hatred.

7. While living in society, we should not be defiled by it. We must live in harmony with society in order to help others, without being caught by the five desires, living like the lotus flower, which blooms in the mud and yet remains pure and unstained. Practicing the way of liberation does not mean avoiding society, but helping in it. Before our capacity to help becomes strong and solid, we may be defiled by living in society. For this reason, Bodhisattvas meditate on the detrimental nature of the five desires and firmly decide to live simply in order to practice generosity without discrimination. Thus, living in society and not being stained by it is to practice the six paramitas.

8. We should create in ourselves the firm decision to help others. We must make a deep and solemn vow to overcome the difficulties, dangers, and suffering that may occur while helping others. Since the suffering in society is limitless, the willingness and devotion to practice the way of helping others must also be limitless. Thus, the Mahayana spirit is an endless source of energy, which inspires us to practice generosity without discrimination. With the Mahayana spirit, we can withstand the many challenges and humiliations encountered in society and be able to continue to practice the Way. This will bring great happiness to others. Only with the Mahayana spirit can we realize the following topics taught by the Po Lun San Mei Lu (Vietnamese: Bao Vuong Tam Muoi Sastra):

1. While meditating on the body, do not hope or pray to be exempt from sickness. Without sickness, desires and passions can easily arise.

2. While acting in society, do not hope or pray not to have any difficulties. Without difficulties, arrogance can easily arise.

3. While meditating on the mind, do not hope or pray not to encounter hindrances. Without hindrances, present knowledge will not be challenged or broadened.

4. While working, do not hope or pray not to encounter obstacles. Without obstacles, the vow to help others will deepen.

5. While developing a plan, do not hope or pray to achieve success easily. With easy success, arrogance can easily arise.

6. While interacting with others, do not hope or pray to gain personal profit. With the hope for personal gain, the spiritual nature of the encounter is diminished.

7. While speaking with others, do not hope or pray not to be disagreed with. Without disagreement, self-righteousness can flourish.

8. While helping others, do not hope or pray to be paid. With the hope of remuneration, the act of helping others will not be pure.

9. If you see personal profit in an action, do not participate in it. Even minimal participation will stir up desires and passions.

10. When wrongly accused, do not attempt to exonerate yourself. Attempting to defend yourself will create needless anger and animosity.

11. The Buddha spoke of sickness and suffering as effective medicines; times of difficulties and accidents as times of freedom and realization; obstacles as liberation; the army of evil as the guards of the Dharma; difficulties as required for success; the person who mistreats one as one's good friend; one's enemies as an orchard or garden; the act of doing someone a

favor as base as the act of casting away a pair of old shoes; the abandonment of material possessions as wealth; and being wrongly accused as the source of strength to work for justice.

In the paragraph explaining the eighth realization, it should be noted that the Mahayana Buddhist practice of the six Paramitas is contained in this sutra:

The 1st Paramita, giving = the sixth realization

The 2nd Paramita, observing the precepts = the second, third and seventh realizations

The 3rd Paramita, diligent effort = the fourth realization

The 4th Paramita, endurance = the eighth realization

The 5th Paramita, concentration = the first realization

The 6th Paramita, understanding = the fifth realization

The style, content, and methodology of The Sutra on The Eight Realizations are consistent and logical. It is a very practical and concise sutra. But this discussion of the content is only intended to serve as a preliminary guideline. To fully benefit from this sutra, we must also practice and observe its teachings.

PRACTICING AND OBSERVING THE SUTRA ON THE EIGHT REALIZATIONS

To practice and observe The Sutra on the Eight Realizations of the Great Beings, choose a time when your body and mind are completely relaxed, for example after taking a comfortable bath. You can begin by lighting a stick of incense to give the room a pleasant fragrance. Then, take the Sutra and slowly read it to discover its deepest meanings. Relate the words of the sutra to your own life experiences. It is through your own life experiences

that you can understand any Sutra's content and not through someone else's explanation of it.

Each time you sit in meditation, thoroughly examine each subject of the Sutra. The more you meditate on each subject, the more deeply you will discover the profound wisdom contained in the Sutra. It would be helpful for you to also read other sutras, such as The Anapanasati Sutta of Mindfulness on Breathing and The Satipatthána Sutta. Both are profound and concise works, which will complement The Sutra on the Eight Realizations. These two sutras explain in practical detail how to progress step-by-step towards realization. If you combine the method of following and relaxing your breathing, as described in these two sutras, with meditation on the eleven subjects described in The Sutra on the Eight Realizations; you will easily succeed in achieving your aim of realizing your own self-nature.

The content of The Sutra on the Eight Realizations is grounded in both Mahayana and Theravada viewpoints. Please treasure this Sutra. When I was seventeen, and in my first year of novice studies at a Buddhist Monastery, I had to study and memorize it. This enabled me to easily combine the meaning of the Sutra with the meditation of breath counting. From this period until now, 35 years have passed and this Sutra is still an invaluable torch lighting my path. Today I have the opportunity to present it to you. I am grateful to this deep and miraculous Sutra. I join my hands and respectfully recite, "Homage to the precious Sutra on the Eight Realizations."

Afterword:

In 1978, I asked the La Boi Press to give this sutra away in order to pray for those boat people who drowned in the South China Sea and the Gulf of Siam in the prior three years, and also for those who had the chance to survive so that they can find a new home somewhere in the world. In 1987, I asked Parallax Press

to publish a new English edition in order to make it available for western readers and refugees in the west.

-Thich Nhat Hanh

(Written in 1978 while the author was conducting a project to rescue boat people in the South China Sea.)

NOTES:

1. Earth, air, water, fire
2. Forms, feelings, perceptions, mental formations, consciousness
3. Unwholesome mental factors, five skandhas, death, distractions (e.g. fantasies or forgetfulness)
4. Desire and passion, form (without desire and passion), formlessness (only mental functioning's)
5. Being wealthy, being beautiful, being ambitious, finding pleasure in eating, being lazy
6. The body of the teaching of awakening
7. Liberation from birth and death
8. Suffering, The Cause of Suffering, The End of Suffering, The Eightfold Path
9. See footnote 5
10. Body, feeling, state of mind, mental contents
11. Giving, observing the precepts, diligent effort, endurance, concentration, understanding

The Enlightenment Sutra

I who would follow the Teachings of Buddha
Should concentrate earnestly morning and night
With resolve in my heart, on these Teachings the Buddha
Has given to free us from suffering's grasp.

This is the first of the things to remember:
Throughout all the world there is nothing that's permanent.
Even the Earth has the nature of transience.
Bodies are centers of sorrow and emptiness.
All of my parts are devoid of self,
Are dependent on causes and therefore impermanent,
Changing, decaying and out of control.
Expectations of permanence cause disappointment,
Forming attachments that lead to wrongdoing.
Observing the world in this light, may I daily
progress toward freedom from birth and from death.

This is the second thing I should remember:
Excessive desire only brings me to suffering.
Birth and death, sorrow and weariness all are from
Greedy attachment to things of this world.
But controlling desire cuts the root of unhappiness,
Leaving the body and mind to relax.

This is the third of the things to remember:
Insatiable cravings for things of this world
Only cause me to pile up more useless possessions,
Increasing my motives for sin and wrongdoing.
A seeker of freedom should let go of craving
And, seeing it's uselessness, grow in contentment.
Rejecting life's baubles and seeking the Way
I'll concern myself only with gaining release.

This is the fourth of the things to remember:
My laziness leads to my own degradation.
I always should work just as hard as I can
Because only by this can I solve all my problems
And so be released from the things that bedevil me,
Finally escaping to Infinite Light.

This is the fifth of the things to remember:
The roots of unhappiness spring from my ignorance.
I who would follow the Buddha, remember to
Listen and read to develop my knowledge,
So as to aid other sufferers, hoping to
Bring sentient beings Nirvana's release
And awaken them all to Enlightenment's bliss.

This is the sixth of the things to remember:
Ill feeling is often occasioned by poverty
Leading to discord and further unhappiness.
Following Buddha's example, I always should
Treat every being with love and respect.
Having malice toward none, I should dwell in contentment
And aid and encourage all beings to Peace.

This is the seventh thing I should remember:
The passions would lead me to sin and to sorrow,
But students of Dharma won't drag themselves down
By relying on pleasure to bring themselves happiness.
Better to think of the monks in their robes,
Who are happy and free from the causes of misery.
Seeing the benefits brought by the Teachings,
I firmly resolve to attain to Enlightenment,
Being a better example to others,
In hopes that they also will gain this release.

This is the eighth of the things to remember:
The flames of existence are hard to escape from.

They bring us to pain and to sorrow unlimited.
Thus I resolve to awake from my slumber
And, feeling concern for all sentient beings,
Arouse in myself an intense dedication
Which lets me withstand all my pain with forbearance,
Avoiding taking it out on my neighbors
But helping them, too, to attain Perfect Peace.

These are the precepts that lead to enlightenment,
This is the path that was trod by the Buddhas,
The great Bodhisattvas and Buddha's disciples.
The truths they remembered which brought them release.
I will follow them carefully, constantly try to
Develop compassion and wisdom together
To help me escape to the opposite shore
Whereupon, freed from suffering, I can return
To the realm of Samsara in comfort and joy,
Bringing freedom and peace to all sentient beings.
These statements are tools that will help me remember.
In order to follow the Teachings, I'll always
Remember these eight ways of looking at life,
Gaining the wisdom and peace of Nirvana
For only by this will I always be free
From the wheel of rebirth with its pain and its sorrow,
At last and forever to finally find rest.

The Empty Beggar's Bowl

[The Polished Plate]
[The Purification of Alms-food]
[Complete Purity for Alms-Gathering]

Introduction:

How is it that concentrating on One Thing, Ahara, Food, can encompass the entire system?

The following Sutta is translated "The Purification of Alms-food" by Bhikkhu Bodhi. "Purification" here is a term that points to the process whereby the food received by a Beggar is made to produce the maximum outcome for the giver. This involves putting that food to the best possible use with the least possible hanging on...in other words, with "detachment."

To visualize the meaning, recollect the saying "You are what you eat." (overlooking the non-Pali implications of the words "You Are") and then imagine the processing of a meal from beginning to end as it passes from the hand to the mouth, is chewed and savored, swallowed, passes down through the esophagus into the stomach, from there into the intestines where the valuable nutrients are extracted and the waste material is sent on down the intestines to pass on out. That which remains is then absorbed into the bloodstream and is used to nourish the cells which in their turn extract what they need and discard the waste, and so forth until what has been eaten comes down to that which supports one's efforts to end Dukkha. When in so "reviewing" one can see that the maximum value has been extracted from each bite eaten and the best possible use has been made of it's nutrients then one can be said to have "cleaned up the beggars bowl" or "polished the plate." or "cleaned up every scrap on your platter:"

The Purification of Alms-food

Thus have I heard. On one occasion the Blessed One was living at Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary. Then, when it was evening, the venerable Shariputra rose from meditation and went to the Blessed One. After paying homage to him, he sat down at one side. The Blessed One then said to him:

"Shariputra, your faculties are clear. The color of your skin is pure and bright. What abiding do you often abide in now, Shariputra?"

"Now, venerable sir, I often abide in void-ness." [1]

"Good, good, Shariputra! Now, indeed, you often abide in the abiding of a great man. For this is the abiding of a great man, namely, void-ness.

"So, Shariputra, if a Bhikkhu should wish: 'May I now often abide in void-ness,' he should consider thus: 'On the path by which I went to the village for alms, or in the place where I wandered for alms, or on the path by which I returned from the alms-round, was there any desire, lust, hate, delusion, or aversion in my mind regarding forms cognizable by the eye? If, by so reviewing, he knows thus: 'On the path by which I went to the village for alms, or in the place where I wandered for alms, or on the path by which I returned from the alms-round, there was desire, lust, hate, delusion, or aversion [2] in my mind regarding forms cognizable by the eye,' then he should make an effort to abandon those evil unwholesome states. But if, by reviewing, he knows thus: 'On the path by which I went to the village for alms, and in the place where I wandered for alms, and on the path by which I returned from the alms-round, there was no desire, lust, hate, delusion, or aversion in my mind

regarding forms cognizable by the eye,' then he can abide happy and glad, training day and night in wholesome states.

"Again, Shariputra, a Bhikkhu should consider thus: 'On the path by which I went to the village for alms, or in the place where I wandered for alms, or on the path by which I returned from the alms-round, was there any desire, lust, hate, delusion, or aversion in my mind regarding sounds cognizable by the ear...regarding odors cognizable by the nose...regarding flavors cognizable by the tongue...regarding tangibles cognizable by the body...regarding mind-objects cognizable by the mind? [3] ' If, by reviewing, he knows thus: 'On the path by which I went to the village for alms...there was desire, lust, hate, delusion, or aversion in my mind regarding mind-objects cognizable by the mind,' then he should make an effort to abandon those evil unwholesome states. But if, by reviewing, he knows thus: 'On the path by which I went to the village for alms...there was no desire, lust, hate, delusion, or aversion in my mind regarding mind-objects cognizable by the mind,' then he can abide happy and glad, training day and night in wholesome states.

"Again, Shariputra, a Bhikkhu should consider thus: 'Are the five cords of sensual pleasure [4] abandoned in me? If, by reviewing, he knows thus: 'The five cords of sensual pleasure are not abandoned in me,' then he should make an effort to abandon those five cords of sensual pleasure. But if, by reviewing, he knows thus: 'The five cords of sensual pleasure are abandoned in me,' then he can abide happy and glad, training day and night in wholesome states.

"Again, Shariputra, a Bhikkhu should consider thus: 'Are the five hindrances abandoned in me? [5] If, by reviewing he knows thus: 'The five hindrances are not abandoned in me,' then he should make an effort to abandon those five hindrances. But if, by reviewing, he knows thus: 'The five

hindrances are abandoned in me,' then he can abide happy and glad, training day and night in wholesome states.

Again, Shariputra, a Bhikkhu should consider thus: 'Are the five aggregates affected by clinging [6] fully understood by me?' If, by reviewing, he knows thus: 'The five aggregates affected by clinging are not fully understood by me,' then he should make an effort to fully understand those five aggregates affected by clinging. But if, by reviewing, he knows thus: 'The five aggregates affected by clinging are fully understood by me,' then he can abide happy and glad, training day and night in wholesome states.

"Again, Shariputra, a Bhikkhu should consider thus: 'Are the four foundations of mindfulness [7] developed in me?' If, by reviewing, he knows thus: 'The four foundations of mindfulness are not developed in me,'; then he should make an effort to develop those four foundations of mindfulness. But if, by reviewing, he knows thus: 'The four foundations of mindfulness are developed in me,' then he can abide happy and glad, training day and night in wholesome states.

"Again, Shariputra, a Bhikkhu should consider thus: 'Are the four right kinds of striving [8] developed in me...Are the four bases for spiritual power [9] developed in me...Are the five faculties [10] developed in me...Are the five powers [11] developed in me...Are the seven enlightenment factors [12] developed in me...Is the Noble Eightfold Path [13] developed in me...Are serenity and insight [14] developed in me?' If, by reviewing, he knows thus: 'Serenity and insight are not developed in me,'; Then he should make an effort to develop them. But if, by reviewing, he knows thus: 'Serenity and insight are developed in me,' then he can abide happy and glad, training day and night in wholesome states.

"Again, Shariputra, a Bhikkhu should consider thus: 'Are true knowledge and deliverance [15] realized by me?' If, by reviewing, he knows thus: 'True knowledge and deliverance are not realized by me,' then he should make an effort to realize true knowledge and deliverance. But if, by reviewing, he knows thus: 'True knowledge and deliverance are realized by me,' then he can abide happy and glad, training day and night in wholesome states.

"Shariputra, whatever recluses and Brahmins in the past have purified their alms-food have all done so by repeatedly reviewing thus. Whatever recluses and Brahmins in the future will purify their alms-food will all do so by repeatedly reviewing thus. Whatever recluses and Brahmins in the present are purifying their alms-food are all doing so by repeatedly reviewing thus. Therefore, Shariputra, you should train thus: 'We will purify our alms-food by repeatedly reviewing thus.'"

That is what the Blessed One said. The venerable Shariputra was satisfied and delighted in the Blessed One's words.

Footnotes:

[1] suññataviharena

[2] the asavas, as Bhikkhu Bodhi points out, with some redundancy: lust equals desire, hate equals aversion.

[3] see The Sixth Lesson

[4] pañca (5) kaamagunaa the five strands of sense pleasure: of the eye, ear, nose, tongue and body. Note: not of the mind.

[5] panca niivara.naa the five Down-bound Mindbending Bindups to High-getting

[6] pañc'upaadaanakkhandhaa the Five Stockpiles, see The Fifth Lesson

[7] cattaaro satipa.t.thaanaa the Four Satisfaction Pastures of the Masters

[8] cattaaro sammappadhaanaa the Four Right Efforts

[9] cattaro iddhipaadaa The Four Power Paths

[10] pañc'indriyaanii The Five Mighty Strengths: Strength over the faculties of sight, sound, scent, taste and touch.

[11] pañca balaanii The Five Balancing Strengths: Trust, Energy, Memory, Getting High, and Wisdom

[12] satta bojjha.ngaa The Seven Dimensions of Awakening Wisdom, see The Seventh Lesson

[13] ariyo attha.ngiko maggo The Aristocratic Multi-Dimensional Way

[14] samatho and vipassanaa Calm and Review

[15] vijjaa and vimuttii Vision and Freedom

Esukaari Sutta

To the Brahmin Esukari

I heard thus.

At one time the Blessed One was living in the monastery offered by Anathapindika in Jet's grove in Savatthi. The Brahmin Esukaari approached the Blessed One, exchanged friendly greetings and sat on a side. The Brahmin Esukaari said to the Blessed One. 'Good Gotama, the Brahmins appoint services to the Brahmins, warriors, the ordinary people and the low caste. Good Gotama the Brahmins appoint services to the Brahmins thus. A Brahmin should attend on a Brahmin, or a warrior should attend on a Brahmin, or an ordinary man should attend on a Brahmin or else one of low caste, should attend on a Brahmin. Brahmins appoint services to the warrior thus. A warrior should attend on a warrior, or an ordinary man should attend on a warrior, or else one of low caste should attend on a warrior. Brahmins appoint services to the ordinary man thus. An ordinary man should attend on an ordinary man, or else one of low caste should attend on him. Brahmins appoint services to one of low caste thus. One of low caste should attend on a person of low caste. Who else would attend on him? Good Gotama, the Brahmins appoint these four kinds of services. What has good Gotama to say about that?'

'Brahmin, does all the world acknowledge, this appointment of services by the Brahmins?'

'Good Gotama, that is not so.'

'Brahmin, it is like a poor miserable man against his wish was told, here good man, you should eat meat and you should not spend money on it. In a likewise manner, without the consent

of recluses and Brahmins, have appointed these four services. Brahmin, I do not say all services should be done. I do not say, all services should not be done. When doing those services if there is evil, that service is not good. I say it should not be done. When doing those services, if there is no evil, that service is good. I say it should be done. Brahmin, the warriors, should be questioned. When serving if there is evil and no good, and when serving if there is good and no evil, how would you serve in this case? The warriors replying correctly should reply thus. When serving if there is evil and no good, I will not do that service. When serving if there is good and no evil, I will do that service. Even the Brahmins...the ordinary class and the low caste should be questioned. When serving if there is evil and no good, and when serving if there is good and no evil, how would you serve in this case? One of low caste replying correctly should reply thus. When serving if there is evil and no good, I will not do that service. When serving if there is good and no evil, I will do that service. Brahmin, I do not see excellence, in a high clan, nor do I see any evil in a high clan. Brahmin, I do not see excellence, in noble appearance, nor do I see evil in noble appearance. Brahmin, I do not see excellence in great wealth, nor do I see evil in great wealth.

Brahmin, a certain one of high clan may destroy living things, take the not given, misbehave in sexuality, tell lies, malicious things, talk roughly and frivolously, may have a coveting mind, angry mind and wrong view. Therefore I do not say there is excellence in high birth. A certain one of high clan may abstain, from destroying living things, taking the not given, misbehaving in sexuality, telling lies, malicious things, talking roughly and frivolously, may not, covet or bear an angry mind and would have right view. Therefore I do not say there is evil in high birth.

Brahmin, a certain one of noble appearance...of great wealth may destroy living things, take the not given, misbehave in sexuality, tell, lies, malicious things, talk roughly and frivolously, may have a coveting mind, an angry mind and wrong view. Therefore I do not say there is excellence wealth. A certain wealthy one may abstain, from destroying living things, taking the not given, misbehaving in sexuality, telling lies, malicious things, talking roughly and frivolously, may not bear a coveting mind, or angry mind and would have right view. Therefore I do not say there is evil in wealth. I do not say everything should be followed after, nor do I say everything should not be followed after. When following after something, if faith, virtues, learnedness, benevolence and wisdom increases, I say that should be followed.'

When this was said, the Brahmin Esukaari said. 'Good Gotama, the Brahmins give four types of wealth, one wealth for the Brahmins, another for the warriors, another for the ordinary and another for the low castes. Brahmins offer going for alms, for the Brahmins. Brahmins that belittle going for alms, dismiss it, and become cowherds, which is not their wealth. Brahmins give the wealth of the bow and arrow to the warriors. Warriors belittle the bow and arrow, dismiss it and become cowherds, which is not their wealth. Brahmins give agriculture and cattle rearing to the ordinary class. They belittle that, dismiss it and become cowherds, which is not their wealth. Brahmins give the wealth of the pingo to the low cast to carry, and dismiss dirt. They belittle it, dismiss it and become cowherds, which is not their wealth. What does good Gotama say about that?'

'Brahmin, does all the world acknowledge the offering of wealth by the Brahmins?'

'Good Gotama, that is not so.'

‘Brahmin, it is like a poor miserable man against his wish was told, here good man, you should eat meat and you should not spend money on it. In a likewise manner, without the consent of recluses and Brahmins, have offered these four types of wealth.

‘Brahmin, I offer this noble wealth to humans, which is beyond this world. Earlier, humans recollect, the name and clan of their mother and father and are reckoned accordingly. If born with the warriors, he is reckoned a warrior, with the Brahmins a Brahmin, with the ordinary class, one of that class and with the low caste, one of that caste. Brahmin, just as on account of whatever, fire is burnt, on that it is reckoned. So fire that burns from twigs is twig fire, fire that burns with grass is grass fire, fire that burns from cow dung is cow dung fire. In the same manner, I offer this noble wealth to humans, which is beyond this world. Earlier, humans recollect the name and clan of their mother and father and are reckoned accordingly. If born with the warriors, he is reckoned a warrior, with the Brahmins a Brahmin, with the ordinary class, one of the ordinary class and with the low caste, one of them. Brahmin, even a warrior that goes forth homeless, to the Dispensation declared by the Thus Gone One, abstains from, destroying life, taking the not given, sexual misbehavior, telling lies, malicious things, rough talk and frivolous talk. He does not covet, bear an angry mind and comes to right view. Arouses effort for merit. Even a Brahmin... even one of the ordinary class...even one of low caste, that goes forth homeless, to the Dispensation declared by the Thus Gone One, abstains from, destroying life, taking the not given, sexual misbehavior, telling lies, malicious things, rough talk and frivolous talk He does not covet, bear an angry mind and comes to right view. Arouses effort for merit. Brahmin, is it only a Brahmin+ that could develop the thought of loving kindness, not a warrior, not one of the ordinary class and not one of the low caste?

‘No good Gotama a warrior too could develop the thought of loving kindness, without anger and without ill will, a Brahmin too could, one of the ordinary class too could and one of the low caste too could develop the thought of loving kindness, without anger and ill will.’

‘Brahmin in the same manner, even a warrior could go forth homeless to the Dispensation of the Thus Gone One, abstain from destroying life...and arouse effort for merit. Even a Brahmin could, even one of the ordinary class could and even one of low caste could go forth homeless to the Dispensation of the Thus Gone One, abstain from destroying life...and arouse effort for merit. Brahmin, is it only a Brahmin, that could take the soap and brush and wash his dust and dirt in the river, not a warrior, not one of ordinary class and not one of the low class?’

‘Good Gotama, that is not so, even a warrior could take the soap and brush and wash his dust and dirt in the river, even a Brahmin could, even one of ordinary class could and one of the low class too could take the soap and brush and wash his dust and dirt in the river.’

‘Brahmin in the same manner, even a warrior could go forth homeless to the Dispensation of the Thus Gone One, abstain from destroying life... and arouse effort for merit. Even a Brahmin could, even one of the ordinary class could and even one of low caste could go forth homeless to the Dispensation of the Thus Gone One, abstain from destroying life... and arouse effort for merit.

Brahmin, a head anointed warrior king invites hundreds of people born in various clans, such as warrior, Brahmin, the ordinary class or low caste. Whether you are born in a hall, under a sweet scented tree, under a Chandana tree, or in a lotus, take an outer cover and make a fire. Come sirs, it does

not matter, whether you are born with the out castes, low castes, bamboo weavers, or chariot makers, or the cleaners. Whether born in a trough of the, dogs, pigs, the washer man, or born in some brushwood. Take an outer cover and make a fire. If fire that has the flame, color and luster is made, could anything that is done with fire be done? Those born with the out castes, low castes, bamboo weavers, chariot makers or the cleaners, born in a trough of the dogs, pigs, the washer man, or born in a brush wood, would take an outer cover and make fire, would not that fire give the flame, color and luster and wouldn't whatever that should be done with the fire not be done?'

'Good Gotama, that is not so, whatever clan it may be, warrior, Brahmin, the ordinary class or slaves. Whether born in a hall, under a sweet scented tree, under a Chandana tree, or in a lotus. If he takes an outer cover and makes a fire, it would have the flame, color and luster and whatever that could be done with fire could be done with it. Even those born with the out castes, low castes, bamboo weavers, or chariot makers, or the cleaners, whether born in a trough of the, dogs, pigs, the washer man, or born in some brushwood, the fire they make has the flame, color and luster and anything that is done with fire could be done with it. Good Gotama, all fire has the flame, color and luster and it is possible to do, whatever work that has to be done with fire.'

'Brahmin in the same manner, even a warrior could go forth homeless to the Dispensation of the Thus Gone One, abstain from destroying life...and arouse effort for merit. Even a Brahmin could, even one of the ordinary class could and even one of low caste could go forth homeless to the Dispensation of the Thus Gone One, abstain from destroying life...and arouse effort for merit.'

Then the Brahmin Esukaari said. 'Now I know good Gotama...may I be remembered as a lay disciple who has taken refuge from good Gotama from today until life ends.

Filial Piety Sutra

Thus I have heard;

At one time, the Buddha dwelt at Shravasti, in the Jeta Grove, in the Garden of the Benefactor of Orphans and the Solitary, together with a gathering of great Bhikshus, twelve hundred fifty in all and with all of the Bodhisattvas, thirty-eight thousand in all.

At that time, the World Honored One led the great assembly on a walk toward the south. Suddenly they came upon a pile of bones beside the road. The World Honored One turned to face them, placed his five limbs on the ground, and bowed respectfully.

Ánanda put his palms together and asked the World Honored One, "The Tathágata is the Great Teacher of the Triple Realm and the compassionate father of beings of the four kinds of births. He has the respect and reverence of the entire assembly. What is the reason that he now bows to a pile of dried bones?"

The Buddha told Ánanda, "Although all of you are my foremost disciples and have been members of the Sangha for a long time, you still have not achieved far-reaching understanding. This pile of bones could have belonged to my ancestors from former lives. They could have been my parents in many past lives. That is the reason I now bow to them." The Buddha continued speaking to Ánanda, "These bones we are looking at can be divided into two groups. One group is composed of the bones of men, which are heavy and white in color. The other group is composed of the bones of women, which are light and black in color."

Ánanda said to the Buddha, "World Honored One, when men are alive in the world, they adorn their bodies with robes, belts, shoes, hats and other fine attire, so that they clearly assume a male appearance. When women are alive, they put on cosmetics, perfumes, powders, and elegant fragrances to adorn their bodies, so that they clearly assume a female appearance. Yet, once man and women die, all that is left are their bones. How does one tell them apart? Please teach us how you are able to distinguish them."

The Buddha answered Ánanda, "If when men are in the world, they enter temples, listen to explanations of Sutras and Vinaya texts, make obeisance to the Triple Gem, and recite the Buddha's names, then when they die, their bones will be heavy and white in color. Most women in the world have little wisdom and are saturated with emotion. They give birth to and raise children, feeling that this is their duty. Each child relies on its mother's milk for life and nourishment, and that milk is a transformation of the mother's blood. Each child can drink up to one thousand two hundred gallons of its mother's milk. Because of this drain on the mother's body whereby the child takes milk for its nourishment, the mother becomes worn and haggard and so her bones turn black in color and are light in weight."

When Ánanda heard these words, he felt a pain in his heart as if he had been stabbed and wept silently. He said to the World Honored One, "How can one repay one's mother's kindness and virtue?"

The Buddha told Ánanda, "Listen well, and I will explain it for you in detail. The fetus grows in its mother's womb for ten lunar months. What bitterness she goes through while it dwells there! In the first month of pregnancy, the life of the fetus is as

precarious as a dewdrop on grass: how likely that it will not last from morning to evening but will evaporate by midday!"

"During the second lunar month, the embryo congeals like curds. In the third month it is like coagulated blood. During the fourth month of pregnancy, the fetus begins to assume a slightly human form. During the fifth month in the womb, the child's five limbs- two legs, two arms, and a head- start to take shape. In the sixth lunar month of pregnancy, the child begins to develop the essences of the six sense faculties: the eyes, ears, nose, tongue, body and mind. During the seventh month, the three hundred sixty bones and joints are formed, and the eighty-four thousand hair pores are also complete. In the eighth lunar month of the pregnancy, the intellect and the nine apertures are formed. By the ninth month the fetus has learned to assimilate the different nutrients of the foods it eats. For example, it can assimilate the essence of peaches, pears, certain plant roots and the five kinds of grains."

"Inside the mother's body, the solid internal organs used for storing hang downward, while the hollow internal organs used for processing, spiral upward. These can be likened to three mountains, which arise from the face of the earth. We can call these mountains Mount Sumeru, Karma Mountain, and Blood Mountain. These analogous mountains come together and form a single range in a pattern of upward peaks and downward valleys. So too, the coagulation of the mother's blood from her internal organs forms a single substance, which becomes the child's food."

"During the tenth month of pregnancy, the body of the fetus is completed and ready to be born. If the child is extremely filial, it will emerge with palms joined together in respect and the birth will be peaceful and auspicious. The mother will remain uninjured by the birth and will not suffer pain. However, if the

child is extremely rebellious in nature, to the extent that it is capable of committing the five rebellious acts*, then it will injure its mother's womb, rip apart its mother's heart and liver, or get entangled in its mother's bones. The birth will feel like the slices of a thousand knives or like ten thousand sharp swords stabbing her heart. Those are the agonies involved in the birth of a defiant and rebellious child."

To explain more clearly, there are ten types of kindnesses bestowed by the mother on the child:

The first is the kindness of providing protection and care while the child is in the womb.

The second is the kindness of bearing suffering during the birth.

The third is the kindness of forgetting all the pain once the child has been born.

The fourth is the kindness of eating the bitter herself and saving the sweet for the child.

The fifth is the kindness of moving the child to a dry place and lying in the wet herself.

The sixth is the kindness of suckling the child at her breast, nourishing and bringing up the child.

The seventh is the kindness of washing away the unclean.

The eighth is the kindness of always thinking of the child when it has traveled far.

The ninth is the kindness of deep care and devotion.

The tenth is the kindness of ultimate pity and sympathy.

1. THE KINDNESS OF PROVIDING PROTECTION AND CARE WHILE THE CHILD IS IN THE WOMB

The causes and conditions from accumulated kalpas grows heavy, Until in this life the child ends up in its Mother's womb. As the months pass, the five vital organs develop; Within seven weeks the six sense organs start to grow. The mother's body becomes as heavy as a mountain; The stillness and movements of the fetus are like a kalpic wind disaster. The mother's fine clothes no longer hang properly, And so her mirror gathers dust.

2. THE KINDNESS OF BEARING SUFFERING DURING BIRTH

The pregnancy lasts for ten lunar months And culminates in difficult labor at the approach of the birth. Meanwhile, each morning the mother is seriously ill And during each day drowsy and sluggish. Her fear and agitation are difficult to describe; Grieving and tears fill her breast. She painfully tells her family That she is only afraid that death will overtake her.

3. THE KINDNESS OF FORGETTING ALL THE PAIN ONCE THE CHILD HAS BEEN BORN

On the day the compassionate mothers bears the child, Her five organs all open wide, Leaving her totally exhausted in body and mind. The blood flows as from a slaughtered lamb; Yet, upon hearing that the child is healthy, She is overcome with redoubling joy, But after the joy, the grief returns, And the agony wrenches her very insides.

4. THE KINDNESS OF EATING THE BITTER HERSELF AND SAVING THE SWEET FOR THE CHILD

The kindness of both parents is profound and deep, Their care and devotion never cease. Never resting, the mother saves the sweet for the child, And without complain she swallows the bitter herself. Her love is weighty and her emotion difficult to bear; Her kindness is deep and so is her compassion. Only wanting the child to get its fill, The compassionate mother doesn't speak of her own hunger.

5. THE KINDNESS OF MOVING THE CHILD TO A DRY PLACE AND LYING IN THE WET HERSELF

The mother is willing to be wet So that the child can be dry. With her two breasts she satisfies its hunger and thirst; Covering it with her sleeve, she protects it from the wind and cold. In kindness, her head rarely rests on the pillow, And yet she does this happily, So long as the child is comfortable, The kind mother seeks no solace for herself.

6. THE KINDNESS OF SUCKLING THE CHILD AT HER BREAST, NOURISHING AND BRINGING UP THE CHILD

The kind mother is like the great earth. The stern father is like the encompassing heaven: One covers from above; the other supports from below. The kindness of parents is such that They know no hatred or anger toward their offspring, And are not displeased, even if the child is born crippled. After the mother carries the child in her womb and gives birth to it, The parents care for and protect it together until the end of their days.

7. THE KINDNESS OF WASHING AWAY THE UNCLEAN

Originally, she had a pretty face and a beautiful body, Her spirit was strong and vibrant. Her eyebrows were like fresh green willows, And her complexion would have put a red rose to shame. But her kindness is so deep she will forgo a beautiful face. Although washing away the filth injures her constitution, The kind mother acts solely for the sake of her sons and daughters, And willingly allows her beauty to fade.

8. THE KINDNESS OF ALWAYS THINKING OF THE CHILD WHEN IT HAS TRAVELLED FAR

The death of loved ones is difficult to endure. But separation is also painful. When the child travels afar, The mother worries in her village. From morning until night, her heart is with her child, And a thousand tears fall from her eyes. Like the monkey weeping silently in love for her child, Bit by bit her heart is broken.

9. THE KINDNESS OF DEEP CARE AND DEVOTION

How heavy is parental kindness and emotional concern! Their kindness is deep and difficult to repay. Willingly they undergo suffering on their child's behalf. If the child toils, the parents are uncomfortable. If they hear that he has traveled far, They worry that at night he will have to lie in the cold. Even a moment's pain suffered by their sons and daughters. Will cause the parents sustained distress.

10. THE KINDNESS OF ULTIMATE COMPASSION AND SYMPATHY

The kindness of parents is profound and important. Their tender concern never cease.

From the moment they awake each day, their thoughts are with their children.

Whether the children are near or far away, the parents think of them often.

Even if a mother lives for a hundred years,
She will constantly worry about her eighty-year-old child.
Do you wish to know when such kindness and love ends?
It doesn't even begin to dissipate until her life is over!

The Buddha told Ānanda, "When I contemplate living beings, I see that although they are born as human beings, nonetheless, they are ignorant and dull in their thoughts and actions. They don't consider their parents' great kindness and virtue. They are disrespectful and turn their backs on kindness and what is right. They lack humaneness and are neither filial nor compliant."

"For ten months while the mother is with child, she feels discomfort each time she rises, as if she were lifting a heavy burden. Like a chronic invalid, she is unable to keep her food and drink down. When the ten months have passed and the time comes for the birth, she undergoes all kinds of pain and suffering so that the child can be born. She is afraid of her own mortality, like a pig or lamb waiting to be slaughtered. Then the blood flows all over the ground. These are the sufferings she undergoes."

"Once the child is born, she saves what is sweet for him and swallows what is bitter herself. She carries the child and nourishes it, washing away its filth. There is no toil or difficulty that she does not willingly undertake for the sake of her child. She endures both cold and heat and never even mentions what she has gone through. She gives the dry place to her child and sleeps in the damp herself. For three years she nourishes the

baby with milk, which is transformed from the blood of her own body."

"Parents continually instruct and guide their children in the ways of propriety and morality as the youngsters mature into adults. They arrange marriages for them and provide them with property and wealth or devise ways to get it for them. They take this responsibility and trouble upon themselves with tremendous zeal and toil, never speaking about their care and kindness."

"When a son or daughter become ill, parents are worried and afraid to the point that they may even grow ill themselves. They remain by the child's side providing constant care, and only when the child gets well are the parents happy once again. In this way, they care for and raise their children with the sustained hope that their offspring will soon grow to be mature adults."

"How sad that all too often the children are un-filial in return! In speaking with relatives whom they should honor, the children display no compliance. When they ought to be polite, they have no manners. They glare at those whom they should venerate, and insult their uncles and aunts. They scold their siblings and destroy any family feeling that might have existed among them. Children like that have no respect of sense of propriety."

"Children may be well taught, but if they are un-filial, they will not heed the instructions or obey the rules. Rarely will they rely upon the guidance of their parents. They are contrary and rebellious when interacting with their brothers. They come and go from home without ever reporting to their parents. Their speech and actions are very arrogant and they act on impulse without consulting others. Such children ignore the admonishments and punishments set down by their parents and pay no regard to their uncles' warnings. Yet, at the same

time, they are immature and always need to be looked after and protected by their elders."

"As such children grow up, they become more and more obstinate and uncontrollable. They are entirely ungrateful and totally contrary. They are defiant and hateful, rejecting both family and friends. They befriend evil people and under influence, soon adopt the same kinds of bad habits. They come to take what is false to be true."

"Such children may be enticed by others to leave their families and run away to live in others towns, thus denouncing their parents and rejecting their native town. They may become businessmen or civil servants who languish in comfort and luxury. They may marry in haste, and that new bond provides yet another obstruction which prevents them from returning home for long periods of time."

"Or, in going to live in other towns, these children may be incautious and find themselves plotted against or accused of doing evil. They may be unfairly locked up in prison or they may meet with illness and become enmeshed in disasters and hardships, subject to the terrible pain of poverty, starvation, and emaciation. Yet no one there will care for them. Being scorned and disliked by others, they will be abandoned on the street. In such circumstances, their lives may come to an end. No one bothers to try to save them. Their bodies swell up, rot, decay, and are exposed to the sun and blown away by the wind. The bones entirely disintegrate and scatter as these children come to their final rest in the dirt of some other town. These children will never again have a happy reunion with their relatives and kin. Nor will they ever know how their ageing parents mourn for and worry about them. The parents may grow blind from weeping or become sick from extreme grief and despair. Constantly dwelling on the memory of their

children, they may pass away, but even when they become ghosts, their souls still cling to this attachment and are unable to get it go."

"Others of these un-filial children may not aspire to learning, but instead become interested in strange and bizarre doctrines. Such children may be villainous, coarse and stubborn, delighting in practices that are utterly devoid of benefit. They may become involved in fights and thefts, setting themselves at odds with the town by drinking and gambling. As if debauchery were not enough, they drag their brothers into it as well, to the further distress of their parents."

"If such children do live at home, they leave early in the morning and do not return until late at night. Never do they ask about the welfare of their parents or make sure that they don't suffer from heat or cold. They do not inquire after their parents' well being in the morning or the evening, nor even on the first and fifteenth of the lunar month. In fact, it never occurs to these un-filial children to ever ask whether their parents have slept comfortably or rested peacefully. Such children are simply not concerned in the least about their parents' well being. When the parents of such children grow old and their appearance becomes more and more withered and emaciated, they are made to feel ashamed to be seen in public and are subjected to abuse and oppression."

"Such un-filial children may end up with a father who is a widower or a mother who is a widow. The solitary parents are left alone in empty houses, feeling like guests in their own homes. They may endure cold and hunger, but no one takes heed of their plight. They may weep incessantly from morning to night, sighing and lamenting. It is only right that children should provide for ageing parents with food and drink of delicious flavors, but irresponsible children are sure to overlook

their duties. If they ever do attempt to help their parents in any way, they feel embarrassed and are afraid people will laugh at them. Yet, such offspring may lavish wealth and food on their own wives and children, disregarding the toil and weariness involved in doing so. Other un-filial offspring may be so intimidated by their wives that they go along with all of their wishes. But when appealed to by their parents and elders, they ignore them and are totally unfazed by their pleas."

"It may be the case that daughters were quite filial to their parents before their own marriages, but they may become progressively rebellious after they marry. This situation may be so extreme that if their parents show even the slightest signs of displeasure, the daughters become hateful and vengeful toward them. Yet they bear their husband's scolding and beatings with sweet tempers, even though their spouses are outsiders with other surnames and family ties. The emotional bonds between such couples are deeply entangled, and yet these daughters hold their parents at a distance. They may follow their husbands and move to other towns, leaving their parents behind entirely. They do not long for them and simply cut off all communication with them. When the parents continue to hear no word from their daughters, they feel incessant anxiety. They become so fraught with sorrow that it is as if they were suspended upside down. Their every thought is of seeing their children, just as one who is thirsty longs for something to drink. Their kind thoughts for their offspring never cease."

"The virtue of one's parents' kindness is boundless and limitless. If one has made the mistake of being un-filial, how difficult it is to repay that kindness!"

At that time, upon hearing the Buddha speak about the depth of one's parents kindness, everyone in the Great Assembly threw themselves on the ground and began beating their

breasts and striking themselves until their hair pores flowed with blood. Some fell unconscious to the ground, while others stamped their feet in grief. It was a long time before they could control themselves. With loud voices they lamented, "Such suffering! What suffering! How painful! How painful! We are all offenders. We are criminals who have never awakened, like those who travel in a dark night. We have just now understood our offenses and our very insides are torn to bits. We only hope that the World Honored One will pity and save us. Please tell us how we can repay the deep kindness of our parents!"

At the time the Tathágata used eight kinds of profoundly deep and pure sounds to speak to the assembly. "All of you should know this. I will now explain for you the various aspects of this matter."

"If there were a person who carries his father on his left shoulder and his mother on his right shoulder until his bones were ground to powder by their weight as they bore through to the marrow, and if that person were to circumambulate Mount Sumeru for a hundred thousand kalpas until the blood that flowed out covered his ankles, that person would still not have repaid the deep kindness of his parents."

"If there were a person who, during the period of a kalpa fraught with famine and starvation, sliced the flesh off his own body to feed his parents and did this as many times as there are dust motes as he passed through hundreds of thousand of kalpas, that person still would not have repaid the deep kindness of his parents."

"If there were a person who, for the sake of this parents, took a sharp knife and cut his eyes and made an offering of them to the Tathágotas, and continued to do that for hundreds of thousands of kalpas, that person still would not have repaid the deep kindness of his parents."

"If there a person who, for the sake of this father and mother, used a sharp knife to cut out his heart and liver so that the blood flowed and covered the ground and if he continued in this way to do this for hundreds of thousands of kalpas, never once complaining about the pain, that person still would not have repaid the deep kindness of his parents."

"If there were a person who, for the sake of his parents, took a hundred thousand swords and stabbed his body with them all at once such that they entered one side and came out the other, and if he continued in this way to do this for hundreds of thousands of kalpas, that person still would not have repaid the deep kindness of his parents."

"If there were a person who, for the sake of his parents, beat his bones down to the marrow and continued in this way to do this way to do this for hundreds of thousands of kalpas, that person still would not have repaid the deep kindness of his parents."

"If there were a person who, for the sake of this parents, swallowed molten iron pellets and continued in this way to do this for hundreds of thousands of kalpas, that person still would not have repaid the deep kindness of his parents."

At that time, upon hearing the Buddha speak about the kindness and virtue of parents, everyone in the Great Assembly wept silent tears and felt searing pain in their hearts. They reflected deeply, simultaneously brought forth shame and said to the Buddha, "World Honored One, how can we repay the deep kindness of our parents?"

The Buddha replied, "Disciples of the Buddha, if you wish to repay your parents' kindness, write out this Sutra on their behalf. Recite this Sutra on their behalf. Repent of transgressions and offenses on their behalf. For the sake of

your parents, make offerings to the Triple Gem. For the sake of your parents, hold the precept of pure eating. For the sake of your parents, practice giving and cultivate blessings. If you are able to do these things, you are being a filial child. If you do not do these things, you are a person destined for the hells."

The Buddha told Ānanda, "If a person is not filial, when his life ends and his body decays, he will fall into, the great Avici Hell. This great hell is eighty thousand yojanas in circumference and is surrounded on all four sides by iron walls. Above, it is covered over by nets, and the ground is also made of iron. A mass of fire burns fiercely, while thunder roars and bright bolts of lightning set things afire. Molten brass and iron fluids are poured over the offenders' bodies. Brass dogs and iron snakes constantly spew out fire and smoke which burns the offenders and broils their flesh and fat to a pulp."

"Oh, such suffering! Difficult to take, difficult to bear! There are poles, hooks, spears, and lances, iron halberds and iron chains, iron hammers and iron awls. Wheels of iron knives rain down from the air. The offender is chopped, hacked, or stabbed, and undergoes these cruel punishments for kalpas without respite. Then they enter the remaining hells, where their heads are capped with fiery basins, while iron wheels roll over their bodies, passing both horizontally and vertically until their guts are ripped open and their bones and flesh are squashed to a pulp. Within a single day, they experience myriad births and myriad deaths. Such sufferings are a result of committing the five rebellious acts and of being un-filial when one was alive."

At that time, upon hearing the Buddha speak about the virtue of parents' kindness, everyone in the Great Assembly wept sorrowfully and addressed the Tathágata, "On this day, how can we repay the deep kindness of our parents?"

The Buddha said, "Disciples of the Buddha, if you wish to repay their kindness, then for the sake of your parents, print this Sutra. This is truly repaying their kindness. If one can print one copy, then one will get to see one Buddha. If one can print ten copies, then one will get to see ten Buddhas. If one can print one hundred copies, then one will get to see one hundred Buddhas. If one can print one thousand copies, then one will get to see one thousand Buddhas. If one can print ten thousand copies, then one will get to see ten thousand Buddhas. This is the power derived when good people print Sutras. All Buddhas will forever protect such people with their kindness and their parents can be reborn in the heavens to enjoy all kinds of happiness, leaving behind the sufferings of the hells."

At that time, Ānanda and the rest of the Great Assembly the asuras, garudas, kimnaras, mahoragas, people, non-people, and others, as well as the gods, dragons, yakshas, gandharvas, wheel-turning sage kings, and all the lesser kings, felt all the hairs on their bodies stand on their ends when they heard what the Buddha had said. They wept grievously and were unable to stop themselves. Each one of them made a vow saying, "All of us, from now until the exhaustion of the bounds of the future, would rather that our bodies be pulverized into small particles of dust for a hundred thousand kalpas, than to ever go against the Tathágata's sagely teachings. We would rather that our tongues be plucked out, so that they would extend for a full yojana, and that for a hundred thousand kalpas an iron plough run over them; we would rather have a hundred thousand bladed wheel roll freely over bodies, than to ever go against the Tathágata's sagely teachings. We would rather that our bodies be ensnared in an iron net for a hundred thousand kalpas, than to ever go against the Tathágata's sagely teachings. We would rather that for a hundred thousand kalpas our bodies be chopped, hacked, mutilated, and chiseled into ten million

pieces, so that our skin, flesh, joints, and bones would be completely disintegrated, than to ever go against the Tathágata's sagely teachings."

At that time, Ánanda, with a dignity and a sense of peace, rose from his seat and asked the Buddha, "World Honored One, what name shall this Sutra have when we accord with it and uphold it?"

The Buddha told Ánanda, "This Sutra is called **THE SUTRA ABOUT THE DEEP KINDNESS OF PARENTS AND THE DIFFICULTY OF REPAYING IT**. Use this name when you accord with it and uphold it."

At that time, the Great Assembly, the gods, humans, asuras, and the others, hearing what the Buddha has said, were completely delighted. They believed the Buddha's teaching, received it, and offered up their conduct in accord with it. Then they bowed respectfully to the Buddha, before withdrawing.

The First Discourse Of The Buddha

By the Adipati Sayadaw

Precisely two months after his Enlightenment at Buddhagaya on the full - moon day of Asalhi (July), the Buddha delivered the first discourse to group of five ascetics who had been His disciples previously.

This discourse was expounded by the Buddha, while He was residing at Deer Park in Isipatana, near Baranasi. The Intellectual five monks were closely associated with Buddha for six years in Uruvela forest before his enlightenment.

They were the only human beings that were present to hear the first sermon. Many other invisible beings such as devas and Brahmas also were present on that great occasion. They took advantage of the golden opportunity of listening to the first sermon. The Buddha directly addressed His sermon to the five ascetics and the discourse was intended mainly for them.

Dhammacakka is the name given to this first discourse of the Buddha. Here in 'Dhamma' means wisdom or knowledge and 'cakka' means founding or establishment. Therefore, Dhammacakka means the 'Founding of Wisdom, or the Establishment of Wisdom'. Dhammacakkapavattana means the Exposition of the Establishment of Wisdom. Dhamma may also be interpreted as Truth and cakka as wheel. Therefore, Dhammacakkapavattana would mean the Turning of the wheel of Truth.

Two Extremes

In this most important discourse He cautioned His old disciples to avoid two extremes. His actual words were: "There

two extremes which should not be resorted to by a recluse who has renounced the world".

One extreme was constant attachment to sensual pleasures.

The Buddha described this extreme as base, vulgar, worldly, ignoble and profit less. This extreme of self-indulgence retards spiritual progress of meditator's.

Another extreme was self-mortification, which weakens the intellect. This extreme is not practiced by the ordinary man. The Buddha remarked that it is painful, ignoble, and profitless. Unlike the first extreme this is not described as base, worldly, and vulgar. The Buddha had painful experience of this profitless course, described it as useless. It only multiplies suffering instead of diminishing it.

Ariya means Noble Ones who are free from passions. Attha means the Ultimate Good. For a Buddhist this is Nibbána, the complete emancipation from suffering. Therefore, 'anattasamhita' may be interpreted as not conducive to ultimate good.

The Buddha said that by realizing the mistake of both these two extremes, He followed a middle path. He discovered this new path by Himself. The Buddha termed His new system "Majjhima patipada", the "Middle Path."

Unlike the two diametrically opposite extremes he rejected, this middle path produces spiritual insight and intellectual wisdom to see things as they truly are. When insight is clarified and the intellect is sharpened, everything is seen in its true perspective.

Furthermore, the Middle Path leads to the subjugation of passions and the multiplying of wisdom and peace. Above all it leads to the attainment of the four supra-mundane Path Knowledge's of Sainthood, to the understanding of the Four Noble Truths and finally to the realization of the Ultimate Goal, Nibbána.

The Middle Path

Now, What is the Middle Path?

The Buddha replied: It is the Noble Eightfold Path.

Then He elaborated the eight factors of this Noble Path.

1. The first factor is Right Understanding. This is the keynote of Buddhism. The Buddha started with Right Understanding in order to clear the doubts of the group of five monks, and guided them on the right way.

Right Understanding deals with knowledge of oneself as one really is. It is explained as the knowledge the four Noble Truths also. These Truths are concerned with this "one-fathom long body of man". Right understanding of the first Noble Truth leads to the eradication of the second Noble Truth, which is the origin of the first Noble Truth.

One who searches for supra-mundane happiness and final liberation must understand that the first Noble Truth is to be penetrated, the Second Noble Truth to be eradicated, the Third Noble Truth is to be realized and the Fourth Noble Truth is to be followed. This is the brief meaning of Right Understanding. The keynote of Buddhism is this Right Understanding.

2. Clear vision leads to clear thinking. The second factor of the Noble Eightfold Path, therefore, is Right Thinking. This mental state may be called "initial application". This important

mental state eliminates wrong ideas or emotions and helps the other moral adjuncts to be directed towards Nibbána.

Samma Sankappa serves the double purpose of eliminating evil thoughts and developing pure thoughts. In this particular connection, Right Thought is three-fold.

I. Nekkhamma Sankappa - The Thought of Renunciation of worldly pleasures or the thought of selflessness. This is opposed to attachment, selfishness, and self-possessiveness.

II. Abyapada Sankappa - The thought of loving-kindness or benevolence, which is opposed to hatred, ill-will, or aversion.

III. Avihimsa Sankappa - The thought of harmlessness or compassion, which is opposed to cruelty and callousness.

These evil and good forces are latent in all mankind. As long as we are worldlings, these evil forces rise to the surface at unexpected moments in disconcerting strength. When once they are totally eradicated on attaining full enlightenment, ones stream of consciousness becomes perfectly purified.

He whose mind is free from selfish desires, hatred and cruelty, and is saturated with spirit of selflessness, loving-kindness, and harmlessness, lives in perfect peace. He is indeed a blessing to himself and others.

3. Right Thought leads to Right Speech, the third factor. It deals with refraining from false speech, slandering, harsh words and frivolous talk.

People should be truthful and trustworthy and should ever seeks the good and beautiful in others, instead of deceiving, defaming, denouncing, or disuniting of others. A harmless mind generated by loving-kindness can not give vent to harsh speech which first defaces the speaker and then hurts another.

Whatever his utterance is not only true, but it must also be sweet and pleasant, useful, fruitful, beneficial and acceptable by others.

4. Right Action follows after Right Speech, Right Action entails refraining from killing, stealing, and sexual misconduct. These three evil deeds are caused by craving and anger, associated with ignorance. By the gradual eliminating of these causes from the mind, blameworthy actions will find no expression. Being pure in mind, a person will lead a pure life.

5. Right Livelihood: Purifying view, thoughts, words, and deeds at the outset, the spiritual pilgrim tries to purify his livelihood by refraining from the five kinds of trade which are forbidden to lay disciples. They are trading in 1) weapons, 2) humans, 3) the slaughter of animals and 4) intoxicating drink and drugs. To show an appreciation for the beauty of life, all people should abstain from these five kinds of improper trade.

6. Right Effort is fourfold, namely:

I. The endeavor to prevent the arising of evils not yet arisen.

II. The endeavor to discard evil that has already arisen.

III. The endeavor to cultivate good not yet arisen.

IV. The endeavor to develop the good, which has already arisen.

Right Effort plays a very important part in the Noble Eightfold Path. It is by one's own effort that deliverance is obtained; not by seeking refuge in others or by offering prayers.

Both a rubbish-heap of evil and a storehouse of virtue are found in men. By Right Effort one removes the rubbish-heap and cultivates the seeds of latent virtues.

7. Right Effort is closely associated with Right Mindfulness. It is constant mindfulness with regard to body, feelings, thoughts and mind objects.

Mindfulness on these four objects tends to eradicate misconceptions with regard to desirability, so-called happiness, permanence and an immortal soul.

8. Right Effort and Right Mindfulness lead to Right Concentration, which is one-pointed-ness of mind. A concentrated mind acts a powerful aid to see things as they truly are by means of penetrative insight.

Of these eight factors of the Noble Eightfold Path, the first two are grouped under Wisdom, the second three under morality, and the last three under concentration.

According to the order of development, SÍla=morality, Samadhi=Concentration, and Paññá=Wisdom are the three stages of the Noble Path.

All these factors denote the mental attitude of the aspirant who is striving to gain Deliverance.

Having prefaced the discourse with a description of the two extremes and His newly discovered Middle Path, the Buddha expounded the Four Noble Truths in detail.

Sacca

Sacca is the Pali term for Truth, which means what really is. Its Sanskrit equivalent is Satya, which denotes an incontrovertible fact. The Buddha expressed definitely four such Truths, the foundations of His teaching, which are associated with the so-called being. Hence, His doctrine is homo-centric, in contrast to theo-centric religions. His teaching is inward looking rather than outward looking. Whether a

Buddha arises or not, these Truths always exist. It is the Buddha who reveals these to the deluded world. Nobody can change them with time, space, or person, because they are Ultimate Truths. The Buddha did not depend upon anyone for His realization of the Noble Truths.

He Himself said in this discourse; - With regard to this Dhamma unheard before, there arose in me the eye; the knowledge, the wisdom, the insight and the light. These 'words are very significant, because they testify to the originality of His new teaching.

In Pali these truths are called Ariya Saccani. These were discovered by Ariya who is far removed from passions. Therefore, they are so-called Ariya Saccani=The Noble Truths.

The First Noble Truth

The First Noble Truth deals with dukkha, which means suffering or misery. Here, "du" means emptiness and "kha" means feeling. Dukkha therefore means feeling of emptiness. Average men are only surface-seers.. An Ariya sees things as they truly are.

To an Ariya all life is suffering and he finds no real happiness in this world which otherwise deceives mankind with illusory pleasures. Material happiness is merely the gratification of some desire.

All beings are subject to birth (jati), decay (jara), disease (byadhi), and finally to death (marana). No one is exempt from these four causes of suffering.

In the discourse the Buddha said "Birth is suffering, decay is suffering, disease is suffering, death is suffering".

Unfulfilled wishes are also suffering. As a rule, every body wishes to be associated either with beloved persons or pleasant things. No body wishes to be associated with hated persons or unpleasant things. We always wish to be associated with persons or things we like. However, our cherished desires are not always gratified. At times what we least expect or least desire is thrust on us. Sometimes, such unexpected unpleasant circumstances become so intolerable and painful that weak ignorant people are compelled to commit suicide; as if such an act would solve the problems of life.

Real happiness is found within and it is not defined in terms of wealth, power, honors, or conquests. If such worldly possessions are forcibly or unjustly obtained or are misdirected or even viewed with attachment, they become a source of misery and sorrow for the possessors.

Normally the enjoyment of sensual pleasures is the highest and only happiness for average people. There is no doubt some momentary happiness in the anticipation, gratification, and retrospection of such fleeting material pleasure, but this is illusory and temporary. According to the Buddha, non-attachment (viraga) to material pleasure, or transcending material pleasure is a greater bliss. In brief, this composite body of clinging is itself a great heap of manifold suffering.

The Second Noble Truth

It is said in the text, "It is this craving which produces rebirth, accompanied by passionate clinging, delight now here this life, then there that life. It is the craving for sensual pleasures, craving for existence, and craving for non-existence".

There are three kinds of craving. The first is the grossest form of craving, which is simple attachment to all sensual pleasures (kamatanha). The second is attachment to existence

(bhavatanha). The third is attachment to non-existence (vibhava tanha). Of the three, the second craving is attachment to sensual pleasures connected with the belief in Eternalism (sassataditthi), and the third craving is attachment to sensual pleasures connected with the belief in nihilism. (ecchedaditthi).

Bhavatanha may also be interpreted as attachment to the realms of form and vibhavatanha as attachment to the formless realms. (rupatanha and arupatanha)

Craving is a powerful mental force latent in all beings. It is the chief cause of most of the miseries of life. This craving, gross or subtle, leads to repeated births in cycle of continuity of suffering. This craving makes beings cling to all forms of life.

Right Understanding of the first Noble Truth leads to the eradication of craving.

The Third Noble Truth

This is said in the discourse. "Now, O Bhikkhus, this is the Noble Truth of the cessation of suffering. It is the complete separation from, and destruction of, this very craving; its forsaking, renunciation, liberation there from, and non-attachment thereto.

The Third Noble Truth states that there is a complete cessation of suffering which is Nibbána, the ultimate goal of Buddhists.

Nibbána can be achieved in this very life by the total eradication of all forms of craving. This Nibbána is to be realized by the eye of enlightenment by renouncing all attachment to the internal body and external world.

This First Truth of suffering which depends on this so-called being and various aspects of life, is to be carefully

examined, analyzed, and understood. This examination leads to a proper understanding of oneself as one really is.

The cause of this suffering is craving or attachment. It is stated in the Dhammapada; -

"From craving springs grief; from craving springs fear; for him who is wholly free from craving, there is no grief, much less fear." (v.216)

Craving leads to repeated births. This second Truth indirectly deals with past, present and future births.

This second Truth of craving which produces rebirth and which is original cause of suffering, is to be totally eradicated, uprooted and destroyed without exception.

This Third Truth of the cessation of suffering is to be realized by developing the Noble Eight Fold Path.

When a person develops properly the Noble Eight Fold Path, he can eradicate craving, which is cause of suffering. When he eradicates craving, he can stop completely the continuous cycle of suffering. When this craving and this suffering are removed completely, one can realize Nibbána. This is the power of the Noble Eight Fold Path. This unique path is the only straight way to Nibbána. This...

Fourth Noble Truth

...is to be developed.

Expounding the four Noble Truths in various ways the Buddha concluded the discourse with the forcible words; "O Bhikkhu, As long as the absolute true intuitive knowledge regarding these four Noble Truths under their three aspects, and twelve modes, was not perfectly clear to me, so long did I

not acknowledge that I had gained incomparable Supreme Enlightenment."

"When the absolute true intuitive knowledge regarding these Four Noble Truths become perfectly clear to me, then only did I acknowledge that I had gained incomparable Supreme Enlightenment."

"There arose in me the knowledge and insight; 'Unshakable is the deliverance of my mind, this is my last birth, and now there is no existence again.'"

At the end of the discourse Kondanna, the senior of the five disciples, understood the Dhamma and attained the first stage of Sainthood whereby he realized that whatever is subject to origination all that is subject to cessation - Yam kinci samudaya dhammam sabbam tam nirodha dhammam.

When the Buddha expounded the discourse of the Dhammacakka, the earth-bound deities exclaimed: "This excellent Dhammacakka, which could not be expounded by any ascetic, priest, god, Mara or Brahma in this world, has been expounded by the Exalted One at the Deer Park, in Isipatana, near Baranasi."

Hearing this, Devas and Brahmas of all the other planes also shouted the same in joyous chorus.

A radiant light, surpassing the light of gods, appeared in the world.

The light of the Dhamma illumined the whole world, and brought peace and happiness to all beings.

First Khandhaka

The Admission to the Order of Bhikkhus [1]

Section One [2]

1. At that time the Blessed Buddha dwelt at Uruvelà, on the bank of the river Neranjara, [3] at the foot of the Bodhi tree (tree of wisdom), just after He had become Sambuddha. And the Blessed Buddha sat cross-legged at the foot of the Bodhi tree uninterruptedly during seven days, enjoying the bliss of emancipation. [4]

2. Then the Blessed One (at the end of these seven days) during the first watch of the night fixed His mind upon the chain of causation, [5] in direct and in reverse order:

From ignorance [6] spring the saïkharas [7] from the saïkharas springs consciousness, from consciousness spring name-and-form, from name-and-form spring the six provinces (of the six senses [8]), from the six provinces springs contact, from contact springs sensation, from sensation springs thirst (or desire), from thirst springs attachment, from attachment springs existence, from existence birth, from birth spring old age and death, grief, lamentation, suffering, dejection, and despair. Such is the origination of this whole mass of suffering. Again, by the destruction of ignorance, which consists in the complete absence of lust, the saïkharas are destroyed, by the destruction of the saïkharas consciousness is destroyed, by the destruction of consciousness name-and-form are destroyed, by the destruction of name-and-form the six provinces are destroyed, by the destruction of the six provinces contact is destroyed, by the destruction of contact sensation is destroyed, by the destruction of sensation thirst is destroyed, by the destruction of thirst attachment is destroyed, by the destruction

of attachment existence is destroyed, by the destruction of existence birth is destroyed, by the destruction of birth old age and death, grief, lamentation, suffering, dejection, and despair are destroyed. Such is the cessation of this whole mass of suffering.'

3. Knowing this the Blessed One then on that occasion pronounced this solemn utterance: 'When the real nature of things becomes clear to the ardent, meditating Brahmana, then all his doubts fade away, since he realizes what is that nature and what its cause.'

4. Then the Blessed One during the middle watch of the night fixed His mind upon the chain of causation, in direct and reverse order: 'From ignorance spring, the saïkharas, and such is the origination of this whole mass of suffering, and etc. such is the cessation of this whole mass of suffering.'

5. Knowing this the Blessed One then on that occasion pronounced this solemn utterance: 'When the real nature of things becomes clear to the ardent, meditating Brahmana, then all his doubts fade away, since he has understood the cessation of causation.'

6. Then the Blessed One during the third watch of the night fixed His mind, and etc.

7. Knowing this the Blessed One then on that occasion pronounced this solemn utterance: 'When the real nature of things becomes clear to the ardent, meditating Brahmana, he stands, dispelling the hosts of Mära, like the sun that illuminates the sky.'

Here Ends the Account of What Passed Under the Bodhi Tree.

Section Two

1. Then the Blessed One, at the end of those seven days, arose from that state of meditation, and went from the foot of the Bodhi tree to the Ajapàla Banyan tree (Banyan tree of the goat-herds [9]). And when He had reached it, He sat cross-legged at the foot of. The Ajapàla Banyan tree uninterruptedly during seven days, enjoying the bliss of emancipation.

2. Now a certain Brahmana, who was of a haughty disposition, [10] went to the place where the Blessed One was; having approached Him, He exchanged greeting with the Blessed One; having exchanged with Him greeting and complaisant words, He stationed himself near Him; then standing near Him that Brahmana thus spoke to the Blessed One: `By what, Gotama, does one become a Brahmana, and what are the characteristics that make a man a Brahmana?'

3. And the Blessed One, having heard that, on this occasion pronounced this solemn utterance: that Brahmana who has removed (from himself) all sinfulness, who is free from haughtiness, free from impurity, self-restrained, who is an accomplished master of knowledge (or, of the Veda), who has fulfilled the duties of holiness, such a Brahmana may justly call himself a Brahmana, whose behavior is uneven to nothing in the world.'

Here Ends the Account of What Passed Under the Ajapàla tree.

Section Three

1. Then the Blessed One, at the end of those seven days, arose from that state of meditation, and went from the foot of

the Ajapàla Banyan tree to the Mucalinda tree. And when He had reached it, He sat cross-legged at the foot of the Mucalinda tree uninterruptedly during seven days, enjoying the bliss of emancipation.

2. At that time a great cloud appeared out of season, rainy weather, which lasted seven days, cold weather, storms, and darkness. And the Naga (or serpent) king Mucalinda came out from his abode, and seven times encircled the body of the Blessed One with his windings, and kept extending his large hood over the Blessed One's head, thinking to himself: `May no coldness (touch) the Blessed One I may no heat (touch) the Blessed One! May no vexation by gadflies and gnats, by storms and heat of the sun, and reptiles (touch) the Blessed One!'

3. And at the end of those seven days, when the Naga king Mucalinda saw the open, cloudless sky, he loosened his windings from the body of the Blessed One, made his own appearance disappear, created the appearance of a youth, and stationed himself in front of the Blessed One, raising his clasped hands, and paying reverence to the Blessed One.

4. And the Blessed One, perceiving that, on this occasion, pronounced this solemn utterance: `Happy is the solitude of him who is full of joy, who has learnt the Truth, who sees (the Truth). Happy is freedom from malice in this world, (self-) restraint towards all beings that have life. Happy is freedom from lust in this world, getting beyond all desires; the putting away of that pride which comes from the thought "I am!" This truly is the highest happiness!'

Here Ends the Account of What Passed Under the Mucalinda Tree.

Section Four

1. Then the Blessed One, at the end of those seven days, arose from that state of meditation, and went from the foot of the Mucalinda tree to the Ràjàyatana (tree [11]); when He had reached it, He sat cross-legged at the foot of the Ràjàyatana tree uninterruptedly during seven days, enjoying the bliss of emancipation.
2. At that time Tapussa and Bhallika, two merchants, came traveling on the road from Ukkala (Orissa) to that place. Then a deity who had been (in a former life) a blood-relation of the merchants Tapussa and Bhallika, thus spoke to the merchants Tapussa and Bhallika: `Here, my noble friends, at the foot of the Ràjàyatana tree, is staying the Blessed One, who has just become Sambuddha. Go and show your reverence to Him, the Blessed One, by (offering Him) rice-cakes and lumps of honey. Long will this be to you for a good and for a blessing.'
3. And the merchants Tapussa and Bhallika took rice-cakes and lumps of honey, and went to the place where the Blessed One was; having approached Him and respectfully saluted the Blessed One, they stationed themselves near Him; standing near Him, the merchants Tapussa and Bhallika thus addressed the Blessed One: `May, O Lord, the Blessed One accept from us these rice-cakes and lumps of honey, that that may long be to us for a good and for a blessing!'
4. Then the Blessed One thought: `The Tathágatas [12] do not accept (food) with their hands. Now with what shall I accept the rice-cakes and lumps of honey?' then the four Mahàràja gods, [13] understanding by the power of their minds the reflection which had arisen in the mind of the Blessed One, offered to the Blessed One from the four quarters (of the horizon) four bowls made of stone (saying), `May, O Lord, the Blessed One accept

herewith the rice-cakes and the lumps of honey!' the Blessed One accepted those new stone bowls; and therein He received the rice-cakes and honey lumps, and those, when He had received, He ate.

5. And Tapussa and Bhallika, the merchants, when they saw that the Blessed One had cleansed [14] His bowl and His hands, bowed down in reverence at the feet of the Blessed One and thus addressed the Blessed One: `We take our refuge, Lord, in the Blessed One and in the Dhamma; may the Blessed One receive us as disciples who, from this day forth while our life lasts, have taken their refuge (in Him).' These were the first in the world to become lay-disciples (of the Buddha) by the formula, which contained (only) the dyad. [15]

Here Ends the Account of What Passed Under the Ràjàyatana Tree.

Section Five

1. Then the Blessed One, at the end of those seven days, arose from that state of meditation, and went from the foot of the Rājāyatana tree to the Ajapāla Banyan tree. And when He had reached it, the Blessed One stayed there at the foot of the Ajapāla Banyan tree.

2. Then in the mind of the Blessed One, who was alone, and had retired into solitude, the following thought arose: `I have penetrated this Doctrine which is profound, difficult to perceive and to understand, which brings quietude of heart, which is exalted, which is unattainable by reasoning, abstruse, intelligible (only) to the wise. This people, on the other hand, is given to desire, intent upon desire, delighting in desire. To this people, therefore, who are given, to desire, intent upon desire, delighting in desire, the law of causality and the chain of causation will be a matter difficult to understand; most difficult for them to understand will be also the extinction of all saïkharas, the getting rid of all the substrata (of existence [16]), the destruction of desire, the absence of passion, quietude of heart, Nirvana! Now if I proclaim the Doctrine, and other men are not able to understand my preaching, there would result but weariness and annoyance to me.'

3. And then the following . . . [17] stanzas, unheard before, occurred to the Blessed One: With great pains have I acquired it. Enough! Why should I now proclaim it? This Doctrine will not be easy to understand to beings that are lost in lust and hatred.

`Given to lust, surrounded with thick darkness, they will not see what is repugnant (to their minds), abstruse, profound, difficult to perceive, and subtle.'

4. When the Blessed One pondered over this matter, His mind became inclined to remain in quiet, and not to preach the Doctrine. Then Brahma Sahampati, [18] understanding by the power of his mind the reflection which had arisen in the mind of the Blessed One, thought: `Alas! The world perishes! Alas! The world is destroyed! If the mind of the Tathágata, of the Holy, of the Absolute Sambuddha inclines itself to remain in quiet, and not to preach the Doctrine.'

5. Then Brahma Sahampati disappeared from Brahma's world, and appeared before the Blessed One (as quickly) as a strong man might stretch his bent arm out, or draw back his out-stretched arm.

6. And Brahma Sahampati adjusted his upper robe so as to cover one shoulder, and putting his right knee on the ground, raised his joined hands towards the Blessed One, and said to the Blessed One: `Lord, may the Blessed One preach the Doctrine! May the perfect one preach the Doctrine! There are beings whose mental eyes are darkened by scarcely any dust; but if they do not hear the Doctrine, they cannot attain salvation. These will understand the Doctrine.'

7. Thus spoke Brahma Sahampati; and when he had thus spoken, he further said: `The Dhamma hitherto manifested in the country of Magadha has been impure, thought out by contaminated men. But do Thou now open the door of the Immortal; [19] let them hear the Doctrine discovered by the Spotless One!

`As a man standing on a rock, on mountain's top, might overlook the people all around, thus, O Wise One, ascending to the highest palace of Truth, look down, all-seeing one, upon the people lost in suffering, overcome by birth and decay, Thou, who hast freed Thyself from suffering!

`Arise, O Hero; O Victorious One! Wander through the world, O Leader of the pilgrim band, who thyself art free from debt. May the Blessed One preach the Doctrine; there will be people who can understand it!

8. When he had spoken thus, the Blessed One said to Brahma Sahampati: `the following thought, Brahma, has occurred to me: "I have penetrated this Doctrine (and etc., down to end of sect.2)." And also, Brahma, the following... [20] stanzas have presented themselves to my mind, which had not been heard (by me) before: "With great pains (and etc., down to end of sect.3)." When I pondered over this matter, Brahma, my mind became inclined to remain in quiet, and not to preach the Doctrine.'

9. And a second time Brahma Sahampati said to the Blessed One: `Lord, may the Blessed One preach the Doctrine (and etc., as in sects. 6, 7).' and for the second time the Blessed One said to Brahma Sahampati: `The following thought (and etc., as before).'

10. And a third time Brahma Sahampati said to the Blessed One: `Lord, may the Blessed One preach the Doctrine (and etc., as before).'

Then the Blessed One, when He had heard Brahma's solicitation, looked, full of compassion towards sentient beings, over the world, with His (all-perceiving) eye of a Buddha. And the Blessed One, looking over the world with His eye of a Buddha, saw beings whose mental eyes were darkened by scarcely any dust, and beings whose eyes were covered by much dust, beings sharp of sense and blunt of sense, of good disposition and of bad disposition, easy to instruct and difficult to instruct, some of them seeing the dangers of future life and of sin.

11. As, in a pond of blue lotuses, or water-roses, or white lotuses, some blue lotuses, or water-roses, or white lotuses, born in the water, grown up in the water, do not emerge over the water, but thrive hidden under the water; and other blue lotuses, or water-roses, or white lotuses, born in the water, grown up in the water, reach to the surface of the water; and other blue lotuses, or water-roses, or white lotuses, born in the water, grown up in the water, stand emerging out of the water, and the water does not touch them,-

12. Thus the Blessed One, looking over the world with His eye of a Buddha, saw beings whose mental eyes were darkened (and etc., the text repeats sect.10); and when He had thus seen them, He addressed Brahma Sahampati in the following stanza: `Wide opened is the door of the Immortal to all who have ears to hear; let them send forth faith to meet it. The Dhamma sweet and good I spake not, Brahma, despairing of the weary task, to men.'

13. Then Brahma Sahampati understood: `The Blessed One grants my request that He should preach the Doctrine.' And he bowed down before the Blessed One, and passed round Him with his right side towards Him; and then he straightway disappeared.

Here Ends the Story of Brahma's Request

Section Six

1. Now the Blessed One thought: `to whom shall I preach the Doctrine first? Who will understand this Doctrine easily?' and the Blessed One thought: `There is âëàra Kàlàma; [21] he is clever, wise, and learned; long since have the eye of his mind been darkened by scarcely any dust. What if I were to preach the Doctrine first to âëàra Kàlàma? He will easily understand this Doctrine.'

2. Then an invisible deity said to the Blessed One: Kàlàma has died, Lord, seven days ago.' And knowledge sprang up in the Blessed One's mind that âëàra Kàlàma had died seven days ago. And the Blessed One thought: `Highly noble was âëàra Kàlàma. If he had heard my Doctrine, he would easily have understood it.'

3. Then the Blessed One thought: `to whom shall I preach the Doctrine first? Who will understand this Doctrine easily?' And the Blessed One thought: `There is Uddaka Ràmaputta I; he is clever, wise, and learned; long since have the eye of his mind been darkened by scarcely any dust. What if I were to preach the Doctrine first to Uddaka Ràmaputta? He will easily understand this Doctrine.'

4. Then an invisible deity said to the Blessed One: `Uddaka Ràmaputta has died, Lord, yesterday evening.' And knowledge arose in the Blessed One's mind that Uddaka Ràmaputta had died the previous evening, and the Blessed One thought: `Highly noble was Uddaka Ràmaputta. If he had heard my Doctrine, he would easily have understood it.'

5. Then the Blessed One thought: `to whom shall I preach the Doctrine first? Who will understand this Doctrine easily?' And the Blessed One thought: `the five Bhikkhus [22] have done

many services to me; [23] they attended on me during the time of my exertions (to attain sanctification by undergoing austerities). What if I were to preach the Doctrine first to the five Bhikkhus?'

6. Now the Blessed One thought: 'Where do the five Bhikkhus dwell now?' And the Blessed One saw by the, power of His divine, clear vision, surpassing that of men that the five Bhikkhus were living at Benares, in the deer park Isipatana. [24] And the Blessed One, after having remained at Uruvelà as long as He thought fit, went forth to Benares.

7. Now Upaka, a man belonging, to the âjāvaka sect (i.e. the sect of naked ascetics), saw the Blessed One traveling on the road, between Gayà and the Bodhi tree; and when he saw Him, he said to the Blessed One: 'Your countenance, friend, is serene; your complexion is pure and bright. In whose name, friend, have you retired from the world? Who is your teacher? Whose Doctrine do you profess?'

8. When Upaka the âjāvaka had spoken thus, the Blessed One addressed him in the following stanzas: 'I have overcome all foes; I am all-wise; I am free from stains in every way; I have left everything; and have obtained emancipation by the destruction of desire. Having myself gained knowledge, whom should I call my master? I have no teacher; no one is equal to me; in the world of men and of gods no being is like me. I am the holy one in this world, I am the highest Teacher, I alone am the absolute Sambuddha; I have gained coolness (by the extinction of all passion) and have obtained Nirvana. To found the kingdom of Truth I go to the city of the Kasis (Benares); I will beat the drum of the Immortal in the darkness of this world.'

9. (Upaka replied): 'You profess then, friend, to be the holy, absolute Jina.' [25]

(The Buddha said): `Like me are all jinas who have reached extinction of the àsavas; [26] I have overcome (gita me) all states of sinfulness'; therefore, Upaka, am I the Jina.'

When He had spoken thus, Upaka the âjāvaka replied: `It may be so, friend;' shook his head, took another road, and went away.

10. And the Blessed One, wandering from place to place, came to Benares, to the deer park Isipatana, to the place where the five Bhikkhus were. And the five Bhikkhus saw the Blessed One coming from afar; when they saw Him, they concerted with each other, saying, `Friends, there comes the Samana Gotama, who lives in abundance, who has given up his exertions, and who has turned to an abundant life. Let us not salute him; nor rise from our seats when he approaches; nor take his bowl and his robe from his hands. But let us put there a seat; if he likes, let him sit down.'

11. But when the Blessed One gradually approached near unto those five Bhikkhus, the five Bhikkhus kept not their agreement. They went forth to meet the Blessed One; one took His bowl and His robe, another prepared a seat, a third one brought water for the washing of the feet, a footstool, and a towel. [27] Then the Blessed One sat down on the seat they had prepared; and when He was seated, the Blessed One washed His feet. Now they addressed the Blessed One by His name, and with the appellation `Friend.'

12. When they spoke to Him thus, the Blessed One said to the five Bhikkhus: `do not address, O Bhikkhus, the Tathágata by His name, and with the appellation "Friend." The Tathágata, O Bhikkhus, is the Holy, Absolute Sambuddha. Give ear, O Bhikkhus! The Immortal (amata) has been won (by me); I will teach you; to you I preach the Doctrine. If you walk in the way I show you, you will, ere long, have penetrated to the Truth,

having yourselves known it and seen it face to face; and you will live in the possession of that highest goal of the holy life, for the sake of which noble youths fully give up the world and go forth into the houseless state.'

13. When He had spoken thus, the five monks said to the Blessed One: `By those observances, friend Gotama, by those practices, by those austerities, you have not been able to obtain power surpassing that of men, nor the superiority of full and holy knowledge and insight. How will you now, living in abundance, having given up your exertions, having turned to an abundant life, be able to obtain power surpassing that of men, and the superiority of full and holy knowledge and insight?'

14. When they had spoken thus, the Blessed One said to the five Bhikkhus: `The Tathágata, O Bhikkhus, does not live in abundance, he has not given up exertion, he has not turned to an abundant life. The Tathágata, O Bhikkhus, is the Holy, Absolute Sambuddha. Give ear, O Bhikkhus; the Immortal has been won (by me); I will teach you, to you I will preach the Doctrine. If you walk in the way I show you, you will, ere long, have penetrated to the Truth, having yourselves known it and seen it face to face; and you will live in the possession of that highest goal of the holy life, for the sake of which noble youths fully give up the world and go forth into the houseless state.'

15. And the five Bhikkhus said to the Blessed One a second time (as above). And the Blessed One said to the five Bhikkhus a second time (as above). And the five Bhikkhus said to the Blessed One a third time (as above).

16. When they had spoken thus, the Blessed One said to the five Bhikkhus: `Do you admit, O Bhikkhus, that I have never spoken to you in this way before this day?'

You have never spoken so, Lord.'

The Tathágata, O Bhikkhus, is the holy, absolute Sambuddha. Give ear, O Bhikkhus, and etc. (as above).'

And the Blessed One was able to convince the five Bhikkhus; and the five Bhikkhus again [28] listened willingly to the Blessed One; they gave ear, and fixed their mind on the knowledge (which the Buddha imparted to them).

17. And the Blessed One thus addressed the five Bhikkhus: [29] `there are two extremes, O Bhikkhus, which he who has given up the world, ought to avoid. What are these two extremes? A life given to pleasures, devoted to pleasures and lusts: this is degrading, sensual, vulgar, ignoble, and profitless; and a life given to mortification: this is painful, ignoble, and profitless. By avoiding these two extremes, O Bhikkhus, the Tathágata has gained the knowledge of the middle path which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to the Sambodhi, to Nirvana.

18. `Which, O Bhikkhus, is this middle path the knowledge of which the Tathágata has gained, which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to the Sambodhi, to Nirvana? It is the holy eightfold path, namely, right belief, right aspiration, right speech, right conduct, right means of livelihood, right endeavor, right memory, right meditation. This, O Bhikkhus, is the middle path the knowledge of which the Tathágata has gained, which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to the Sambodhi, to Nirvana.

19. `This, O Bhikkhus, is the Noble Truth of Suffering: birth is suffering; decay is suffering; illness is suffering; death is suffering. Presence of objects we hate, is suffering; separation from objects we love, is suffering; not to obtain what we desire,

is suffering. Briefly, the fivefold clinging to existence [30] is suffering.

20. `This, O Bhikkhus, is the Noble Truth of the Cause of Suffering: thirst, that leads to re-birth, accompanied by pleasure and lust, finding its delight here; and there. (This thirst is threefold), namely, thirst for pleasure, thirst for existence, thirst for prosperity.

21. `This, O Bhikkhus, is the Noble Truth of the Cessation of Suffering: (it ceases with) the complete cessation of this thirst -- a cessation which consists in the absence of every passion -- with the abandoning of this thirst, with the doing-away with it, with the deliverance from it, with the destruction of desire.

22. `This, O Bhikkhus, is the Noble Truth of the Path Which Leads to the Cessation of Suffering: that holy eightfold path, that is to say, right belief, right aspiration, right speech, right conduct, right means of livelihood, right endeavor, right memory , right meditation.

23. ` "This is the Noble Truth of Suffering." Thus, O Bhikkhus, of this Doctrine, which formerly had not been heard of, have I obtained insight, knowledge, understanding, wisdom, intuition. "This Noble Truth of Suffering must be understood," thus, O Bhikkhus, of this Doctrine (and etc., down to intuition). "This Noble Truth of Suffering I have understood," thus, O Bhikkhus, of this Doctrine (and etc., down to intuition).

24. ` "This is the Noble Truth of the Cause of Suffering." Thus, O Bhikkhus, (and etc.) "This Noble Truth of the Cause of Suffering must be abandoned [31] . . . has been abandoned by me," thus, O Bhikkhus, (and etc.)

25. ` "This is the Noble Truth of the Cessation of Suffering," thus, O Bhikkhus, (and etc.) "This Noble Truth of the Cessation of

Suffering must be seen face to face . . . has been seen by me face to face," thus, O Bhikkhus, (and etc.)

26. ` "This is the Noble Truth of the Path Which Leads to the Cessation of Suffering," thus, O Bhikkhus, (and etc.) "This Noble Truth of the Path Which Leads to the Cessation of Suffering must be realized . . . has been realized by me," thus, O Bhikkhus, (and etc.)

27. ` As long, O Bhikkhus, as I did not possess with perfect purity this true knowledge and insight into these Four Noble Truths, with its three modifications and its twelve constituent parts; [32] so long, O Bhikkhus, I knew that I had not yet obtained the highest, absolute Sambodhi in the world of men and gods, in Mara's and Brahma's world, among all beings, Samanas and Brahmanas, gods and men.

28. ` But since I possessed, O Bhikkhus, with perfect purity this true knowledge and insight into these four noble Truths, with its three modifications and its twelve constituent parts, then I knew, O Bhikkhus, that I had obtained the highest, universal Sambodhi in the world of men and gods (and etc., as in sect.27).

29. ` And this knowledge and insight arose in my mind: "The emancipation of my mind cannot be lost; this is my last birth; hence I shall not be born again!"

Thus the Blessed One spoke. The five Bhikkhus were delighted, and they rejoiced at the words of the Blessed One. And when this exposition was propounded, the Venerable Kondanna obtained the pure and spotless eye of the Truth (that is to say, the following knowledge): `Whatsoever is subject to the condition of origination, is subject also to the condition of cessation.'

30. And as the Blessed One had founded the kingdom of Truth (by propounding the four noble Truths), the earth-inhabiting devas shouted: `Truly the Blessed One has founded at Benares, in the deer park Isipatana, the highest kingdom of Truth, which may be opposed neither by a Samana nor by a Brahmana, neither by a deva, nor by M`ara, nor by Brahma, nor by any being in the world.'

Hearing the shout of the earth inhabiting devas, the C`atumah`ar`ajika devas (gods belonging to the world of the four divine Mah`ar`ajas) shouted (and etc., as above). Hearing the shout of the C`atumah`ar`ajika devas, the T`avati`usa devas [33] . . . the Y`ama devas . . . the Tusita devas the Nimm`anarati devas . . . the Paranimmitavasavatti devas . . . the Brahmak`ayika devas shouted: `Truly the Blessed One (and etc., as above).

31. Thus in that moment, in that instant, in that second the shout reached the Brahma world; and this whole system of ten Thousand worlds quaked, was shaken, and trembled; and an infinite, mighty light was seen through the world, which surpassed the light that can be produced by the divine power of the devas.

And the Blessed One pronounced this solemn utterance: `Truly Kondanna has perceived it ("Annasi"), truly Kondanna has perceived it!' Hence the Venerable Kondanna received the name Ann`atakondanna (Kondanna who has perceived the Doctrine).

32. And the Venerable Ann`atakondanna, having seen the Truth, having mastered the Truth, having understood the Truth, having penetrated the Truth, having overcome uncertainty, having dispelled all doubts, having gained full knowledge, dependent on nobody else for knowledge of the Doctrine of the Teacher, thus spoke to the Blessed One: `Lord, let me receive

the pabbajjà and upasampadà ordinations from the Blessed One.'

'Come, O Bhikkhu,' said the Blessed One, 'Well taught is the Doctrine; lead a holy life for the sake of the complete extinction of suffering.' Thus this Venerable person received the upasampadà ordination.

33. And the Blessed One administered to the other Bhikkhus exhortation and instruction by discourses relating to the Dhamma. And the Venerable Vappa, and the Venerable Bhaddiya, when they received from the Blessed One such exhortation and instruction by discourses relating to the Dhamma, obtained the pure and spotless eye of the Truth (that is to say, the following knowledge): 'Whatsoever is subject to the condition of origination is subject also to the condition of cessation.'

34. And having seen the Truth, having mastered the Truth (and etc., as in sect.32), they thus spoke to the Blessed One: 'Lord, let us receive the pabbajjà and upasampadà ordinations from the Blessed One.' 'Come, O Bhikkhus,' said the Blessed One, 'Well taught is the Doctrine; lead a holy life for the sake of the complete extinction of suffering.' Thus these Venerable persons received the upasampadà ordination.

35. And the Blessed One, living on what the Bhikkhus brought Him, administered to the other Bhikkhus exhortation and instruction by discourse relating to the Dhamma; in this way the six persons lived on what the three Bhikkhus [34] brought home from their alms pilgrimage.

36, 37. And the Venerable Mahànàma and the Venerable Assaji, when they received from the Blessed One (and etc., as in sect.33,34, down to:). Thus these Venerable persons received the upasampadà ordination.

38. And the Blessed One thus spoke to the five Bhikkhus: `The body (rāpa), O Bhikkhus, is not the self if the body, O Bhikkhus, were the self, the body would not be subject to disease, and we should be able to say: "Let my body be such and such a one, let my body not be such and such a one." But since the body, O Bhikkhus, is not the self, therefore the body is subject to disease, and we are not able to say: "Let my body be such and such one, let my body not be such and such a one."

39-41. `Sensation (vedanà), O Bhikkhus, is not the self (and etc. [35]) perception (sañña) is not the self . . . the saïkharas [36] are not the self . . . consciousness (vinnàna) is not the self (and etc.) [37]

42. `Now what do you think, O Bhikkhus, is the body permanent or perishable?'

`It is perishable, Lord.'

`And that which is perishable, does that cause pain or joy?'

`It causes pain, Lord.'

`And that which is perishable, painful, subject to change, is it possible to regard that in this way. `This is mine, this am I, this is my self?' `That is impossible, Lord.'

43. `Is sensation permanent or perishable?' (and etc.) [38]

44. `Therefore, O Bhikkhus, whatever body has been, will be, and is now, belonging or not belonging to sentient beings, gross or subtle, inferior or superior, distant or near, all that body is not mine, is not me is not my self: thus it should be considered by right knowledge according to the Truth.

45. `Whatever sensation (and etc.) [39]

46. ` Considering this, O Bhikkhus, a learned noble hearer of the word becomes weary of body, weary of sensation, weary of perception, weary of the saïkharas, weary of consciousness. Becoming weary of all that, he divests himself of passion; by absence of passion he is made free; when he is free, he becomes aware that he is free; and he realizes that re-birth is exhausted; that holiness is completed; that duty is fulfilled; and that there is no further return to this world. [40]

47. Thus the Blessed One spoke; the five Bhikkhus were delighted, and rejoiced at the words of the, Blessed One. And when this exposition had been propounded, the minds of the five Bhikkhus became free from attachment to the world, and were released from the àsavas. [41]

At that time there were six arahats (persons who had reached absolute holiness) in the world.

End of the First Bhànavàra.

Section Seven [42]

1. At that time there was in Benares a noble youth, Yasa by name, the son of a *seññipi* (or treasurer [43]) and delicately nurtured. He had three palaces, one for winter, one for summer, one for the rainy season. In the palace for the rainy season he lived during the four months (of that season), surrounded with female musicians among whom no man was, and he did not descend from that palace (all that time). Now one day Yasa, the noble youth, who was endowed with, and possessed of the five pleasures of sense, [44] while he was attended (by those female musicians), fell asleep sooner than usual; and after him his attendants also fell asleep. Now an oil lamp was burning through the whole night.

2. And Yasa, the noble youth, awoke sooner than usual; and he saw his attendants sleeping; one had her lute leaning against her arm-pit; one had her tabor leaning against her neck; one had her drum leaning against her arm-pit; one had disheveled hair; one had saliva flowing from her mouth; and they were muttering in their sleep. One would think it was a cemetery one had fallen into. [45] When he saw that, the evils (of the life he led) manifested themselves to him; his mind became weary (of worldly pleasures). And Yasa, the noble youth, gave utterance to this solemn exclamation: `Alas! What distress; alas! What danger!'

3. And Yasa, the noble youth, put on his gilt slippers, and went to the gate of his house. Non-human beings opened the gate, in order that no being might prevent Yasa the noble youth's leaving the world, and going forth into the houseless state. And Yasa, the noble youth, went to the gate of the city. Non-human beings opened the gate, in order that no being might prevent Yasa the noble youth's leaving the world, and going forth into

the houseless state. And Yasa, the noble youth, went to. The deer park Isipatana.

4. At that time the Blessed One; having arisen in the night, at dawn was walking up and down in the open air. And the Blessed One saw Yasa, the noble youth, coming from afar. And when He saw him, He left the place where He was walking, and sat down on a seat laid out (for Him). And Yasa, the noble youth, gave utterance near the Blessed One to that solemn exclamation: `Alas! What distress; alas! What danger!' and the Blessed One said to Yasa, the noble youth: `here is no distress Yasa here is no danger. Come here, Yasa, sit down, I will teach you the Truth (Dhamma).'

5. And Yasa, the noble youth, when he heard that there was no distress, and that there was no danger, became glad and joyful; and he put off his gilt slippers, and went to the place where the Blessed One was; having approached Him and having respectfully saluted the Blessed One, he sat down near Him. When Yasa, the noble youth, was sitting near Him, the Blessed One preached to him in due course: that is to say, he talked about the merits obtained by alms-giving, about the duties of morality, about heaven, about the evils, the vanity, and the sinfulness of desires, and about the blessings of the abandonment of desire. [46]

6. When the Blessed One saw that the mind of Yasa, the noble youth, was prepared, impressible, free from obstacles (to understanding the Truth), elated, and believing, then He preached what is the principal Doctrine of the Buddhas, namely, suffering, the cause of suffering, the cessation of suffering the path. Just as a clean cloth free from black specks properly takes the dye, thus Yasa, the noble youth, even while sitting there, obtained the pure and spotless eye of the Truth (that is,

the knowledge): `Whatsoever is subject to the condition of origination is subject also to the condition of cessation.'

7. Now the mother of Yasa, the noble youth, having gone up to his palace, did not see Yasa, the noble youth, and she went to the seṅṅpi, the householder (her husband), and having approached him, she said to the seṅṅpi, the householder: `Your son Yasa, O householder, has disappeared.' then the seṅṅpi, the householder, sent messengers on horseback to the four quarters of the horizon; and he went himself to the deer park Isipatana. Then the seṅṅpi, the householder, saw on the ground the marks of the gilt slippers; and when he saw them, he followed them up.

8. And the Blessed One saw the seṅṅpi, the householder, coming from afar. On seeing him, He thought: `What if I were to effect such an exercise of miraculous power, that the seṅṅpi, the householder, sitting here, should not see Yasa, the noble youth, who is sitting here also.' And the Blessed One affected such an exercise of His miraculous power.

9. And the seṅṅpi, the householder, went to the place where the Blessed One was; having approached Him, he said to the Blessed One: `Pray, Lord, has the Blessed One seen Yasa, the noble youth?'

`Well, householder, sit down. Perhaps, sitting here, you may see Yasa, the noble youth, sitting here also.'

And the seṅṅpi the householder, who thought, indeed, sitting here I shall see Yasa, the noble youth sitting here also!' became glad and joyful, and having respectfully saluted the Blessed One, he sat down near Him.

10. When the seṅṅpi, the householder, was sitting near Him, the Blessed One preached to him in due course; that is to say,

He talked about the merits obtained by alms-giving (and etc., as at end of sect.5). And the seṇṇīpi, the householder, having seen the Truth, having mastered the Truth, having penetrated the Truth, having overcome uncertainty, having dispelled all doubts, having gained full knowledge, dependent on nobody else for the knowledge of the Doctrine of the Teacher, said to the Blessed One: `Glorious, Lord! Glorious, Lord! Just as if one should set up, Lord, what had been overturned, or should reveal what had been hidden, or should point out the way to one who had lost his way, or should bring a lamp into the darkness, in order that those who had eyes might see visible things, thus has the Blessed One preached the Doctrine in many ways. I take my refuge, Lord, in the Blessed One, and in the Dhamma, and in the fraternity of Bhikkhus; may the Blessed One receive me from this day forth while my life lasts as a disciple who has taken his refuge in Him.'

This was the first person in the world that became a lay-disciple by the formula of the holy triad.

11. And Yasa, the noble youth, while instruction was administered (by the Buddha) to his father, contemplated the stage of knowledge, which he had seen with his mind and understood; and his mind became free from attachment to the world, and was released from the àsavas. Then the Blessed One thought: `Yasa, the noble youth, while instruction was administered to his father, has contemplated the stage of knowledge which he had seen with his mind and understood; and his mind has become free from attachment to the world, and has become released from the àsavas. It is impossible that Yasa, the noble youth, should return to the world and enjoy pleasures, as he did before, when he lived in his house. What if I were now to put an end to that exertion of my miraculous power.' And the Blessed One put an end to that exertion of His miraculous power.

12. Then the seṅṅīpi, the householder, saw Yasa, the noble youth, sitting there. On seeing him he said to Yasa, the noble youth: `My son Yasa, your mother is absorbed in lamentation and grief; restore your mother to life.'

13. Then Yasa, the noble youth, looked at the Blessed One. And the Blessed One said to the seṅṅīpi, the householder: `what do you think then, O householder? That Yasa has (first) won only an imperfect [47] degree of knowledge and insight into the Truth, as you have yourself? Or that rather he was contemplating the stage of knowledge which he had seen with his mind and understood; and that his mind has thus become free from attachment to the world, and has become released from the àsavas? Now would it then be possible, O householder, that Yasa should return to the world and enjoy pleasures as he did before, when he lived in his house?' `Not so, Lord.'

`Yasa, the noble youth, O householder, had (first) won, like yourself, an imperfect degree of knowledge and insight into the Truth. But when he was contemplating the stage of knowledge, which he had seen, with his mind and understood, his mind has become free from attachment to the world, and has become released from the àsavas. It is impossible, O householder, that Yasa, the noble youth, should return to the world and enjoy pleasures as he did before, when he lived in his house.'

14. `It is all gain, Lord, to Yasa, the noble youth, it is high bliss, Lord, for Yasa, the noble youth, that the mind of Yasa, the noble youth, has become free from attachment to the world, and has become released from the àsavas. Might, Lord, the Blessed One consent to take His meal with me today together with Yasa, the noble youth, as His attendant?'

The Blessed One expressed His consent by remaining silent. Then the seṅṅīpi, the householder, when he understood that

the Blessed One had accepted his invitation, rose from his seat, respectfully saluted the Blessed One, and passing round Him with his right side towards Him, departed thence.

15. And Yasa, the noble youth, soon after the seṅṅhi, the householder, was gone, said to the Blessed One: `Lord, let me receive the pabbajjà and upasampadà ordinations from the Blessed One.'

`Come, O Bhikkhu,' said the Blessed One, `Well taught is the Doctrine; lead a holy life for the sake of the complete extinction of suffering.'

Thus this Venerable person received the upasampadà ordination. At that time there were seven arahats in the world.

End of the Story of Yasa's Pabbajjà.

Section Eight

And in the forenoon the Blessed One, having put on His robes, [48] took His alms-bowl, and, with His civara on, went with the Venerable Yasa as His attendant to the house of the seṇṇhi, the householder. When He had arrived there, He sat down on a seat laid out for Him. Then the mother and the former wife of the Venerable Yasa went to the place where the Blessed One was; having approached Him and having respectfully saluted the Blessed One, they sat down near Him.

2. Then the Blessed One preached to them in due course; that is to say, He talked about the merits obtained by alms-giving, (and etc., as in chap.7.5, 6, down to:); thus they obtained, while sitting there, the pure and spotless eye of the Truth (that is, the knowledge): `Whatsoever is subject to the condition of origination is subject also to the condition of cessation.'

3. And having seen the Truth (and etc., as above, sects.5, 6, down to:), dependent on nobody else for knowledge of the Teacher's Doctrine, they thus spoke to the Blessed One: `Glorious, Lord! Glorious Lord! Just as if one should set up (and etc., as in chap.7.10, down to:). We take our refuge, Lord, in the Blessed One, and in the Dhamma, and in the fraternity of Bhikkhus; may the Blessed One receive us from this day forth, while our life lasts, as disciples who have taken their refuge in Him.'

These were the first females in the world who became lay-disciples by the formula of the holy triad.

4. And the mother and the father and the former wife of the Venerable Yasa with their own hands served and offered [49] excellent food, both hard and soft, to the Blessed One and to the Venerable Yasa; and when the Blessed One had finished

His meal, and cleansed His bowl and His hands, they sat down near Him. Then the Blessed One taught, incited, animated, and gladdened the mother, and father, and the former wife of the Venerable Yasa by religious discourse; and then He rose from His seat and went away.

Section Nine

1. Now four lay persons, friends of the Venerable Yasa, belonging to the seṅṅpi families of Benares, and to the highest after the seṅṅpi families, by name Vimala, Subàhu, Punnaḅi, and Gavampati, heard: `Yasa, the noble youth, has cut off his hair and beard, and has put on yellow robes, and has given up the world, and gone forth into the houseless state.' When they had heard that, they thought: `Surely that cannot be a common doctrine and discipline, that cannot be a common renunciation of the world, if Yasa, the noble youth, has cut off his hair and beard, and has put on yellow robes, and has given up the world, and gone forth into the houseless state.'

2. Those four persons went to the place where the Venerable Yasa was; having approached him and having respectfully saluted the Venerable Yasa, they stood by his side. And the Venerable Yasa went with his four lay-friends to the place where the Blessed One was; having approached Him and having respectfully saluted the Blessed One, he sat down near Him. Sitting near Him. The Venerable Yasa said to the Blessed One: `Lord, here are four lay-friends of mine, belonging to the seṅṅpi families of Benares and to the highest after the seṅṅpi families; their names are Vimala, Subàhu, Punnaḅi, and Gavampati. May the Blessed One administer exhortation and instruction to these four persons.

3. Then the Blessed One preached to them (and etc., as in chap.8.2).

4. And having seen the Truth (and etc., down to:) dependent on nobody else for the knowledge of the Teacher's Doctrine, they thus spoke to the Blessed One: `Lord, let us receive the pabbajjà, and upasampadà ordinations from the Blessed One.'

`Come, O Bhikkhus,' said the Blessed One, `Well taught is the Doctrine; lead a holy life for the sake of the complete extinction of suffering.'

Thus these Venerable persons received the upasampadà. Ordination. And the Blessed One administered to these Bhikkhus exhortation and instruction by discourse relating to the Dhamma. While they received exhortation and instruction from the Blessed One by discourse relating to the Dhamma, their minds became free from attachment to the world, and were released from the àsavas.

At that time there were eleven arahats in the world.

Here Ends the Story of the Ordination of the Four Laymen.

Section Ten

Now fifty lay persons, friends of the Venerable Yasa, belonging to the highest families in the country and to those next to the highest, heard (and etc., as in chap.9, sects. 1, 2, 3, 4, down to:) while they received exhortation and instruction from the Blessed One by discourse relating to the Dhamma, their minds became free from attachment to the world, and were released from the àsavas.

At that time there were sixty-one arahats in the world.

Section Eleven

And the Blessed One said to the Bhikkhus: `I am delivered, O Bhikkhus, from all fetters, human and divine. You, O Bhikkhus, are also delivered from all fetters, human and divine. Go ye now, O Bhikkhus, and wander, for the gain of the many, for the welfare of the many, out of compassion for the world, for the good, for the gain, and for the welfare of gods and men. Let not two of you go the same way. [50] Preach, O Bhikkhus, the Doctrine, which is glorious in the beginning, glorious in the middle, glorious at the end, in the spirit and in the letter; proclaim a consummate, perfect, and pure life of holiness. There are beings whose mental eyes are covered by scarcely any dust, but if the Doctrine is not preached to them, they cannot attain salvation. They will understand the Doctrine. And I will go also, O Bhikkhus, to Uruvelà, to Senàninigama, [51] in order to preach the Doctrine.'

2. And Màra the wicked one went to the place where the Blessed One was; having approached Him, he addressed the Blessed One in the following stanza: `Thou art bound by all

fetters, human and divine. Thou art bound by strong fetters. Thou wilt not be delivered from me, O Samana.'

Buddha replied: 'I am delivered from all fetters, human and divine. I am delivered from the strong fetters. Thou art struck down, O death.'

(Màra said): 'The fetter, which pervades the sky, with which mind is bound; with that fetter I will bind Thee. Thou wilt not be delivered from me, O Samana.'

(Buddha replied): 'Whatever forms, sounds, odors, flavors, or contacts there are which please the senses, in me desire for them has ceased. Thou art struck down, O death.'

Then Màra the wicked one understood: 'The Blessed One knows me, the perfect one knows me,' and, sad and afflicted, he vanished away.

Here Ends the Story of Màra.

Section Twelve

1. At that time the Bhikkhus brought (to Buddha), from different regions and different countries, persons who desired to obtain the pabbajjà and upasampadà ordinations, thinking: 'The Blessed One will confer on them the pabbajjà and upasampadà ordinations.' Thus both the Bhikkhus became tired (from the journey), and also those who desired to obtain the pabbajjà and upasampadà ordinations. Now when the Blessed One was alone and had retired into solitude, the following consideration presented itself to His mind: 'The Bhikkhus now bring to me from different regions and different countries persons who desire to obtain the pabbajjà and upasampadà ordinations, thinking: "The Blessed One will confer on them the pabbajjà and upasampadà ordinations." Now both the Bhikkhus become

tired, and also those who desire to obtain the pabbajjà and upasampadà ordinations. What if I were to grant permission to the Bhikkhus, saying: "Confer henceforth, O Bhikkhus, in the different regions, and in the different countries, the pabbajjà and upasampadà ordinations yourselves (on those who desire to receive them) "

2. And the Blessed One, having left the solitude in the evening, in consequence of that, and on this occasion, after having delivered a religious discourse, thus addressed the Bhikkhus: `When I was alone, O Bhikkhus, and had retired into solitude, the following consideration, and etc. what if I were to permit (and etc., as in sect.1).

3. I grant you, O Bhikkhus, this permission: confer henceforth in the different regions and in the different countries the pabbajjà and upasampadà ordinations yourselves (on those who desire to receive them). And you ought, O Bhikkhus, to confer the pabbajjà and upasampadà ordinations in this way: let him (who desires to receive the ordination), first have his hair and beard cut off; let him put on yellow robes, adjust his upper robe so as to cover one shoulder, salute the feet of the Bhikkhus (with his head), and sit down squatting; then let him raise his joined hands and tell him to say:

4. `I take my refuge in the Buddha, I take my refuge in the Dhamma, I take my refuge in the Saïgha. And for the second time I take (and etc., Saïgha). And for the third time I take my refuge in the Buddha, and for the third time I take my refuge in the Dhamma, and for the third time I take my refuge in the Saïgha."

`I prescribe, O Bhikkhus, the pabbajjà and upasampadà ordinations consisting in the three times repeated declaration of taking refuge (in the holy triad).'

End of the Account of the Upasampadà Ordination

By the Threefold Declaration of Taking Refuge. [52]

Section Thirteen

1. And the Blessed One, after having kept the vassa residence, [53] thus addressed the Bhikkhus: `by wise contemplation, O Bhikkhus, and by wise firmness of exertion have I attained the highest emancipation, have I realized the highest emancipation. Attain ye also, O Bhikkhus, the highest emancipation, realize the highest emancipation, by wise contemplation and by wise firmness of exertion.'

2. And Màra the wicked one went to the place where the Blessed One was; having approached Him, he addressed the Blessed One by the following stanza: `Thou art bound by Mara's fetters, human and divine. `Thou art bound by strong fetters. Thou wilt not be delivered from me, O Samana.

(Buddha replied): `I am delivered from Mara's fetters, human and divine. I am delivered from the strong fetters. Thou art struck down, O death.' Then Màra the wicked one understood: `The Blessed One knows me, the perfect one knows me,' and, sad and afflicted, he vanished away.

Section Fourteen

1. And the Blessed One, after having dwelt at Benares as long as He thought fit, went forth to Uruvelà. And the Blessed One left the road and went to a certain grove; having gone there, and having entered it He sat down at the foot of a tree. At that time there was a party of thirty friends, rich young men, who were sporting in that same grove together with their wives. One of them had no wife; for him they had procured a harlot. Now while they did not pay attention, and were indulging in their

sports, that harlot took up the articles belonging to them, and ran away.

2. Then those companions, doing service to their friend, went in search of that woman; and, roaming about that grove, they saw the Blessed One sitting at the foot of a tree. Seeing Him they went to the place where the Blessed One was; having approached Him, they said to the Blessed One: `Pray, Lord, has the Blessed One seen a woman passing by?'

`What have you to do, young men, with the woman?'

`We were sporting, Lord, in this. Grove, thirty friends, rich young men, together with our wives. One of us had no wife; for him we had procured a harlot. Now, Lord, while we did not pay attention, and were indulging in our sports, that harlot has taken up the articles belonging to us, and has run away. Therefore, Lord, we companions, doing service to our friend, go in search of that woman, and roam about this grove.'

3. `Now what think you, young men? Which would be the better for you; that you should go in search of a woman, or that you should go in search of yourselves?'

`That, Lord, would be the better for us, that we should go in search of ourselves.'

`If so, young men, sit down, I will preach to you the Truth (Dhamma).'

The rich young companions replied: `Yes, Lord,' and respectfully saluted the Blessed One, and sat down near Him.

4. Then the Blessed One preached to them, (and etc., as in chap.8.2, or 9.3).

5. And having seen the Truth (and etc., as in chap.9.4 down to:). Thus these Venerable persons received the upasampadà ordination.

Here Ends the Story of the Thirty Rich Young Companions.

End of the Second Bhànavàra.

Section Fifteen

1. And the Blessed One, wandering from place to place, came to Uruvelà. At that time there lived in Uruvelà, three Jañilas, [54] Uruvelà, Kassapa, Nadã Kassapa (Kassapa of the river, i.e. The Neranjarà,), and Gayà Kassapa (Kassapa of the village Gayà). Of these the Jañila Uruvelà Kassapa was chief, leader, foremost, first, and highest over five hundred Jañilas; Nadã Kassapa was chief (and etc., down to highest over) three hundred Jañilas, Gayà Kassapa was chief (and etc., down, to highest over) two hundred Jañilas.

2. And the Blessed One went to the hermitage of the Jañila Uruvelà Kassapa; having gone there, He said to the Jañila Uruvelà Kassapa: `If it is not disagreeable to you, Kassapa, let me spend one night in the room where your (sacred) fire is kept.'

`It is not disagreeable to me, Great Samana, but there is a savage Naga (or serpent) king of great magical power, [55] a dreadfully venomous serpent; let him do no harm to you.'

And a second time the Blessed One said to the Jañila Uruvelà Kassapa: `If it is not disagreeable,' and etc.

`It is not disagreeable,' and etc.

And a third time the Blessed One said: `If it is not disagreeable,' and etc.

`It is not disagreeable,' and etc.

`He is not likely to do any harm to me. Pray, Kassapa, allow me a place in the room where your fire is kept.'

`Stay there, Great Samana, as you wish it.'

3. Then the Blessed One entered the room where the fire was kept, made Himself a couch of grass, and sat down cross-legged, keeping the body erect and surrounding Himself with watchfulness of mind. [56] And the Naga saw that the Blessed One had entered; when he saw that, he became annoyed, and irritated, and sent forth a cloud of smoke. Then the Blessed One thought: `What if I were to leave intact the skin, and hide, and flesh, and ligaments, and bones, and marrow of this Naga; but were to conquer the fire, which he will send forth, by my fire.'

4. And the Blessed One affected the appropriate exercise of miraculous power and sent forth a cloud of smoke. Then the Naga, who could not master his rage, [57] sent forth flames. And the Blessed One, converting His body into fire, [58] sent forth flames. When they both shone forth with their flames, the fire room looked as if it were burning and blazing, as if it were all in flames, and the Jañilas, surrounding the fire room, said: `Truly the countenance of the Great Samana is beautiful, but the Naga will do harm to him.' [59]

5. That night having elapsed, the Blessed One, leaving intact the skin and hide and flesh and ligaments and bones and marrow of that Naga, and conquering the Nagas fire by His fire, threw him into His alms-bowl, and showed him to the Jañila Uruvelà Kassapa (saying), `Here you see the Naga, Kassapa; his fire has been conquered by my fire.'

Then the Jañila Uruvelà Kassapa thought: `Truly the Great Samana possesses high magical powers and great faculties, in that he is able to conquer by his fire the fire of that savage Naga king, who is possessed of magical power, that dreadfully venomous serpent. He is not, however, holy (arahat) as I am.'

6. [60] Near the Neranjarà river the Blessed One said to the Jañila Uruvelà Kassapa: `If it is not disagreeable to you, Kassapa, let me dwell this moonlight night in your fire room.'

`It is not disagreeable to me, Great Samana, but in your own behalf I warn you off. There is a savage snake king there possessed of magical power, a dreadfully venomous serpent; let him do no harm to you.'

`He is not likely to do any harm to me; pray, Kassapa, allow me a place in your fire room.'

When He saw that Kassapa had given his permission, fearlessly He, who had overcome all fear, entered. When the chief of serpents saw that the sage had entered, he became irritated, and sent forth a cloud of smoke. Then the chief of men, [61] joyful and un-perplexed, also sent forth a cloud of smoke. Unable to master his rage, the chief of serpents sent forth flames like a burning fire. Then the chief of men, the perfect master of the element of fire, also sent forth flames. When they shone forth both with their flames, the Jañilas looked at the fire room saying `Truly the countenance of the Great Samana is beautiful, but the Naga will do harm to him.'

7. And when that night had elapsed, the flames of the Naga were extinguished, but the various colored flames of Him who is possessed of magical powers remained. Dark blue and red, light red, yellow, and crystal-colored flames of various colors appeared on the Angiras's [62] body. Having put the chief of serpents into His alms-bowl, He showed him to the Brahmana

(saying), `Here you see the Naga, Kassapa; his fire has been conquered by my fire.'

And the Jañila Uruvelà Kassapa, having conceived an affection for the Blessed One in consequence of this wonder, said to the Blessed One: `Stay with me, Great Samana. I will daily provide you with food.'

End of the First Wonder.

Section Sixteen

1. And the Blessed One resided in a certain grove near the hermitage of the Jañila Uruvelà Kassapa. And on a beautiful night the four maharajas, [63] filling the whole grove with light by the brilliancy of their complexion, went to the place where the Blessed One was; having approached Him and respectfully saluted the Blessed One, they stood in the four directions like great firebrands.

2. And when that night had elapsed, the Jañila Uruvelà Kassapa went to the place where the Blessed One was; having approached Him, he said to the Blessed One: `It is time, Great Samana, the meal is ready. Who were they, Great Samana, who came, this beautiful night, filling the whole grove with light by the brilliancy of their complexion, to the place where you were, and having approached you and respectfully saluted you, stood in the four directions like great firebrands?'

`They were the four maharajas, Kassapa, who came to me in order to bear my, preaching.'

Then the Jañila Uruvelà Kassapa thought: `truly the Great Samana possesses high magical powers and great faculties, since even the four maharajas come to hear his preaching. He is not, however, holy like me.'

And the Blessed One ate the food offered by the Jañila Uruvelà Kassapa, and continued to stay in that same grove.

End of the Second Wonder.

Section Seventeen

1. And on a beautiful night Sakka (Sakra or Indra) the king of the devas, filling the whole grove with light by the brilliancy of his complexion, went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, he stood near him like a great firebrand, surpassing in beauty and brilliancy the splendor of the former appearances.

2. And when that night had elapsed (and etc., as in chap.16.2).

End of the Third Wonder.

Section Eighteen

And on a beautiful night Brahma Sahampati (and etc., as in chap.17).

End of the Fourth Wonder.

Section Nineteen

1. At that time a great sacrifice, which the Jañila Uruvelà Kassapa used to celebrate was approaching, and all the people of Anga and Magadha wished to go to that sacrifice carrying abundant food, both hard and soft. Now the Jañila Uruvelà Kassapa thought: 'Presently my great sacrifice is approaching, and all the people of Anga and Magadha will come and bring with them abundant food, both hard and soft. If the Great Samana should perform a wonder before that great assembly, gain and honor would increase to the Great Samana, and my gain and honor would diminish. Well, the Great Samana shall not appear here to-morrow.'

2. Then the Blessed One, understanding by the power of His mind this reflection which had arisen in the mind of the Jañila Uruvelà Kassapa, went to Uttara Kuru; having begged alms there, He took the food (he had received) to the Anotatta Lake; [64] there He took His meal and rested during the heat of the day at the same place.

And when the night had elapsed, the Jañila Uruvelà Kassapa went to the place where the Blessed One was; having approached Him, he said to the Blessed One: 'It is time, Great Samana, the meal is ready. Why did you not come yesterday, Great Samana? We have thought of you: "Why does the Great Samana not come?" And your portions of food, both hard and soft, were served up for you.'

3. (Buddha replied): 'did you not think, Kassapa: presently my great sacrifice (and etc., as above down to:). Well, the Great Samana shall not appear here tomorrow?

4. 'Now I understood, Kassapa, by the power of my mind this reflection which had arisen in your mind, and I went to Uttara

Kuru; having begged alms there, I took the food to the Anotatta Lake; there I took my meal and rested during the heat .of the day at the same place.'

Then the Jañila Uruvelà Kassapa thought: `truly the Great Samana possesses high magical powers and great faculties, since he is able to understand by the power of his mind the thoughts of other people. He is not, however, holy like me.'

And the Blessed One ate (and etc., as in chap.16.2).

End of the Fifth Wonder.

Section Twenty

1. At that time the Blessed One had rags taken from a dust heap (of which He was going to make Himself a dress). Now the Blessed One thought: `Where shall I wash these rags?' Then Sakka the king of the devas, understanding in his mind the thought which had arisen in the mind of the, Blessed One, dug a tank with his own hand, and said to the Blessed One: `Lord, might the Blessed One wash the rags here.'

And the Blessed One thought: `What shall I rub the rags upon?' Then Sakka the king of the devas, understanding, and etc., put there a great stone and said: Lord, might the Blessed One rub the rags upon this stone.'

2. And the Blessed One thought: what shall I take hold of when going up (from the tank)?' Then a deity that resided in a kakudha tree, understanding, and etc., bent down a branch and said: `Lord, might the Blessed One take hold of this branch when going up (from the tank).'

And the Blessed One thought: `What shall I lay the rags upon (in order to dry them)?' Then Sakka the king of the devas,

understanding, and etc., put there a great stone and said: `Lord, might the Blessed One lay the rags upon this stone.'

3. And when that night had elapsed, the Jañila Uruvelà Kassapa went to the place where the Blessed One was; having approached Him, he said to the Blessed One: `It is time, Great Samana, the meal is ready. What is this, Great Samana? Formerly there was here no tank, and now here is this tank. Formerly no stone was put here; by whom has this stone been put here? Formerly this Kakudha tree did not bend down its branch, and now this branch is bent down.'

4. `I had rags, Kassapa, taken from a dust heap; and I thought, Kassapa: "Where shall I wash these rags?" Then, Kassapa, Sakka the king of the devas, understanding in his mind the thought which had arisen. In my mind, dug a tank with his hand and said to me: "Lord, might the Blessed One wash the rags here." Thus this tank has been dug by the hand of a non-human being.

`And I thought, Kassapa: "What shall I rub the rags upon?" Then, Kassapa, Sakka, and etc. Thus this stone has been put here by a non-human being.

5. `And I thought, Kassapa: "What shall I take hold of when going up (from the tank)?" Then, Kassapa, a deity, and etc. Thus this Kakudha tree has served me as a hold for my hand.

`And I thought, Kassapa: "Where shall I lay the rags upon (in order to dry them)?" Then, Kassapa, Sakka, and etc. Thus this stone has been put here by a non-human being.`

6. Then the Jañila Uruvelà Kassapa thought: `Truly the Great Samana possesses high magical powers and great faculties, since Sakka, the king of the devas does service to him. He is not, however, holy like me.'

And the Blessed One ate (and etc., as in chap.16.2).

7. And when that night had elapsed, the Jañila Uruvelà Kassapa went to the place where the Blessed One was; having approached Him, he announced to the Blessed One that it was time, by saying, `It is time, Great Samana, the meal is ready.'

(Buddha replied): `Go you, Kassapa; I will follow you'.

Having thus sent away the Jañila Uruvelà Kassapa, He went to pluck a fruit from the Gambia tree after which this continent of Jambudipa, (the jambu island, or India) is named; [65] then arriving before Kassapa He sat down in the room where Kassapa's (sacred) fire was kept. [66]

8. Then the Jañila Uruvelà Kassapa saw the Blessed One sitting in the fire room; seeing Him he said to the Blessed One: `By what way have you come, Great Samana? I have departed before you, and you have arrived before me and are sitting in the fire room.'

9. `Men I had sent you away, Kassapa, I went to pluck a fruit from the jambu tree after which this continent of Jambudipa is named; then I arrived before you and sat down in the fire room. Here is the jambu fruit, Kassapa, it is beautiful, fragrant, and, full of flavor; you may eat it, if you like.'

`Nay, Great Samana, to you alone it is becoming to eat it; eat it yourself'

And the Jañila Uruvelà Kassapa thought: `Truly the Great Samana possesses high magical powers and great faculties, since he is able, having sent me away before him, to go and pluck a fruit from the jambu tree after which this continent of Jambudipa is named, and then to arrive before me and to sit down in the fire room. He is not, however, holy like me.'

And the Blessed One ate (and etc., as in chap.16.2).

10. And when that night had elapsed (and etc., as in sect.7, down to:). Having thus sent away the Jañila Uruvelà Kassapa, He went to pluck a fruit from a mango tree growing near the jambu tree after which this continent of Jambudipa is named, and etc. He went to pluck a fruit from an emblic myrobalan tree, and etc., from a yellow myrobalan tree growing near the jambu tree, and etc. He went to the Tàvatiüsa heaven to pluck a parikkhattaka (or parigataka) flower; then arriving before Kassapa He sat down in the fire room. Then the Jañila Uruvelà Kassapa saw (and etc., as in sect.8).

11. `When I had sent you away, Kassapa, I went to the Tàvatiüsa heaven to pluck a paricchattaka flower; then I arrived before you and sat down in the fire room. Here is the paricchattaka flower, Kassapa; it is beautiful and fragrant; you may take it, if you like.'

`Nay, Great Samana, to you alone it is becoming to keep it; keep it yourself.'

And the Jañila (and etc., as in sect.9). `He is not, however, holy as I am.'

12. At that time one day the Jañilas, who wished to attend on their sacred fires, could not succeed in splitting firewood. Now these Jañilas thought: `Doubtless this is the magical power and the high faculty of the Great Samana that we cannot succeed in splitting fire-wood.' Then the Blessed One said to the Jañila Uruvelà Kassapa: `Shall the fire-wood be split, Kassapa?'

`Let it be split, Great Samana.

Then in a moment the five hundred pieces of firewood [67] split. And the Jañila Uruvelà Kassapa thought: `truly the Great

Samana possesses high magical powers and great faculties, since even the firewood splits itself (at his command). He is not, however, holy like me.'

13. At that time the Jañilas who wished to attend on their sacred fires, could not succeed in lighting up the fires (and etc., as in the preceding story).

14. At that time the Jañilas, after having attended on their sacred fires, could not succeed in extinguishing the fires (and etc., as above).

15. At that time in the cold winter nights, in the time between the ashtaka festivals, [68] when snow falls, the Jañilas plunged into the river Neranjarà, and emerged again, and repeatedly plunged into the water and emerged. And the Blessed One created five hundred vessels with burning fire; [69] at those the Jañilas coming out of the river warmed themselves. And the Jañilas thought: 'Doubtless this is the magical power and the high faculty of the Great Samana that these vessels with fire have been caused to appear here.' And the Jañila Uruvelà. Kassapa thought: 'truly the Great Samana possesses high magical powers and great faculties, since he can create such great vessels with fire. He is not, however, holy like me.'

16. At that time a great rain fell out of season; and a great inundation arose. The place where the Blessed One lived was covered with water. Then the Blessed One thought: 'What if I were to cause the water to recede round about, and if I were to walk up and down in the midst of the water on a dust-covered spot.' And the Blessed One caused the water to recede round about, and He walked up and down in the midst of the water on a dust-covered spot.

And the Jañila Uruvelà Kassapa, who was afraid that the water might have carried away the Great Samana, went with a boat

together with many Jañilas to the place where the Blessed One lived. Then the Jañila Uruvelà Kassapa saw the Blessed One, who had caused the water to recede round about, walking up and down in the midst of the water on a dust-covered spot. Seeing Him, he said to the Blessed One: `Are you there, Great Samana?'

`Here I am, Kassapa,' replied the Blessed One, and He rose in the air and stationed Himself in the boat.

And the Jañila Uruvelà Kassapa thought: `truly the Great Samana possesses high magical powers and great faculties, since the water does not carry him away. He is not, however, holy like me.'

17. Then the Blessed One thought: `this foolish man will still for a long time think thus: "Truly the Great Samana possesses high magical powers and great faculties; he is not, however, holy like me." What if I were to move the mind of this Jañila (in order to show him my superiority).'

And the Blessed One said to the Jañila Uruvelà Kassapa: `You are not holy (arahat), Kassapa, nor have you entered the path of Arahatsip, nor do you walk in such a practice as will lead you to Arahatsip, or to entering the path of Arahatsip.'

Then the Jañila Uruvelà Kassapa prostrated himself, inclining his head to the feet of the Blessed One, and said to the Blessed One: `Lord, let me receive the pabbajjà and upasampadà ordinations from the Blessed One.'

18. (Buddha replied): `You, Kassapa, are chief, leader, foremost, first, and highest of five hundred Jañilas; go first and inform them of your intention, and let them do what they think fit.'

Then the Jañila Uruvelà Kassapa went to those Jañilas; having gone to them, he said to those Jañilas: `I wish, Sirs, to lead a religious life under the direction of the Great Samana; you may do, Sirs, what you think fit.'

(The Jañilas replied): `We have conceived, Sir, an affection for the Great Samana long since; if you will lead, Sir, a religious life under the Great Samana's direction, we will all lead a religious life under the Great Samana's direction.'

19. Then the Jañilas flung their hair, [70] their braids, their provisions, [71] and the things for the agnihotra sacrifice into the river, and went to the place where the Blessed One was; having approached Him and prostrated themselves before Him, inclining their heads to the feet of the Blessed One, they said to the Blessed One: `Lord, let us receive the pabbajjà and upasampadà ordinations from the Blessed One.'

`Come, O Bhikkhus,' said the Blessed One, `Well taught is the Doctrine; lead a holy life for the sake of the complete extinction of suffering.'

Thus these Venerable persons received the upasampadà ordination.

20. And the Jañila Nadã Kassapa saw the hair the braids, the provisions, the things for the agnihotra sacrifice, which were carried down by the river; when he saw that, he became afraid that some misfortune might have befallen his brother. He sent some Jañilas, saying, `Go and look after my brother,' and went himself with his three hundred Jañilas to the Venerable Uruvelà Kassapa; having approached Him, he said to the Venerable Uruvelà Kassapa: `Now, Kassapa, is this bliss?'

(Uruvelà Kassapa replied): `Yes, friend, this is bliss.'

21. And the Jañilas (who had come with Nadã Kassapa)(and etc., as in sect.19).

22. And the Jañila Gayà Kassapa saw (and etc., as in sect.20); when he saw that, he became afraid that some misfortune might have befallen his brothers. He sent some Jañilas, saying, 'Go and look after my brothers,' and went himself with his two hundred Jañilas to the Venerable Uruvelà Kassapa (and etc., as above).

23. And the Jañilas (who had come with Gayà Kassapa)(and etc., as in sect.19).

24. [72] At the command of the Blessed One the five hundred pieces of firewood could not be split and were split, the fires could not be lit up and were lit up, could not be extinguished and were extinguished; besides He created five hundred vessels with fire. Thus the number of these miracles amounts to three thousand five hundred.

Section Twenty-One

1. And the Blessed One, after having dwelt at Uruvelà as long as He thought fit, went forth to Gayàsisà, [73] accompanied by a great number of Bhikkhus, by one Thousand Bhikkhus who all had been Jañilas before. There near Gayà, at Gayàsisà, the Blessed One dwelt together with those Thousand Bhikkhus.

2. There the Blessed One thus addressed the Bhikkhus:
`Everything, O Bhikkhus, is burning. And how, O Bhikkhus is everything burning?

`The eye, O Bhikkhus, is burning; Visible things are burning; the mental impressions based on the eye are burning; the contact of the eye (with visible things) is burning; the sensation produced by the contact of the eye (with visible things), be it pleasant, be it painful, be it neither pleasant nor painful that also is burning. With what fire is it burning? I declare unto you that it is burning with the fire of lust, with the fire of anger, with the fire of ignorance; it is burning with (the anxieties of) birth, decay, death, grief, lamentation, suffering, dejection, and despair.

3. `The ear is burning; sounds are burning, and etc. The nose is burning, odors are burning, and etc. The tongue is burning, tastes are burning, and etc. The body is burning, objects of contact are burning, and etc. The mind is burning, thoughts are burning, and etc. [74]

4. `Considering this, O Bhikkhus, a disciple learned (in the scriptures), walking in the noble path, becomes weary of the eye, weary of visible things, weary of the contact of the eye (with visible things), weary also of the sensation produced by the contact of the eye (with visible things), be it pleasant, be it painful, be it neither pleasant nor painful, he becomes weary of

the ear (and etc. down to) becoming weary of all that, he divests himself of passion; by absence of passion he is made free; when he is free, he becomes aware that he is free; and he realizes that re-birth is exhausted; that holiness is completed; that duty is fulfilled; and that there is no further return to this world.'

When this exposition was propounded, the minds of those Thousand Bhikkhus became free from attachment to the world, and were released from the àsavas.

Here Ends the Sermon on `The Burning.'

End Of The Third Bhànavàra Concerning The Wonders Done
At Uruvelà.

Section Twenty-Two

1. **And the Blessed One**, after having dwelt at Gayàsisa as long as He thought fit, went forth to Ràjagaha, accompanied by a great number of Bhikkhus, by one thousand Bhikkhus who all had been Jañilas before. And the Blessed One, wandering from place to place, came to Ràjagaha. There the Blessed One dwelt near Ràjagaha, in the Laccivana pleasure garden, near the sacred shrine of Supaticcha. [75]

2. Then the Magadha King Seniya Bimbisàra heard: `The Samana Gotama Sakyaputta, an ascetic of the Sakya tribe, has just arrived at Ràjagaha and is staying near Ràjagaha, in the Lacchivana pleasure garden, near the sacred shrine of Supaticcha. Of Him, the blessed Gotama such a glorious fame is spread abroad: "Truly He is the Blessed, Holy, Absolute Sambuddha, endowed with knowledge and conduct, the most Happy One, Who understands all worlds, the Highest One, Who guides men as a driver curbs a bullock, the Teacher of gods and men, the Blessed Buddha. He makes known the

Truth, which He has understood Himself and seen face to face, to this world system with its devas, its Maras, and its brahmas; to all beings, Samanas and brahmas, gods and men; He preaches that Truth (Dhamma) which is glorious in the beginning, glorious in the middle, glorious at the end, in the spirit and in the letter; He proclaims a consummate, perfect, and pure life." It is good to obtain the sight of holy men (arahats) like that.'

3. And the Magadha King Seniya Bimbisàra surrounded by twelve myriads of Magadha Brahmanas and householders, [76] went to the place where the Blessed One was; having approached Him and respectfully saluted the Blessed One, he sat down near Him. And of those twelve myriads of Magadha Brahmanas and householders some also respectfully saluted the Blessed One and sat down near Him; some exchanged greetings with the Blessed One, having exchanged with Him greeting and complaisant words, they sat down near Him; some bent their clasped hands towards the Blessed One and sat down near Him; some shouted out their name and their family name before the Blessed One and sat down near Him; some silently sat down near Him.

4. Now those twelve myriads of Magadha Brahmanas and householders thought: `How now is this? Has the Great Samana placed Himself under the spiritual direction of Uruvelà, Kassapa, or has Uruvelà Kassapa placed himself under the spiritual direction of the Great Samana?'

And the Blessed One, who understood in His mind the reflection which had arisen in the minds of those twelve myriads of Magadha Brahmanas and householders, addressed the Venerable Uruvelà Kassapa in this stanza: `What knowledge have you gained, O inhabitant of Uruvelà, that has induced you, who were renowned for your penances, [77] to

forsake your sacred fire? I ask you, Kassapa, this question: how is it that your fire sacrifice has become deserted?'

(Kassapa replied): 'It is visible things and sounds, and also tastes, pleasures and woman that the sacrifices speak of; [78] because I understood that whatever belongs to existence [79] is filth, therefore I took no more delight in sacrifices and offerings.' [80]

5. 'But if your mind, Kassapa (said the Blessed One), [81] found there no more delight, either in visible things, or sounds, or tastes, what is it in the world of men or gods in which, [82] your mind, Kassapa, now finds delight? Tell me that.'

(Kassapa replied): 'I have seen the state of peace (i.e. Nirvana) in which the basis of existence (upadhi) [83] and the obstacles to perfection (kincana) [84] kanal) have ceased, which is free from attachment to sensual existence, which cannot pass over into another state, which cannot be led to another state; therefore I took no more delight in sacrifices and offerings.'

6. Then the Venerable Uruvelà Kassapa rose from his seat, adjusted his upper robe so as to cover one shoulder, prostrated himself, inclining his head to the feet of the Blessed One, and said to the Blessed One: 'My teacher, Lord, is the Blessed One, I am His pupil; my teacher, Lord, is the Blessed One, I am His pupil.' Then those twelve myriads of Magadha Brahmanas and householders understood: 'Uruvelà Kassapa has placed himself under the spiritual direction of the Great Samana.'

7, 8. And the Blessed One, who understood in His mind the reflection that had arisen in the minds of those twelve myriads of Magadha Brahmanas and householders, preached to them. In due course (and etc., as in chap.7, sect.5, 6, down to:) just as a clean cloth free from black specks properly takes the dye, thus eleven myriads of those Magadha Brahmanas and

householders with Bimbisàra at their head, while sitting there, obtained the pure and spotless eye of the Truth (that is, the knowledge): `Whatsoever is subject to the condition of origination is subject also to the condition of cessation.' One myriad announced their having become lay-pupils.

9. Then the Magadha King Seniya Bimbisàra, having seen the Truth (and etc. down to) dependent on nobody else for the knowledge of the Teacher's Doctrine, said to the Blessed One: in former days, Lord, when I was a prince, I entertained five wishes; these are fulfilled now. In former days, Lord, when I was a prince, I wished: "O that I might be inaugurated as king." This was my first wish, Lord; this is fulfilled now. "And might then the Holy, Absolute Sambuddha come into my kingdom." This was my second wish, Lord; this is fulfilled now.

10. ` "And might I pay my respects to Him, the Blessed One." This was my third wish, Lord; this is fulfilled now. "And might He, the Blessed One preach His Doctrine (Dhamma) to me." This was my fourth wish, Lord; this is fulfilled now. "And might I understand His, the Blessed One's Doctrine." This was my fifth wish, Lord; this is fulfilled now. These were the five wishes, Lord, which I entertained in former days when I was a prince; these are fulfilled now.

11. `Glorious, Lord! (and etc., as in chap.7. 10, down to:) who has taken his refuge in Him. And might the Blessed One, Lord, consent to take His meal with me to-morrow together with the fraternity of Bhikkhus.'

The Blessed One expressed His consent by remaining silent.

12. Then the Magadha King Seniya Bimbisàra, when he understood that the Blessed One had accepted his invitation, rose from his seat, respectfully saluted the Blessed One, and, passing round Him with his right side towards Him, went away.

and when the night had elapsed, the Magadha King Seniya Bimbisàra ordered excellent food, both hard and soft, to be prepared, and had dinner-time announced to the Blessed One in the words: `It is time, Lord, the meal is ready.' And in the forenoon the Blessed One, having put on His robes, took His alms-bowl, and with His civara on entered the city of Ràjagaha, aha accompanied by a great number of Bhikkhus, by one Thousand Bhikkhus who all had been Jañilas before.

13. At that time Sakka the king of the devas, assuming the appearance of a young Brahman, walked in front of the Bhikkhu fraternity with Buddha at its head, singing the following stanzas: `The self-controlled one with the self-controlled, with the former Jañilas, the released one with the released, the Blessed One, gold-colored like an ornament of siigi gold, [85] has entered Ràjagaha.

`The emancipated one with the emancipated, with the former Jañilas, and etc.

`He who has crossed (the ocean of passion) with them who have crossed (it), with the former Jañilas, the released one with the released, the Blessed One, gold-colored like an ornament of siigi gold, has entered Ràjagaha.

`He who is possessed of the ten noble states [86] and of the ten powers, [87] who understands the ten paths of kamma [88] and possesses the ten (attributes of Arahatsip), [89] the Blessed One, surrounded by ten hundred of followers, has entered Ràjagaha.'

14. The people when they saw Sakka the king of the devas, said: `this youth indeed is handsome; this youth indeed has a lovely appearance; this youth indeed is pleasing. Whose attendant may this youth be?'

When they talked thus, Sakka the king of the devas addressed those people in this stanza: `He who is wise, entirely self-controlled, the unrivalled Buddha, the arahat, the most happy upon earth: His attendant am I.'

15. And the Blessed One went to the palace of the Magadha King Seniya Bimbisàra. Having gone there, He sat down with the Bhikkhus who followed Him. On seats laid out for them. Then the Magadha king Seniya Bimbisàra with his own hands served and offered excellent food, both hard and soft, to the fraternity of Bhikkhus with the Buddha at its head; and when the Blessed One had finished His meal and cleansed His bowl and His hands, he sat down near Him.

16. Sitting near Him the Magadha King Seniya, Bimbisàra thought: `Where may I find a place for the Blessed One to live in, not too far from the town and not too near, suitable for going and coming, easily accessible for all people who want (to see Him), by day not too crowded, at night not exposed to much noise and alarm, clean of the smell of people, hidden from men, well fitted for a retired life

17. And the Magadha King Seniya Bimbisàra thought: `There is the Veluvana, [90] my pleasure garden, which is not too far from the town and not too near, suitable for going and coming . . . down to a retired life). What if I were to make an offering of the Veluvana pleasure garden to the fraternity of Bhikkhus with the Buddha at its head

18. And the Magadha King Seniya Bimbisàra took a golden vessel (with water in it, to be poured over the Buddha's hand); and dedicated (the garden) to the Blessed One (by saying), `I give up this Veluvana pleasure garden, Lord, to the fraternity of Bhikkhus with the Buddha at its head.' The Blessed One accepted the àràma (park). Then the Blessed One, after having taught, incited, animated, and gladdened the Magadha King

Seniya Bimbisàra by religious discourse, rose from His seat and went away.

And in consequence of this event the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: `I allow you, O Bhikkhus, to receive the donation of an àràma (a park).'

Section Twenty-Three

1. At that time Saījaya, a paribbàjaka (wandering ascetic), resided at Ràjagaha with a great retinue of paribbàjakas, with two hundred and fifty paribbàjakas. At that time Shariputra and Moggallana (two young brahmanas) led a religious life as followers of saàjaya the paribbàjaka; these had given their word to each other: `He who first attains to the Immortal (amata, i.e. Nirvana) shall tell the other one.'

2. Now one day the Venerable Assaji in the forenoon, having put on his robes, and having taken his alms-bowl, and with his civara on, entered the city of Ràjagaha for alms; his walking, turning back, regarding, looking, drawing (his arms) back, and stretching (them) out was decorous; he turned his eyes to the ground, and was dignified in deportment. Now the paribbàjaka Shariputra saw the Venerable Assaji, who went through Ràjagaha for alms, whose walking, and etc. was decorous, who kept his eyes on the ground, and was dignified in deportment. Seeing him he thought: `indeed this person is one of those Bhikkhus who are the worthy ones (arahats) in the world, or who have entered the path of Arahatsip. What if I were to approach this Bhikkhu and to ask him: "In whose name, friend, have you retired from the world? Who is your teacher? Whose Doctrine do you profess?"'

3. Now the paribbàjaka Shariputra thought: `This is not the time to ask this Bhikkhu., He has entered the interior yard of a

house, walking for alms. What if I were to follow this Bhikkhu step by step, according to the course recognized by those who want something.' [91]

And the Venerable Assaji, having finished his alms-pilgrimage through Rājagaha, went back with the food he had received. Then the, paribbājaka Shariputra went to the place where the Venerable Assaji was; having, approached him, he exchanged greeting with the Venerable Assaji; having exchanged with him greeting and complaisant words, he stationed himself at his side; standing at his side the paribbājaka Shariputra said to the Venerable Assaji: `Your countenance, friend, is serene; your complexion is pure and bright. In whose name, friend, have you retired from the world? Who is your teacher? Whose Doctrine do you profess?' [92]

4. (Assaji replied): `There is, friend, the Great Samana Sakyaputta, an ascetic of the Sakya tribe; in His, the Blessed One's, name have I retired from the world; he, the Blessed One, is my teacher; and His, the Blessed One's, Doctrine do I profess.'

And what is the Doctrine, Sir, which your teacher holds, and preaches to you?'

`I am only a young disciple, friend; I have but recently received the ordination; and I have newly adopted this Doctrine and discipline. I cannot explain to you the Doctrine in detail; but I will tell you in short what it means.'

Then the paribbājaka Shariputra said to the Venerable Assaji: `Well, friend, tell me much or little as you like, but be sure to tell me the spirit (of the Doctrine); I want but the spirit; why do you make so much of the letter?'

5. Then the Venerable Assaji pronounced to the paribbàjaka Shariputra the following text of the Dhamma.. `Of all objects which proceed from a cause, the Tathágata has explained the cause, and He has explained their cessation also; this is the Doctrine of the Great Samana.' [93]

And the paribbàjaka Shariputra after having heard this text obtained the pure and spotless eye of the Truth (that is, the following knowledge): `Whatsoever is subject to the condition of origination is subject also to the condition of cessation.' (And he said): `If this alone be the Doctrine (the Dhamma), now you have reached up to the state where all sorrow ceases (i.e. Nirvana), (the state) which has remained unseen through many myriads of kappas (world-ages) of the past.'

6. Then the paribbàjaka Shariputra went to the place where the paribbàjaka Moggallana was. And the paribbàjaka Moggallana saw the paribbàjaka Shariputra coming from afar; seeing him he said to the paribbàjaka Shariputra: `your countenance, friend, is serene; your complexion is pure and bright. Have you then really reached the Immortal, friend?' `Yes, friend, I have attained to the Immortal.' `And how, friend, have you done so?'

7-9. `I saw, friend, the Bhikkhu Assaji who went through Ràjagaha for alms (and etc. [94] down to:) but I will tell you in short what it means."

`"Tell me much or little as you like, but be sure to tell me the spirit (of the Doctrine); I want but the spirit; why do you make so much of the letter?"

10. `Then, friend, the Bhikkhu Assaji pronounced the following Dhamma sentence: "Of all objects which proceed from a cause, the Tathágata has explained the cause, and He has explained their cessation also; this is the Doctrine of the Great Samana."

And the paribbàjaka Moggallana, after having heard (and etc., as in sect.5, down to the end).

Section Twenty-Four

1. Then the paribbàjaka Moggallana said to the paribbàjaka Shariputra: `Let us go, friend, and join the Blessed One; that He, the Blessed One, may be our teacher.'

(Shariputra replied): `It is on our account, friend, that these two hundred and fifty paribbàjakas live here (as followers of Saijaya), and it is we whom they regard; let us first inform them also of our intention; then they may do what they think fit.'

Then Shariputra and Moggallana went to the place where those paribbàjakas were; having approached them, they said to the paribbàjakas: `Friends, we are going to join the Blessed One; that he, the Blessed One, may be our teacher.'

(The paribbàjakas replied): `It is on your account, Sirs, that we live here, and it is you whom we regard; if you, Sirs, are about to place yourselves under the spiritual direction of the Great Samana, we all will place ourselves also under the spiritual direction of the Great Samana.'

2. Then Shariputra and Moggallana went to the place where the paribbàjaka Saijaya was; having approached him, they said to the paribbàjaka Saijaya: `Friend, we are going to join the Blessed One; that he, the Blessed One, may be our teacher.'

(Saijaya replied): `Nay, friends, do not go; let us all three share in the leadership of this body (of disciples).'

And a second time Shariputra and Moggallana said, and etc. And a third time Shariputra and Magellan said, and etc. (And a

third time he replied): `Nay, friends, do not go; let us all three share in the leadership of this body (of disciples).'

But Shariputra and Moggallana took with them those two hundred and fifty paribbàjakas and went to the Veluvana. But the paribbàjaka Saijaya began, on the spot, to vomit hot blood from his mouth. [95]

And the Blessed One saw them, Shariputra and Moggallana, coming from afar; on seeing them He thus addressed the Bhikkhus: `There, O Bhikkhus, two companions arrive, Kolita and Upatissa; [96] these will be a pair of (true) pupils, a most distinguished, auspicious pair.'

When [97] (Shariputra and Moggallana), who had reached emancipation in the perfect destruction of the substrata (of existence), which is a profound subject accessible only to knowledge, came to the Veluvana, the Teacher, who saw them, foretold about them: `These two companions who are now coming Kolita and Upatissa -- these will be a pair of (true) pupils, a most distinguished, auspicious pair.'

4. Then Shariputra and Moggallana went to the place where the Blessed One was; having approached Him, they prostrated themselves, inclining their heads to the feet of the Blessed One, and said to the Blessed One: `Lord, let us receive the pabbajjà and upasampadà ordinations from the Blessed One.'

`Come, O Bhikkhus,' said the Blessed One, `Well taught is the Doctrine; lead a holy life for the sake of the complete extinction of suffering.' Thus these Venerable persons received the upasampadà ordination.

5. At that time many distinguished young Magadha noblemen led a religious life under the direction of the Blessed One. The people were annoyed, murmured, and became angry (saying),

`The Samana Gotama causes fathers to beget no sons; the Samana Gotama causes wives to become widows; the Samana Gotama causes families to become extinct. Now He has ordained one Thousand Jañilas, and He has ordained these two hundred and fifty paribbàjakas who were followers of Saijaya; and these many distinguished young Magadha noblemen are now leading a religious life under the direction of the Samana Gotama. And moreover, when they saw the Bhikkhus, they reviled them in the following stanza: `The Great Samana has come to Giribbaja, Ràjagaha) of the Magadha people, leading with him all the followers of Saijaya; who will be the next to be led by him?'

6. Some Bhikkhus heard those people that were annoyed, murmured, and had become angry; these Bhikkhus told this thing to the Blessed One. (He replied): `This noise, O Bhikkhus, will not last long; it will last only seven days; after seven days it will be over. And if they revile you, O Bhikkhus, in this stanza: "The Great Samana has come, and etc.," you should reply to the revilers in the following stanza: "It is by means of the true Doctrine that the great heroes, the Tathágatas, lead men. Who will murmur at the wise, who lead men by the power of the Truth?"'

7. At that time the people, when seeing the Bhikkhus, reviled them in the following stanza: `The Great Samana has come, and etc.'

Then the Bhikkhus replied to the revilers in the following stanza: `It is by means of the true Doctrine, and etc.'

Then the people understood: `It is by Truth, and not by wrong, that the Sakyaputtiya Samanas lead men;' And thus that noise lasted only seven days, and after seven days it was over.

Here Ends the Narration of the Ordination of

Shariputra and Moggallana.

End of the Fourth Bhànavàra.

Section Twenty-Five [98]

1. At that time some Bhikkhus, as they had no upajjhàyas (preceptors) and received no exhortation and instruction, went on their rounds for alms wearing improper under and upper garments (or, wearing their under and upper garments improperly), and in an improper attire. While people were eating, they held out their alms-bowls in which were leavings of food, [99] over the hard food (which the people were eating), and held them out over soft food, and held them out over savory food, and held them out over drinks. They asked for soup and boiled rice themselves, and ate it; in the dining halls they made a great and loud noise.

2. The people were annoyed, murmured, and became angry (saying), `How can the Sakyaputtiya Samanas go on their rounds for alms wearing improper under and upper garments (and etc., as in sect.1, down to drinks)? How can they make so great and loud a noise in the dining halls? They behave like brahmanas at the dinners given to them.'

3. Some Bhikkhus heard those people that were annoyed, murmured, and had become angry. Those Bhikkhus who were moderate, frugal, modest, conscientious, anxious for training, were annoyed, murmured, and became angry: `How can the Bhikkhus go on their rounds for alms wearing improper under and upper garments, and etc.? How can they make so great and loud a noise in the dining halls?'

4. These Bhikkhus told this thing to the Blessed One.

In consequence of that and on this occasion the Blessed One, having ordered the fraternity of Bhikkhus to assemble, questioned the Bhikkhus: `Is it true, O Bhikkhus, that some Bhikkhus go on their rounds (and etc., down to), that they make a great and loud noise in the dining halls?'

`It is true, Lord.'

5. Then the Blessed Buddha rebuked those Bhikkhus: `It is improper, O Bhikkhus, what these foolish persons are doing, it is unbecoming, indecent, unworthy of Samanas, unallowable, and to be avoided. How can these foolish persons, O Bhikkhus, go on their rounds, and etc.? How can they make so great and loud a noise in the dining halls? This will not do, O Bhikkhus, for converting the unconverted, and for augmenting the number of the converted; but it will result, O Bhikkhus, in the unconverted being repulsed (from the faith), and in many of the converted being estranged.'

6. And the Blessed One rebuked those Bhikkhus in many ways, spoke against un-frugality, ill-nature, immoderation, insatiableness, delighting in society, and indolence; spoke in many ways in praise of frugality, good-nature, of the moderate, contented, who have eradicated (sin), who have shaken off (sin), of the gracious, of the reverent, and of the energetic. And having delivered before the Bhikkhus a religious discourse in accordance to, and in conformity with. These subjects, He thus addressed the Bhikkhus: `I prescribe, O Bhikkhus, (that young Bhikkhus choose) an upajjhàya (or preceptor).

`The upajjhàya, O Bhikkhus, ought to consider the saddhivihàrika (i.e. pupil) [100] as a son; the saddhivihàrika ought to consider the upajjhàya as a father. Thus these two, united by mutual reverence, confidence, and communion of life, will progress, advance, and reach a high stage in this Doctrine and discipline.

7. `And let them choose, O Bhikkhus, an upajjhàya in this way: let him (who is going to choose an upajjhàya) adjust his upper robe so as to cover one shoulder, salute the feet (of the intended upajjhàya), sit down squatting, raise his joined hands, and say: "Venerable Sir, be my upajjhàya; Venerable Sir, be my upajjhàya; Venerable Sir, be my upajjhàya." (If the other answer): "Well," or, "Certainly," or, "Good," or, "All right," or, "Carry on (your work) with friendliness (towards me)," or should he express this by gesture (lit. by his body), or by word, or by gesture and word, then the upajjhàya has been chosen. If he does not express this by gesture, nor by word, nor by gesture and word, the upajjhàya has not been chosen.

8. `The saddhivihàrika, O Bhikkhus, ought to observe a strict conduct towards his upajjhàya. And these are the rules for his conduct: let him arise betimes, and having taken off his shoes [101] and adjusted his upper robe so as to cover one shoulder, let him give (to the upajjhàya) the teeth-cleanser and water to rinse his mouth with. Then let him prepare a scat (for the upajjhàya). If there is rice-milk, let him rinse the jug and offer the rice-milk (to the upajjhàya). When he has drunk it, let him give water (to the upajjhàya), take the jug, hold it down, rinse it properly without (damaging it by) rubbing, and put it away. When the upajjhàya has risen, let him take away the scat. If the place is dirty, let him sweep the place.

9. `If the upajjhàya wishes to go into the village, let (the saddhivihàrika) give (to the upajjhàya) his under garment, take (from him) his second under garment (i.e. his house-dress?), Give him his girdle, lay the two upper garments upon each other [102] and give them (to the upajjhàya), rinse the alms-bowl, and give it him with some water in it. If the upajjhàya wishes (to go with) an attendant Bhikkhu, let him put on his under garment so as to conceal the three circles (viz. the navel and the two knees) and as to cover the body all around; then

let him put on his girdle, lay the two upper garments upon each other and put them on, tie the knots, take his alms-bowl, after having it rinsed, and follow the upajjhàya as his attendant. Let him not go too far (from the upajjhàya) nor too near. Let him take (from the upajjhàya) what has been put into his alms-bowl. [103]

10. `When the upajjhàya speaks, let (the saddhivihàrika) not interrupt him. If the upajjhàya is in danger of committing an offence by the words he says, let (the saddhivihàrika) keep him back. When (the upajjhàya) turns back (from his alms-pilgrimage), let the saddhivihàrika go back (to the vihàra) before (the upajjhàya), prepare a seat, get water for the washing of his feet, a foot-stool, and a towel; [104] then let him go to meet the upajjhàya, take his bowl and his robe, give him his second under garment (his house-dress?), And take his under garment if the robe (of the upajjhàya) is wet with perspiration, let him dry it a while in a hot place, but let him not leave the robe in a hot place. Let him fold up the robe. When folding up the robe, let him fold it up so as to leave (every day) four inches (more than the day before) hanging over at the corners, in order that no fold may arise in the middle of it [105] let him . . . the girdle. [106] If there is any food received in the alms-bowl, and the upajjhàya desires to eat it, let him give water (to the upajjhàya) and then offer him the food.

11. `Let him offer to the upajjhàya (water) to drink. When the upajjhàya has finished his meal, let (the saddhivihàrika) give him water.. Take his alms-bowl, hold it down, rinse it properly without (damaging it by) rubbing, pour the water out, and dry (the bowl) a while in some hot place, but let him not leave the bowl in the hot place. Let him put away the alms-bowl and the robe. When he puts away the alms-bowl, let him do so holding the alms-bowl with one hand, and first feeling with the other hand under the bed or under the chair (where he is going to put

the bowl), and let him not put the bowl on the bare ground. When he hangs up the robe, let him take the robe with one hand and stroke with the other hand along the bamboo peg or rope on which the robe is to be hung up, and hang p the robe so that the border is turned away from him (and turned to the wall), and the fold is turned towards him. When the upajjhàya has risen, let him take away the seat and put away the water for the washing of the feet, the footstool, and the towel. [107] If the place is dirty, let him sweep the place.

12. `If the upajjhàya wishes to bathe, let him prepare a bath. If he wants cold water, let him get cold water; if he wants hot water, let him get hot water. If the upajjhàya wishes to go to the gantàghara, [108] let (the saddhivihàrika) knead the powder, [109] moisten the clay, [110] take up the chair, belonging to the gantàghara, follow the upajjhàya from behind, give him the chair, take his robe and put it aside, give him the powder and the clay. If he is able, [111] let him also enter the gantàghara. When he is going to enter the gantàghara, let him besmear his face with clay, cover himself from before and behind, and thus enter the gantàghara.

13. `Let him not sit down so as to encroach on senior Bhikkhus, nor let him dislodge junior Bhikkhus from their seats. Let him wait upon the upajjhàya in the gantàghara. When he is going to leave the gantàghara, let him take up the chair belonging to the gantàghara, cover himself from before and behind, and thus leave the gantàghara. Let him wait upon the upajjhàya also in the water. When he has bathed `Let (the saddhivihàrika) go out of the water first, let him dry his own body, put on his dress, then wipe off the water from his upajjhàya's body, give him his under garment and his upper garment, take the chair belonging to the gantàghara, go before the upajjhàya, prepare a seat for him, and get water for the washing of his feet, a foot-stool, and a towel. [112] Let him offer to the upajjhàya (water) to drink.

14. `If (the upajjhàya) likes being called upon to deliver a discourse, let him call upon (the upajjhàya to do so). If (the upajjhàya) likes questions being put to him, let him put questions (to the upajjhàya).

`If the vihàra, in which the upajjhàya dwells, is dirty, let him clean that vihàra, if he is able to do so. When cleaning the vihàra, let him first take away the alms-bowl and the robe (of the upajjhàya) and lay them aside. Let him take away the mat and the sheets [113] and lay them aside. Let him take away the mattress and the pillow and lay them aside.

15. `Let him turn down the bed, take it away properly without rubbing it (against the floor) and without knocking it against door or door post, and put it aside. Let him turn down the chair, take it away properly without rubbing it (against the floor) and without knocking it against door or doorpost, and put it aside. Let him take away the supporters of the bed [114] and put them aside. Let him take away the spitting-box and put it aside. Let him take away the board to recline on [115] and put it aside. Let him take away the carpet, after having noticed how it was spread out, and put it aside. If there are cobwebs in the vihàra, let him remove them as soon as he sees them. Let him wipe off the casements [116] and the corners of the room. If a wall, which is coated with red chalk, is dirty, let him moisten the mop, wring it out, and scour the wall. If the floor is coated black and is dirty, let him moisten the mop, wring it out, and scour the floor. If the floor is not blacked, let him sprinkle it with water and scrub it in order that the vihàra may not become dusty. Let him heap up the sweepings and cast them aside.

16. `Let him bask the carpet in the sunshine, clean it, dust it by beating, take it back, and spread it out as it was spread before. Let him put the supporters of the bed in the sunshine, wipe them, take them back, and put them in their place. Let him put

the bed in the sunshine, clean it, dust it by beating, turn it down, take it back properly without rubbing it (against the floor) and without knocking it against door and door-post, and put it in its place. Let him put the chair in the sunshine, and etc. Let him put mattress and pillow in the sunshine, clean them, dust them by beating, take them back, and lay them out as they were laid out before. Let him put the mat and sheet in the sunshine, and etc. Let him put the spittoon in the sunshine, wipe it, take it back, and put it in its place. Let him put in the sunshine the board to recline on, and etc. [117]

17. `Let him put away the alms-bowl and the robe. When he puts them away (and etc., as in sect.1, down to:) and hang up the robe so that the border is turned away from him and the fold is turned towards him.

18. `If dusty winds blow from the east, let him shut the windows on the east. If dusty winds blow from the west, let him shut the windows on the west, and etc. [118] If it is cold weather, let him open the windows by day and shut them at night. If it is hot weather, let him shut the windows by day and open them at night.

19. `If the cell is dirty, let him sweep the cell. If the store-room is dirty, let him sweep the storeroom. If the refectory, and etc. If the fire room, and etc. If the privy is dirty, let him sweep the privy. If there is no drinkable water, let him provide drinkable water. If there is no food, let him provide food. If there is no water in the water-pot for rinsing the mouth with. Let him pour water into the pot.

20. `If discontent has arisen within the upajjhàya's heart, let the saddhivihàrika appease him, [119] or cause him to be appeased (by another), or compose him by religious conversation. If indecision has arisen in the upajjhàya's mind, let the saddhivihàrika dispel it, or cause it to be dispelled, or

compose him by religious conversation. If the upajjhàya takes to a false Doctrine, let the saddhivihàrika discuss it, or cause another to discuss it, or compose (the upajjhàya) by religious conversation.

21. ` If the upajjhàya is guilty of a grave offence, and ought to be sentenced to parivàsa discipline, [120] let the saddhivihàrika take care that the saïgha sentence the upajjhàya to parivàsa discipline. If the upajjhàya ought to be sentenced to recommence his penal discipline, let the saddhivihàrika take care that the saïgha [121] may order the upajjhàya to recommence his penal discipline. If the mánatta discipline ought to be imposed on the upajjhàya, let the saddhivihàrika take care that the saïgha impose the mánatta discipline on the upajjhàya. If the upajjhàya is to be rehabilitated (when his penal discipline has been duly undergone), let the saddhivihàrika take care that the saïgha rehabilitate the upajjhàya.

22. ` If the saïgha wishes to proceed against the upajjhàya by the tajjanīyakamma, [122] or the nissaya, [123] or the pabbàjanīyakamma, or the patisarānīyakamma, or the ukkhepanīyakamma. Let the saddhivihàrika do what he can in order that the saïgha may not proceed against the upajjhàya or may mitigate the proceeding. Or if the saïgha has instituted a proceeding against him, the tajjanīyakamma, and etc., or the ukkhepanīyakamma, let the saddhivihàrika do what he can in order that the upajjhàya may behave himself properly, live modestly, and aspire to get clear of his penance, and that the saïgha may revoke its sentence.

23. ` If the robe of the upajjhàya must: be washed, let the saddhivihàrika wash it or take care that the upajjhàya's robe is washed. If a robe must be made for the upajjhàya, let the saddhivihàrika make it or take care that the upajjhàya's robe is

made. If dye must be boiled for the upajjhàya, and etc. If the robe of the upajjhàya must be dyed, and etc. When he dyes the robe, let him dye it properly and turn it whenever required, and let him not go away before the dye has ceased to drop.

24. `Let him not give his alms-bowl to any one without the permission of his upajjhàya. Let him not accept an alms-bowl from any one else without the permission of his upajjhàya. Let him not give his robe to any one else, and etc. Let him not accept a robe from any one. Else; let him not give articles (required for a Bhikkhu) to an one else; let him not receive (such) articles from any one else; let him not shave the hair of any one else; let him not have his hair shaven by any one else; let him not wait upon any one else; let him not have done service by any one else; let him not execute commissions for any one else; let him not have commissions executed by any one else; let him not go with any one else as his attendant; let him not take any one else with him as his attendant; let him not carry any one's food received by him in alms (to the vihàra); let him not have the food received by himself in alms carried by any one (to the vihàra) without the permission of his upajjhàya. Let him not enter the village, or go to a cemetery, or go abroad on journeys without the permission of hi upajjhàya. If his upajjhàya is sick, let him nurse him as long as his life lasts, and wait until he has recovered.'

End of the Duties Towards an Upajjhàya.

Section Twenty-Six

1. The upajjhàya, O Bhikkhus, ought to observe a strict conduct towards his saddhivihàrika, and these are the rules for his conduct: let the upajjhàya, O Bhikkhus, afford (spiritual) help and furtherance to the saddhivihàrika by teaching, by putting questions to him, by exhortation, by instruction. If the upajjhàya has an alms-bowl and the saddhivihàrika has not, let the

upajjhàya give, the alms-bowl to the saddhivihàrika or take care that the saddhivihàrika gets an alms-bowl. If the upajjhàya has a robe and the saddhivihàrika has not, let the upajjhàya give the robe, and etc. If the upajjhàya has the articles (required for a Bhikkhu) and the saddhivihàrika has not, and etc.

2-6. `If the saddhivihàrika is sick, let (the upajjhàya) arise betimes and give him the teeth cleanser and water to rinse his mouth with. Then let him prepare a seat (for the saddhivihàrika). If there is rice-milk (and etc., as in chap.25.8, 9, down to:) and give it him with some water in it. When he expects: "Now he must be about to return," let him prepare a seat, get water for the washing of his feet (and etc., as in chap.25.10-13, [124] down to:) let him offer to the saddhivihàrika water to drink.

7-10. `If the vihàra in which the saddhivihàrika dwells, is dirty (and etc., as in chap 25.14-22).

11. `If the robe of the saddhivihàrika must be washed, let the upajjhàya tell the saddhivihàrika: "Thus must you wash your robe," or let him take care that the saddhivihàrika's robe is washed. If a robe must be made for the saddhivihàrika, let the upajjhàya tell the saddhivihàrika: "Thus must you make the robe," or let him take care that the saddhivihàrika's robe is made. If dye must be boiled for the saddhivihàrika, and etc. If the robe of the saddhivihàrika must be dyed, let the upajjhàya tell, and etc. When he dyes the robe, let him dye it properly, and turn it whenever required, and let him not go away before the dye has ceased to drop. If the saddhivihàrika is sick, let him nurse him as long as his life lasts, and wait until he has recovered.'

End of the Duties Towards a Saddhivihàrika.

Section Twenty-Seven

1. At that time the saddhivihàrikas did not observe a proper conduct towards their upajjhàyas. The moderate Bhikkhus [125] were annoyed, murmured, and became angry, saying, 'How can the saddhivihàrikas not observe a proper conduct towards their upajjhàyas?' These Bhikkhus told this thing to the Blessed One.

(Then Buddha questioned the Bhikkhus): 'Is it true, O Bhikkhus, that the saddhivihàrikas do not observe a proper conduct towards their upajjhàyas?'

(They replied): 'It is true, Lord.'

Then the Blessed Buddha rebuked those Bhikkhus: 'How can the saddhivihàrikas, O Bhikkhus, not observe a proper conduct towards their upajjhàyas?' Having rebuked them and delivered a religious discourse, He thus addressed the Bhikkhus: [126] 'Let a saddhivihàrika, O Bhikkhus, not forbear to observe a proper conduct towards his upajjhàya. He who does not observe it, is guilty of a dukkaña [127] offence.'

2. Notwithstanding this, they did not observe a proper conduct.

They told this thing to the Blessed One.

'I ordain, O Bhikkhus, to turn away (a saddhivihàrika) who does not observe a proper conduct. And he ought, O Bhikkhus, to be turned away in this way: (the upajjhàya is to say): "I turn you away," or, "Do not come back hither," or, "Take away your alms-bowl and robe," or, "I am not to be attended by you any more." Whether he express this by gesture, or by word, or by gesture and word, the saddhivihàrika has then been turned away. If he does not express this by gesture, nor by word, nor

by gesture and word, the saddhivihàrika has not been turned away.'

3. At that time saddhivihàrikas who had been turned away did not beg pardon (of their upajjhàyas).

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that (a saddhivihàrika who has been turned away) should beg pardon (of his upajjhàya).'

They did not beg pardon notwithstanding. They told, and etc.

`I prescribe, O Bhikkhus, that (a saddhivihàrika) who has been turned away shall not forbear to beg pardon (of his upajjhàya). If he does not beg pardon, it is a dukkaña offence.'

4. At that time upajjhàyas, when the saddhivihàrikas begged their pardon, would not forgive them. They told, and etc.

`I prescribe, O Bhikkhus, forgiving.'

Notwithstanding this they did not forgive. The saddhivihàrikas went away, or returned to the world, or went over to other schools. They told, and etc.

`Let him who is asked for his pardon, not withhold it. He who does not forgive, is guilty of a dukkaña offence.'

5. At that time upajjhàyas turned away (a saddhivihàrika) who observed a proper conduct, and did not turn away one who did not observe it. They told, and etc.

`Let no one, O Bhikkhus, who observes a proper conduct, be turned away. He who turns him away is guilty of a dukkaña offence. And let no one, O Bhikkhus, who does not observe a

proper conduct, not be turned away. (an upajjhàya) who does not turn him away is guilty of a dukkaṇa offence.

6. `In five cases, O Bhikkhus, a saddhivihàrika ought to be turned away: when he does not feel great affection for his upajjhàya, nor great inclination (towards him), nor much shame, nor great reverence, nor great devotion (towards upajjhàya). In these five cases, O Bhikkhus, a saddhivihàrika ought to be turned away.

`In five cases, O Bhikkhus, a saddhivihàrika ought not to be turned away: when he feels great affection, for his upajjhàya, great inclination (towards him), and etc. In these five cases, O Bhikkhus, a saddhivihàrika ought not to be turned away.

7. In five Cases, O Bhikkhus, it is right to turn away a saddhivihàrika: when he does not feel great affection, and etc. In these five cases, O Bhikkhus, it is right to turn away a saddhivihàrika.

`In five cases, O Bhikkhus, it is not right, and etc.

8. In five cases, O Bhikkhus, an upajjhàya who does not turn away a saddhivihàrika, trespasses (against the law), and an upajjhàya who turns him away, does not trespass. When he does not feel great affection, and etc. In these five cases, and etc.

`In five cases, O Bhikkhus, an upajjhàya who turns away a saddhivihàrika, trespasses (against the law), and an upajjhàya who does not turn him away, does not trespass, and etc.'

Section Twenty-Eight

1. At that time a certain brahmana. Came to the Bhikkhus and asked them for the pabbajjà ordination. The Bhikkhus were not willing to ordain him. As he did not obtain the pabbajjà ordination from the Bhikkhus, he became emaciated, lean, discolored, more and more livid, and the veins became visible all over his body.

And the Blessed One saw this brahmana, who had become emaciated, and etc. When He had seen him, He said to the Bhikkhus: `How is it, O Bhikkhus, that this brahmana has become emaciated, and etc.?’

`This brahmana, Lord, came to the Bhikkhus and asked them for the pabbajjà ordination (and etc., as above, down to:) and the veins became visible all over his body.’

2. Then the Blessed One said to the Bhikkhus: `Now, O Bhikkhus, who remembers anything about this brahmana?’

When he, had spoken thus the Venerable Shariputra said to the Blessed One: `I remember something, Lord, about this Brahmana.

`And what is it you remember Shariputra, about this Brahmana

`This Brahmana, Lord, one day, when I, went through Ràjagaha for alms, ordered a spoonful of food to be given to me; this is what I remember, Lord about this Brahmana.’

3. `Good, good, Shariputra; pious men, Shariputra, are grateful and remember what has been done to them. Therefore, Shariputra, confer you the pabbajjà and upasampadà ordinations on that Brahmana.’

`Lord, how shall I confer the pabbajjà and upasampadà and, ordinations on this Brahmana?' Then the Blessed One on this occasion after having delivered a religious discourse, thus addressed the Bhikkhus: `I abolish, O Bhikkhus, from this day the upasampadà ordination by the threefold declaration of taking refuge, [128] which I had prescribed. I prescribe, O Bhikkhus, that you confer the upasampadà ordination by a formal act of the order in which the announcement (natti) is followed by three questions. [129]

4. `And you ought, O Bhikkhus, to confer the upasampadà ordination in this way: let a learned, competent Bhikkhu proclaim the following natti before the saïgha:

"Let the saïgha, Reverend Sirs, hear me. This person N.N. desires to receive the upasampadà ordination from the Venerable N.N. (i.e. with the Venerable N.N. as his upajjhàya). If the saïgha is ready, let the saïgha confer on N.N. the upasampadà ordination with N.N. as upajjhàya." This is the natti.

5, 6. "Let the saïgha, Reverend Sirs, hear me. This person N.N. desires to receive the upasampadà ordination from the Venerable N.N. The saïgha confers on N.N. the upasampadà ordination with N.N. as upajjhàya. Let any one of the Venerable brethren who is in favor of the upasampadà ordination of N.N. with N.N. as upajjhàya, be silent, and any one who is not in favor of it, speak.

"And for the second time I thus speak to you: let the saïgha (and etc., as before).

"And for the third time I thus speak to you: let the saïgha, and etc.

"N.N. has received the upasampadà ordination from the saïgha with N.N. as upajjhàya. The saïgha is in favor of it, therefore it is silent. Thus I understand." [130]

Section Twenty-Nine

1. At that time a certain Bhikkhu shortly after having received the upasampadà ordination, abandoned himself to bad conduct. The Bhikkhus said to him: `You ought not to do so friend; it is not becoming.'

He replied: `I never asked you, Sirs, saying, "Confer on me the upasampadà ordination." Why have you ordained me without your being asked?'

They told this thing to the Blessed One.

`Let no one, O Bhikkhus, ordain a person unless he has been asked to do so. He, who does, commits a dukkaña offence. I prescribe, O Bhikkhus that you ordain only after having been asked.

2. `And (a Bhikkhu) ought to be asked in this way: let him who desires to receive the upasampadà ordination, go to the saïgha, adjust his upper robe so as to cover one shoulder, salute the feet of the Bhikkhus with his head, sit down squatting, raise his joined hands, and say: "I ask the saïgha, Reverend Sirs, for the upasampadà ordination might the saïgha, Reverend Sirs, draw me out (of the sinful world) out of compassion towards me." And for the second time, and etc.; And for the third time let him ask, and etc.

3. `Then let a learned, competent Bhikkhu proclaim the following natti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. This person N.N. desires to receive the upasampadà ordination from the Venerable N.N.; N. N. asks

the saïgha for the upasampadà ordination with N.N. as upajjhàya. If the saïgha is ready, and etc." [131]

Section Thirty

1. At that time an arrangement had been made at Ràjagaha that the Bhikkhus were to receive excellent meals successively (in the houses of different rich Upasakas). Now (one day) a certain Brahmana thought: `Indeed the precepts which these Sakyaputtiya Samanas keep and the life they live are commodious; they have good meals and lie down on beds protected from the wind. [132] What if I were to embrace the religious life among the Sakyaputtiya Samanas?' Then this Brahmana went to the Bhikkhus and asked them for the pabbajjà ordination; the Bhikkhus conferred the pabbajjà and upasampadà ordinations on him.

2. When he had been ordained, the arrangement of successive meals (with the rich Upasakas) came to an end. The Bhikkhus said to him: `Come, friend, let us now go on our rounds for alms.'

He replied: `I have not embraced the religious life for that purpose to going about for alms; if you give me (food), I will eat; if you do not, I will return to the world.'

(The Bhikkhus said): `What, friend! Have you indeed embraced the religious life for your belly's sake?'

`Yes, friends.'

3. The moderate Bhikkhus were annoyed, murmured, and became angry: `How can a Bhikkhu embrace the religious life in so well-taught a Doctrine and discipline for his belly's sake?'

These Bhikkhus told this thing to the Blessed One. (The Buddha said): `Is it true, O Bhikkhu, that you have embraced the religious life for your belly's sake?'

(He replied): `It is true, Lord.'

Then the Blessed Buddha rebuked that Bhikkhu: `How can you, foolish person that you are embrace the religious life in so well taught a Doctrine and discipline for your belly's sake? This will not do, O foolish one, for converting the unconverted and for augmenting the number of the converted.'

Having rebuked him and delivered a religious discourse, He thus addressed the Bhikkhus:

4. `I prescribe, O Bhikkhus, that he who confers the upasampadà ordination (on a Bhikkhu), tell him the four resources:

`The religious life has morsels of food given in alms for its resource. Thus you must endeavor to live all your life. Meals given to the saïgha, to certain persons, invitations, food distributed by ticket, meals given each fortnight, each Uposatha day (i.e. the last day of each fortnight), or the first day of each fortnight, are extra allowances.

`The religious life has the robe made of rags taken from a dust heap for its resource. Thus you must endeavor to live all your life. Linen, cotton, silk, woolen garments, coarse cloth, hempen cloth are extra allowances.

`The religious life has dwelling at the foot of a tree for its resource. Thus you must endeavor to live all your life. Vihàras, addhayogas, storied dwellings, attics, caves [133] are extra allowances.

`The religious life has decomposing urine as medicine [134] for its resource. Thus you must endeavor to live all your life. Ghee, butter, oil, honey, and molasses are extra allowances.'

Here Ends the Fifth Bhànavàra, Which Contains,
The Duties Towards Upajjhàyas.

Section Thirty-One

1. At that time a certain youth came to the Bhikkhus and asked them to be ordained. The Bhikkhus told him the (four) resources before his ordination. Then He said: `If you had told me the resources, Venerable Sirs, after my ordination, I should have persisted (in the religious life); but now, Venerable Sirs, I will not be ordained; the, resources are repulsive and loathsome to me.'

The Bhikkhus told this thing to the Blessed One.

`You ought not, O Bhikkhus, to tell the resources, (to the candidates) before their ordination. He who does is guilty of a dukkaña offence. I prescribe, O Bhikkhus, that you tell the resources (to the newly-ordained Bhikkhus) immediately after their upasampadà.'

2. At that time some Bhikkhus performed the upasampadà service with a chapter of two or three Bhikkhus

They told this thing to the Blessed One.

`Let no one, O Bhikkhus; receive the upasampadà ordination before a chapter of less than ten Bhikkhus. He who performs the upasampadà service (with a smaller number of Bhikkhus), is guilt of a dukkaña offence. I prescribe you, O Bhikkhus, the holding of upasampadà services with a chapter of ten Bhikkhus or more than ten.'

3. At that time some Bhikkhus conferred the upasampadà ordination on their saddhivihàrikas one or two years after their own upasampadà. [135] Thus also the Venerable Upasena Vaīgantaputta conferred the upasampadà ordination on a saddhivihàrika of his one-year after his own upasampadà. When he had concluded the vassa residence, after two years from his own upasampadà had elapsed, he went with his saddhivihàrika, who had completed the first year after his upasampadà, to the place where the Blessed One was; having approached, Him and respectfully saluted the Blessed One, he sat down near Him.

4. Now it is the custom of the Blessed Buddhas to exchange greeting with incoming Bhikkhus. And the Blessed One said to the Venerable Upasena Vaīgantaputta: do things go well with you, Bhikkhu? Do you get enough to support your life? Have you made your journey with not too great fatigue?'

`Things go pretty well with us Lord; we get enough, Lord, to support our life, and we have made our journey, Lord, with not too great fatigue.' The Tathágatas sometimes ask about what they know; sometimes they do not ask about what they know. They understand the right time when to ask and they understand the right time when not to ask. The Tathágatas put questions full of sense, not void of sense; to what is void of sense the bridge is pulled down for the Tathágatas. For two purposes the Blessed Buddhas put questions to the Bhikkhus, when they intend to preach the Doctrine or when they intend to institute a rule of conduct to their disciples.

5. And the blessed One said to the Venerable UpÁnanda Vaīgantaputta: `How many year have you completed, O Bhikkhu, since your upasampadà?

`Two years, Lord.'

`And how many years has this Bhikkhu completed?'

`One year, Lord.'

`In what relation does this Bhikkhu stand to you?'

`He is my saddhivihàrika, Lord.'

Then the Blessed Buddha rebuked him: `This is improper, O foolish one, unbecoming, unsuitable, unworthy of a Samana, unallowable, and to be avoided. How can you, O foolish one, who ought to receive exhortation and instruction from others, think yourself fit for administering exhortation and instruction to another Bhikkhu? Too quickly O foolish one, have you abandoned yourself to the ambition of collecting followers. This will not do (and etc., as in chap.30.3). Let no one, O Bhikkhus, confer the upasampadà ordination who has not completed ten years. He who does is guilty of a dukkaña offence. I prescribe, O Bhikkhus, that only he who has completed ten, years, or more than ten years, may confer the upasampadà ordination.'

6. At that time ignorant, unlearned Bhikkhus (who said), `we have completed ten years (since our upasampadà), we have completed ten years, conferred the upasampadà ordination. (Thus) ignorant upajjhàya's were found and clever saddhivihàrikas; unlearned upajjhàyas were found and learned saddhivihàrikas; upajjhàyas were found who had small knowledge, and saddhivihàrikas who had great knowledge; foolish upajjhàyas were found and wise saddhivihàrikas. And a certain Bhikkhu who had formerly belonged to a titthiya [136] school, when his upajjhàya remonstrated with him (on certain offences) according to the Dhamma, brought his upajjhàya (by reasoning) to silence and went back to that same titthiya school. [137]

7. The moderate Bhikkhus were annoyed, murmured, and became angry: `How can those ignorant, unlearned Bhikkhus confer the upasampadà ordination (saying), "We have completed ten years, we have completed ten years?" (Thus) ignorant upajjhàyas are found and clever saddhivihàrikas (and etc., down to:), foolish upajjhàyas are found and wise saddhivihàrikas.'

These Bhikkhus told, and etc.

`Is it true, O Bhikkhus,' and etc.

`It is true, Lord.'

8. Then the Blessed Buddha rebuked those Bhikkhus: `how can these foolish persons, O Bhikkhus, confer the upasampadà ordination (saying), "We have, etc.?" (Thus) ignorant upajjhàyas are found, and etc. This will not do, O Bhikkhus, for converting the unconverted and for augmenting the number of the converted.'

Having rebuked those Bhikkhus and delivered a religious discourse, He thus addressed the Bhikkhus: `Let no ignorant, unlearned Bhikkhu, O Bhikkhus, confer the upasampadà ordination. If he does, he is guilty of a dukkaña offence. I prescribe, O Bhikkhus, that only a learned, competent Bhikkhu who has completed ten years, or more than ten years, may confer the upasampadà ordination.'

Section Thirty-Two

1. At that time some Bhikkhus whose upajjhàyas were gone away, or had returned to the world, or had died, or were gone over to a (schismatic) faction, [138] as they had no àcariyas and received no exhortation and instruction, went on their rounds for alms wearing improper under and upper garments (and etc., as in chap.25.1-6, down to:) He thus addressed the Bhikkhus: `I prescribe, O Bhikkhus; (that young Bhikkhus choose) an àcariya. [139]

The àcariya, O Bhikkhus, ought to consider the antevàsika (i.e. disciple) as a son; the antevàsika ought to consider the àcariya as a father. Thus these two, united by mutual reverence, confidence, and communion of life, will progress, advance, and reach a high stage in this Doctrine and discipline.

`I prescribe, O Bhikkhus, that you live (the first) ten years in dependence (on an àcariya); he who has completed his tenth year may give a nissaya [140] himself.'

2. `And let (the antevàsika), O Bhikkhus, choose his àcariya in this way: let him adjust his upper robe so as to cover one shoulder, salute the feet (of the àcariya), sit down squatting, raise his joined hands, and say: "Venerable Sir, be my àcariya, I will live in dependence on you, Sir." (this formula is repeated thrice.)

`(If the other answers): "Well" (and etc., as in chap.25.7).

3. `The antevàsika, O Bhikkhus, ought to observe a strict conduct towards his àcariya' (and etc., as in chap.25.8-24).

End of the Duties Towards an àcariya.

Section Thirty-Three

`The âcariya, O Bhikkhus, ought to observe a strict conduct towards his antevàsika' (and etc., as in chap.26).

End of the Duties Towards an Antevàsika.

End of the Sixth Bhànavàra.

Section Thirty-Four

At that time the antevàsikas did not observe a proper conduct towards their àcariyas (and etc., as in chap.27.1-8).

Section Thirty-Five

1, 2. At that time ignorant, unlearned Bhikkhus (who said), `We have completed ten years (since our upasampadà), we have completed ten years, gave a nissaya (i.e. they received young Bhikkhus as their antevàsikas). (Thus) ignorant àcariyas were found and clever antevàsikas; unlearned, àcariyas were found and learned antevàsikas; àcariyas were found who had small knowledge, and antevàsikas who had great knowledge; foolish àcariyas were found and wise antevàsikas. The moderate Bhikkhus were annoyed (and etc., as in chap.31.7, 8).

`Let no ignorant, unlearned Bhikkhu, O Bhikkhus, give a nissaya. If he does, he is guilty of a dukkaña offence. I prescribe, O Bhikkhus, that only a learned, competent Bhikkhu who has completed ten years, or more than ten years, may give a nissaya.'

Section Thirty-Six

1. At that time the Bhikkhus whose àcariyas and upajjhàyas were gone away, or had returned to the world, or had died, or were, gone over to a (schismatic) faction, were not acquainted with (the rules about) the cessation of their nissayas. [141]

They told this thing to the Blessed One.

There are five cases of cessation of anissaya, O Bhikkhus, between (saddhivihàrika and) upajjhàya. When the upajjhàya is gone away, or he has returned to the world, or has died, or is gone over to a (schismatic) faction; the fifth case is that of order (given by the upajjhàya to the saddhivihàrika). [142] These, O Bhikkhus, are the five cases of the cessation of a nissaya between (saddhivihàrika and) upajjhàya.

There are six cases of cessation of a nissaya, O Bhikkhus, between (antevàsika and) àcariya: when the àcariya is gone away, and etc.; The fifth case is that of order (given by the àcariya to the antevàsika); or (sixthly) when the àcariya and the upajjhàya have come together at the same place. [143] These, O Bhikkhus, are the six cases of cessation of a nissaya between (antevàsika and) àcariya.

2. In five cases, O Bhikkhus, a Bhikkhu should not confer the upasampadà ordination, nor give a nissaya, nor ordain a novice(144): when he does not possess full perfection in what belongs to moral practices; or does not possess full perfection in what belongs to self-concentration; or does not possess full perfection in what belongs to wisdom; or does not possess full perfection in what belongs to emancipation; or does not possess full perfection in what belongs to knowledge and insight into emancipation. In these five cases, O Bhikkhus, a

Bhikkhu should not confer the upasampadà ordination, nor give a nissaya, nor ordain a novice.

3. `In five cases, O Bhikkhus, a Bhikkhu may confer the upasampadà ordination, give a nissaya, and ordain a novice: when he possesses full perfection in what belongs to moral practices, and etc. In these five cases, O Bhikkhus, a Bhikkhu may, and etc.

4. `And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, and etc.: When he does not possess for himself full perfection in what belongs to moral practices, and is not able to help others to full perfection in what belongs to moral practices; or does not possess for himself full perfection in what belongs to self-concentration, and is not able to help others to full perfection in what belongs to self-concentration, and etc.

5. `In five cases, O Bhikkhus, a Bhikkhu, may confer, and etc.: When he possesses for himself full perfection in what belongs to moral practices, and is able to help others to full perfection, and etc.

6. `And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, and etc.: When he is unbelieving, shameless, fearless of sinning, indolent, forgetful. In these five cases, and etc.

7. In five cases, O Bhikkhus, a Bhikkhu may confer, and etc.: When he is believing, modest, fearful of sinning, strenuous, of ready memory. In these five cases, and etc.

8. `And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, and etc.: When as regards moral practices he is guilty of moral transgressions; or when as regards the rules of conduct(145) he is guilty of transgressions in his conduct; or

when as regards belief he is guilty of heresy; or when he is unlearned; or when he is foolish. In these five cases, and etc.

9. `In five cases, O Bhikkhus, a Bhikkhu may confer, and etc.: when as regards moral practices he is not guilty of moral transgressions, and etc.; When he is learned; and when he is wise. In these five cases, and etc.

10. `And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, and etc.: When he is not able to nurse or to get nursed an antevàsika or a saddhivihàrika when he is sick, to appease him or to cause him to be appeased when discontent with religious life has sprung up within him, to dispel or to cause to be dispelled according to the Dhamma doubts of conscience which have arisen in his mind; when he does not know what is an offence; or does not know how to atone for an offence. In these five cases, and etc.

11. `In five cases, O Bhikkhus a Bhikkhu may confer, and etc.: When he is able (and etc., down to:) when he knows what is an offence; and knows how to atone for an offence. In these five cases, and etc.

12. `And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, and etc.: When he is not able to train an antevàsika or a saddhivihàrika in the precepts of proper conduct, [146] to educate, him in the elements of morality, [147] to instruct him in what pertains to the Dhamma, to instruct him in what pertains to the Vinaya, to discuss or to make another discuss according to the Dhamma a false Doctrine that might arise. In these five cases, and etc.

13. `In five cases, O Bhikkhus, a Bhikkhu may confer, and etc.: When he is able, and etc.

14. `And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, and etc.: When he does not know what is an offence; or does not know what is no offence; or does not know what is a light offence; or does not know what is a grave offence; when the two pàtimokkhas are not perfectly known to him in their entirety, with all their divisions and their whole course, and with the entire discussion according to the single rules and to the single parts of each rule. In these five cases, and etc.

15. `In five cases, O Bhikkhus, a Bhikkhu may confer, and etc.: When he knows, and etc.

16. `And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, and etc.: When he does not know what is an offence; or does not know what is no offence; or does not know what is a light offence; or does not know what is a grave offence; or when he has not completed the tenth year (after his upasampadà). In these five cases, etc,

17. `In five cases, O Bhikkhus, a Bhikkhu may confer, and etc.: When he knows (and etc., down to:) when he has completed ten years or more than ten years (after his upasampadà). In these five cases, and etc.'

End of the Sixteen Times Five Cases Concerning
The Admissibility of Upasampadà.

Section Thirty-Seven

`In six cases, O Bhikkhus, a Bhikkhu should not confer, and etc.' [148]

End of the Sixteen Times [149] Six Cases Concerning
The Admissibility of Upasampadà.

Section Thirty-Eight

1. At that time that Bhikkhu who, having formerly belonged to a titthiya school, had (by reasoning) put to silence his upajjhàya, when he remonstrated with him according to the Dhamma, and had returned to that same titthiya school, [150] came back again and asked the Bhikkhus for the upasampadà ordination. The Bhikkhus told, and etc.

That Bhikkhu, O Bhikkhus, who having formerly belonged to a titthiya school, has put to silence his upajjhàya when he remonstrated with him according to the Dhamma, and has returned to that same titthiya school, must not receive the upasampadà ordination, if he comes back. On other persons, O Bhikkhus, who have formerly belonged to titthiya schools and desire to receive the pabbajjà and upasampadà ordinations in this Doctrine and discipline, you ought to impose a parivàsa (a probation time) of four months.

2. `And you ought, O Bhikkhus, to impose it in this way: let him (who desires to receive the ordination) first cut off his hair and beard; let him put on yellow robes, adjust his upper robe so as to cover one shoulder, salute the feet of the Bhikkhus (with his head), and sit down squatting; then let him raise his joined hands, and tell him to say: "I take my refuge in the Buddha I take my refuge in the Dhamma, I take my refuge in the Saïgha. And for the second time, and etc. And for the third time take I my refuge in the Buddha, and for the third time take I my refuge in the Dhamma, and for the third time take I my refuge in the Saïgha."

3. `Let that person, O Bhikkhus, who has formerly belonged to a titthiya school, approach the saïgha, adjust his upper robe so as to cover one shoulder, salute the feet of the Bhikkhus (with his head), sit down squatting, raise his joined hands, and say:

"I, N.N., Reverend Sirs, who have formerly belonged to a titthiya school, desire to receive the upasampadà ordination in this Doctrine and discipline, and ask the saïgha, Reverend Sirs, for a parivàsa of four months." Let him ask thus a second time. Let him ask thus a third time.

`Then let a learned, competent Bhikkhu proclaim the following natti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. This person N.N., who has formerly belonged to a titthiya school, desires to receive the upasampadà ordination in this Doctrine and discipline. He asks the saïgha for a parivàsa of four months. If the saïgha is ready, let the saïgha impose on N.N., who has formerly belonged to a titthiya school, a parivàsa of four months. This is the natti.

4. ` "Let the saïgha, Reverend Sirs, hear me. This person N.N., who has, and etc. He asks the saïgha for a parivàsa of four months. The saïgha imposes on N.N., who has formerly belonged to a titthiya school, a parivàsa of four months. Let any one of the Venerable brethren who is in favor of imposing a parivàsa of four months on N.N., who has formerly belonged to a titthiya school be silent and an one who is not in favor of it, speak. A parivàsa of four months has been imposed by the saïgha on N.N., who has formerly belonged to a titthiya school. The saïgha is in favor of it, therefore it is silent. Thus I understand."

5. ` And this, O Bhikkhus, is the way in which a, person that has formerly belonged to a titthiya school, succeeds or fails in satisfying (the Bhikkhus and obtaining upasampadà when the probation time is over).

`What is the way, O Bhikkhus, in which a person that has formerly belonged to a titthiya school fails in satisfying (the Bhikkhus)?

`In case, O Bhikkhus, the person that has formerly belonged to a titthiya school, enters the village too early and comes back (to the vihàra) too late, thus, O Bhikkhus, a person that has formerly belonged to a titthiya school, fails in satisfying (the Bhikkhus).

`And further, O Bhikkhus, in case the person that has formerly belonged to a titthiya school, frequents the society of harlots, or of widows, or of adult girls, or of eunuchs, or of Bhikkhunis, [151] thus also, O Bhikkhus, a person that has formerly. Belonged, to a titthiya school, fails in satisfying (the Bhikkhus).

6. `And further, O Bhikkhus, in case the person that has formerly belonged to a titthiya school, does not show himself skilled in the various things his fellow Bhikkhus have to do not diligent, not able to consider how those things are to be done, not able to do things himself, not able to give directions to others, thus also, O Bhikkhus, and etc.

And further O Bhikkhus, in case the person that has formerly belonged to a titthiya school, does not show keen zeal, when the Doctrine is preached to him or when questions are put, in what belongs to morality, to contemplation, and to wisdom, thus also, O Bhikkhus, and etc.

7. `And further, O Bhikkhus, in case the person that has formerly belonged to a titthiya school, becomes angry displeased, and dissatisfied, when people speak against the Teacher, the belief, the opinions, the persuasion, the creed of the school he formerly belonged to; and is pleased, glad, and satisfied, when people speak against the Buddha, the Dhamma, and the Saïgha; or he is pleased, glad, and satisfied, when people speak in praise of the Teacher, and etc.; And becomes angry, displeased, dissatisfied, when people speak in praise of the Buddha, the Dhamma, and the Saïgha; this, O Bhikkhus, is a decisive moment for the failure of a person that has formerly

belonged to a titthiya school (in obtaining admission to the saïgha).

`Thus, O Bhikkhus, a person that has formerly belonged to a titthiya school, fails in satisfying (the Bhikkhus). When a person comes, O Bhikkhus, that has formerly belonged to a titthiya school, and has thus failed in satisfying (the Bhikkhus), the upasampadà ordination should not be conferred on him.

8-10. `And what is the way O Bhikkhus, in which a person that has formerly belonged to a titthiya school, succeeds in satisfying (the Bhikkhus)?

`In case, O Bhikkhus, the person that has formerly belonged to a titthiya school, does not enter the village too early (and etc., point by point the contrary of the, preceding).

`When a person comes, O Bhikkhus, that has formerly belonged to a titthiya school, and has thus succeeded in satisfying (the Bhikkhus), the upasampadà ordination ought to be conferred on him.

11. `If a person, O Bhikkhus, that has formerly belonged to a titthiya school, comes (to the Bhikkhus) naked, it is incumbent on his upajjhàya to get a robe for him. If he comes with unshaven hair, the saïgha's permission ought to be asked for having his hair shaved. [152]

`If fire worshippers and Jañilas come to you, O Bhikkhus, they are to receive the upasampadà ordination (directly), and no parivàsa is to be imposed on them. And for what reason? These, O Bhikkhus, hold the Doctrine that actions receive their reward, and that our deeds have their result (according to their moral merit).

`If Sakya by birth, O Bhikkhus, who has belonged to a titthiya school comes to you, he is to receive the upasampadà ordination (directly), and no parivàsa is to be imposed on him. This exceptional privilege, O Bhikkhus, I grant to my kinsmen.'

Here Ends the Exposition on the Ordination of Persons

That Have Formerly Belonged to Titthiya Schools.

End of the Seventh Bhànavàra.

Section Thirty-Nine

1. At that time these five diseases prevailed among the people of Magadha: leprosy, boils, dry leprosy, consumption, and fits. The people who were affected with these five diseases went to Jāvaka Komàrabhacca [153] and said: `Pray, doctor, cure us.'

`I have too many duties, Sirs, and am too occupied. I have to treat the Magadha King Seniya Bimbisàra, and the royal seraglio, and the fraternity of Bhikkhus with the Buddha at their head. I cannot cure you.'

`All that we possess shall be yours, doctor, and we will be your slaves; pray, doctor, cure us.'

`I have too many duties, Sirs, and etc.; I cannot cure you.'

2. Now those people thought: `Indeed the precepts which these Sakyaputtiya Samanas keep and the life they live are commodious; they have good meals and lie down on beds protected from the wind. What if we were to embrace the religious life among the Sakyaputtiya Samanas: then the Bhikkhus will nurse us, and Jāvaka Komàrabhacca will cure us.'

Thus these persons went to the Bhikkhus and asked them for the pabbajjà ordination; the Bhikkhus conferred on them the pabbajjà and upasampadà ordinations; and the Bhikkhus nursed them, and Jāvaka Komàrabhacca cured them.

3. At that time the Bhikkhus, who had to nurse many sick Bhikkhus, began to solicit (lay people) with many demands and many requests: `Give us food for the sick; give us food for the tenders of the sick; give us medicine for the sick.' And also Jāvaka Komàrabhacca, who had to treat many sick Bhikkhus, neglected some of his duties to the king.

4. Now one day a man who was affected with the five diseases went to Jāvaka Komàrabhacca and said: `Pray, doctor, cure me.' `I have too many duties, Sir, and am too occupied; I have to treat the Magadha King Seniya Bimbisàra, and the royal seraglio, and the fraternity of Bhikkhus with the Buddha at their head; I cannot cure you.

`All that I possess shall be yours, doctor and I will be your slave; pray doctor, cure me.'

`I have too many duties, Sir, and etc.; I cannot cure you.'

5. Now that man thought: `Indeed the precepts which these Sakyaputtiya Samanas keep (and etc., down to:) then the Bhikkhus will nurse me, and Jāvaka Komàrabhacca will cure me. When I have become free from sickness, then I will return to the world.' Thus that man went to the Bhikkhus and asked them for the pabbajjà ordination; the Bhikkhus, conferred on him the pabbajjà and upasampadà ordinations; and the Bhikkhus nursed him, and Jāvaka Komàrabhacca cured him. When he had become free from sickness, he returned to the world. Now Jāvaka Komàrabhacca saw this person that had returned to the world; and when he saw him he asked that

person: `Had you not embraced the religious life, Sir, among the Bhikkhus?' `Yes, doctor.'

`And why have you adopted such a course, Sir?' Then that man told Jāvaka Komàrabhacca the whole matter.

6. Then Jāvaka Komàrabhacca was annoyed, murmured, and became angry: `How can the Venerable brethren confer the pabbajjà ordination on a person affected with the five diseases?'

And Jāvaka Komàrabhacca went to the place where the Blessed One was; having approached Him and having respectfully saluted the Blessed One, he sat down near Him. Sitting near Him, Jāvaka Komàrabhacca said to the Blessed One: `Pray, Lord, let their reverences not confer the pabbajjà ordination on persons affected with the five diseases.'

7. Then the Blessed One taught, incited, animated and gladdened Jāvaka Komàrabhacca by religious discourse; and Jāvaka Komàrabhacca, having been taught . . . and gladdened by the Blessed One by religious discourse, rose from his seat, respectfully saluted the Blessed One, and passing round Him with his right side towards Him, went away.

In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus.. `Let no one, O Bhikkhus, who is affected with the, five diseases receive the pabbajjà ordination. He who confers the pabbajjà ordination (on such a person), is guilty of a dukkaña offence.'

Section Forty

1. At that time the border provinces (of the kingdom) of the Magadha King Seniya Bimbisàra were agitated. Then the Magadha King Seniya Bimbisàra gave order to the officers who were at the head of the army: `Well now, go and search through the border provinces.' [154] The officers who were at the head of the army accepted the order of the Magadha King Seniya Bimbisàra (by saying), `Yes, your majesty.'

2. Now many distinguished warriors' thought: `We who go (to war) and find our delight in fighting, do evil and produce great demerit. Now what shall we do that we may desist from evil-doing and may do good?'

Then these warriors thought: `These Sakyaputtiya Samanas lead indeed a virtuous, tranquil, holy life; they speak the Truth; they keep the precepts of morality and are endowed with all virtues. If we could obtain pabbajjà with the Sakyaputtiya Samanas, we should desist from evil-doing and do good.'

Thus these warriors went to the Bhikkhus and asked them for the pabbajjà ordination; the Bhikkhus conferred on them the pabbajjà and upasampadà ordinations.

3. The officers at the head of the army asked the royal soldiers: `Why, how is it that the warriors N.N. and N.N. are nowhere to be seen?'

`The warriors N.N. and N.N., Lords, have embraced religious life among the Bhikkhus.'

Then the officers at the head of the army were annoyed, murmured, and became angry: `How can the Sakyaputtiya Samanas ordain persons in the royal service?'

The officers who were at the head of the army told the thing to the Magadha King Seniya Bimbisàra. And the Magadha King Seniya Bimbisàra asked the officers of justice: `Tell me, my good Sirs, what punishment does he deserve who ordains a person in the royal service?'

`The upajjhàya, your majesty, should be beheaded; to him who recites (the kammavàcà), the tongue should be torn out; to those who form the chapter, half of their ribs should be broken.'

4. Then the Magadha King Seniya Bimbisàra went to the place where the Blessed One was; having approached Him and having respectfully saluted the Blessed One, he sat down near Him. Sitting near Him the Magadha King Seniya Bimbisàra said to the Blessed One: `Lord, there are unbelieving kings who are disinclined (to the faith); these might harass the Bhikkhus even on trifling occasions. Pray, Lord, let their reverences not confer the pabbajjà ordination on persons in royal service.'

Then the Blessed One taught (and etc., see chap.39.7, down to:) thus addressed the Bhikkhus: `Let no one, O Bhikkhus, who is in the royal service, receive the pabbajjà ordination. He who confers the pabbajjà ordination (on such a person), is guilty of a dukkaña offence.'

Section Forty-One

At that time the robber Aīgulimàla [155] had embraced religious life among the Bhikkhus. When the people saw that, they became alarmed and terrified; they fled away, went elsewhere, turned away their heads, and shut their doors. The people were annoyed, murmured, and became angry: `How can the Sakyaputtiya Samanas ordain a robber who openly wears the emblems (of his deeds)?'

Some Bhikkhus heard those people that were annoyed, murmured, and had become angry; these Bhikkhus told the thing to the Blessed One.

The Blessed One thus addressed the Bhikkhus: `Let no robber, O Bhikkhus, who wears the emblems (of his deeds), receive the pabbajjà ordination. He who confers the pabbajjà ordination (on such a person), is guilty of a dukkaña offence.'

Section Forty-Two

1. At that time the Magadha King Seniya Bimbisàra had issued the following decree: `No one is to do any harm to those who are ordained among the Sakyaputtiya Samanas; well taught is their Doctrine; let them lead a holy life for the sake of the complete extinction of suffering.

Now At that time a certain person who had committed robbery was imprisoned in the jail. He broke out of the jail, ran away, and received the pabbajjà ordination with the Bhikkhus.

2. The people who saw him, said: `Here is the robber who has broken out of jail; come, let us bring him (before the authorities).'

But some people replied: `Do not say so, Sirs. A decree has been issued by the Magadha King Seniya Bimbisàra: `No one is to do any harm to those who are ordained, and etc.'

People were annoyed, murmured, and became angry, thinking: `Indeed these Sakyaputtiya Samanas are secure from anything; it is not allowed to do any harm to them. How can they ordain a robber who has broken out of jail?'

They told this thing to the Blessed One. `Let no robber, O Bhikkhus, who has broken out of jail, receive the pabbajjà ordination. He who confers the pabbajjà ordination (on such a person), is guilty of a dukkaña offence.'

Section Forty-Three

At that time a certain person who had committed robbery had run away and had become ordained with the Bhikkhus. At the royal palace a proclamation was written: `Wherever he is seen he is to be killed.'

The people who saw him, said: `Here is the proclaimed robber; come, let us kill him' (and etc., as in chap.42).

`Let no proclaimed robber, O Bhikkhus, receive the pabbajjà ordination. He who confers the pabbajjà ordination (on such a robber), is guilty of a dukkaña offence'

Section Forty-Four

At that time a certain person who had been punished by scourging had been ordained with the Bhikkhus. People were annoyed, and etc.: `How can these Sakyaputtiya Samanas ordain a person that has been punished by scourging?'

They told this thing to the Blessed One.

`Let no one, O Bhikkhus, who has been punished by scourging, receive the pabbajjà ordination. He who confers the pabbajjà ordination (on such a person), is guilty of a dukkaña offence.'

Section Forty-Five

At that time a certain person who had been punished by branding (and etc., as in chap.44, down to the end).

Section Forty-Six

At that time a certain person who was in debt, ran away and was ordained with the Bhikkhus. When his creditors saw him, they said: `There is our debtor; come, let us lead him (to prison).' But some people replied: `Do not say so, Sirs. A decree has been issued by the Magadha King Seniya Bimbisàra: `No one is to do any harm to those who are ordained with the Sakyaputtiya Samanas; well taught is their Doctrine; let them lead a holy life for the sake of the complete extinction of suffering.'

People were annoyed, murmured, and became angry: `indeed these Sakyaputtiya Samanas are secure from anything; it is not allowed to do anything to them. How can they ordain a debtor?'

They told this thing to the Blessed One.

`Let no debtor, O Bhikkhus receive the pabbajjà ordination. He who confers the pabbajjà ordination (on a debtor) is guilty of a dukkaña offence.'

Section Forty-Seven

At that time a slave ran away and was ordained, with the Bhikkhus. When his masters saw him they said: `There is our slave; come, let us lead him away (back to our house),' (and etc., as in chap.46).

`Let no slave, O Bhikkhus, receive the pabbajjà ordination. He who confers the pabbajjà ordination (on a slave) is guilty of a dukkaña offence.'

Section Forty-Eight

1. At that time a certain smith [156] who was bald headed, having had a quarrel with his father and mother, had gone to the aràma and received pabbajjà with the Bhikkhus. Now the father and mother of that bald-headed smith, searching after that bald-headed smith, came to the aràma and asked the Bhikkhus: `Pray, Reverend Sirs, have you seen such and such a boy?'

The Bhikkhus, who did not know him, said: `We do not know him;' having not seen him, they said: `We have not seen him.'

2. Now the father and mother of that bald-headed smith, searching after that bald-headed smith, found him ordained with the Bhikkhus; they were annoyed, and etc.: `These Sakyaputtiya Samanas are shameless, wicked, and liars. They knew him and said: "We do not know him;" they had seen him and said: `we have not seen him." This boy has been ordained with the Bhikkhus.'

Now some Bhikkhus heard the father and mother of that bald-headed smith, who were annoyed, and etc. Those Bhikkhus told the thing to the Blessed One.

`I prescribe, O Bhikkhus, that the saïgha's permission is asked for having (the new coming Bhikkhus) shaved.'

Section Forty-Nine

1. At that time there was in Ràjagaha a company of seventeen boys, friends of each other; young Upàli [157] was first among them. Now Upàli's father and mother thought: `How will Upàli after our death live a life of ease and without pain?' Then Upàli's father and mother said to themselves: `If Upàli could learn writing, he would after our death live a life of ease and without pain.' But then Upàli's father and mother thought again: `If Upàli learns writing his fingers will become sore. But if Upàli could learn arithmetic, he would after our death live a life of ease and without pain.'

2. But then Upàli's father and mother thought again: `If Upàli learns arithmetic, his breast will become diseased. [158] But if Upàli could learn money changing, [159] he would after our death live a life of ease and comfort, and without pain.' But then Upàli's father and mother said to themselves: `If Upàli learns money changing his eyes will suffer. Now here are the Sakyaputtiya Samanas, who keep commodious precepts and live a commodious life; they have good meals and lie down on beds protected from the wind. If Upàli could be ordained with the Sakyaputtiya Samanas, he would after our death live a life of ease and without pain.'

3. Now young Upàli heard his father and mother talking thus. Then young Upàli went to the other boys; having approached them, he said to those boys: `Come, Sirs, let us get ordained with the Sakyaputtiya Samanas.' (They replied): `If you will get ordained, Sir, we will be ordained also.' Then those boys went each to his father and mother and said to them: `Give me your consent for leaving the world and going forth into the houseless state.' Then the parents of those boys, who thought, `It is a

good thing what all these boys are wishing so unanimously for,' gave their consent. They went to the Bhikkhus and asked them for the pabbajjà ordination. The Bhikkhus conferred the pabbajjà and upasampadà ordinations on them.

4. In the night at dawn, they rose and began to cry: 'Give us rice-milk, give us soft food, give us hard food!' The Bhikkhus said: 'Wait, friends, till daytime. If there is rice-milk, you shall drink; if there is food, soft or hard, you shall eat; if there is no rice-milk and no food, soft or hard, you must go out for alms, and then you will eat.'

But those Bhikkhus, when they were thus spoken to by the other Bhikkhus, threw their bedding about and made it wet, calling out: 'Give us rice-milk, give us soft food, give us hard food!'

5. Then the Blessed One, having arisen in the night, at dawn, heard the noise which those boys made; hearing it He said to the Venerable Ánanda: 'Now, Ánanda, what noise of boys is that?'

Then the Venerable Ánanda told the thing to the Blessed One.

'Is it true, O Bhikkhus, that the Bhikkhus knowingly confer the upasampadà ordination on persons under twenty years of age?'

'It is true, Lord.'

Then the, Blessed One rebuked those Bhikkhus: 'How can those foolish persons, O Bhikkhus, knowingly confer the upasampadà ordination on persons under twenty years of age?'

6. 'A person under twenty years, O Bhikkhus, cannot endure coldness and heat, hunger and thirst, vexation by gadflies and

gnats, by storms and heat of the sun, and by reptiles; (he cannot endure) abusive, offensive language; he is not able to bear bodily pains which are severe, sharp, grievous, disagreeable, unpleasant, and destructive to life; whilst a person that has twenty years of age, O Bhikkhus, can endure coldness, and etc. This will not do, O Bhikkhus, for converting the unconverted and for augmenting the number of the converted.'

Having rebuked those Bhikkhus and delivered a religious discourse, He thus addressed the Bhikkhus: 'Let no one, O Bhikkhus; knowingly confer the upasampadà ordination on a person under twenty years of age. He who does, is to be treated according to the law' [160]

Section Fifty

At that time a certain family had died of pestilence; [161] only a father and his son were left; they received the pabbajjà ordination with the Bhikkhus and went together on their rounds for alms. Now that boy, when food was given to his father, ran up to him and said: 'Give some to me too father give some to me too, father.'

People were annoyed, and etc.: 'These Sakyaputtiya Samanas live an impure life; this boy is a Bhikkhus son.'

Some Bhikkhus heard, and etc.

They told this thing to the Blessed One, and etc.

'Let no one, O Bhikkhus; confer the pabbajjà ordination on a boy under fifteen years of age. He who does is guilty of a dukkaña offence.'

Section Fifty-One

At that time a believing, pious family, who devoted themselves to the (especial) service of the Venerable Ánanda, had died of pestilence, only two boys were left; these, when seeing Bhikkhu's, ran up to them according to their old custom, but the Bhikkhus turned them away. When they were turned away by the Bhikkhus, they cried. Now the Venerable Ánanda thought: `The Blessed One has forbidden us to confer the pabbajjà ordination on a boy under fifteen years of age, and these boys are under fifteen years of age. What can be done in order that these boys may not perish?' And the Venerable Ánanda told this thing to the Blessed One.

`Are these boys able, Ánanda, to scare crows?' `They are, Lord.'

In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: `I allow you, O Bhikkhus, to confer the pabbajjà ordination on crow-keeper boys even under fifteen years of age.'

Section Fifty-Two

At that time the Venerable UpÁnanda, of the Sakya tribe, had two novices, Kandakà and Mihama; these committed sodomy with each other. The Bhikkhus were annoyed, and etc.: `How can novices abandon themselves to such bad conduct

They told this thing to the Blessed One, and etc.

`Let no one, O Bhikkhus, ordain two novices. He who does, is guilty of a dukkaña offence.' [162]

Section Fifty-Three

1. At that time the Blessed One dwelt at Ràjagaha during the rainy season, and remained at the same place during winter and summer. The people were annoyed, and etc.: `the (four) regions are [163] . . . and covered by darkness to the Sakyaputtiya Samanas; they cannot discern the (four) regions. Some Bhikkhus heard, and etc.

2. Then the Blessed One said to the Venerable Ánanda: `Go, Ánanda, take a key and tell the Bhikkhus in every cell: "Friends, the Blessed One wishes to go forth to Dakkhinàgiri. Let any one of the Venerable brethren who thinks fit, come to him."

The Venerable Ánanda accepted this order of the Blessed One (by saying), `Yes, Lord,' took a key and said to the Bhikkhus in every cell: `Friends, the Blessed One,' and etc.

3. The Bhikkhus replied: `Friend Ánanda, the Blessed One has prescribed [164] that Bhikkhus are to live (the first) ten years in dependence (on their àcariyas and upajjhàyas), and that he who has completed his tenth year, may give a nissaya himself now if we go there, we shall be obliged to take a nissaya there; then we shall stay there for a short time, then we must go back again and take a new nissaya. If our àcariyas and upajjhàyas go, we will go also; if our àcariyas and upajjhàyas do not go, we will not go either. Otherwise our light-mindedness, friend Ánanda, will become manifest!

4. Thus the Blessed One went forth to Dakkhinàgiri followed only by a few Bhikkhus. And the Blessed One after having dwelt at Dakkhinàgiri as long as He thought fit, went back to Ràjagaha again.

Then the Blessed One said to the Venerable Ánanda: `How is it, Ánanda, that the Perfect One has gone forth to Dakkhinàgiri with so few Bhikkhus?'

Then the Venerable Ánanda told the thing to the Blessed One.

In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: `I prescribe, O Bhikkhus, that a learned, competent Bhikkhu lives five years in dependence (on his àcariya and upajjhàya), an unlearned one all his life.

5. `In five cases, O Bhikkhus, a Bhikkhu should not live without a nissaya (i.e. independent of àcariya and upajjhàya): when he does not possess full perfection in what belongs to moral practices (and etc., as in chap.6.2). In these five cases, O Bhikkhus, a Bhikkhu should not live without a nissaya.

`In five cases, O Bhikkhus, a Bhikkhu may live without a nissaya: when he possesses full perfection in what belongs to moral practices (and etc., as in chap.36.3) in these five cases, O Bhikkhus, a Bhikkhu may live without a nissaya.

6-13. `And also in other five cases, and etc.' [165]

End of the Eighth Bhànavàra, Which is Called the

Abhayàvara Bhànavàra. [166]

Section Fifty-Four

1. Then the Blessed One, after having resided at Rājagaha as long as He thought fit, went forth to Kapilavatthu. Wandering from place to place He came to Kapilavatthu. There the Blessed One dwelt in the Sakka country, near Kapilavatthu, in the nigrodhàrama (Banyan grove).

And in the forenoon the Blessed One, having put on His robes, took His alms-bowl and with His civara on went to the residence of the Sakka Suddhodana (His father). Having gone there, He sat down on a seat laid out for Him.

Then the princess, who was the mother of Rahula [167] said to young Rahula: `This is your father, Rahula; go and ask Him for your inheritance.'

2. Then young Rahula went to the place where the Blessed One was; having approached Him, he stationed himself before the Blessed One (and said): your shadow, Samana, is a place of bliss.' Then the Blessed One rose from His seat and went away, and young Rahula followed the Blessed One from behind and said: `Give me my inheritance, Samana; give me my inheritance, Samana.' Then the Blessed One said to the Venerable Shariputra: `Well, Shariputra, confer the pabbajjà ordination on young Rahula.'

(Shariputra replied): `How shall I confer, Lord, the pabbajjà ordination on young

Rahula?

3. In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: `I prescribe, [q 209/] O Bhikkhus, the

pabbajjà ordination of novices by the threefold declaration of taking refuge.

‘And you ought, O Bhikkhus, to confer the pabbajjà ordination (on a novice) in this way: let him first have his hair and beard cut off; let him put on yellow robes, adjust his upper robe so as to cover one shoulder, salute the feet of the Bhikkhus (with his head), and sit down squatting; then let him raise his joined hands and tell him to say: "I take my refuge in the Buddha, I take my refuge in the Dhamma, I take my refuge in the Saïgha. And for the second time, and etc. And for the third time, and etc."

‘I prescribe, O Bhikkhus, the pabbajjà ordination of novices by this threefold declaration of taking refuge.’

Thus the Venerable Shariputra conferred the pabbajjà ordination on young Rahula.

4. Then the Sakka Suddhodana went to the place where the Blessed One was; having approached Him and having respectfully saluted the Blessed One, he sat down near Him. Sitting near Him the Sakka Suddhodana said to the Blessed One: ‘Lord, I ask one boon of the Blessed One.’ (The Buddha replied): ‘The perfect ones, Gotama, are above granting boons (before they know what they are).’ [168] (Suddhodana said): ‘Lord, it is a proper and unobjectionable demand.’ ‘Speak, Gotama.’

5. Lord, when the Blessed One gave up the world, it was a great pain to me; so it was when Nanda [169] did the same; my pain was excessive when Rahula too did so. The love for a son, Lord, cuts into the skin; having cut into the skin, it cuts into the hide; having cut into the hide, it cuts into the flesh . . . the ligaments . . . the bones; having cut into the bones, it reaches the marrow and dwells in the marrow. Pray, Lord, let their

reverences not confer the pabbajjà ordination on a son without his father's and mother's permission.'

Then the Blessed One taught the Sakka Suddhodana (and etc., see chap.39.7).

`Let no son, O Bhikkhus, receive the pabbajjà ordination without his father's and mother's permission. He who confers the pabbajjà ordination (on a son without that permission), is guilty of a dukkaña offence.'

Section Fifty-Five

Then the Blessed One, after having resided at Kapilavatthu as long as He thought fit, went forth to Sàvatthi. Wandering from place to place He came to Sàvatthi. There the Blessed One dwelt at Sàvatthi, in the Jetavana, the aràma of Anàthapindika.

At that time a family who devoted themselves to the (especial) service of the Venerable Shariputra sent a boy to the Venerable Shariputra (with this message): might the thera confer the pabbajjà ordination on this boy.' Now the Venerable Shariputra thought: `The Blessed One has established the rule, [170] that no one may ordain two novices, and I have already one novice, Rahula. Now what am I to do?' He told the thing to the Blessed One.

`I allow, O Bhikkhus, a learned, competent Bhikkhu to ordain two novices, or to ordain as many novices as he is able to administer exhortation and instruction to.'

Section Fifty-Six

Now the novices thought: `How many precepts [171] are there for us, and in what (precepts) are we to exercise ourselves

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, ten precepts for the novices, and the exercise of the novices in these (ten precepts), viz. abstinence from destroying life; abstinence from stealing; abstinence from impurity; abstinence from lying; abstinence from arrack and strong drink and intoxicating liquors, which cause indifference (to religion); abstinence from eating at forbidden times; abstinence from dancing, singing, music, and seeing spectacles; abstinence from garlands, scents, unguents, ornaments, and finery; abstinence from (the use of) high or broad beds; abstinence from accepting gold or silver. I prescribe, O Bhikkhus, these ten precepts for the novices, and the exercise of the novices in these (ten precepts).'

Section Fifty-Seven

1. At that time novices did not show reverence and confidence towards the Bhikkhus, and did not live in harmony with them. The Bhikkhus were annoyed, murmured, and became angry: `How can the novices not show reverence and confidence towards the Bhikkhus, and not live in harmony with them?'

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you inflict punishment upon a novice in five cases: when he is intent on the Bhikkhus receiving no alms; when he is intent on the Bhikkhus' meeting with misfortune; when he is intent on the Bhikkhus' finding no residence; when he abuses and reviles the Bhikkhus; when he causes divisions between Bhikkhus and Bhikkhus. I prescribe;

O Bhikkhus that in these five cases you inflict punishment upon a novice.

2. Now the Bhikkhus thought: `What punishment are we to inflict?'

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you forbid them (certain places, for instance, their own residences).'

At that time Bhikkhus forbade novices the whole Sanghàràma. The novices, who were not admitted to the Sanghàràma, went away, or returned to the world, or went over to titthiya schools.

They told this thing to the Blessed One.

`Let them not, O Bhikkhus, forbid (novices) the whole Sanghàràma. He who does so, commits a dukkaña offence. I prescribe, O Bhikkhus, that (the Bhikkhus) forbid (a novice) the place where he lives or which he uses to frequent.'

3. At that time Bhikkhus forbade the novices the use of (certain kinds of) food that is taken with the mouth. People, when they prepared rice-milk to drink or meals for the saïgha, said to the novices: `Come, Reverend Sirs, drink rice-milk, come, Reverend Sirs, take food.' The novices replied: `It is impossible, friends; the Bhikkhus have issued a forewarning (against us).' The people were annoyed, murmured, and became angry, thinking: `How can their reverences forbid novices the use of all food that is taken with the mouth?'

They told this thing to the Blessed One.

`Let them not, O Bhikkhus, forbid (novices) food that is taken with the mouth. He who does so, commits a dukkaña offence.'

End of the Section About Punishment (of Novices).

Section Fifty-Eight

At that time the chabbaggiyà [172] Bhikkhus laid a ban upon novices without the consent of the upajjhàyas (of those novices). The upajjhàyas searched after them, thinking: 'How is it that our novices have disappeared?' The Bhikkhus said: 'the chabbaggiyà Bhikkhus, friends have laid a ban upon them.' The upajjhàyas were annoyed, and etc.: 'How can the chabbaggiyà Bhikkhus lay a ban upon our novices without having obtained our consent?'

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, lay a ban (upon novices) without consent of the upajjhàyas. He who does, commits a dukkaṇa offence.'

Section Fifty-Nine

At that time the chabbaggiyà Bhikkhus drew the novices of senior Bhikkhus over (to themselves). The theras, who were obliged to get themselves teeth-cleansers and water to rinse their mouths with, became tired.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, draw the followers of another Bhikkhu over to himself. He who does, commits a dukkaṇa offence.'

Section Sixty

At that time a novice, Kandakà by name, who was a follower of the Venerable UpÁnanda Sakyaputta, had sexual intercourse with a Bhikkhuní Kandakà by name. The Bhikkhus were annoyed, and etc.: `How can a novice abandon himself to such conduct?'

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you expel a novice (from the fraternity) in the following ten cases: when he destroys life; when he commits theft; when he commits impurity; when he is a liar; when he drinks strong drinks; when he speaks against the Buddha; when he speaks against the Dhamma; when he speaks against the saïgha; when he holds false Doctrines; when he has sexual intercourse with Bhikkhunis [173]. In these ten cases I prescribe, O Bhikkhus, that you expel the novice (from the fraternity).'

Section Sixty-One

At that time, and etc. [174]

`Let a eunuch, O Bhikkhus, who has not received the upasampadà ordination, not receive it; if he has received it, let him be expelled (from the fraternity).'

Section Sixty-Two

1. At that time there was a certain person of an old family, whose kinsmen had died away; he was delicately nurtured. Now this person of an old family, whose kinsmen had died away, thought: I am delicately nurtured; I am not able to acquire new riches or to augment the riches, which I possess.

What shall I do in order that I may live a life of ease and without pain?'

Then this person of an old family, whose kinsmen had died away, gave himself the following answer: `There are the Sakyaputtiya Samanas, who keep commodious precepts and live a commodious life; they have good meals and lie down on beds protected from wind. What if I were to procure myself an alms-bowl and robes on my own account, and were to have my hair and beard cut off, to put on yellow robes, to go to the aràma, and to live there with the Bhikkhus.'

2. Then that person of an old family, whose kinsmen had died away, procured himself an alms bowl and robes on his own account, had his hair and beard cut off, put on yellow robes, went to the aràma, and respectfully saluted the Bhikkhus. The Bhikkhus said to him: `How many years, friend, have elapsed since your upasampadà?'

`What does that mean, friends, "Years elapsed since the upasampadà?"'

`And who is your upajjhàya, friend?' `What does that word "upajjhàya" mean friends?' The Bhikkhus said to the Venerable Upàli: `Pray, friend Upàli, examine this ascetic.'

3. Then that person of an old family, whose kinsmen had died away, when being examined by the Venerable Upàli, told him the whole matter. The Venerable Upàli told this thing to the Bhikkhus; the Bhikkhus told this thing to the Blessed One.

`Let a person, O Bhikkhus, who has furtively attached himself to the saïgha, if he has not received the upasampadà ordination, not receive it; if he has received it, let him be expelled (from the fraternity).

`Let a person, O Bhikkhus, who has gone over to the titthiyas' (and etc., as in chap.61).

Section Sixty-Three

1. At that time there was a serpent who was aggrieved at, ashamed of, and conceived aversion for his having been born as a serpent. Now this serpent thought: `What am I to do in order to become released from being a serpent, and quickly to obtain human nature?' Then this serpent gave himself the following answer: `These Sakyaputtiya Samanas lead indeed a virtuous, tranquil, holy life; they speak the Truth; they keep the precepts of morality, and are endowed with all virtues. If [1q 218/] I could obtain pabbajjà with the Sakyaputtiya Samanas, I should be released from being a serpent and quickly obtain human nature.

2. Then that serpent, in the shape of a youth, went to the Bhikkhus, and asked them for the pabbajjà ordination; the Bhikkhus conferred on him the pabbajjà and upasampadà ordinations.

At that time that serpent dwelt together with a certain Bhikkhu in the last vihàra (near the boundary wall of the Jetavana). Now that Bhikkhu, having arisen in the night, at dawn, was walking up and down in the open air. When that Bhikkhu had left (the vihàra), that serpent, who thought himself safe (from discovery), fell asleep (in his natural shape). The whole vihàra was filled with the snake's body; his windings jutted out of the window.

3. Then that Bhikkhu thought: `I will go back to the vihàra,' opened the door, and saw the whole vihàra filled with the snake's body, the windings jutting out of the window. Seeing that he was terrified and cried out. The Bhikkhus ran up, and said to that Bhikkhu: `Why did you cry out, friend?' `This whole

vihàra, friends, is filled with a snake's body; the windings jut out of the window.'

Then that serpent awoke from that noise and sat down on his seat. The Bhikkhus said to him 'who are you, friend?' 'I am a serpent, Reverend Sirs.' 'And why have you done such a thing, friend?' Then that Naga told the whole matter to the Bhikkhus; the Bhikkhus, told it to the Blessed One.

4. In consequence of that and on this occasion the Blessed One having ordered the fraternity of Bhikkhus to assemble, said to that serpent: 'You serpents are not capable of (spiritual) growth in this Doctrine and discipline. However, serpent, go and observe fast on the fourteenth, fifteenth, and eighth day of each half month; thus will you be released from being a serpent and quickly obtain human nature:

Then, that serpent, who thought, 'I am not capable of (spiritual) growth in this Doctrine and discipline,' became sad and sorrowful, shed tears, made an outcry, and went away.

5. Then the Blessed One said to the Bhikkhus: 'There are two occasions, O Bhikkhus, on which a serpent (who has assumed human shape) manifests his true nature: when he has sexual intercourse with a female of his species, and if he thinks himself safe (from discovery) and falls asleep. These, O Bhikkhus, are the two occasions on which a serpent manifests his true nature.

'Let an animal, O Bhikkhus, that has not received the upasampadà ordination, not receive it; if it has received it, let it be expelled (from the fraternity).'

Section Sixty-Four

1. At that time a certain young man deprived his mother of life. He was grieved, ashamed, and loathed this sinful deed. Now this young man thought: 'What am I to do to get rid of my sinful deed?' Then this young man gave himself this answer: 'These Sakyaputtiya Samanas lead indeed a virtuous, tranquil, holy life, and etc. If I could obtain pabbajjà with the Sakyaputtiya Samanas I might get rid of my sinful deed.'

2. Then that young man went to the Bhikkhus and asked them for the pabbajjà ordination. The Bhikkhus said to the Venerable Upàli: 'Formerly, friend Upàli, a serpent in the shape of a youth received the pabbajjà ordination with the Bhikkhus; pray, friend Upàli, examine this young man.' Then that young man, when examined by the, Venerable Upàli, told him the whole matter. The Venerable Upàli told it to the Bhikkhus; the Bhikkhus told it to the Blessed One.

'Let a person, O Bhikkhus, that is guilty of matricide, if he has not received the upasampadà ordination, not receive it; if he has received it. Let him be expelled (from the fraternity).'

Section Sixty-Five

At that time a certain young man deprived his father of life (and etc., as in chap.64).

'Let a person, O Bhikkhus, that is guilty of parricide, and etc.'

Section Sixty-Six

1. At that time a number of Bhikkhus were traveling on the road from Sàketa to Sàvatthi. On the road robbers broke forth, robbed some of the Bhikkhus, and killed some of them. Then royal soldiers came from Sàvatthi and caught some of the robbers; others of them escaped. Those who had escaped received pabbajjà with the Bhikkhus; those who had been caught, were led to death.

2. Then those who had been ordained saw those robbers who were being led to death; seeing them they said: `It is well that we have escaped; had we been caught, we should also be killed thus. The Bhikkhus said to them: `Why, what have you done, friends? Then those (robbers) who had been ordained told the whole matter to the Bhikkhus. The Bhikkhus told this thing to the Blessed One.

Those Bhikkhus, O Bhikkhus, were arahats. Let a person, O Bhikkhus, that has murdered an arahat, if this person has not received the upasampadà ordination, not receive it; if he has received it, let him be expelled (from the fraternity).'

Section Sixty-Seven

At that time a number of Bhikkhunis were traveling on the road from Sàketa to Sàvatthi. On the road robbers broke forth, robbed some of the Bhikkhunis, and violated some of them. Then royal soldiers: (and etc., as in chap.66).

The Bhikkhus told this thing to the Blessed One.

`Let a person, O Bhikkhus, that has violated a Bhikkhuní (or, that has had sexual intercourse with a Bhikkhuní), (and etc., as in chap.66).

`Let a person, O Bhikkhus, that has caused a schism among the Saïgha, and etc.

`Let a person, O Bhikkhus, that has shed (a Buddha's) blood; and etc.

Section Sixty-Eight

At that time a certain hermaphrodite had received pabbajjà with the Bhikkhus; so karoti pikàrapeti pi.

They told this thing to the Blessed One.

`Let a hermaphrodite, O Bhikkhus,' and etc.

Section Sixty-Nine

At that time the Bhikkhus conferred the upasampadà ordination on a person that had no upajjhàya.

They told this thing to the Blessed One.

`Let no one, O Bhikkhus; who has no upajjhàya, receive the upasampadà ordination. He who confers the upasampadà ordination (on such a person), commits a dukkaña offence.'

2. At that time the Bhikkhus conferred the upasampadà ordination with the saïgha as upajjhàya.

They told this thing to the Blessed One.

`Let no one receive the upasampadà ordination with the saïgha as upajjhàya. He who confers the upasampadà ordination (in such a way), commits a dukkaña offence.'

3. At that time the Bhikkhus conferred the upasampadà ordination with a number of Bhikkhus [175] as upajjhàya (and etc., as before).

4. At that time the Bhikkhus conferred the upasampadà ordination with a eunuch as upajjhàya, and etc.; with a person that had furtively attached himself (to the saigha) as upajjhàya; with a person that was gone over to the titthiyas as upajjhàya; with an animal as upajjhàya; with a person that was guilty of matricide as upajjhàya; with a person that was guilty of parricide as upajjhàya; with a person that had murdered an arahat as upajjhàya; with a person that had violated a Bhikkhuni as upajjhàya; with a person that had caused a schism among the Saigha as upajjhàya; with a person that had shed (a Buddha's) blood as upajjhàya; with a hermaphrodite, as upajjhàya.

They told this thing to the Blessed One. `Let no one,' and etc. (as in the first clause).

Section Seventy

1. At that time the Bhikkhus conferred the upasampadà ordination on persons that had no alms bowl. They received alms with their hands. People were annoyed, murmured, and became angry, saying, `Like the titthiyas.'

They told this thing to the Blessed One.

`Let no one, O Bhikkhus; receive the upasampadà ordination without having an alms-bowl. He who confers the upasampadà ordination (on a person that has not), commits a dukkaṇa offence.'

2 . At that time the Bhikkhus conferred the upasampadà ordination on persons that had no robes. They went out for alms naked. People were annoyed (and etc., as in sect.1).

3. At that time the Bhikkhus conferred the upasampadà ordination on persons that had neither alms-bowl nor robes.

They went out for alms naked and (received alms) with their hands. People were annoyed (and etc., as in sect.1).

4. At that time the Bhikkhus conferred the upasampadà ordination on persons that had borrowed alms-bowls. After the ordination (the owners) took their alms-bowls back; (the Bhikkhus) received alms with their hands. People were annoyed (and etc. down to): `Like the titthiyas.'

They told this thing to the Blessed One.

`Let no one, O Bhikkhus; receive the upasampadà ordination who has borrowed the alms-bowl. He who confers,' and etc. (as in the first clause).

5. At that time the Bhikkhus conferred the upasampadà ordination on persons that had borrowed robes. After the ordination (the owners) took their robes back; (the Bhikkhus) went out for alms naked. People were annoyed (and etc., as in sect.1 to the end).

6. At that time the Bhikkhus conferred the upasampadà ordination on persons that had borrowed alms-bowls and robes, and etc.

Here end the twenty cases in which upasampadà is forbidden.

Section Seventy-One

1. At that time the Bhikkhus conferred the pabbajjà ordination on a person whose hands were cut off, on a person whose feet were cut off, whose hands and feet were cut off, whose ears were cut off, whose nose was cut off, whose ears and nose were cut off, whose fingers were cut off, whose thumbs were cut off, whose tendons (of the feet) were cut, who had hands like a snake's hood [176], who was a hump-back, or a dwarf, or a person that had a goiter, that had been branded, that had

been scourged, on a proclaimed robber, on a person that had elephantiasis, that was afflicted with bad illness, that gave offence (by any deformity) to those who saw him, on a one-eyed person, on a person with a crooked limb, on a lame person, on a person that was paralyzed on one side, on a cripple,[177] on a person weak from age, on a blind man, on a dumb man, on a deaf man, on a blind and dumb man, on a blind and deaf man, on a deaf and dumb man, on a blind, deaf and dumb man.

They told this thing to the Blessed One.

`Let no person, O Bhikkhus, whose hands are cut off receive the pabbajjà ordination. Let no person whose feet are cut off, receive the pabbajjà ordination, and etc. (each of the above cases being here repeated). He who confers the pabbajjà ordination (on such persons), is guilty of a dukkaña offence.'

Here End the Thirty-Two Cases in Which Pabbajjà
Is Forbidden.

End of the Ninth Bhànavàra.

Section Seventy-Two

1. At that time the chabbaggiyà Bhikkhus gave a nissaya to shameless Bhikkhus.

They told this thing to the Blessed One.

`Let no one, O Bhikkhus, give a nissaya to shameless Bhikkhus. He who does, is guilty of a dukkaña offence.'

At that time some Bhikkhus lived in dependence on shameless Bhikkhus (i.e. they received a nissaya from them, they chose

them for their upajjhàyas or àcariyas); ere long they became also shameless, bad Bhikkhus.

They told this thing to the Blessed One.

`Let no one, O Bhikkhus; live in dependence on shameless Bhikkhus. He who does, is guilty of a dukkaña offence.'

2. Now the Bhikkhus thought: `The Blessed One has prescribed that we shall not give a nissaya to shameless Bhikkhus, nor live in dependence on shameless Bhikkhus. Now how are we to discern modest and shameless persons?

They told this thing to the Blessed One.

I prescribe, O Bhikkhus, that you wait first four or five days until you have seen how a Bhikkhu behaves to the other Bhikkhus.'

Section Seventy-Three

At that time a certain Bhikkhu was traveling on the road in the Kosala country. Now this Bhikkhu thought: `The Blessed One has prescribed that we shall not live without a nissaya (of an àcariya and an upajjhàya); now I want a nissaya, but I am traveling. What am I to do?'

They told this thing to the Blessed One.

`I allow, O Bhikkhus, a traveling Bhikkhu who can get no nissaya, to live without a nissaya.'

2. At that time two Bhikkhus were traveling on the road in the Kosala country. They came to a certain residence; there one of the two Bhikkhus was taken ill. Now that sick Bhikkhu thought: `The Blessed One has prescribed that we shall not live without a nissaya; now I want a nissaya, but I am sick. What am I to do?'

They told this thing to the Blessed One.

`I allow, O Bhikkhus, a sick Bhikkhu who can get no nissaya, to live without a nissaya.'

3. Now the other Bhikkhu, who nursed that sick Bhikkhu, thought: `The Blessed One has prescribed, and etc.; now I want a nissaya, but this Bhikkhu is sick. What am I to do?'

They told this thing to the Blessed One.

`I allow, O Bhikkhus, a Bhikkhu who is nursing a sick Bhikkhu, if he can get no nissaya and the sick asks him (to remain with him), to live without a nissaya.'

4. At that time a certain Bhikkhu lived in the forest; he had a dwelling-place where he lived pleasantly. Now this Bhikkhu thought: `The Blessed One has prescribed, and etc.; Now I want a nissaya, but I live in the forest and have a dwelling-place where I live pleasantly. What am I to do?'

They told this thing to the Blessed One.

`I allow, O Bhikkhus, a Bhikkhu living in the forest who finds a place where he may live pleasantly, and who can get (there) no nissaya, to live without a nissaya (saying to himself): "If a proper person to give me nissaya comes hither, I will take nissaya of that person."

Section Seventy-Four

1. At that time there was a person that desired to receive the upasampadà ordination from the Venerable Maha Kassapa. Then the Venerable Maha Kassapa sent a messenger to the Venerable Ánanda: `Come, Ánanda, and recite the upasampadà proclamation for this person.' The Venerable Ánanda said: `I cannot pronounce the thera's (i.e. Maha Kassapa's) name; the thera is too venerable compared with me.'

They told this thing to the Blessed One.

`I allow you, O Bhikkhus, to use also the family name (of the upajjhàya, instead of his proper name) in the proclamation.'

2. At that time there were two persons that desired to receive the upasampadà ordination from the Venerable Maha Kassapa. They quarreled with each other. (One said) `I will receive the upasampadà ordination first.' (The other said): `Nay, I will receive it first.'

They told this thing to the Blessed One.

`I allow you, O Bhikkhus, to ordain two persons by one proclamation.'

3. At that time there were persons who desired to receive the upasampadà ordination from different theras. They quarreled with each other. (One said): `I will receive the upasampadà ordination first.' (The other said): `Nay, I will receive it first.' The theras said: `Well, friends, let us ordain them altogether by one proclamation'

They told this thing to the Blessed One.

`I allow you, O Bhikkhus, to ordain two or three persons by one proclamation, provided they have the same upajjhàya, but not if they have different upajjhàyas.'

Section Seventy-Five

At that time the Venerable Kumàra Kassapa had received the upasampadà ordination when he had completed the twentieth year from his conception (but not from his birth). Now the Venerable Kumàra Kassapa thought: `The Blessed One has forbidden us to confer the upasampadà ordination on persons under twenty years of age [178], and I have completed my twentieth year (only) from my conception. Have I, therefore, received the upasampadà ordination, or have I not received it?'

They told this thing to the Blessed One.

`When, O Bhikkhus, in the womb the first thought rises up (in the nascent being), the first consciousness manifests itself, according to this the (true) birth should be reckoned. I allow you, O Bhikkhus, to confer the upasampadà ordination on persons that have completed the twentieth year from their conception (only).'

Section Seventy-Six

1. At that time ordained Bhikkhus were seen who were afflicted with leprosy, boils, dry leprosy, consumption, and fits.

They told this thing to the Blessed One.

I prescribe, O Bhikkhus that he who confers the upasampadà ordination, ask (the person to be ordained) about the disqualifications (for receiving the ordination). And let him ask, O Bhikkhus, in this way:

`Are you afflicted with the following diseases, leprosy, boils, dry leprosy, consumption, and fits?

`Are you a man?

`Are you a male?

`Are you a freeman?

`Have you no debts?

`Are you not in the royal service?

`Have your father and mother given their consent?

`Are you full twenty years old?

`Are your alms-bowl and your robes in due state?

`What is your name?

`What is your upajjhàya's name?'

2. At that time the Bhikkhus asked the persons who desired to receive the upasampadà ordination about the disqualifications, without having them instructed beforehand (how to answer). The persons that desired to be ordained, became disconcerted, perplexed, and could not answer.

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you first instruct (the persons desirous of being ordained), and then ask them about the disqualifications.'

3. Then they instructed (the candidates) in the midst of the assembly; the persons desirous of being ordained became disconcerted, perplexed, and could not answer nevertheless.

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you instruct them aside, and ask them about the disqualifications before the assembly. And you ought, O Bhikkhus, to instruct them in this way: you ought first to cause them to choose an upajjhàya; when they have chosen an upajjhàya, their alms-bowl and robes must be shown to them, "This is your alms bowl, this is your saïghati, this is your upper robe, this is your under garment; come and place yourself here."

4. Ignorant, unlearned Bhikkhus instructed them; the persons desirous of being ordained, Though they had been instructed, became disconcerted, perplexed, and could not answer.

They told this thing to the Blessed One.

`Let no ignorant, unlearned Bhikkhus, O Bhikkhus, instruct them. If they do, they commit a dukkaña offence. I prescribe, O Bhikkhus, that a learned, competent Bhikkhu instruct them.'

5. At that time persons instructed them who were not appointed thereto.

They told this thing to the Blessed One.

`Let no one, O Bhikkhus; instruct them without being appointed thereto. He who so instructs, commits a dukkaña offence. I prescribe, O Bhikkhus, that an appointed Bhikkhu is to instruct them. And (this Bhikkhu), O Bhikkhus is to be appointed in this way: one may either appoint himself, or one may appoint another person. And how is (a Bhikkhu) to appoint himself? Let a learned, competent Bhikkhu proclaim the following natti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. N.N. desires to receive the upasampadà ordination from the

Venerable N.N. If the saïgha is ready, I will instruct N.N." Thus one may appoint himself.

6. `And how is (a Bhikkhu) to appoint another person? Let a learned, competent Bhikkhu proclaim the following natti before the saïgha: "Let the saïgha, and etc. N.N. desires to receive the upasampadà ordination from the Venerable N.N. If the saïgha is ready, let N.N. instruct N.N." Thus one may appoint another person.

7. `Then let that appointed Bhikkhu go to the person who desires to be ordained, and thus address him: "Do you hear, N.N.? This is the time for you to speak the truth, and to say, that which is. When I ask you before the assembly about that which is, you ought, if it is so, to answer: `It is;' if it is not so, you ought to answer: `It is not.' Be not disconcerted be not perplexed. I shall ask you thus: `Are you afflicted with the following diseases, and etc.?'"

8. (After the instruction, the instructor and the candidate) appeared together before the assembly.

`Let them not appear together. Let the instructor come first and proclaim the following natti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. N.N. desires to receive the upasampadà ordination from the Venerable N.N.; he has been instructed by me. If the saïgha is ready, let N.N. come." Then let him be told: "Come on." Let him be told to adjust his upper robe (and etc., see chap.29.2), to raise his joined hands, and to ask (the saïgha) for the upasampadà ordination (by saying), [¶ 233/] "I ask the saïgha, Reverend Sirs, for the upasampadà ordination; might the saïgha, Reverend Sirs, draw me out (of the sinful world) out of compassion towards me. And for the second time, Reverend Sirs, I ask, and etc. And for the third time, Reverend Sirs, I ask, and etc."

9. `Then let a learned, competent Bhikkhu proclaim the following natti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. This person N.N. desires to receive the upasampadà ordination from the Venerable N.N. If the saïgha is ready, let me ask N.N. about the disqualifications.

`"Do you hear, N.N.? This is the time for you (and etc., see 7, down to:) you ought to answer: `It is not.'

`"Are you afflicted with the following diseases, and etc.?"

10. `Then let a learned, competent Bhikkhu proclaim the following natti before the saïgha, "Let the saïgha, Reverend Sirs, hear me. This person N.N. desires to receive the upasampadà ordination from the Venerable N.N.; He is free from the disqualifications; his alms-bowl and robes are in due state. N.N. asks the saïgha for the upasampadà ordination with N.N. as upajjhàya. If the saïgha is ready, and etc. [179]"

End of the Regulations for the Upasampadà Ordination **180]**

Section Seventy-Seven

`Then let them measure the shadow, tell (the newly-ordained Bhikkhu) what season and what date it is, tell him what part of the day it is, tell him the whole formula [181], and tell him the four resources: "The religious life has the morsels of food given in alms for its resource (and etc., as in chap.30.4)."

End of the Four Resources.

Section Seventy-Eight

1. At that time the Bhikkhus, after having conferred the upasampadà ordination on a certain Bhikkhu, left him alone and went away. Afterwards, as he went alone (to the àràma), he met on the way his former wife. She said to him: `Have you now embraced the religious life?' (He replied): `Yes, I have embraced the religious life.' `It is difficult for persons who have embraced religious life, to obtain sexual intercourse; come, let us have intercourse.' He practiced intercourse with her, and in consequence, came late (to the àràma). The Bhikkhus said: `How is it, friend, that you are so late?'

2. Then that Bhikkhu told the whole matter to the Bhikkhus. The Bhikkhus told it to the Blessed One.

`I prescribe, O Bhikkhus, that you give a companion to a newly-ordained Bhikkhu, and that you tell him the four interdictions:

`"A Bhikkhu who has received the upasampadà ordination, ought to abstain from all sexual intercourse even with an animal. A Bhikkhu who practices sexual intercourse is no Samana and no follower of the Sakyaputta. As a man whose head is cut off, cannot live any longer with his trunk alone, thus a Bhikkhu who practices sexual intercourse is no Samana and no follower of the Sakyaputta. Abstain from doing so as long as your life lasts.

3. `"A Bhikkhu who has received the upasampadà ordination, ought to abstain from taking what is not given to him and from theft, even of a blade of grass. A Bhikkhu who takes what is not given to him, or steals it, if it is a pàda (i.e. a quarter of a kàrshàpana), or of the value of a pàda, or worth more than a pàda, is no Samana, and no follower of the Sakyaputta. As a sear leaf loosed from its stalk cannot become green again, thus

a Bhikkhu who takes, and etc. abstain from doing so as long your life lasts.

4. "A Bhikkhu who has received the upasampadà ordination, ought not intentionally to destroy the life of any being down to a worm or an ant. A Bhikkhu who intentionally kills a human being, down to procuring abortion, is no Samana and no follower of the Sakyaputta. As a great stone which is broken in two, cannot be reunited, thus a Bhikkhu who intentionally, and etc. abstain from doing so as long as your life lasts.

5. "A Bhikkhu who has received the upasampadà ordination, ought not to attribute to himself any superhuman condition and not to say even: 'I find delight in sojourning in an empty place.' A Bhikkhu who with bad intention and out of covetousness attributes to himself a superhuman condition, which he has not, and which he is not possessed of, a state of jhana (mystic meditation), or one of the vimokkhas [182], or one of the samádhis (states of self-concentration), or one of the Samapattis (the attainment of the four jhanas and four of the eight vimokkhas), or one of the paths, (of sanctification), or one of the fruits thereof, is no Samana and no follower of the Sakyaputta. As a palm tree of which the top sprout has been cut off cannot grow again, thus a Bhikkhu who with bad intention, and etc. abstain from doing so as long as your life lasts."

End of the Four Interdicts.

Section Seventy-Nine

1. At that time a certain Bhikkhu against whom expulsion [183] had been pronounced for his refusal to see an offence (committed by himself), returned to the world. Afterwards he came back to the Bhikkhus and asked them for the upasampadà ordination.

They told this thing to the Blessed One.

“In case, O Bhikkhus, that a Bhikkhu against whom expulsion has been pronounced for his refusal to see an offence (committed by himself), returns to the world, and afterwards comes back to the Bhikkhus and asks them for the upasampadà ordination, let them say to him: "Will you see that offence?" If he replies: "I will see it," let him be admitted to the pabbajjà ordination; if he replies: "I will not see it," let him not be admitted to the pabbajjà ordination.

2. “When he has received the pabbajjà ordination let them say to him: "Will you see that offence?" If he says: "I will see it," let him be admitted to the upasampadà ordination; if he says: "I will not see it," let him not be admitted to the upasampadà ordination.

“When he has received the upasampadà ordination (and etc., as before). If he says: "I will see it," let him be restored [184]; if he says: "I will not see it," let him not be restored.

“When he has been restored, let them say to him: "Do you see that offence?" If he sees it, well and good; if he does not see it, let them expel him again, if it is possible to bring about unanimity (of the fraternity for the sentence of expulsion); if that is impossible, it is no offence to live and to dwell together (with such a Bhikkhu).

3. `In case, O Bhikkhus, that a Bhikkhu against whom expulsion has been pronounced for his refusal [¶ 238/] to atone for an offence (committed, by himself), and etc. [185] When he has been restored, let them say to him. "Atone now for that offence." If he atones for it, well and good, and etc.

4. `In case, O Bhikkhus, that a Bhikkhu against whom expulsion has been pronounced for his refusal to renounce a false Doctrine, and etc. [186] When he has been restored, let them say to him: "Renounce now, that false Doctrine." If he renounces it, well and good, and etc.'

End of the First Khandhaka, Which is Called the
Great Khandhaka [187]

Footnotes:

1. Translated by I. B. Horner as `monk', *Book of the Discipline*, Vol. IV, p. vi

2. To this book is prefixed, as introduction, an account of the first events after Gotama's attaining Buddhahood, down to the conversion of his two chief disciples, Shariputra and Moggallana (chaps. 1-24). Among the elements of historical or legendary character with which, in the Vinaya Piñaka, the discussion of the monastic discipline is interwoven, this account occupies by far the first place, both in extent and in importance. For it contains the oldest version accessible to us now and, most probably, forever, of what the Buddhist fraternity deemed to be the history of their master's life in its most important period.

The connection in which this legendary narration stands with the main subject of the first Khandhaka is not difficult to

account for. The regulations regarding the admission to the fraternity, which are discussed in this Khandhaka, could not but present themselves to the redactors of the Piñaka as being the very basis of their religious discipline and monastic life. It was possible to fancy the existence of the Saïgha without the Pàtimokkha rules, or without the regulations about the pavàranà festival, but it was impossible to realize the idea of a saïgha without rules showing who was to be regarded as a duly admitted member of the fraternity, and who was not. It is quite natural, therefore, that the stories or legends concerning the ordination of Bhikkhus were put in connection with the record of the very first events of the history of the Saïgha.

Nor is it difficult to account for the theory formulated by the historians of the Buddhist ecclesiastical law, of different successive forms in which the ordination of Bhikkhus had been performed. In the beginning, of course, there was nobody but the Buddha himself who could ordain Bhikkhus; to him those who desired to be received expressed their wish, and he conferred on them the pabbajjà and upasampadà ordinations by the formula: ` ehi Bhikkhu,' and etc.(see i,6,32,34,and etc.) It was a very natural conception that afterwards, as the saïgha grew larger, the Buddha should have transferred the power of admitting new members to the Bhikkhus themselves, and should have instituted that form of ordination, which the redactors of the Piñaka found valid at their own time.

The transition, however, from the supposed oldest form of ordination (the so-called ehi-Bhikkhu-upasampadà) to that latter form is in the Vinaya legends not represented as immediate. There is described an intermediate stage between the two, the ordination *by* the three saranagamanas, or by the candidate's three times repeated declaration of his taking refuge in the Buddha, the Dhamma, and the Saïgha (see Mahàvagga I, 12). The reason, which has led the redactors of

the Vinaya Piñaka to this construction, was most probably the important part which in the upasampadà service of the later time devolved upon the preceptor (upajjhàya) of the candidate. As only learned Bhikkhus, who had completed the tenth year after their own upasampadà, could perform the function of upajjhàya at the upasampadà ordination of other Bhikkhus (Mahàvagga 1, 31, 8), it was natural that the redactors of the Vinaya found it impossible to ascribe this form of upasampadà service to the first times of Buddha's teaching. For these times, therefore, they recorded another form, the upasampadà by the three saranagamanas, the introduction of which they assigned, very naturally, to the time soon after the conversion of Yasa's friends, by which event the number of Bhikkhus had been augmented at once from seven to sixty-one.

3. The Lilayan or Phalgu river in Behar; see General Cunningham's map, archaeological reports, vol. I. plate iii.

4. After having reached the Sambodhi and before preaching to the world the Truth he has acquired, the Buddha remains, according to the tradition, during some weeks at Uruvelà, (enjoying the bliss of emancipation). The Mahàvagga, which contains these legends in their oldest forms, assigns to this stay a period of four times seven days; the later tradition is unanimous in extending it to seven times seven days (Buddhaghosa in the commentary on the Mahàvagga; Jàtaka Atthav. vol. i. p. 77 seq.; Dāpavaüsa I, 29, 30; Lalita Vistara, p. 488 seq.; Beal, Romantic Legend, p. 236 seq., and etc.)

5. The chain of causation, or the doctrine of the twelve nidànas (causes of existence), contains, as has often been observed, in a more developed form an answer to the same problem to which the second and third of the four noble Truths (ariyasacca) also try to give a solution, viz. The problem of the origin and destruction of suffering. The noble Truths simply reduce the

origin of suffering to thirst, or desire (tanhà), in its threefold form, thirst for pleasure, thirst for existence, thirst for prosperity (see I, 6, 20). In the system of the twelve nidànas thirst also has found its place among the causes of suffering, but it is not considered as the immediate cause. A concatenation of other categories is inserted between tanhà and its ultimate effect; and on the other hand, the investigation of causes is carried on further beyond tanhà. The question is here asked, what does tanhà come from? And thus the series of causes and effects is led back to avijjà (ignorance), as its deepest root. We may add that the redactors of the Piñakas, who of course could not but observe this parallelity between the second and third ariyasakkas and the system of the twelve nidànas, go so far, in one instance (Anguttara Nikàya, Tika-Nipàta, fol. ke of the Phayre MS.), as to directly replace, in giving the text of the four ariyasakkas, the second and third of them by the twelve nidànas, in direct and reverse order respectively. Professor Childers has furnished a valuable note on the nidànas; see Colebrooke, miscellaneous essays (second edition), ii, 453 seq.

6. In the Sammàditthisuttanta (Majjhima-Nikàya, fol. khå of Turnour's MS.) We find the following explanation of what ignorance is: 'not to know suffering, not to know the cause of suffering, not to know the cessation of suffering, not to know the path which leads to the cessation of suffering, this is called ignorance.' the same is repeated in the explanation of the nidàna formula, which is given in the Vibhaïga (Abhidhamma Piñaka, Paticcasamuppada-vibhaïga fol. ki of the Phayre MS.), And we must accept it, therefore, as the authentic expression of Buddhistical belief. It is obvious, however, that this explanation leaves room for another question. Ignorance, we are told, is the source of all evil and of all suffering, and the subject ignored is stated to be the four Truths. But who is the subject that ignores them? All attributes (as the vinnàna, and etc.), that constitute sentient beings and enable them to know

or to ignore, are said to be first produced by ignorance, and we should conclude, therefore, that they cannot exist before ignorance has begun to act. Or are we to understand that it is the ignorance incurred by a sentient being in a preceding existence, that causes the saïkharas and consciousness, the connecting links between the different existences, to act and to bring about the birth of a new being?

As is well known, this ignorance (avijjà) plays a great part also in the Brahmanical philosophy of the Upanishads; and the Buddhist belief is, no doubt, founded to a considerable extent on older theories. But we cannot venture in a note to touch upon one of the most difficult and interesting questions which await the research of Indianists.

7. It is very frequently stated that there are three saïkharas or productions: kàyasaïkhàra, vacãsaïkhàra, and cittasaïkhàra, or, productions of body, of speech, and of thought (see, for instance, the Sammàditthisuttanta, Majjhima Nikàya, fol. khå of Turnour's MS.) The kàyasaïkhàra consists, according to the Saïkhàra Yamaka (Abhidhamma Piñaka), in inhalation and expiration (assàsapassàsà); the vacãsaïkhàra in attention and investigation (vitakkavicàrà); the cittasaïkhàra in ideas, sensations, and all attributes of mind except attention and investigation (sannà ca vedanà ca thapetvā vitakkavikàre sabbe pi cittasampayuttakà dhammà). The Vibhaïga (Abhidhamma Piñaka, Patikkasamuppada vibhaïga, 1.1.) Gives, when discussing the saïkharas, six categories instead of the three: ` now which are the saïkharas that are produced by ignorance? Saïkharas (or, productions) that lead to righteousness, saïkharas that lead to sinfulness, saïkharas that lead to immovability, productions of body, of speech, and of thought.' the Pàli words are: `Tattha katame avijjà paccayā saïkhàrà? Punnābhisaïkhàro apunnābhisaïkhàro ānangābhisaïkhàro kàyasaïkhàro vacãsaïkharo cittasaïkhàro.'

the list of fifty-five categories belonging to the saïkhàra khandha, which sp. Hardy gives in his Manual (p. 404 seq.; Comp. Also Rh. D., `Buddhism,' p. 91 seq., And `Buddhist suttas from the Pàli,' p. 242), is not founded, as far as we know, on the authority of the Piñakas themselves, but on later compendia and commentaries.

8. I.e. eye, ear, nose, tongue, body (or the faculty of touch) and mind.

9. Buddhaghosa: `The goat-herds used to go to the shadow of that Banyan tree and to sit there; therefore it was called the Banyan tree of the goat-herds.' the northern Buddhists say that this tree had been planted by a shepherd boy, during the Bodhisattva's six years' penance, in order to shelter him; see Beal, Rom. Legend, pp. 192, 238, and the Mahàvastu.

10. `Huhuïkajàtiko.' Buddhaghosa: `Because he was diññhamaïgalika, he became filled with haughtiness and wrath, and went about uttering the sound "Huhuü." Diññhamaïgalika (having seen something auspicious?) is obscure to us.

11 Buddhaghosa says that ràjàyatana (lit. A royal apartment) was the name of a tree. It is the same tree which in the Lalita Vistara (p. 493, ed. Calcutta) is called tàràyana, and in the Dāpavaüsa (II, 50) khārapāla. The place where the two merchants met Buddha, is thus described in the Mahàvastu: kshārikàvanashanóe bahudevatake cetiye.

12. The term Tathàgata is, in the Buddhistical literature, exclusively applied to Sammàsambuddhas, and it is more especially used in the Piñakas when the Buddha is represented as speaking of himself in the third person as `The Tathàgata'. The meaning `Sentient being,' which is given to the word in the Abhidhànapadāpikà, and in Childers's dictionary, is not confirmed, as far as we know, by any passage of the Piñakas.

This translation of the word is very possibly based merely on a misunderstanding of the phrase often repeated in the Sutta Piñaka: *hoti Tathágata par Màra*, which means, of course, 'does a Buddha exist after death?' in the Jaina books we sometimes find the term *tatthagaya* (*tatragata*), 'he who has attained that world, i.e. emancipation,' applied to the jinas as opposed to other beings who are called *Inageya* (*idhagata*), living in this world.' see, for instance, the *Jinacaritra*, #16. Considering the close relation in which most of the dogmatical terms of the Jainas stand to those of the Buddhas, it is difficult to believe that *Tathágata* and *tatthagaya* should not originally have conveyed very similar ideas. We think that on the long way from the original *Màgadhã* to the *Pàli* and *Sanskrit*, the term *tatthagata* or *tatthàgata* (*tatra+agata*), 'He who has arrived there, i.e. At emancipation,' may very easily have undergone the change into *Tathágata*, which would have made it unintelligible, were we not able to compare its unaltered form as preserved by the Jainas.

13. The four guardian gods of the quarters of the world; see Hardy's Manual, p. 24. Their *Pàli* names, as given in the *Abhidhànapadãpikà*, vv. 31, 32. The *Dãpavaüsa* XVI, 12, and etc., were, *Dhatarañña*, *Virãlpaka*, *Virãpakkha*, and *Vessavana* or *Kuvera*.

14. *Onitapattapàni*, which is said very frequently of a person who has finished his meal, is translated by Childers, 'whose hand is removed from the bowl' (comp. Also Trenckner, *Pàli miscellany*, p. 66). We do not think this explanation right, though it agrees with, or probably is based on, a note of *Buddhaghosa* ('*pattato ca apanãtapàniü*'). *Onita*, i.e. *avanãta*, is not *apanãta*, and the end of the dinner was marked, not by the *Bhikkhu*'s removing his hand from the bowl, but by his washing the bowl (see *Cullavagga* VIII, 4,. 6), and, of course, his hands. In *Sanskrit* the, meaning of *ava-nã* is, to pour (water)

upon something; see the Petersburg dictionary. We have translated, therefore, onātapattapāni accordingly.

15. Because there was no Saīgha at that time, their declaration of taking refuge, by which they became Upasakas, could refer only to the dyad (the Buddha and the Dhamma), instead of to the of the Buddha, the Dhamma, and the Saīgha.

16. The upadhis (substrata of existence) are specified in the commentary on the Sutta-Nipāta, ap. Dhammapada, p. 433; `Sabbāpadhinaū parikkhayà'ti sabbesaū khandhakāmagunakilesābhisaīkhàrabhedānaū upadhinaū parikkhinattà`. Probably abhisaīkhàra is not co-ordinate with the other members of the compound, but is determined by them, comp. pabbajjàbhisaīkhàra, iddhàbhisaīkhàra, gamikàbhisaīkhàra. The upadhis, therefore, according to this passage, consist: firstly, in the actions of mind that are directed towards the khandhas (i.e. That have the effect of propagating. And augmenting the dominion of the khandhas); secondly, in the actions tending to the fivefold pleasures of sense ; and thirdly, in those connected with kilesa (evil passion).

17. Buddhaghosa explains anacchariya by anuacchariya which is alike unintelligible to us. The Lalita Vistara (p.515,ed.Calcutta) has abhākshnam ('repeatedly').

18. It is difficult to believe that the Pāli name of Brahma Sahampati, the ruler of the Brahma worlds (see Spence Hardy's Manual, pp. 43, 56), is not connected with the Brahman svayambhā of the Brahmanical literature. Perhaps the Sanskrit equivalent of sahampati might be svayampati.

19. Amata, an epithet of arahatship, which may perhaps mean simply ambrosia. Seerh.d.,buddhism,pp.6oiii, 184.

20. See 3 with our note for this omitted word.

21. Alara Kàlàma and Uddaka Ràmaputta were the two teachers to whom Gotama had attached himself first after his pabbajjà see Fausboll's Jàtaka, vol. I. p. 66; Rh. D., Buddhism, p. 34.
22. See about the five companions of Buddha's self-mortification, in the time before the Sambodhi, the Jàtaka, vol. I. p. 67; Hardy, Manual, p. 165; Rh.D., Buddhism, p. 35. The names of the five Bhikkhus were, Kondanna, Vappa, Bhaddiya, Mahànàma, Assaji.
23. Perhaps instead of kho'me (=kho ime) we should read kho me.
24. The mrigadàwa, or deer park, is represented by a fine wood, which still covers an area of about half a mile, and extends from the great tower of Dhamek on the north, to the Chaukundi mound on the south.' Cunningham, arch. Reports, I, p. 107.
25. Jina, or The Victorious One, is one of the many appellations common to the founders of the Bauddha and Jaina sects.
26. Sensuality, individuality, delusion, and ignorance (kàma, bhava, diññhi, and avijjà).
27. Buddhaghosa, in a note on Cullavagga ii, 1, 1, says that pàdapāñña is a stool to put the washed foot on, pàdakathalika (or pàdakathalikà?), a stool to put the unwashed foot on, or a cloth to rub the feet with (pàdaghaüsana).
28. As they had done before when they underwent austerities together with the Bodhisatta at Uruvelà.
29. Of the literature that exists referring to the discourse which follows now (the Dhammacakkappavattana Sutta), it will suffice

to quote M. Feer's *Etudes Bouddhiques*, 1, p. 189 seq., And Rh. D., 'Buddhist suttas from the Pàli,' pp. 137-155, and in the fortnightly review for December 1879.

30. Clinging to the five elements of existence, rupa, vedanà, sanna, saïkhàra, vinnàna. See 38 seq.

31. I.e. the thirst (tanhà), which is declared in this noble Truth to be the cause of suffering, must be abandoned.

32. The three modifications and twelve constituent parts are those specified in sects. 23-26.

33. The thirty-three devas of the Vedic mythology. This enumeration gives the gods who reside in the different worlds, beginning from the lowest (the Bhumma deva, who inhabit the earth), and gradually ascending to the higher devalokas. See Hardy, *Manual*, p. 25.

34. Those three Bhikkhus of the five, who had been converted went about for alms; while the Buddha remained with their two companions, and instructed them.

35. This is shown exactly in the same way and with the same words that are used in sect. 38 with regard to the body. Body, sensations, perceptions, saïkharas, and consciousness are the well known five classes (khandha) of bodily and mental parts and powers; see Rh. D., 'Buddhism,' p. Go seq. The self (attà), which, if it exists at all, must be permanent and imperishable, is not to be found in any one of these five classes, which are all subject to origin and decay. This discourse of the Buddha's, which is frequently called the *Anattalakkhana Sutta* (sutta of the not having the signs of self, shows the perishable nature of the five khandhas, and that the khandhas are not the self. But it does not deal with the question, whether the self exists or not, in any other way.

36. See the note on chap. 1. 2.

37. This is shown exactly in the same way and with the same words that are used in sect. 38 with regard to the body. Body, sensations, perceptions, saïkharas, and consciousness are the well known five classes (khandha) of bodily and mental parts and powers; see Rh. D., `Buddhism,' p. Go seq. The self (attà), which, if it exists at all, must be permanent and imperishable, is not to be found in any one of these five classes, which are all subject to origin and decay. This discourse of the Buddha's, which is frequently called the Anattalakkhana sutta (sutta of the not having the signs of self, shows the perishable nature of the five khandhas, and that the khandhas are not the self. But it does not deal with the question, whether the self exists or not, in any other way.

38. Here follow the same questions, answers, and rejoinders, with regard to sensation, perception, the saïkharas, and consciousness.

39. The same with regard to the other four khandhas.

40. Compare Burnouf, `Lotus de la Bonne Loi,' p. 481.

41. See the note on sect.9.

42. A well-known scene in the life of the Bodhisatta has evidently been represented after the model of this story. See Jàtaka I, p. 61; Lalita Vistara, p. 251; Bigandet Life of Gaudama, p. 55. Nowhere in the Pàli Piñakas is the story told about the Bodhisatta himself.

43. This was a position of honour among the merchants. In the later literature we hear of an office of seññpi (seññpi-ññpana) in a city, to which any one with the requisite wealth and talent was eligible (Jàtaka I, 120-122); and, according to the Mahàvaüsa,

the king appointed to an office called seṅṅpita, apparently at his court (Mah.p.69). The gahapati, or treasurer, one of the seven jewels of a king, is explained by Buddhaghosa to be seṅṅpigahapati (see Rh. D.'s note on Mahàsudassana Sutta I, 41). `The seṅṅpi,' standing alone, or `the mahà-seṅṅpi,' means Anàthapinóika (Jàtaka I, 95, 227-230; Dhammapada commentary, p. 395). Below, in chapter 9, sect. x, it would seem that the rank of seṅṅpi was hereditary, and this is confirmed by the later literature; but this applies to the social rank only, and not to the office.

44. Pleasures of the eye, ear, nose, tongue, and touch.

45. Hatthappattaü susànaü manne, literally, `one would think a cemetery had (suddenly) come to one's hand.'

46. Nekkhamma is neither naishkramya nor naishkarmya, but naishkàmya. Itivuttaka, fol. khi (Phayre MS.): kàmànaü etaü nissaranaü yad idaü nekkhammaü, ràpànam etaü nissaranaü yad idaü aruppaü.

47. The stage of a sekha, i.e. a person who has attained to any stage in the noble eightfold path (such as sotàpattiphala, and etc.) inferior to the highest (Arahatship).

48. The rules about the dress of a Bhikkhu who is going to the village are given in the Cullavagga viii, 4, 3; 5, 2. Compare Rh. D.'s note on the Mahà-parinibbana Sutta v, 45. Vin. Texts, Rh.D. and H.O. says her: `under-robles'.

49. According to Subhàti (in Childers's dictionary) sampavàreti means that the host hands dishes to the guest until the latter says, I have had enough.' Childers accordingly translates sampavàreti, `To cause to refuse.' but as pavàreti means, `To cause to accept,' it is impossible that sampavàreti should have

exactly the opposite meaning. We prefer, therefore, to take it as an emphatic synonym of pavàreti.

50. This cannot be understood as a general rule, for it is repeated nowhere where precepts for wandering Bhikkhus are given, and on the contrary, numerous instances occur in the sacred texts in which two or more Bhikkhus are mentioned as wandering together, without any expression of disapproval being added. The precept given here evidently is intended to refer only to the earliest period in the spread of the new Doctrine; just as in chap. 12 a form of upasampadà is introduced by Buddha which was regarded as inadmissible in later times.

51. The correct spelling of this name appears to be Senàninigama ('The general's town'), and not Senàinigama ('the army's town'); the Jàtaka Atthavannanà (vol. i. p. 68) and the Paris MS. Of the Mahàvagga (manu secunda) read Senàninigama. The Lalita Vistara has Senàpatigràma.

52. On this ceremony, which is still gone through before the regular ordination, see the remarks in the note on chapter 1, # 1..

53. See about the vassa residence the rules given in book iii. Term is translated as 'rains' by I. B. Horner, *Book of the Discipline*, Vol. IV, p. vi

54. The Jañilas (i.e. ascetics wearing matted hair) are Brahmanical vānaprasthas. The description of their ascetic life given in many passages of the Jàtaka Atthavannanà and of the Apadàna exactly agrees with the picture of the forest life of the which so frequently occurs in the Mahàbhàrata. In the Mahàvagga (vi, 35, 2) it is expressly stated that the Jañilas recognised the authority of the veda, and it is in keeping with this that the usual term for adopting the state of a Jañila is

isipabbajjam pabbajati' (frequently in the Jàt. Atth.), i.e. leaving the world and becoming a çishi.

55. Iddhi. Compare the passages referred to by Rh. D. in ` Buddhist suttas from the Pàli,' pp. 2, 40, 259; and further Mahàvagga VI, 15, 8, and Cullavagga VII, I p.4, and VII, 2, 1.

56. Satiü upaññpàpetvâ. Sati is here a more precise idea than memory.

57. Buddhaghosa explains makkha by kodha

58. Compare Cullavagga iv, 4, 4, where Dabba also tejodhàtuü samàpajjati, that is, his finger is on fire.

59. Compare the editor's corrections at Cullavagga, p. 363.

60. In sects. 6, 7 (excepting the last clause of sect. 7) the story related, in 1-5 is repeated in a more popular style. This appears to us to be a more archaic redaction than the preceding. We do not know any other instance in the Pàli Piñakas of a similar repetition, excepting a short passage at the end of chap. 24. 3; and one other in the Mahàpadhàna sutta.

61. Literally, ` the snake among, men,' or the elephant among men (manussanàgo).

62. According to Vedic tradition the Gautamas, as is well known, belong to the âïgirasa tribe.

63. See chap. 4. 4.

64. One of the supposed seven great lakes in the Himavant.

65. See about this jambu tree, which grows in the forest of Himavant, Hardy's Manual, p. 18 seq.

66. Very probably it is this story in which a similar legend has originated that the Ceylonese tell about Mahinda, the converter of their island; see Dāpavaüsa XII, 75.

67. Bigandet (Life of Gaudama, p. 135) translates this passage from the Burmese version: Gaudama split it in a moment, in five hundred pieces.' doubtless the true meaning is, that there were five hundred pieces of wood, one for each of the five hundred Jañilas over whom was Kassapa chief. In the following two stories (sects. 13, 14) we have five hundred sacred fires.

68. The Ashñakà festivals, about which accurate details are given in the Gçāhya Sātras, were celebrated about the wane of the moon of the winter months Margaüärsha, Taisha, and Māgha; see Weber, Die Vedischen Nachrichten von den Naxatra, II, p. 331, and H.O.'s note on the Sāhkhàyana Gçāhya),, 3, 12, ap. Indische Studien, XV, p. 145.

69. Buddhaghosa explains mandhàmukhiyo by aggibhàjanàni.

70. Which they had cut, off in order to receive the pabbajjà ordination, see chap. 12. 3.

71. We are extremely doubtful about the meaning of khàrikàja, which Buddhaghosa explains by khàribhhàra. Perhaps it may mean provisions of any description of which each Jañila used to keep one khàri (a certain dry measure).

72. This is evidently a remark added to the text by a reader or commentator.

73. According to General Cunningham, Gayàsisà ('the head of Gayà') is the mountain of Brahmàyoni near Gayà. Arch. Rep.111, 07.

74. Here the same exposition which has been given relating to the eye, its objects, the sensations produced by its contact with

objects, and etc., Is repeated with reference to the ear and the other organs of sense.

75. Lacchivana (Sank. yashñivana), literally, 'stick forest,' means a forest consisting of bambus. General Cunningham has the following note about this bamboo forest: 'In 1862, when I was at Ràjgir (i.e. Ràjagaha), I heard the bambu forest always spoken of as jaktiban; . . . I fixed the position of the bambu forest to the south-west of Ràjgir on the hill lying between the hot-springs of Tapoban and old Ràjagçãha.' Reports, III, 140.

The word we have rendered sacred shrine is cetiya.

76. The word householder (gahapat1) is used here, as is the case not infrequently, to denote householders of the third caste. Compare Rh. D.'s note on Mahàsudassana Sutta, p. 260.

77. Literally, 'who is known as emaciate.' this is said with reference to the mortifications practised by the Jañilas or Vànaprasthas. The Mahàbhàrata (ill, 1499) uses the same adjective (kçãùa) of a Jañila. Vadàno we take for a participle, but it is possible also to read vadà no, 'Tell us,' which professor Jacobi (Zeitschrift der Deutschen Morg. Ges., XXXIV, p. 187) prefers. Buddhaghosa takes kisakovadàno for a compound of kisaka and ovadàna : tàpasànaü ovàdako anusàsako.

78. The meaning is: the mantras which are recited at the sacrifices contain praises of visible things, and etc., And the rewards that are promised to him who offers such sacrifices do not extend beyond that same sphere.

79. The Pàli word is upadhi, which is translated by Childers, 'Substratum of being.' see our note on chap. 5. 2. In this passage upadhi is said to refer to the khandhas (Buddhaghosa).

80. Here we have the Vedic distinction of greater and smaller sacrifices (yajatayas and juhodayas). The Pàli word is upadhi, which is translated by Childers, 'Substratum of being.' see our note on chap. 5. 2. In this passage upadhi is said to refer to the khandhas (Buddhaghosa).

81. The words 'said the Blessed One' (ti Bhagavà avoca) are probably interpolated from a gloss, as they destroy the metre. The Pàli word is upadhi, which is translated by Childers, 'Substratum of being.' see our note on chap. 5. 2. In this passage upadhi is said to refer to the khandhas (Buddhaghosa).

82. Doubtless Buddhaghosa is right in explaining ko by kva.

83. The Pàli word is upadhi, which is translated by Childers, 'Substratum of being.' see our note on chap. 5.2. In this passage upadhi is said to refer to the khandhas (Buddhaghosa).

84. Akincana here, and elsewhere, used as an epithet of arahatship, refers to the state of mind in which the kincanas, that is, lust, malice, and delusion (so in the Saïgiti Sutta of the Dāgha Nikāya), have ceased to be. It is literally 'being without the somethings,' which are the things that stand in the way, the obstacles to Buddhist perfection; and Buddhaghosa (in the Sumaïgala Vilāsinā on the passage in the Saïgiti Sutta) explains accordingly kincana by paëibodha.

85. Gold color is one (the 17th) of the thirty-two Lakkhana, which form the characteristics of Buddha as a mahapurisa.

86. The ten ariyavāsas. Buddhaghosa says: dasasu ariyavāsesu vutthavāso. The Saïgiti Sutta gives the ten noble states, as follows: 1. Being free from the five bad qualities (païcaïga), 2. Being possessed of the six good qualities

(chalaïga), 3. Being guarded in the one thing (ekàrakkha), 4. Observing four things (caturàpassena), 5. Rejecting each of the four false Truths (panunna pacceka-sacca), 6. Seeking right things (samavayasa- dhesana),,7. Having pure aims (anàvila-saïkappa), 8. Being full of ease (passaddhakàya-saïkhàra), 9. Being emancipated in heart (suvimuttacitta), 10. Being emancipated in ideas (suvimuttapanna). The Saïgiti then further enlarges on the meaning of each of these ten.

87. The ten balas, which are ten kinds of knowledge (nàna); see Burnouf, Lotus, p. 781 and following, and compare Jàtaka I, 78.

88. Buddhaghosa explains dasadhammavidà by dasakammaphavida.

89. Buddhaghosa explains dasabhi c'āpeto by supplying asekhehi dhammehi. The first eight of the ten asekhà dhamma consist in the full perfection of sammàditthi (right belief and the other categories enumerated in the formula of the noble eightfold path; the ninth and tenth are the perfection of sammànàna (right knowledge) and sammàvimutti (right emancipation).

90. The site of the Veluvana ('bambu forest') near Ràjagaha has not yet been discovered. `It must have occupied about the position where the ancient basements, marked K.K.K. And G. in Cunningham's map of Ràjagāha (pl. xiv, Reports, vol. i), were found by him' (Rh. D., `Buddhism,' p. 62 note).

91. This seems to us the meaning of atthikehi upannàtaü maggaü. Shariputra followed Assaji as suppliants are accustomed to follow their proposed benefactor till a convenient season arrives for preferring their request.

92. The same words as are put in the mouth of Upaka, when addressing the Buddha, above, chap. 6, sect. 7 (and see below, sect. 6).

93. This famous stanza doubtless alludes to the formula of the twelve nidànas (see chap. 1. 2) which explains the origination and cessation of what are called here ` dhammà hetuppabbavà.' Hetu and paccaya (the word so frequently used in the formula of the nidànas) are nearly synonymous. Colebrooke (Life and Essays, vol. ii. p. 419) says that the Buddhas distinguish between hetu, ` proximate cause,' and paccaya (pratyaya), concurrent occasion;' but, in practical use, this slight difference of meaning, if it really existed, has but little weight attached to it.

94. See sects. 2-4. Instead of `The paribbàjaka Shariputra,' of course, the pronoun of the first person is to be read; instead of `The Venerable Assaji' read, ` The Bhikkhu Assaji;' and further, the vocative friend' (àvuso), addressed to Moggallana, is inserted three or four times in the course of this narration.

95. The later Burmese and Chinese works translated by Bigandet (Life of Gaudama, p. 152 and by Beal (Romantic Legend, p. 330) add that he died. This is not in the Pàli text, and the Sinhalese account given by Hardy (Manual, p. 97) is directly opposed to that statement.

96. Upatissa was called Shariputra after his mother ('The son of Sàri'); Kolita had the family name Moggallana (compare Beal, Romantic Legend, pp. 324, 331). The name Upatissa occurs in Asoka's well-known edict, which has been found at Barite. The king there quotes `The Question of Upatissa' among the texts, the study of which he recommends to the brethren and sisters of the fraternity and to the laymen of either sex. This very probably refers to the dialogue between Assaji and Shariputra.

97. As to this repetition of what had been related before, comp. The note on chap. 15. 6, 7. The words from gambhāre down to upadhisaïkhaye form a ùloka. This is one of several instances where an older passage in verse, and probably first composed in some nearly related dialect, appears in the Pāli Piñakas in prose. It is this which explains the extraordinary grammatical construction of the first seven words. Compare Rh. D.'s note on the similar instance at Mahāparinibbāna sutta V, 62. The exclamation put into the mouth of Shariputra, and afterwards of Moggallana (above, chap. 23, sects. 5, 10), ought also, perhaps, to be included in the same category.

98. The chief object of the first book being to discuss the regulations for the upasampadā ordination, at which the preceptor (upajjhāya) of the candidate has a principal part, the text now goes on to relate the institution of the office and upajjhāyas, and to explain the mutual duties incumbent on upajjhāyas and pupils (saddhivihārikas).

99. Buddhaghosa has the following note on uttiññhapatta: `uttiññhapatta ti pinóàya caranakapattaü, tasmü hi manussà ucciññhasannino (this word is spelt so in the Paris MS. As well as in the Berlin MS. of the Samanta Pāsàdikà; the usual spelling is ucchiññha), tasmà uttiññhapattan ti vuttaü. athavà uññhahitvā pattaü upanāmentiti evam ettha attho daññpabbo.' we take the word, as the former of Buddhaghosa's two explanations implies, for a composition of ucchiññha. For the conversion of palatal consonants into dentals, see e. Kuhn, Beitrage zur Pāli-Grammatik, p. 36, and on the use of the word compare Trenckner's Milinda Panho, pp. 213, 214.

100. Translated by I. B. Horner as `one who shares his cell', Book of the Discipline, Vol. IV, p. vi

101. If he had put on shoes for having a walk early in the morning or for keeping his feet clean (Buddhaghosa).

102. Buddhaghosa explains *sagunaü katvā* by *ekato katvā*.

103. According to Buddhaghosa the meaning of these words is: if the alms-bowl of the *upajjhāya* has become too heavy or hot by the food put into it, the *saddhivihārika* ought to take it and give his own bowl to the *upajjhāya*.

104. See chap. 6.11, with the note.

105. I.e. in order that the folds might not fall upon the same place every day, and the robe might be worn out at that place (Buddhaghosa).

106. The Pāli text is: `Obhoge *kāyabandhanaü kātappaü*.' Buddhaghosa's note runs as follows: `Kāyabandhanaü *sangharitvā*(read *sanharitvā*) *civarabhoge pakkhipitvā ñpapetappaü*.' we do not venture to offer any conjectures as to the meaning of this passage.

107. See chap. 6.11, with the note.

108. A *gantāghara* (Sank. *yantragāha* according to Dr. Bāhler's conjecture) is a bathing-place for hot sitting baths. See *Cullavagga V, 14, 3 ; VIII, 8; Kuhn`s Zeitschrift fur vergleichende Sprat., XXV, 325*.

109. It is first moistened by water and then kneaded into lumps (Buddhaghosa),-no doubt to be rubbed over the person who is bathing.

110. The face was besmeared with moistened clay in order to protect it from the heat. See *Cullavagga V, 14, 3*.

111. I.e. if he is not prevented by indisposition (Buddhaghosa).

112. See chap. 6. 11, with the note.

113. See VIII, 16, 3. 4.

114. The bedstead rested on movable supporters. See Cullavagga vi 2,5

115. See Cullavagga vi, 20, 2.

116. See the Samanta Pàsàdikà, ap. Minayeff, Pràtimoksha p. 87.

117. As in the preceding clause,

118. The same for North and South.

119. Literally, make it (the discontentedness) clear. Buddhaghosa reads vāpakàsetabbo vāpakàsàpetabbo, which he explains thus: `vāpakàsetabbo means, ``Let (the saddhivihàrika) lead him to another place;" vāpakàsàpetabbo means, "Let him tell another Bhikkhu to take the thera and go with him elsewhere.""

120. The second and third books of the Cullavagga contain a detailed explanation of parivàsa and of the other technical term contained in this paragraph. The term is by I. B. Horner translated as `probation', *Book of the Discipline*, Vol. IV, p. vi

121. Translated by I. B. Horner as `order', *Book of the Discipline*, Vol. IV, p. vi

122. The discussion about the tajjanīyakamma and the other disciplinary proceedings alluded to in this paragraph is given the first book of the Cullavagga.

123. Translated by I. B. Horner as `dependence', *Book of the Discipline*, Vol. IV, p. vi

124. Instead of, 'follow the upajjhàya from behind' (chap. 25. 12), read here, 'go (with the saddhivihàrika).'

125. We believe that; the words the moderate Bhikkhus' are, intended here and throughout the whole work as an abbreviation of the fuller phrase, 'Those Bhikkhus who were moderate frugal, modest, conscientious, anxious for training' (chap. 25. 3).

126. All this is an abbreviation of what has been given at full length in chap. 25. 4-6.

127. Those slight offences, which were not embodied in the Pàtimokkha, are called dukkañña offences. They range, as to their gravity, with, the Pàcittiya offences of the Pàtimokkha. For him who had committed a dukkañña offence, no further penance was required than a simple confession of his fault. See Cullavagga XL. 1,10. Translated as 'wrong-doing' by I. B. Horner, *Book of the Discipline*, Vol. IV, p. vi

128. See chap. 12 and the note on chap. 1,1.

129. The form for bringing a formal motion before the order is the following: the mover first announces to the assembled Bhikkhus what resolution he is going to propose; this announcement is called natti (see, for instance, sect. 4). After the natti follows the question put to the Bhikkhus present if they approve the resolution. This question is put either once or three times; in the first case we leave a nattidutiya kamma (see, for instance, ii chap. 6); in the second case, a natticatuttha kamma:(as in this chapter). Natti is by I. B. Horner translated as 'motion', *Book of the Discipline*, Vol. IV, p. vi

130. With this and the following chapters should be compared the corresponding ordinance laid down in chapters 74-76.

131. Here follows the complete formula of a naticatuttha kamma, as in chap. 28. 4-6. The only difference is, that here in the natti, as well as in the three questions, the words `N.N. asks the saïgha for the upasampadà ordination with N.N. as upajjhàya' are inserted after the words I desires to receive the upasampadà ordination from the Venerable N.N.'

132. On this curious expression, compare Cullavagga IV, 4, 8. It is frequently repeated below.

133. These are the five kinds of dwellings (panca lenàni) which are declared to be allowable, Cullavagga VI, 1, 2. The single expressions are explained by Buddhaghosa in his note on Cullavagga 11 as follows: ` aóópayogo'ti suvannavaïgagehaü, pàsàdo'ti dāghapàsàdo, hammiyan ti upariàkàsatale patiññpitakāñgàro pàsàdo yeva, guhà'ti iññhakaguhà silàguhà dāruguhà paüsuguhà' i.e. aóópayoga is a gold-coloured Bengal house. Pàsàda is a long, storied mansion (or, the whole of an upper storey). Hammiya, is a pàsàda. Which has an upper chamber placed on the topmost storey. Guhà is a hut made of brick or in a rock, or of wood.'

134. Compare Mahāvagga vi, 14, 6.

135. This story recurs in the Jātaka commentary 11, 449.

136. Translated by I. B. Horner as `other sects', *Book of the Discipline*, Vol. IV, p. vi

137. See the conclusion of this in chapter 38.

138. Buddhaghosa can scarcely be right in explaining pakkhasaïkanta by titthiyapakkhasaïkanta.

139. âcariya as well as upajjhàya means `Teacher,' or preceptor.' it is very difficult or rather impossible to draw a sharp line of distinction between âcariya and upajjhàya. The

duties of an àcariya towards his antevàsika, and of an antevàsika towards his àcariya, as indicated in chaps. 32, 33 (Cullavagga VIII, 13, 14), are exactly the same as those of an upajjhàya towards his saddhivihàrika and vice versa (chaps. 25, 26 Cullavagga VIII, 11, 1 2). The position of an upajjhàya however was considered as the more important of the two; at the upasampadà service the upajjhàya had a more prominent part than the àcariya, as we may infer from chaps. 28, 29, and from the explanations on the 65th pàcittiya rule which are given in the Sutta Vibhaïga. There it is said that, if the upasampadà ordination had been conferred, against the rule, on a person that has not yet attained his twentieth year, the upajjhàya has made himself guilty of a pàcittiya offence, the àcariya and the other present Bhikkhus only of a dukkaña offence. We may add that the succession of Vinaya teachers from Upàli down to Mahinda, which is given in the Dāpavaüsa (Bhànavàra iv and v), is a succession of upajjhàyas and saddhivihàrikas (see iv, 36, 42, 43, and etc.), Not of àcariyas and antevàsikas; the duty of instructing the young Bhikkhus in the holy doctrines and ordinances seems, therefore, to belong to the upajjhàya rather than to the àcariya; compare also Dāpavaüsa vii, 26. So among the Brahmanas, on the contrary, the àcariya is estimated higher than the upajjhàya; see Manu II, 145; Yàjnavalkya I, 35. Compare also chap. 36,1 (end of the paragraph), and Buddhaghosa's explanation of that passage.

140. Nissaya (i.e. dependence) is the relation between àcariya and antevàsika. The antevàsika lives `nissàya' with regard to the àcariya, i.e. dependent on him; the àcariya gives his nissaya to the antevàsika, i.e. he receives him into his protection and care. At chap. 36. 1, `Nissaya' is said also of the relation between upajjhàya and saddhivihàrika.

141. That is, `did not know how to decide whether their nissaya was destroyed, or not.'

142. This refers, according to Buddhaghosa, to the panàmanà (turning away of the saddhivihàrika); see chap. 27. 2.

143. Buddhaghosa: `Coming together maybe understood either by seeing or by hearing. If a saddhivihàrika who lives in dependence (nissàya) on his àcariya sees his upajjhàya paying homage to a sacred shrine in the same vihàra, or going on his rounds in the same village, cessation of the nissaya (towards the àcariya) is the consequence. If he hears the voice of his upajjhàya, who preaches the Dhamma or gladdens (lay-people by religious discourse), in the vihàra or in the interior of a house, and if he recognises that it is his upajjhàya's voice, cessation of the nissaya (towards the àcariya) is the consequence.'

144. About the ordination of novices, see chap. 54. 3.

145. According to Buddhaghosa, moral transgression (adhisāla) is said with regard to offences against the pàràjika and saïghàdisesa rules, while transgressions in conduct (ajjhàcàra) consist in offences against the minor rules of the Pàtimokkha. Buddhaghosa's explanation is confirmed by the Mahàvagga iv, 16, 12.

146. According to Buddhaghosa, this refers to instruction in the khandhakavatta (i.e. in the rules contained in the Khandhaka texts, Mahàvagga and Cullavagga?). See also Spence Hardy, Manual, p. 492.

147. This means instructing him in the sekhapannatti (Buddhaghosa). We cannot say what is the accurate meaning of the last term, which apparently, as its verbal meaning seems to imply, refers to ordinances for those Bhikkhus who have entered the path of sanctification, but have not yet attained arahatship. Spence Hardy (Manual, p. 493) gives the term sekha-sāla, which he explains as the observance of precepts in

order to become a sekha. See also Hardy's note on àdibrahmacariya-sila, 1.1.p.492.

148. Chap. 37 is exactly identical with chap. 36. 2-15, but for the sixth case, which, throughout chap. 37, is added each time at the end of the five cases given in chap. 36, when he has not completed the tenth year (after his upasampadà);' and respectively, 'when he has completed ten years or more than ten years (after his upasampadà).'

149. It should be, 'fourteen times.'

150. See chap. 31, sect. 6.

151. Translated by I. B. Horner as 'nuns', *Book of the Discipline*, Vol. IV, p. vi

152. Compare chap. 48.

153. Jāvaka was physician to King Bimbisàra and one of the chief partisans of Buddha at the court of Ràjagaha. See viii, 1, the introduction of the Sàmannaphala Sutta, and etc.

154. On uccinatha, compare the use of ucchecchàmi at Mahàparinibbàna Sutta I, 1 (p. 1), which Buddhaghosa rightly explains by uchhindissàmi. But we think it better to adhere here to the reading uccinatha, in accordance with the MSS.

155. The robber Aïgulimàla (i.e. he who wears a necklace of fingers), whose original name was Ahiüsaka, had received this surname from his habit of cutting of the fingers of his victims and wearing them as a necklace. See Spence Hardy, Manual. 249 seq.

156. Buddhaghosa explains kammàrabhanóu by tulàtaramunóako (read tulàdhàram.) suvannakàraputto. At Dhammapada, v. 239, Kmart is said of a silversmith. There was

probably no distinction in these early times between gold, silver, copper, and iron smiths; the same man being an artificer in all kinds of metal.

157. This Upàli is different from the famous Upàli who belonged to the chief disciples of Buddha; the latter came not from Ràjagaha, but from the Sakya country.

158. Buddhaghosa: ` he who learns arithmetic, must think much; therefore his breast will become diseased.'

159. We prefer this translation of rāpa to translating it by ` painting,' on account of Buddhaghosa's note : ` he who learns the rāpa-sutta must turn over and over many kārshāpanas and look at them.'

160. The law alluded to is the 65th pàcittiya rule. Generally in the khandhakas which presuppose as we have stated in our preface, the existence of the Pàtimokkha, direct repetition of the rules laid down there has been avoided. If nevertheless, in the khandhakas a transgression alluded to in the Pàtimokkha had to be mentioned again, then in most cases the khandhakas, instead of directly indicating the penance incurred thereby, use of the guilty Bhikkhu the expression, `yathàdhammo kàretabbo,' i.e. he is to be treated according to the law.' see h 0.'s introduction to his edition of the Mahāvagga, p. XX note.

161. Buddhaghosa explains ahivàtakaroga by mārivyādhi, and says: `When this plague befalls a house, men and beasts in that house die ; but he who breaks through wall or roof, or is `` rogà màdigato(?)," May be saved.'

162. This seems very unpractical and the rule is accordingly practically abrogated again by chapter 55.

163. We must leave `àhundarikà' un-translated; Buddhaghosa says nothing about this obscure word.

164. See chap. 32. 1.

165. Supply these pentads and hexads, respectively, from chaps. 36. 6, 7; 8, 9; 14, 15 ; 16, 17; 37. 1, 2; 5, 6; 7, 8; 13, 14.

166. Abhayåvara means, `secure from anything.' this refers to the expression used in chap. 42, sect. 2.

167. The Buddha's former wife. This is, as far as we know, the only passage in the Pàli Piñakas, which mentions this lady, and it deserves notice that her name is not mentioned. Probably this name was unknown to the Buddhists in early times, and thus we may best account for the difference of the simply invented names given to this lady by later writers. Compare Rh. D. Buddhism, p. 50 seq.

168. Granting a boon is a constant phrase used of princes when making an open promise to give to any one whatever they should ask. See, for instance, the Jåtaka story, no. 9, where the person to whom the boon was given laid it by for a convenient season; and then asked the king to make her son heir-apparent, in violation of all ancient law and custom.

169. Nanda was a son of Mahàpajapati, a half-brother of the Buddha. See the story of his conversion in Rh. D.'s Buddhist Birth Stories, p. 128 (later and fuller accounts can be seen in Hardy, Manual, p. 204 seq.; Beal, Romantic Legend, p. 369 seq.)

170. See chap. 52.

171. Sikkhàpadàni, literally, `paths of training.' compare chap. 60.

172. Here first appear the chabbaggiyà Bhikkhus (the company of the six Bhikkhus', with their attendants), the constant and indefatigable evil-doers throughout the whole Vinaya-Piñaka. Buddhaghosa (on Cullavagga I, 1) says that Panóuka and Lohitaka belonged to this company, and also Assaji and Punabbasu are mentioned as chabbaggiyas (see Childers s. V. chabbaggiyà).

173. The case of the novice's committing sexual intercourse with a Bhikkhuni can have found its place here only by a negligence of the redactor, as it is comprised already in the third of the ten cases (the novice's committing impurity). Buddhaghosa (who of course never admits anything like an inadvertence of the holy theras by whom the Vinaya is compiled) says that the third case and the tenth are distinguished here, because a person that has simply committed an impurity may receive the ordination, if he is willing to refrain himself in future; whilst a Bhikkhunādāsaka cannot be ordained in any case (see chap. 67).

174. Tena kho pana samayena annatàro panóako bhikkhāsu pabbajito hoti, so dahare dahare bhikkhā upasaikamitvā evaü vadeti: etha maü àyasmanto dāsethà'ti. Bhikkhā apasādentī: nassa panóaka, vinassa panóaka, ko tayà attho'ti. So bhikkhāhi apasādito mahante mahante moligalle (Buddhaghosa: thālasarāre) samanere upasaikamitva evaü vadeti: etha maü àvuso dāsethà'ti. Sāmanerā apasādentī: nassa panóaka, vinassa panóaka, ko tayà attho'ti. So sāmanerehi apasādito hatthibhanóe assabhanóe upasaikamitvā evaü vadeti: etha maü àvuso dāsethà'ti. Hatthibhanóà assabhanóà dāsesuü. Te ujjpāyanti khiyanti vipācentī: panóaka ime Samanā Sakyaputtīyā, ye pi imesaü na panóakā te pi panóake dāsenti, evaü ime sabbeva abrahmacārino'ti. Assosuü kho bhikkhā hatthibhanóānaü assabhanóānaü ujjāyantānaü khiyantānaü,

vipàcentànaü. Atha kho te bhikkhå bhagavato etam attham àrocesuü.

175. I.e. not with the whole fraternity residing at that place, but with a part of it.

176. Whose fingers are grown together, like bats' wings'(Buddhaghosa).

177. Buddhaghosa (Berlin MS.) Explains chinniriyàpatha' by pidhasappi.' we ought to read, no doubt piñpasappã, which is Sanskrit pãthasarpin, a cripple who is in a wheel-chair.

178. See chap. 49. 6.

179. Here follows the usual complete formula of a natticatuttha kamma; see chaps. 28. 4-6; 29. 3, and etc.

180. With these sections compare the previous chapters 12, 28 and following, 36 and following. The nattis prescribed in this chapter, together with the Three Refuges formula prescribed in chap. 12, sect. 4, the whole of chapter 77, and the four interdictions form together the current ceremony of ordination (the upasampadà-kamma-vàcà) as now still in use in the order. , see the Journal of the Royal Asiatic Society, New Series, VII, p. 1.

181. I.e. according to Buddhaghosa, repeat to him all the data specified before together, in order that he might be able to give a correct answer when asked about his spiritual age.

182. The vimokkhas (literally, deliverances) are eight stages of meditation different from the four jhànas. The characteristics of the different vimokkhas are specified by Childers s.v.

183. This temporary expulsion (ukkhepaniyakamma) which is pronounced against Bhikkhus who refuse to see an offence

committed by them selves (àpattiyà adassane), or to atone for such an offence (àpattiyà appañikamme), or to renounce a false doctrine (pàpikàya diññhiyà appañinissagge), must be distinguished from the definitive and permanent expulsion (nàsanà) which is pronounced against Bhikkhus who have committed a pàràjika offence, or in cases like those treated of in chapters 61 seq.

184. I.e. The sentence of expulsion is abolished; compare the Samanta Pàsàdikà, ap. Minayeff, Pràtimoksha, p. 92.

185. As in sects.1, 2. Instead of ` will you see that offence?' and, `I will see it,' read here: `will you atone for that offence?' And, `I will atone for it.'

186. As above. Read here: ` will you renounce that false Doctrine?' and, ` I will renounce it.'

187. Here follow some úlokas, probably written in Ceylon, and an elaborate table of contents, both of which we leave untranslated. The úlokas are introductory to the table of contents (uddàna) and belong to it. A similar table of contents is found in the MSS. Nearly after all the other khandhakas.

The First Teaching

Background of his Decision to Preach

Now the Blessed One thought: To whom shall I preach the Dharma first? Who will understand this Dharma readily?

And the Blessed One thought: There is Alara Kalama; he is clever, wise, and learned; long since has the eye of his mind been darkened by scarcely any dust. What if I were to preach the Dharma first to Alara Kalama? He will readily understand this Dharma.

Then an invisible god said to the Blessed One: Alara Kalama died, lord, seven days ago. And knowledge sprang up in the Blessed One's mind that Alara Kalama had died seven days ago. And the Blessed One thought: Highly noble was Alara Kalama. If he had heard my Dharma, he would readily have understood it.

Then the Blessed One thought: To whom shall I preach the Dharma first? Who will understand this Dharma readily? And the Blessed One thought: There is Uddaka Ramaputta; he is clever, wise, and learned; long since has the eye of his mind been darkened by scarcely any dust. What if I were to preach the Dharma first to Uddaka Ramaputta? He will easily understand this Dharma.

Then an invisible god said to the Blessed One: Uddaka Ramaputta died, Lord, yesterday evening. And knowledge arose in the Blessed One's mind that Uddaka Ramaputta had died the previous evening. And the Blessed One thought: Highly noble was Uddaka Ramaputta. If he had heard my Dharma, he would readily have understood it.

Then the Blessed One thought: To whom shall I preach the Dharma first? Who will understand this Dharma readily? And the Blessed One thought: The five monks have done many services to me; they attended on me during the time of my ascetic discipline. What if I were to preach the Dharma first to the five monks?

Now the Blessed One thought: Where do the five monks dwell now? And the Blessed One saw by the power of his divine, clear vision, surpassing that of men, that the five monks were living at Benares, in the deer park Isipatana. And the Blessed One after having remained at Uruvela as long as he thought fit, went forth to Benares.

Encounter with Upaka, the Naked Ascetic

Now Upaka, a man belonging to the Ajivaka sect, saw the Blessed One traveling on the road between Gaya and the Bodhi-tree; and when he saw him, he said to the Blessed One: "Your countenance, friend, is serene, your complexion is pure and bright. In whose name, friend, have you retired from the world? Who is your teacher? Whose Dharma do you profess?"

When Upaka the Ajivaka had spoken thus, the Blessed One addressed him in the following stanzas: "I have overcome all foes; I am all-wise; I am free from stains in all things; I have left everything and have obtained emancipation of craving. Having myself gained knowledge, whom should I call my master? I have no teacher; no one is equal to me; in the world of men and of gods no being is like me. I am the Holy One in this world, I am the highest teacher, I alone am the perfectly ever Enlightened One; I have gained coolness and have obtained Nirvana. To set in motion the wheel of the Dharma, I go to the city of the Benares; I will beat the drum of the Immortal in the darkness of this world."

"You profess then, friend, you are worthy to be Victor everlasting?"

"Like me are all Victorious Ones who have reached extinction of the defilements; I have overcome sinful states; therefore, Upaka, am I the Victorious One."

When he had spoken thus, Upaka the Ajivaka replied: "It may be so, friend"; shook his head, took another road, and went away.

The First Five Converts

And the Blessed One, wandering from place to place, came to Benares, to the deer park Isipatana, to the place where the five monks were. And the five monks saw the Blessed One coming from afar; when they saw him, they took counsel with each other, saying: Friends, there comes the ascetic Gautama, a man of full habit, who has wavered in his exertions, and who has turned away to luxury. Let us not salute him, nor rise from our seats when he approaches, nor take his bowl and his robe from his hands. But let us put there a seat; if he likes, let him sit down.

But when the Blessed One gradually approached near unto those five monks, the five monks kept not their agreement. They went forth to meet the Blessed One; one took his bowl and his robe, another prepared a seat, a third one brought water for the washing of the feet, a footstool, and a towel. Then the Blessed One sat down on the seat they had prepared; and when he was seated, the Blessed One washed his feet. Now they addressed the Blessed One by his name and with the appellation "Friend."

When they spoke to him thus, the Blessed One said to the five monks: "Do not address, monks, the Tathágata by his name

and with the appellation 'Friend.' The Tathágata, monks, is the holy, perfectly ever Enlightened One. Give ear, O monks. The immortal has been won by me: I will teach you; to you I preach the Dharma. Do you walk in the way I show you, and you will live ere long, even in this life, having fully known yourselves, having seen face to face that incomparable goal of the holy life, for the sake of which clansmen rightly give up the world and go forth into the houseless state."

When he had spoken thus, the five monks said to the Blessed One: "By those observances, friend Gautama, by those practices, by those austerities, you have not won to power surpassing that of men, nor to higher knowledge and vision. How will you now, living with full habit, having given up your exertions, having turned to luxury, be able to obtain power surpassing that of men, and the higher knowledge and vision?"

When they had spoken thus, the Blessed One said to the five monks: "The Tathágata, O monks, does not live with full habit, he has not given up exertion, he has not turned to luxury. The Tathágata monks, is the holy, most fully Enlightened One. Give ear, O monks, the Immortal has been won; I will teach you; to you I will preach the Dharma. Do you walk in the way I show you; You will live ere long, even in this life, having fully known yourselves, having seen face to face that incomparable goal of the holy life, for the sake of which clansmen rightly give up the world and go forth into the houseless state."

(A second and third time, the five monks make the same remonstrance, and the Buddha makes the same reply.)

When they had spoken thus, the Blessed One said to the five monks: "Do you admit, monks, that I have never spoken to you in this way before this day?"

"You have never spoken so, lord."

"The Tathágata, monks, is the holy, fully Enlightened One. Give ear, O monks, the Immortal has been won; I will teach you; to you I will preach the Dharma. Do you walk in the way I show you; You will live ere long, even in this life, having fully known yourselves, having seen face to face that incomparable goal of the holy life, for the sake of which clansmen rightly give up the world and go forth into the houseless state."

And the Blessed One was able to convince the five monks; and the five monks again listened willingly to the Blessed One; they gave ear and fixed their mind on the knowledge imparted to them.

The First Sermon **The Setting in Motion the Wheel of the Dharma**

And the Blessed One thus addressed the five monks: There are two extremes, monks, which he who has given up the world ought to avoid.

What are these two extremes? A life given to pleasures, devoted to pleasures and lusts—this is degrading, sensual, vulgar, ignoble, and profitless.

And a life given to mortifications—this is painful, ignoble, and profitless.

By avoiding these two extremes, monks, the Tathágata has gained the knowledge of the **Middle Way** which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to Supreme Enlightenment, to Nirvana.

What, monks, is this Middle Way the knowledge of which the Tathágata has gained, which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to Supreme Enlightenment, to Nirvana?

It is the Noble Eightfold Way, namely: right views, right intent, right speech, right conduct, right means of livelihood, right endeavor, right mindfulness, right meditation.

This, monks, is the Middle Way the knowledge of which the Tathágata has gained, which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to perfect enlightenment to Nirvana.

This, monks, is the **Noble Truth of Suffering** (*dukkha*): birth is suffering; aging is suffering; illness is suffering; death is suffering; presence of objects we hate is suffering; separation from objects we love is suffering; not to obtain what we desire is suffering. In short, the Five Components of Existence are suffering.

This, monks, is the **Noble Truth concerning the Origin of Suffering**: verily, it originates in that craving which causes rebirth, which produced delight and passion, and seeks pleasure now here, now there; that is to say, craving for sensual pleasures, craving for continued life, craving for nonexistence.

This, monks, is the **Noble Truth concerning the Cessation of Suffering**: truly, it is the complete cessation of craving so that no passion remains; the laying aside of, the giving up, the being free from, the harboring no longer of, this craving.

This, monks, is the **Noble Truth concerning the Way which leads to the Cessation of Suffering**: verily, it is this **Noble Eightfold Way**, that is to say, right views, right intent, right speech, right conduct, right means of livelihood, right endeavor, right mindfulness, and right meditation.

This is the Noble Truth concerning Suffering. Thus, monks, in things which formerly had not been heard of have I obtained

insight, knowledge, understanding, wisdom, intuition. This Noble Truth concerning Suffering must be understood. Thus, monks, in things which formerly had not been heard of have I obtained insight, knowledge, understanding, wisdom, and intuition. This Noble Truth concerning Suffering I have understood. Thus, monks, in things which formerly had not been heard of have I obtained insight, knowledge, understanding, wisdom, and intuition.

This is the Noble Truth concerning the Origin of Suffering. Thus, monks, in things which had formerly not been heard of I have obtained insight, knowledge, understanding, wisdom, intuition. This Noble Truth concerning the Cause of Suffering must be abandoned . . . has been abandoned by me. Thus, monks, in things which formerly had not been heard of have I obtained knowledge, understanding, wisdom, and intuition.

This is the Noble Truth concerning the Cessation of Suffering. Thus, monks, in things which formerly had not been heard of have I obtained insight, knowledge, understanding, wisdom, intuition. This Noble Truth concerning the Cessation of Suffering must be seen face to face . . . has been seen by me face to face. Thus, monks, in things which formerly had not been heard of have I obtained insight, knowledge, understanding, wisdom, intuition.

This is the Noble Truth concerning the Way which leads to the Cessation of Suffering. Thus, monks, in things which formerly had not been heard of have I obtained insight, knowledge, understanding, wisdom, intuition. This Noble Truth concerning the Way which leads to the Cessation of Suffering must be realized . . . has been realized by me. Thus, monks, in things which formerly had not been heard of have I obtained insight, knowledge, understanding, wisdom, intuition.

The Monks Become Arahants

As long, monks, as I did not possess with perfect purity this true knowledge and insight into these Four Noble Truths, with its three modifications and its twelve constituent parts, so long, monks, I knew that I had not yet obtained the highest absolute enlightenment in the world of men and gods, in Mara's and in Brahma's world, among all beings, ascetics, and Brahmans, gods and men. ...

And this knowledge and insight arose in my mind. The emancipation of my mind cannot be shaken; this is my last birth; now shall I not be born again.

Thus the Blessed One spoke. The five monks were delighted, and they rejoiced at the words of the Blessed One. And when this exposition was propounded, the venerable Kondanna obtained the pure and spotless Dharma-eye [which saw that]: "Whatsoever is an arising thing, all that is a ceasing thing."

And as the Blessed One had set going the wheel of the Dharma, the earth-inhabiting gods shouted: "Truly the Blessed One has set going at Benares, in the deer park Isipatana, the wheel of the Dharma, which may be opposed neither by an ascetic, nor by a Brahman, neither by a god, nor by Mara, nor by Brahma, nor by any being in the world."

Hearing the shout of the earth-inhabiting gods, the four firmament-gods shouted "Truly the Blessed One has set going at Benares, in the deer park Isipatana, the wheel of the Dharma, which may be opposed neither by an ascetic, nor by a Brahman, neither by a god, nor by Mara, nor by Brahma, nor by any being in the world."

Hearing their shout, the Tavatimsa gods shouted, "Truly the Blessed One has set going at Benares, in the deer park Isipatana, the wheel of the Dharma, which may be opposed

neither by an ascetic, nor by a Brahman, neither by a god, nor by Mara, nor by Brahma, nor by any being in the world."

Hearing their shout, the Yama gods shouted, "Truly the Blessed One has set going at Benares, in the deer park Isipatana, the wheel of the Dharma, which may be opposed neither by an ascetic, nor by a Brahman, neither by a god, nor by Mara, nor by Brahma, nor by any being in the world."

Hearing their shout, the Tusita gods shouted, "Truly the Blessed One has set going at Benares, in the deer park Isipatana, the wheel of the Dharma, which may be opposed neither by an ascetic, nor by a Brahman, neither by a god, nor by Mara, nor by Brahma, nor by any being in the world."

Hearing their shout, the Nimmanarati gods shouted, "Truly the Blessed One has set going at Benares, in the deer park Isipatana, the wheel of the Dharma, which may be opposed neither by an ascetic, nor by a Brahman, neither by a god, nor by Mara, nor by Brahma, nor by any being in the world."

Hearing their shout, the Paranimmitavasavatti gods, shouted, "Truly the Blessed One has set going at Benares, in the deer park Isipatana, the wheel of the Dharma, which may be opposed neither by an ascetic, nor by a Brahman, neither by a god, nor by Mara, nor by Brahma, nor by any being in the world."

Hearing their shout, the Brahma-world gods shouted: "Truly the Blessed One has set going at Benares, in the deer park Isipatana, the wheel of the Dharma, which may be opposed neither by an ascetic, nor by a Brahman, neither by a god, nor by Mara, nor by Brahma, nor by any being in the world."

Thus in that moment, in that instant, in that second the shout reached the Brahma world; and this whole system of ten

thousand worlds quaked, was shaken, and trembled; and an infinite, mighty light was seen through the world, which surpassed the light that can be produced by the divine power of the gods.

And the Blessed One pronounced this solemn utterance: "Truly Kondanna has perceived it, truly Kondanna has perceived it." Hence the venerable Kondanna received the name Annasi Kondanna, (meaning Kondanna who has perceived the Doctrine).

And the venerable Annasi Kondanna, having seen the Dharma, having mastered the Dharma, having understood the Dharma, having penetrated the Dharma, having overcome uncertainty, having dispelled all doubts, having gained full knowledge, dependent on nobody else for knowledge of the Doctrine of the Teacher, thus spoke to the Blessed One: "Lord, let me become an ascetic under the Blessed One, let me receive ordination." "Come, monk," said the Blessed One, "well taught is the Dharma; lead a holy life for the sake of the complete ending of suffering."

Thus this venerable person received ordination.

And the Blessed One administered to the other monks exhortation and instruction by discourses relating to the Dharma. And the venerable Vappa and the venerable Bhaddiya, when they received from the Blessed One such exhortation and instruction by discourses relating to the Dharma, obtained the pure and spotless Dharma-eye [which saw that]: "Whatsoever is a beginning thing, all that is an ending thing."

And having seen the Dharma, having mastered the Dharma, having understood the Dharma, having penetrated the Dharma, having overcome uncertainty, having dispelled all doubts,

having won confidence, dependent on nobody else for knowledge of the religion of the Teacher, they thus spoke to the Blessed One: "Lord' let us become a recluse under the Blessed One and receive ordination."

"Come, monks," said the Blessed One, "well taught is the Dharma; lead a holy life for the sake of the complete ending of ill." Thus these venerable persons received ordination.

And the Blessed One, living on what the monks brought him, administered to the other monks exhortation and instruction by discourses relating to the Dharma; in this way the six persons lived on what the three monks brought home from their alms.

And the venerable Mahanama and the venerable Assaji, when they received from the Blessed One such exhortation and instruction by discourses relating to the Dharma, obtained the pure and spotless Dharma-eye [which saw that] "Whatsoever is a beginning thing, all that is an ending thing."

And having seen the Dharma, having mastered the Dharma, having understood the Dharma, having penetrated the Dharma, having overcome uncertainty, having dispelled all doubts, having gained full knowledge, dependent on nobody else for knowledge of the Doctrine of the Teacher, they thus spoke to the Blessed One: "Lord, let us become a recluse under the Blessed One and receive ordination."

"Come, monks," said the Blessed One, "well taught is the Dharma; lead a holy life for the sake of the complete ending of ill." Thus these venerable persons received ordination.

The Five Components of Existence and the Doctrine of No-Self (anattá)

And the Blessed One addressed the band of five monks:

"The **bodily form** (*rupa*), monks, is not the self. If the body, monks, were the self, the body would not tend toward destruction, and we should be able to say: Let my body be this way, let my body not be that way. But since the body, monks, is not the self, therefore the body tends toward destruction, and we are not able to say, Let my body be such and such a one, let my body not be such and such a one.

Sensation (*vedana*), monks, is not the self. If sensations, monks, were the self, the sensations would not tend toward destruction, and we should be able to say: Let my sensations be this way, let my sensations not be that way. But since the sensations, monks, are not the self, therefore the sensations do tend toward destruction, and we are not able to say, Let my sensations be this way, let my sensations not be that way.

Perception (*sanna*) is not the self. If the perceptions, monks, were the self, the perceptions would not tend toward destruction, and we should be able to say: Let my perceptions be this way, let my perceptions not be that way. But since the perceptions, monks, are not the self, therefore the perceptions do tend toward destruction, and we are not able to say, Let my perception be this way, let my perceptions not be that way.

Psychic constructions (*sankhárá*) are not the self. If the psychic constructions, monks, were the self, they would not tend toward destruction, and we should be able to say: Let my psychic constructions be this way, let my psychic constructions not be that way. But since the psychic constructions, monks, are not the self, therefore the psychic constructions do tend toward destruction, and we are not able to say, Let my psychic constructions be this way, let my psychic constructions not be that way.

Consciousness (*vinnana*) is not the self. If consciousness, monks, was the self, consciousness would not tend toward

destruction, and we should be able to say: Let my consciousness be this way, let consciousness not be that way. But since the consciousness, monks, are not the self, therefore consciousness does tend toward destruction, and we are not able to say, Let my consciousness be this way, let my consciousness not be that way.

Now what do you think, monks, is the bodily form permanent or perishable?

It is perishable, Lord.

And that which is perishable, does that cause pain or joy?

It causes pain, Lord.

And that which is perishable, painful, subject to change, is it possible to regard that in this way? This is mine, this am I, this is my self?

That is impossible, Lord.

Now what do you think, monks, are the sensations permanent or perishable?

They are perishable, Lord.

And that which is perishable, does that cause pain or joy?

It causes pain, Lord.

And that which is perishable, painful, subject to change, is it possible to regard that in this way? This is mine, this am I, this is my self?

That is impossible, Lord.

Now what do you think, monks, are the perceptions permanent or perishable?

They are perishable, Lord.

And that which is perishable, does that cause pain or joy?

It causes pain, Lord.

And that which is perishable, painful, subject to change, is it possible to regard that in this way? This is mine, this am I, this is my self?

That is impossible, Lord.

Now what do you think, monks, are the psychic constructions permanent or perishable?

They are perishable, Lord.

And that which is perishable, does that cause pain or joy?

It causes pain, Lord.

And that which is perishable, painful, subject to change, is it possible to regard that in this way? This is mine, this am I, this is my self?

That is impossible, Lord.

Now what do you think, monks, is consciousness permanent or perishable?

It is perishable, Lord.

And that which is perishable, does that cause pain or joy?

It causes pain, Lord.

And that which is perishable, painful, subject to change, is it possible to regard that in this way? This is mine, this am I, this is my self?

That is impossible, Lord.

Therefore, monks, whatever bodily form has been, will be, and is now, belonging or not belonging to sentient beings, gross or subtle, inferior or superior, distant or near, all that bodily form is not mine, is not me, not my self; thus it should be considered by right knowledge according to the truth.

Therefore, monks, whatever sensations have been, will be, and are now, belonging or not belonging to sentient beings, gross or subtle, inferior or superior, distant or near, all those sensations are not mine, are not me, not my self; thus it should be considered by right knowledge according to the truth.

Therefore, monks, whatever perceptions form have been, will be, and are now, belonging or not belonging to sentient beings, gross or subtle, inferior or superior, distant or near, all those perception are not mine, are not me, not my self; thus it should be considered by right knowledge according to the truth.

Therefore, monks, whatever psychic constructions have been, will be, and are now, belonging or not belonging to sentient beings, gross or subtle, inferior or superior, distant or near, all those psychic constructions are not mine, are not me, not my self; thus it should be considered by right knowledge according to the truth.

Therefore, monks, whatever consciousness has been, will be, and is now, belonging or not belonging to sentient beings, gross or subtle, inferior or superior, distant or near, all that consciousness is not mine, is not me, not my self; thus it should be considered by right knowledge according to the truth.

Considering this, monks, the wise and noble disciple turns away from the body, turns away from sensation, turns away from perception, turns away from psychic constructions, turns away from body and mind.

Turning away he loses passion, losing passion he is liberated, in being liberated the knowledge comes to him: "I am liberated," and he knows rebirth is exhausted, the holy life is completed, duty is fulfilled; there is no more living in these conditions.

Thus the Blessed One spoke. The five monks were delighted and rejoiced at the words of the Blessed One. And when this exposition had been propounded, the minds of the five monks became free from attachment to the world, and were released from depravities.

At that time there were six arahants in the world.

The First Teaching Of The Buddha

On seeing their old teacher approach, the five Bhikkhus agreed among themselves not to salute him, nor to address him as a master, but by his name only. "For," so they said, "he has broken his vow and has abandoned holiness. He is no Bhikkhu but Gotama, and Gotama has become a man who lives in abundance and indulges in the pleasures of worldliness."

But when the Blessed One approached in a dignified manner, they involuntarily rose from their seats and greeted him in spite of their resolution. Still they called him by his name and addressed him as "friend Gotama."

When they had thus received the Blessed One, he said: "Do not call the Tathágata by his name nor address him as 'friend,' for he is the Buddha, the Holy One. The Buddha looks with a kind heart equally on all living beings, and they therefore call him 'Father.' To disrespect a father is wrong; to despise him, is wicked.

"The Tathágata," the Buddha continued, "does not seek salvation in austerities, but neither does he for that reason indulge in worldly pleasures, nor live in abundance. The Tathágata has found the middle path.

"There are two extremes, O Bhikkhus, which the man who has given up the world ought not to follow-the habitual practice, on the one hand, of self-indulgence which is unworthy, vain and fit only for the worldly-minded and the habitual practice, on the other hand, of self-mortification, which is painful, useless and unprofitable.

"Neither abstinence from fish or flesh, nor going naked, nor shaving the head, nor wearing matted hair, nor dressing in a

rough garment, nor covering oneself with dirt, nor sacrificing to Agni, will cleanse a man who is not free from delusions.

"Reading the Vedas, making offerings to priests, or sacrifices to the gods, self-mortification by heat or cold, and many such penances performed for the sake of immortality, these do not cleanse the man who is not free from delusions.

"Anger, drunkenness, obstinacy, bigotry, deception, envy, self-praise, disparaging others, superciliousness and evil intentions constitute uncleanness; not verily the eating of flesh. "

A middle path, O Bhikkhus, avoiding the two extremes, has been discovered by the Tathágata-a path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana!

"What is that middle path, O Bhikkhus, avoiding these two extremes, discovered by the Tathágata - that path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana?

"Let me teach you, O Bhikkhus, the middle path, which keeps aloof from both extremes. By suffering, the emaciated devotee produces confusion and sickly thoughts in his mind. Mortification is not conducive even to worldly knowledge, how much less to a triumph over the senses!

"He who fills his lamp with water will not dispel the darkness, and he who tries to light a fire with rotten wood will fail. And how can anyone be free from self by leading a wretched life, if he does not succeed in quenching the fires of lust, if he still hankers after either worldly or heavenly- pleasures. But he in whom self has become extinct is free from lust: he will desire neither worldly nor heavenly pleasures, and the satisfaction of his natural wants will not defile him. However, let him be

moderate, let him eat and drink according to the needs of the body.

"Sensuality is enervating: the "self-indulgent" man is a slave to pleasure to his passions, and pleasure-seeking is degrading and vulgar.

"But to satisfy the necessities of life is not evil. To keep the body in good health is a duty for otherwise we shall not be able to trim the lamp of wisdom, and keep our mind strong and clear. Water surrounds the lotus-flower, but does not wet its petals.

"This is the middle path, O Bhikkhus that keeps aloof from both extremes.

And the Blessed One spoke kindly to his disciples, pitying them for their errors, and pointing out the uselessness of their endeavors, and the ice of ill-will that chilled their hearts melted away under the gentle warmth of the Master's persuasion.

Now the Blessed One set the wheel of the most excellent law rolling, and he began to preach to the five Bhikkhus, opening to them the gate of immortality, and showing them the bliss of Nirvana.

The Buddha said:

"The spokes of the wheel are the rules of pure conduct: justice is the uniformity of their length, wisdom is the tire; modesty and thoughtfulness are the hub in which the immovable axle of truth is fixed.

"He who recognizes the existence of suffering, its cause, its remedy, and its cessation has fathomed the four noble truths. He will walk in the right path.

"Right views will be the torch to light his way. Right aspirations will be his guide. Right speech will be his dwelling-place on the road. This gait will be straight, for it is right behavior. His refreshments will be the right way of earning his livelihood. Right efforts will be his steps right thoughts his breath; and right contemplation will give him the peace that follows in his footprints.

"Now, this, O Bhikkhus, is the noble truth concerning suffering:

"Birth is attended with pain, decay is painful, disease is painful, and death is painful. Union with the unpleasant is painful, painful is separation from the pleasant, and any craving that is unsatisfied, that too is painful. In brief, bodily conditions, which spring from attachment, are painful.

"This, then, O Bhikkhus, is the noble truth concerning suffering.

"Now this, O Bhikkhus, is the noble truth concerning the origin of suffering:

"Verily, it is that craving which causes the renewal of existence, accompanied by sensual delight, seeking satisfaction now here, now there, the craving for the gratification of the passions, the craving for a future life, and the craving for happiness in this life.

"This, then, O Bhikkhus, is the noble truth concerning the origin of suffering-

"Now this, O Bhikkhus, is the noble truth concerning the destruction of suffering:

"Verily, it is the destruction, in which no passion remains, of this very thirst; it is the laying aside of, the being free from, the dwelling no longer upon this thirst.

"This then, O Bhikkhus, is the noble truth concerning the destruction of suffering.

'Now this, O Bhikkhus, is the noble truth concerning the way which leads to the destruction of sorrow. Verily! It is this noble eightfold path: that is to say:

"Right views; right aspirations; right speech; right behavior; right livelihood, right effort; right thoughts; and right contemplation.

"This, then, O Bhikkhus, is the noble truth concerning the destruction of sorrow. "By the practice of loving-kindness I have attained liberation of heart, and thus I am assured that I shall never return in renewed births. I have even now attained Nirvana."

And when the Blessed One had thus set the royal chariot wheel of truth rolling onward, a rapture thrilled through all the universes. The devas left their heavenly abodes to listen to the sweetness of the truth; the saints that had parted from this life crowded around the great teacher to receive the glad tidings; even the animals of the earth felt the bliss that rested upon the words of the Tathágatas: and all the creatures of the host of sentient beings, gods, men, and beasts, hearing the message of deliverance, received and understood it in their own language.

And when the doctrine was propounded, the venerable Kondanna, the oldest one among the five Bhikkhus, discerned the truth with his mental eye, and he said: "Truly, O Buddha, our Lord, thou hast found the truth!" Then the other Bhikkhus too, joined him and exclaimed: "Truly, thou art the Buddha, thou has found the truth. "

And the devas and saints and all the good spirits of the departed generations that had listened to the sermon of the Tathágata joyfully received the doctrine and shouted: "Truly, the blessed One has founded the kingdom of righteousness. The Blessed One has moved the earth; he has set the wheel of Truth rolling, which by no one in the universe, be he god or man, can ever be turned back. The kingdom of Truth will be preached upon earth; it will spread; and righteousness, goodwill, and peace will reign among mankind."

The Sutra Called Flawless Purity

A dialogue with the Laywoman Gangottara

Introduction

This Short Sutra from one of the oldest collections of Mahayana sutras, “The Heap of Jewels” Further explores the meaning of emptiness. If Phenomena are empty of any essence, than the whole dualistic mind that wants to apprehend them as real so as to possess or shun them, together with the world of apparently real things it creates, has really never come into existence. Fundamentally, it is unborn, yet it appears like a magic display. Since it is unborn it also never dies. Here, that place beyond the grasp of the conceptual mind is referred to as Nirvana. The setting of this sutra is in the Jeta Grove outside the city of Shravasti, north of the Ganges River in Central India. This is the site of one of the first great monasteries built for The Buddha and his community, donated by the great patron Anathapindika. The seemingly fearless laywoman Gangottara, who obviously already has a superb grasp of the teachings (though tending towards the nihilistic side), is incisively interrogating the Buddha on his own ground. Though an unflinching debater, she addresses him respectfully as ‘Tathágata’, and ‘World honored one’.

Thus have I heard.

Once the Buddha was dwelling in the garden of Anathapindika, in the Jeta Grove near Shravasti. At that time, a laywoman named Gangottara came from her dwelling in Shravasti to see the Buddha. She prostrated herself with her head at the Buddha’s feet, withdrew to one side, and sat down.

The world honored one asked Gangottara,

“Where do you come from?”

The Laywoman asked the Buddha,

“World-Honored One, if someone were to ask a magically produced being where he came from, how should the question be answered?”

The World Honored One told her,

“A magically produced being neither comes nor goes, is neither born nor perishes; how can one speak of a place from which he comes?”

Then the laywoman asked,

“Is it not true that all things are illusory, like magic?”

The Buddha said,

“Yes indeed, what you say is true”

Gangottara asked,

“If all things are illusory, like magic, why did you ask me where I came from?”

The World Honored One told her,

“A magically produced being does not go to the miserable planes of existence, nor to heaven; nor does he attain nirvana. Gangottara is that also true of you?”

The Laywoman replied,

“As I see it, if my own body were different from a magically produced one, then I could speak of going to the good and miserable planes of existence, or of attaining Nirvana. I see no difference, though, between my body and a magically produced

one, so how can I speak of going to the good or miserable planes, or of attaining nirvana?

“Furthermore, World Honored One, nirvana’s very nature is such that it is not reborn in the good or miserable planes, nor does it experience parinirvana. I perceive that the same is true of my own nature.”

The Buddha asked,

“Do you not seek the state of nirvana?”

Gangottara asked in turn,

“If this question were put to one who had never come into being, how should it be answered?”

The Buddha replied,

“That which has never come into being is nirvana itself”

Gangottara asked,

“Are not all things identical with nirvana?”

The Buddha replied,

“So they are, so they are.

“World Honored One, if all things are identical with nirvana why did you ask me ‘Do you not seek the state of nirvana’?”

“Furthermore World Honored One, if a magically produced being asked another magically produced being ‘Do you not seek the state of nirvana?’ what would the answer be?”

The World Honored One told her,

“I raised the question because there are in this assembly good men and good women who can be brought to maturity. I am free of mental attachments. Why? Because the Tathágata knows that even the names of things inapprehensible, let alone the things themselves or those who seek nirvana.”

Gangottara said,

“If so, why all the accumulation of good roots for the attainment of enlightenment?”

[The Buddha replied],

“Neither Bodhisattvas nor their good roots can be apprehended, because in the Bodhisattvas’ minds there is no discriminative thought as to whether they are accumulating good roots or not.”

Gangottara asked,

“What do you mean by ‘no discriminative thought’?”

The World Honored One answered,

“The absence of discriminative thought cannot be understood or grasped by means of thinking. Why? Because in the state of non-discriminative thought even the mind is inapprehensible, let alone the mental functions. This state in which the mind is inappreciable is called inconceivable. It cannot be grasped or realized. It is neither pure nor impure. Why So? Because, as the Tathágata always teaches, all things are as empty and unimpeded as space.”

Gangottara inquired,

“If all things are like empty space, why does the World Honored One speak of form, feeling conception, impulse and consciousness; the eighteen elements; the twelve entrances; the

twelve links of dependent origination; The defiled and the undefiled; the pure and impure things; samsára and nirvana?”

The Buddha told Gangottara,

“When I speak of a ‘self’, for example, although I express the concept by a word, actually the nature of a ‘self’ is inapprehensible. I speak of form but the nature of form is also inapprehensible, and so it is with the other Dharma’s, up to nirvana. Just as we cannot find water in mirages, so we cannot find nature in form, and so it is with the others, up to nirvana.

“Gangottara, only a person who cultivates pure conduct in accordance with the dharma, perceiving that nothing can be apprehended, deserves to be called a real cultivator of pure conduct. Since the arrogant say that they have apprehended something, they cannot be said to be firmly established in genuine pure conduct. Such arrogant people will be terrified and doubtful when they hear this profound Dharma. They will be unable to liberate themselves from birth, old age, sickness, death, worry, sorrow, suffering, and distress.

“Gangottara, after my parinirvana, there will be some people able to spread this profound Dharma, which can stop the rounds of samsára. However, some fools, because of their evil views, will hate those Dharma-Masters, and will contrive to harm them. Such fools will fall to the hells for that.”

Gangottara asked,

“You speak of this profound dharma which can stop the rounds of samsára, what do you mean by ‘stop the rounds of samsára?’

The World Honored One replied,

“To stop the rounds of samsára is to penetrate reality, the realm of the inconceivable. Such a Dharma cannot be damaged or

destroyed. Hence, it is called the dharma that can stop the rounds of samsára.”

Then the World Honored One smiled graciously and emitted from his forehead blue, yellow, red, white, and crystalline lights. The lights illuminated all the numerous lands, reaching as high as the Brahma Heaven, then returned to the Buddha’s and entered the top of the Buddha’s head.

Seeing this, the venerable Ánanda thought to himself,

“The Tathágata, the worthy one, the supremely enlightened one, does not smile without a reason.”

He rose from his seat, uncovered his right shoulder, knelt on his right knee, and joined his palms towards the Buddha, inquiring,

“Why did the Buddha smile?”

The Buddha replied,

“Recall that, in the past, a thousand Tathágatas also taught this dharma here, and each of those assemblies was also led by a laywoman named Gangottara. After hearing this Dharma preached, the laywoman, and all the assembly left the household life. In time, they entered nirvana without residue.”

Ánanda asked the Buddha,

“What name should be given to this Sutra and how should we accept and uphold it?”

The Buddha said,

“This Sutra is called Flawless Purity, and you should accept and uphold it by that name”

During the Preaching of this sutra, seven hundred monks and four hundred nuns were liberated from defilements forever and their minds were set free.

At that time, the gods of the realm of desire magically produce various kinds of wonderful celestial flowers and scattered them on the Buddha, saying,

“Rare indeed is this laywoman, who can converse fearlessly with the Tathágata on equal terms. She must have served and made offerings to countless Buddhas, and planted good roots in their presence.”

After the Buddha had finished speaking this sutra, the Laywoman Gangottara and all the other gods, humans, asuras, gandharvas, and so forth were jubilant over the Buddha’s teaching. They accepted it with faith, and begun to follow it with veneration”

Sutra in Forty-Two Sections

Having attained Buddhahood, the World-honored One thought thus: "To be free from the passions and to be calm, this is the most excellent Way.

He was absorbed in Great Meditation, subdued all evil ones, and in Deer Park caused to revolve the Wheel of Dharma, which was the Fourfold Truth and converted the five Bhikshus, Kaudinya, etc., introducing them to attain Enlightenment.

Again, there were other Bhikshus who implored the Buddha to remove their doubts, which they had concerning his doctrine. The World-honored One illumined all their minds through his authoritative teachings. The Bhikshus, joining their hands and reverentially bowing, followed his august instructions.

Section 1

Leaving Home and Becoming an Arhat

The Buddha said, "People who take leave of their families and go forth from the householder life, who know their mind and penetrate to its origin, and who understand the unconditioned Dharma are called Shramanas. They constantly observe the 250 precepts, and they value purity in all that they do. By practicing the four true paths, they can become Arhats."

Section 2

Eliminating Desire and Ending Seeking

The Buddha said, "Those who have left the home-life and become Shramanas cut off desire, renounce love, and recognize the source of their minds. They penetrate the Buddha profound principles and awaken to the unconditioned Dharma. Internally they have no thing to attain, and externally they seek nothing. They are not mentally bound to the Way, nor are they tied to karma. They are free of thought and action; they neither cultivate nor attain certification; they do not pass through the various stages, and yet they are highly revered. This is the meaning of the Way. "

Section 3

Severing Love and Renouncing Greed

The Buddha said, "Shaving their hair and beards, they become Shramanas who accept the Dharmas of the Way. They renounce worldly wealth and riches. In receiving alms, they accept only what enough. They take only one meal a day at noon, pass the night beneath trees, and are careful not to seek more than that. Craving and desire are what cause people to be stupid and dull."

Section 4

Clarifying Good and Evil

The Buddha said, "Living beings may perform Ten Good Deeds or Ten Evil Deeds. What are the ten? Three are done with the body, four are done with the mouth, and three are done with the mind. The three done with the body are killing, stealing, and lust. The four done with the mouth are duplicity, harsh speech, lies, and frivolous speech. The three done with the mind are

jealousy, hatred, and stupidity. Thus these ten are not in accord with the Way of Sages and are called the Ten Evil Deeds. To put a stop to these evils is to perform the Ten Good Deeds."

Section 5

Reducing the Severity of Offenses

The Buddha said, "If a person has many offenses and does not repent of them, but cuts off all thought of repentance, the offenses will engulf him, just as water returning to the sea will gradually become deeper and wider. If a person has offenses and, realizing they are wrong, reforms and does good, the offenses will dissolve by themselves, just as a sick person who begins to perspire will gradually be cured."

Section 6

Tolerating Evil-doers and Avoiding Hatred

The Buddha said, "When an evil person hears about your goodness and intentionally comes to cause trouble, you should restrain yourself and not become angry or blame him. Then the one who has come to do evil will do evil to himself. "

Section 7

Evil Returns to the Doer

The Buddha said, "There was a person who, upon hearing that I observe the Way and practice great humane kindness, intentionally came to berate me. I was silent and did not reply. When he finished abusing me, I asked, 'If you are courteous to people and they do not accept your courtesy, the courtesy returns to you, does it not? '

Section 8

Abusing Others Defiles Oneself

The Buddha said, "An evil person who harms a sage is like one who raises his head and spits at heaven. Instead of reaching heaven, the spittle falls back on him. It is the same with someone who throws dust against the wind. Instead of going somewhere else, the dust returns to defile his own body. The sage can not be harmed. Misdeeds will inevitably destroy the doer. "

Section 9

By Returning to the Source, You Find the Way

The Buddha said, "Deep learning and a love of the Way make the Way difficult to attain. When you guard your mind and revere the Way, the Way is truly great!"

Section 10

Joyful Charity Brings Blessings

The Buddha said, "When you see someone who is practicing giving, aid him joyfully, and you will obtain vast and great blessings. "

A Shramana asked, is there an end to those blessings? "

The Buddha said, "Consider the flame of a single torch. Though hundreds and thousands of people come to light their own torches from it so that they can cook their food and ward off darkness, the first torch remains the same. Blessings, too, are like this."

Section 11

The Increase in Merit Gained by Bestowing Food

The Buddha said, "Giving food to a hundred bad people is not as good as giving food to a single good person. Giving food to a thousand good people is not as good as giving food to one person who holds the Five Precepts. Giving food to ten thousand people who hold the Five Precepts is not as good as giving food to a single Srotaapanna. Giving food to a million Srotaapannas is not as good as giving food to a single Sakridagamin. Giving food to ten million Sakri dagamins is not as good as giving food to a single Anagamin. Giving food to a hundred million Anaga mins is not as good as giving food to a single Arhat. Giving food to one billion Arhats is not as good as giving food to a single Pratyekabuddha. Giving food to ten billion Pratyekabuddhas is not as good as giving food to a Buddha of the three periods of time. Giving food to a hundred billion Buddhas of the three periods of time is not as good as giving food to a single person who is without thoughts, without dwelling, without cultivation, and without accomplishment."

Section 12

A List of Difficulties and an Exhortation to Cultivate

The Buddha said, "People encounter twenty different kinds of difficulties: It is difficult to give when one is poor. It is difficult to study the Way when one has wealth and status. It is difficult to abandon life and face the certainty of death. It is difficult to encounter the Buddhist sutras. It is difficult to be born at the time of a Buddha. It is difficult to be patient with lust and desire. It is difficult to see fine things and not seek them. It is difficult to be insulted and not become angry. It is difficult to have power and not abuse it. It is difficult to come in contact with things and have no thought of them. It is difficult to be vastly learned and well-read. It is difficult to get rid of pride. It is difficult not to slight those who have not yet studied. It is difficult to practice

equanimity of mind. It is difficult not to gossip. It is difficult to meet a Good and Wise Advisor. It is difficult to see one own nature and study the Way. It is difficult to teach and save people according to their potentials. It is difficult to see a state and not be moved by it. It is difficult to have a good understanding of skill-in-means."

Section 13

Questions about the Way and Past Lives

A Shramana asked the Buddha, "What causes and conditions can I know my past lives and understand the ultimate Way? "

The Buddha said, "Purifying your mind and preserving your resolve, you can understand the ultimate Way. Just as when you polish a mirror, the dust vanishes and brightness remains, so too, if you cut off desire and do not seek, you then can know past lives."

Section 14

Asking about Goodness and Greatness

A Shramana asked the Buddha, "What is goodness? What is the foremost greatness?" The Buddha said, practice the Way, and uphold the truth is goodness. To unite your will with the Way is greatness."

Section 15

Asking about Strength and Brilliance

A Shramana asked the Buddha, "What is the greatest strength? What is the utmost brilliance?"

The Buddha said, "Patience under insult is the greatest strength, because people who are patient do not harbor hatred, and they gradually grow more peaceful and strong. Patient people, since they are not evil, will surely gain the respect of others. Then the mind defilements are gone completely, so that it is pure and untainted, that is the utmost brilliance. When there is nothing, from before the formation of the heavens and the earth until now, in any of the ten directions that you do not see, know, or hear; when you have attained omniscience that may be called brilliance."

Section 16

Casting Aside Love and Attaining the Way

The Buddha said, "People who cherish love and desire do not see the Way. Just as when you stir clear water with your hand, those who stand beside it cannot see their reflections, so, too, people who are entangled in love and desire have turbidity in their minds, and therefore they cannot see the Way. You Shramanas should cast aside love and desire. When the stains of love and desire disappear, you will be able to see the Way."

Section 17

When Light Arrives, Darkness Departs

The Buddha said, "Those who see the Way are like someone holding a torch who enters a dark room, dispelling the darkness so that only light remains. When you study the Way and see the truth, ignorance vanishes and light remains forever."

Section 18

Thoughts and So Forth Are Basically Empty

The Buddha said, y Dharma is the mindfulness that is both mindfulness and non-mindfulness. It is the practice that is both practice and non-practice. It is words that are words and non-words, and cultivation that is cultivation and non-cultivation. Those who understand are near to it; those who are confused are far away, indeed. It is not accessible by the path of language. It is not hindered by physical objects. If you are off by a hairsbreadth, you will lose it in an instant. "

Section 19

Contemplating Both the False and the True

The Buddha said, "Contemplate heaven and earth, and be mindful of their impermanence. Contemplate the world, and be mindful of its impermanence. Contemplate the efficacious, enlightened nature: it is the Bodhi nature. With this awareness, one quickly attains the Way."

Section 20

Realize that the Self Is Truly Empty

The Buddha said, "You should be mindful of the four elements within the body. Though each has a name, none of them is the self. Since they are not the self, they are like an illusion."

Section 21

Fame Destroys Life Roots

The Buddha said, "There are people who follow emotion and desire and seek to be famous. By the time their reputation is established, they are already dead. Those who are greedy for worldly fame and do not study the Way simply waste their effort

and wear themselves out. By way of analogy, although burning incense gives off fragrance, when it has burned down, the remaining embers bring the danger of a fire that can burn one up."

Section 22

Wealth and Sex Cause Suffering

The Buddha said, "People are unable to renounce wealth and sex. They are just like a child who cannot resist honey on the blade of a knife. Even though the amount is not even enough for a single meal serving, he will lick it and risk cutting his tongue in the process."

Section 23

A Family Is Worse than a Prison

The Buddha said, "People are bound to their families and homes to such an extent that these are worse than a prison. Eventually one is released from prison, but people never think of leaving their families. Don't they fear the control that emotion, love, and sex have over them? Although they are in a tiger jaws, their hearts are blissfully oblivious. Because they throw themselves into a swamp and drown, they are known as ordinary people. Pass through the gateway! Get out of the defilement and become an Arhat!"

Section 24

Sexual Desire Obstructs the Way

The Buddha said, "f all longings and desires, there is none as strong as sex. Sexual desire has no equal. Fortunately, it is

one of a kind. If there were something else like it, no one in the entire world would be able to cultivate the Way."

Section 25

The Fire of Desire Burns

The Buddha said, "Person with love and desire is like one who carries a torch while walking against the wind: he is certain to burn his hand."

Section 26

Demons from the Heavens Try to Tempt the Buddha

The heaven spirit offered beautiful maidens to the Buddha, hoping to destroy his resolve. The Buddha said, what have you skin-bags full of filth come here for? Go away, I've got no use for you."

Then the heaven spirit became very respectful and asked about the meaning of the Way. The Buddha explained it for him, and he immediately attained the fruition of Srotaapanna.

Section 27

One Attains the Way after Letting Go of Attachments

The Buddha said, "Person who follows the Way is like a floating piece of wood that courses along with the current. If it does not touch either shore; if people do not pluck it out; if ghosts and spirits do not intercept it; if it is not trapped in whirlpools; and if it does not rot, I guarantee that the piece of wood will reach the sea. If students of the Way are not deluded by emotion and desire, and if they are not caught up in the many crooked views, but are vigorous in their cultivation of the

unconditioned, I guarantee that they will certainly attain the Way."

Section 28

Don Indulge the Wild Mind

The Buddha said, "Be careful not to believe your own mind; your mind is not to be believed. Be careful not to get involved with sex; involvement with sex leads to disaster. After you have attained Arhat-ship, you can believe your own mind."

Section 29

Proper Contemplation Counteracts Sexual Desire

The Buddha said, "Be careful not to look at women, and do not talk with them. If you must speak with them, be properly mindful and think, am a Shramana living in a turbid world. I should be like the lotus flower, which is not stained by the mud.' Think of elderly women as your mothers, of those who are older than you as your elder sisters, of those who are younger as your younger sisters, and of very young girls as your daughters. Bring forth thoughts to rescue them, and put an end to bad thoughts."

Section 30

Stay Far Away from the Fire of Desire

The Buddha said, "People who cultivate the Way are like dry grass: it is essential to keep it away from an oncoming fire. People who cultivate the Way look upon desire as something they must stay far away from."

Section 31

When the Mind Is Still, Desire Is Dispelled

The Buddha said, "There was once someone who was plagued by ceaseless sexual desire and wished to castrate himself. The Buddha said to him, "o cut off your sexual organ would not be as good as to cut off your mind. Your mind is like a supervisor: if the supervisor stops, his employees will also quit. If the deviant mind is not stopped, what good does it do to cut off the organ?"

The Buddha spoke a verse for him:

Desire is born from your intentions.

Intentions are born from thoughts.

When both aspects of the mind are still,

There is neither form nor activity.

The Buddha said, his verse was spoken by the Buddha Kashyapa."

Section 32

Emptying out the Self Quells Fear

The Buddha said, "People worry because of love and desire. That worry then leads to fear. If you transcend love, what worries will there be? What will be left to fear?"

Section 33

Wisdom and Clarity Defeat the Demons

The Buddha said, "People who cultivate the Way are like a soldier who goes into battle alone against ten thousand enemies. He dons his armor and goes out the gate. He may prove to be a coward; he may get halfway to the battlefield and retreat; he may be killed in combat; or he may return victorious. Shramanas who study the Way must make their minds resolute and be vigorous, courageous, and valiant. Not fearing what lies ahead, they should defeat the hordes of demons and obtain the fruition of the Way."

Section 34

By Staying in the Middle, One Attains the Way

One evening a Shramana was reciting the Sutra of the Teaching Bequeathed by the Buddha Kashyapa. The sound of his voice was mournful as he reflected remorsefully on his wish to retreat in cultivation. The Buddha asked him, "In the past when you were a householder, what did you do?" He replied, "I was fond of playing the lute." The Buddha said, "What happened when the strings were slack?" He replied, "They didn't sound." "What happened when they were too tight?" He replied, "The sounds were cut short." "What happened when they were tuned just right between slack and tight?" He replied, "The sounds carried." The Buddha said, "It is the same with a

Shramana who studies the Way. If his mind is harmonious, he can attain the Way. If he is impetuous about the Way, his impetuosity will tire out his body; and if his body is tired, his mind will become afflicted. If his mind becomes afflicted, then he will retreat from his practice. If he retreats from his practice, his offenses will certainly increase. You need only be pure, peaceful, and happy, and you will not lose the Way."

Section 35

When One Is Purified of Defilements, the Brilliance Remains

The Buddha said, "People smelt metal by burning the dross out of it in order to make high quality implements. It is the same with people who study the Way: first they must get rid of the defilements in their minds; then their practice becomes pure."

Section 36

The Sequence that Leads to Success

The Buddha said, "It is difficult for one to leave the evil destinies and become a human being.

Even if one does become a human being, it is still difficult to become a man rather than a woman.

Even if one does become a man, it is still difficult to have the six sense organs complete and perfect.

Even if the six sense organs are complete and perfect, it is still difficult for one to be born in a central country.

Even if one is born in a central country, it is still difficult to be born at a time when there is a Buddha in the world.

Even if one is born at a time when there is a Buddha in the world, it is still difficult to encounter the Way.

Even if one does encounter the Way, it is still difficult to bring forth faith.

Even if one brings forth faith, it is still difficult to resolve one mind on Bodhi.

Even if one does resolve one mind on Bodhi, it is still difficult to be beyond cultivation and attainment."

Section 37

Staying Mindful of Moral Precepts Brings Us Close to the Way

The Buddha said, "My disciples may be several thousand miles away from me, but if they remember my moral precepts, they will certainly attain the fruition of the Way. If those who are by my side do not follow my moral precepts, they may see me constantly, but in the end they will not attain the Way."

Section 38

Birth Leads to Death

The Buddha asked a Shramana, "How long is the human life span?" He replied, few days. " The Buddha said, "You have not yet understood the Way. "

He asked another Shramana, "How long is the human life span?" The reply was, he space of a meal." The Buddha said, "You have not yet understood the Way. "

He asked another Shramana, "How long is the human life span?" He replied, "The length of a single breath." The Buddha said, "Excellent. You have understood the Way."

Section 39

The Buddha Instructions Are Not Biased

The Buddha said, "Students of the Buddha Way should believe in and accord with everything that the Buddha teaches. When you eat honey, it is sweet on the surface and sweet in the center; it is the same with my sutras."

Section 40

The Way Is Practiced in the Mind

The Buddha said, "Shramana who practices the Way should not be like an ox turning a millstone. Such a one walks the Way with his body, but his mind is not on the Way. If the mind is concentrated on the Way, what further need is there to practice?"

Section 41

A Straight Mind Gets Rid of Desire

The Buddha said, "One who practices the Way is like an ox pulling a heavy load through deep mud. The ox is so extremely exhausted that it dares not glance to the left or right. Only when it gets out of the mud can it rest. The Shramana should regard emotion and desire as being worse than deep mud; and with an undeviating mind, he should be mindful of the Way. Then he can avoid suffering."

Section 42

Understanding that the World Is Illusory

The Buddha said, "Look upon royalty and high positions as upon the dust that floats through a crack. I look upon treasures of gold and jade as upon broken tiles. I look upon fine silk clothing as upon cheap cotton. I look upon a great thousand-world universe as upon a small nut kernel. I look upon the waters of the Anavatapta Lake as upon oil used to anoint the feet."

Fourth Khandhaka

The Pavàranà Ceremony at the End of the Rainy Season, Vassa

Section One

1. At that time the Blessed Buddha dwelt at Sàvatthi, in the Jetavana, the garden of Anathapindika. At that time a number of Bhikkhus, companions and friends of each other, entered upon vassa in a certain district of the Kosala country. Now those Bhikkhus thought: `What shall we do in order that we may keep vassa well, in unity, and in concord, and without quarrel, and that we may not suffer from want of food?'

2. Then those Bhikkhus thought: `If we do not speak to or converse with each other, if he who comes back first from the village, from his alms pilgrimage, prepares seats, gets water for washing the feet, a foot-stool, and a towel [1], cleans the slop-basin and gets it ready, and puts there [water to] drink and food--

3 `And if he who comes back last from the village, from his alms-pilgrimage, eats, if there is any food left [from the dinner of the other Bhikkhus] and if he desires to do so; and if he does not desire [to eat], throws it away at a place free from grass, or pours it away into water in which no living things are; puts away the water for washing the feet, the foot-stool, and the towel [2]; cleans the slop-basin and puts it away, puts the water and the food away, and sweeps the dining-room--

4. `And if he who sees a water-pot, or a bowl for food, or a vessel for evacuations, empty and void, puts it [into its proper place], and if he is not able to do so single-handed, calls some one else and puts it away with their united effort [3] without uttering a word on that account, thus shall we keep vassa well,

in unity, and in concord, and without quarrel, and not suffer from want of food [4].'

5-7. And those Bhikkhus did not speak to or converse with each other. He who came back from the village from his alms-pilgrimage first, prepared seats [and etc., as above, sect.4, down to] without uttering a word on that account.

8. Now it is the custom of the Bhikkhus, who have finished their vassa residence, to go to see the Blessed One. Thus those Bhikkhus, when they had finished their vassa residence, and when the three months [of vassa] had elapsed, set their places of rest in order, took their alms-bowls and robes, and went on their way to Sàvatthi. Wandering from place to place, they came to Sàvatthi, to the Jetavana, the garden of Anathapindika, to the Blessed One; having approached the Blessed One and respectfully saluted Him, they sat down near Him.

9. Now it is the custom of the Blessed Buddhas to exchange greeting with incoming Bhikkhus. And the Blessed One said to those Bhikkhus: `do things go well with you, O Bhikkhus? Do you get enough to support yourselves with? Have you kept vassa well, in unity, and in concord, and without quarrel? And have you not suffered from want of food?'

`Things go tolerably well with us, Lord; we get enough, Lord, wherewith to support ourselves; we have kept vassa well, in unity, in concord, and without quarrel; and have not suffered from want of food.'

10. The Tathágatas sometimes ask about what they know; sometimes they do not ask about what they know. They understand the right time when to ask, and they understand the right time when not to ask. The Tathágatas put questions full of sense, not void of sense; to what is void of sense the bridge is pulled down for the Tathágatas. For two purposes the Blessed

Buddhas put questions to the Bhikkhus, when they intend to preach the Doctrine, or when they intend to institute a rule of conduct to their disciples.

11. And the Blessed One said to those Bhikkhus: `In what way, O Bhikkhus, have you kept vassa well, in unity, and in concord, and without quarrel, and not suffered from want of food?'

`We have entered upon vassa, Lord, a number of Bhikkhus, companions and friends of each other, in a certain district of the Kosala country. Now, Lord, we thought: "What shall we do [and etc., as in sect.1]?" Then we thought, Lord: "If we do not speak [and etc., as in sects.2-4]." Thus, Lord, we did not speak to or converse with each other [and etc., down to:] without uttering a word on that account. In that way, Lord, we have kept vassa well, in unity, and in concord, and without quarrel; and have not suffered from want of food.'

12. Then the Blessed One thus addressed the Bhikkhus:

`Indeed, O Bhikkhus, these foolish men who profess to have kept vassa well, have kept it badly; indeed, O Bhikkhus, these foolish men who profess to have kept vassa well, have kept it like a herd of cattle; indeed . . . have kept it like a herd of rams; indeed . . . have kept it like a company of indolent people. How can these foolish persons, O Bhikkhus, take upon themselves the vow of silence, as the titthiyas do?

13. `This will not do, O Bhikkhus, for converting the unconverted [and etc., as in book 111, chapter 14, sect.3].' And when He had rebuked them and delivered a religious discourse He thus addressed the Bhikkhus:

`Let no one, O Bhikkhus; take upon himself the vow of silence, as the titthiyas do. He who does, commits a dukkaña offence.

`I prescribe, O Bhikkhus, that the Bhikkhus, when they have finished their vassa residence, hold pavàranà with each other [5] in these three ways: by what has been seen, or by what has been heard, or by what is suspected. Hence it will result that you live in accord with each other, that you atone for the offences [you have committed], and that you keep the rules of discipline before your eyes.

14. `And you ought, O Bhikkhus, to hold pavàranà in this way:

Let a learned, competent Bhikkhu proclaim the following natti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. Today is the pavàranà day. If the saïgha is ready, let the saïgha hold pavàranà."

`Then let the senior Bhikkhu adjust his upper robe so as to cover one shoulder, sit down squatting, raise his joined hands, and say: "I pronounce my pavàranà, friends, before the saïgha, by what has been seen, or by what has been heard, or by what is suspected [6]; may you speak to me, Sirs, out of compassion towards me; if I see [an offence], I will atone for it. And for the second time, and etc. And for the third time I pronounce my pavàranà [and etc., down to] if I see [an offence], I will atone for it."

`Then let [each] younger Bhikkhu adjust his upper robe [and etc.] [7].'

Section Two

1. At that time the chabbaggiyà Bhikkhus, while the senior Bhikkhus were crouching down and were performing their pavàranà, remained on their seats. The moderate Bhikkhus were annoyed, murmured, and became angry: `How can the

chabbaggiyà Bhikkhus remain on their seats, while the senior Bhikkhus crouch down, and perform their pavàranà?'

Those Bhikkhus told the thing to the Blessed One.

`Is it true, O Bhikkhus, that the chabbaggiyà Bhikkhus, and etc.?'`

`It is true, O Lord.'

Then the Blessed Buddha rebuked them: `how can these foolish men, O Bhikkhus, remain on their seats [and etc., as above]? This will not do, O Bhikkhus, for converting the unconverted [and etc., as in chap.1, sect.13].' Having rebuked them and delivered a religious discourse, He thus addressed the Bhikkhus: `Let no one, O Bhikkhus, remain on his seat, while the senior Bhikkhus crouch down, and perform their pavàranà. He who does, commits a dukkaña offence. I prescribe, O Bhikkhus, that all of you crouch down while pavàranà is being performed.'

2. At that time a certain Bhikkhu weak from age, who waited crouching till all had finished their pavàranà fell down fainting.

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that [every Bhikkhu] crouches down the whole while till he has performed his pavàranà, and sits down on his seat when he has performed it.'

Section Three

1. Now the Bhikkhus thought: `How many pavàranà [days] are there?'

They told this thing to the Blessed One.

There are the two following pavàranà [days], O Bhikkhus: the fourteenth and the fifteenth [of the half month] [8]; these are the two pavàranà [days], O Bhikkhus.

2. Now the Bhikkhus thought: `How many pavàranà services are there?'

They told this thing to the Blessed One.

`There are the four following pavàranà services, O Bhikkhus, and etc. [9]'

3. Then the Blessed One thus addressed the Bhikkhus: `Assemble, O Bhikkhus, the saïgha will hold pavàranà.' When He had spoken thus, a certain Bhikkhu said to the Blessed One: `There is a sick Bhikkhu, Lord, who is not present.'

`I prescribe, O Bhikkhus, that a sick Bhikkhu shall declare [lit. give] his pavàranà. And let him declare it, O Bhikkhus, in this way: let that sick Bhikkhu go to some Bhikkhu, adjust his upper robe so as to cover one shoulder, sit down squatting, raise his joined hands, and say: "I declare my pavàranà, take my pavàranà perform the pavàranà for me." If he expresses this by gesture, or by word, or by gesture and word, the pavàranà, has been declared. If he does not express this by gesture and etc., the pavàranà has not been declared.

4-5. `If [the sick Bhikkhu] succeeds in doing so, well and good. If he does not succeed, let them take that sick Bhikkhu, O Bhikkhus, on his bed or his chair to the assembly, and etc. [10]

`I prescribe, O Bhikkhus, that on the day of pavàranà he who declares his pavàranà, is to declare also his consent [11] [to acts to be performed eventually by the order], for [both

declarations] are required for the saïgha [and for the validity of its acts] [12].'

Section Four

At that time relations of a certain Bhikkhu kept him back on the day of pavàranà, and etc. [13]

Section Five

At that time five Bhikkhus dwelt in a certain district [or, in a certain residence of Bhikkhus] on the day of pavàranà.

Now these Bhikkhus thought: `The Blessed One has prescribed the holding of pavàranà by the saïgha, and we are [only] five persons [14]. Well, how are we to hold pavàranà?'

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that five Bhikkhus should hold pavàranà in a [regular] chapter [15].'

2. At that time four Bhikkhus dwelt in a certain district on the day of pavàranà. Now these Bhikkhus thought: `The Blessed One has prescribed that five Bhikkhus shall hold pavàranà in a [regular] chapter, and we are [only] four persons. Well, how are we to hold pavàranà?'

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that four Bhikkhus should hold pavàranà with each other.

3. `And let them hold pavàraõà, O Bhikkhus, in this way: let a learned, competent Bhikkhu proclaim the following natti before those Bhikkhus: "Hear me, Sirs. Today is pavàranà day. If you are ready, Sirs, let us hold pavàranà with each other."

`Then let the senior Bhikkhu adjust his upper robe, and etc.,
And say to those Bhikkhus: "I pronounce my pavàranà, friends,
before you, by what has been seen, or by what has been heard,
or by what is suspected; may you speak to me, Sirs, out of
compassion towards me; if I see [an offence], I will atone for it.
And for the second time, and etc.; And for the third time, and
etc."

`Then let each younger Bhikkhu, and etc.'

4. At that time three Bhikkhus dwelt in a certain district on the
day of pavàranà. Now these Bhikkhus thought: `The Blessed
One has prescribed that five Bhikkhus shall hold pavàranà, in a
[regular] chapter, that four Bhikkhus shall hold pavàranà with
each other, and we are [only] three persons. Well, how are we
to hold pavàranà

`I prescribe, O Bhikkhus, that three Bhikkhus should hold
pavàranà with each other. And let them hold pavàranà [and
etc., see sect.3].'

5. At that time two Bhikkhus dwelt in a certain district on the
day of pavàranà. Now these Bhikkhus thought: `The Blessed
One has prescribed that five Bhikkhus, and etc., that four
Bhikkhus, and etc., that three Bhikkhus, and etc., and we are
[only] two persons. Well, how are we to hold pavàranà?'

`I prescribe, O Bhikkhus, that two Bhikkhus should hold
pavàranà with each other.

6. `And let them hold pavàranà, O Bhikkhus, in this way: let the
senior Bhikkhu adjust his upper robe, and etc., and say to the
junior Bhikkhu: "I pronounce my pavàranà friend, and etc."

`Then let the junior Bhikkhu, and etc.'

7. At that time there dwelt a single Bhikkhu in a certain district on the day of pavàranà. Now this Bhikkhu thought: `The Blessed One has prescribed that five Bhikkhus, and etc., and I am only one person. Well, how am I to hold pavàranà'

8. `In case there dwell, O Bhikkhus, in a certain district on the day of pavàranà, a single Bhikkhu: let that Bhikkhu, O Bhikkhus, sweep the place which the Bhikkhus use to frequent-- the refectory, or hall, or place at the foot of a tree; let him [then] provide water and food, prepare seats, put a lamp there, and sit down. If other Bhikkhus come, let him hold pavàranà with them; if they do not come, let him fix his mind upon the thought: "Today is my pavàranà." If he does not fix his mind upon this thought, he commits a dukkaña offence.

9. `Now, O Bhikkhus, where five Bhikkhus dwell [together], they must not convey the pavàranà **[16]** of one [to their assembly] and hold pavàranà by four [as] in a [regular] chapter. If they do, they commit a dukkaña offence.

`Now, O Bhikkhus, where four Bhikkhus dwell [together], they must not convey the pavàranà of one [to their assembly] and hold pavàranà with each other by three. If they do, they commit a dukkaña offence.

`Now, O Bhikkhus, where three Bhikkhus [and etc., as in the last clause].

`Now, O Bhikkhus, where two Bhikkhus dwell, one of them must. Not convey the pavàranà of the other one, and fix [only] his thoughts [upon the pavàranà]. If he does, he commits a dukkaña offence.'

Section Six

1. At that time a certain Bhikkhu was guilty of an offence on the day of pavàranà. Now this Bhikkhu thought: `The Blessed One has prescribed: "Pavàranà is not to be held by a Bhikkhu who is guilty of an offence [17]." Now I am guilty of an offence. What am I to do?'

They told this thing to the Blessed One.

In case, O Bhikkhus, a certain Bhikkhu be guilty of an offence on the day of pavàranà [and etc., as in II, 27.1, 2, down to:] "When I shall feel no doubt, then I will atone for that offence." Having spoken thus let him hold pavàranà. But in no case must there any hindrance arise to holding pavàranà from such a cause.'

At that time a certain Bhikkhu remembered an offence, while pavàranà was being held [and etc., see II, 27. 4-8].

End of the First Bhànavàra

Section Seven -- Thirteen

7.1. At that time there assembled in a certain residence [or district] on the day of pavàranà a number of resident Bhikkhus, five or more. They did not know that there were other resident Bhikkhus absent. Intending to act according to Dhamma and Vinaya, thinking themselves to be complete while [really] incomplete they held pavàranà while they were holding pavàranà, other resident Bhikkhus, a greater number [than the first ones], arrived.

They told this thing to the Blessed One.

2. `In case there assemble, O Bhikkhus, in a certain residence on the day of pavàranà [and etc., as in sect.1, down to] they hold pavàranà. While they are holding pavàranà, other resident Bhikkhus, a greater number, arrive. Let [all] those Bhikkhus, O Bhikkhus, hold pavàranà again; they who have held pavàranà, are free from guilt.

3. `In case there assemble, and etc. While they are holding pavàranà, other resident Bhikkhus, exactly the same number [as the first ones], arrive. Those who have held pavàranà, have held it correctly; let the other ones hold pavàranà; they who have held pavàranà, are free from guilt'. **[18]**

Section Fourteen

1-3. `Let no one, O Bhikkhus, hold pavàranà in a seated assembly [of Bhikkhus] before a Bhikkhuni [and etc. **[19]**]

4. `Let no one, O Bhikkhus, hold pavàranà by [accepting] the pavàranà declaration of a pàrivàsika **[20]**, except if the assembly has not yet risen [at the time when the pavàranà is declared]. And let no one, O Bhikkhus, hold pavàranà on another day than, the pavàranà day, except for the sake of

[preserving] concord among the saïgha [21].'

Section Fifteen

1. At that time a certain residence [of Bhikkhus] in the Kosala country was menaced on the day of pavàranà by savage people. The Bhikkhus were not able to perform pavàranà with the threefold formula.

They told this thing to the Blessed One.

`I allow you, O Bhikkhus, to perform pavàranà with the twofold formula.'

The danger from savage people became still more urgent. The Bhikkhus were not able to perform pavàranà with the twofold formula [22].'

They told this thing to the Blessed One.

`I allow you, O Bhikkhus, to perform pavàranà with the one-fold formula.'

The danger from savage people became still more urgent. The Bhikkhus were not able, to perform pavàranà with the one-fold formula.

They told this thing to the Blessed One.

`I allow, O Bhikkhus, that all the Bhikkhus who have kept vassa together, perform pavàranà [by one common declaration].'

2. At that time in a certain district on the day of pavàranà the greater part of the night had passed away while [lay-] people were offering gifts [to the Bhikkhus]. Now the Bhikkhus thought: the greater part of the night has passed away while the people

were offering gifts. If the saïgha performs pavàranà with the threefold formula, it will not have finished the pavàranà when day breaks. Well, what are we to do?'

They told this thing to the Blessed One.

3. `In case, O Bhikkhus, in a certain district on the day of pavàranà the greater part of the night has passed away while people were offering gifts [to the Bhikkhus]. Now if those Bhikkhus think: "The greater part [and etc., down to:] when day breaks," let a learned, competent Bhikkhu proclaim the following natti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. While people were offering gifts, the greater part of the night has passed away. If the saïgha performs pavàranà with the threefold formula, it will not have finished the pavàranà when day breaks. If the saïgha is ready, let the saïgha hold pavàranà with the twofold formula, or with the one-fold formula, or by common declaration of all the Bhikkhus who have kept vassa together."

4. `In case, O Bhikkhus, in a certain district on the day of pavàranà, the greater part of the night has passed away while the Bhikkhus were in confusion: the Bhikkhus were reciting the Dhamma, those versed in the suttantas were propounding the suttantas, those, versed in the Vinaya were discussing the Vinaya, the Dhamma preachers were talking about the Dhamma. Now if those Bhikkhus think: "The greater part of the night has passed away while the Bhikkhus were in confusion. If the saïgha performs pavàranà with the threefold formula, it will not have finished the pavàranà when day breaks," let a learned, competent Bhikkhu proclaim the following ñatti before the saïgha: "Let the saïgha, and etc. The greater part of the night has passed away while the Bhikkhus were in confusion. If the saïgha performs pavàranà [and etc. as in sect.3]."

5. At that time in a certain district in the Kosala country a great assembly of Bhikkhus had come together on the day of pavàranà, and there was but a small place protected from rain, and a great cloud was in the sky. Now the Bhikkhus thought: `A great assembly of Bhikkhus has come together here, and there is but a small place protected from rain, and a great cloud is in the sky. If the saïgha performs pavàranà with the threefold formula, it will not have finished the pavàranà when this cloud will begin to rain. Well, what are we to do?'

They told this thing to the Blessed One.

6. `In case, O Bhikkhus, in a certain district a great assembly of Bhikkhus has come together on the day of pavàranà, and there is but a small place protected from rain, and a great cloud is in the sky. Now if those Bhikkhus think [and etc., as in sect.3 to the end].

7. `In case, O Bhikkhus, in a certain district on the day of pavàranà danger arises from kings, danger from robbers, danger from fire, danger from water, danger from human beings, danger from non-human beings, danger from beasts of prey, danger from creeping things, danger of life, danger against chastity. Now if those Bhikkhus think: "Here is danger for our chastity. If the saïgha performs pavàranà with the threefold formula, it will not have finished the pavàranà when this danger for chastity will arise," let a learned, competent Bhikkhu [and etc., as in sect.3 to the end].'

Section Sixteen

1. At that time the chabbaggiyà Bhikkhus held pavàranà being guilty of an offence.

They told this thing to the Blessed One.

Let no one, O Bhikkhus, hold pavàranà who is guilty of an offence. He who does, commits a dukkaña offence. I prescribe, O Bhikkhus, that you ask a Bhikkhu who holds pavàranà being guilty of an offence, for his leave [23] and reprove him for that offence.'

2. At that time the chabbaggiyà Bhikkhus, when asked for leave, were not willing to give leave [to Bhikkhus who were going to reprove them for an offence].

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you inhibit the pavàranà of a Bhikkhu who does not give leave. And you ought to inhibit it, O Bhikkhus, in this way: let [a Bhikkhu] say on the day of pavàranà. On the fourteenth or on the fifteenth day [of the half month], in presence of that person, before the assembled saïgha: "Let the saïgha, Reverend Sirs, hear me. Such and such a person is guilty of an offence; I inhibit his pavàranà; pavàranà must not be held in his presence." Thus his pavàranà is inhibited.'

3. At that time the chabbaggiyà Bhikkhus, who thought: `Otherwise good Bhikkhus might inhibit our pavàranà,' themselves inhibited beforehand, without object and reason, the pavàranà. Of pure Bhikkhu who had committed no offence, and they also inhibited the pavàranà of Bhikkhus who had already performed their pavàranà.

They told this thing to the Blessed One.

`Let no one, O Bhikkhus, inhibit, without object and reason, the pavàranà of pure Bhikkhus who have committed no offence. He who does, commits a dukkaña offence. And further, O

Bhikkhus let no one inhibit the pavàranà of Bhikkhus who have already performed their pavàranà. He who does, commits a dukkaña offence.

4. `And thus, O Bhikkhus, [you may discern whether] the pavàranà is [duly] inhibited or not inhibited.

`In what cases is the pavàranà, O Bhikkhus, not inhibited? When pavàranà, O Bhikkhus, is pronounced, declared, and finished with the threefold formula, and if [a Bhikkhu then] inhibits the pavàranà [of another Bhikkhu], the pavàranà is not inhibited. When pavàranà, O Bhikkhus, is pronounced, declared, and finished with the twofold formula, with the one-fold formula, by common declaration of all Bhikkhus who have kept vassa together, and if [a Bhikkhu then] inhibits [and etc., as before]. In these cases, O Bhikkhus, the pavàranà is not inhibited.

5. `And in what cases, O Bhikkhus, is the pavàranà inhibited? When pavàranà, O Bhikkhus, is pronounced, declared, but not finished **[24]** with the threefold formula, and if [a Bhikkhu then] inhibits the pavàranà [of another Bhikkhu], the pavàranà is inhibited [and etc. **[25]**]. In these cases, O Bhikkhus, the pavàranà is inhibited.

6. `In case, O Bhikkhus, one Bhikkhu, on the day of pavàranà, inhibits the pavàranà of another Bhikkhu: then if the other Bhikkhus know with regard to that [inhibiting] Bhikkhu: "This Venerable brother is not of a pure conduct in his deeds, nor in his words, nor as, regards his means of livelihood, he is ignorant, unlearned, unable to give explanation when he is questioned," [let them say to him]: "Nay, friend, let not quarrel arise, nor strife, nor discord, nor dispute," and having thus put him to silence, let the saïgha hold pavàranà.

7-9. `In case, O Bhikkhus, and etc. **[26]**

10. `In case, O Bhikkhus, one Bhikkhu on the day of pavàranà inhibits the pavàranà of another Bhikkhu: then if the other Bhikkhus know with regard to that [inhibiting] Bhikkhu: "This Venerable brother is of a pure conduct in his deeds and in his words and with regard to his means of livelihood, he is clever, learned, and able to give explanation when he is questioned," let them say to him: "If you inhibit, friend, the pavàranà of this Bhikkhu, on what account do you inhibit it, on account of a moral transgression, or on account of a transgression against the rules of conduct, or on account of heresy?"

11. `If he replies: "I inhibit it on account of a moral transgression, I inhibit it on account of a transgression against the rules of conduct, I inhibit it on account of heresy," let them say to him: "Well, do you know, Sir, what a moral transgression is, what a transgression against the rules of conduct is, what heresy is?" If he replies, "I know, friends, what a moral transgression is, and etc.," let them say to him: "And what is, friend, a moral transgression, and etc.?"

12. `If he replies: "The four pàràjika offences and the thirteen saïghàdisèsà offences are the moral transgressions; thullaccaya offences, pàcittiya offences, pàtidesaniya offences, dukkañña offences, and wicked language are the transgressions against the rules of conduct; false doctrine and . . . doctrine [27] are heresy," let them say to him: "If you inhibit, friend, the pavàranà of this Bhikkhu, do you inhibit it on account of what you have seen, or of what you have heard, or of what you suspect?"

13. `If he replies: "I inhibit it on account of what I have seen, or on account of what I have heard, or on account of what I suspect," let them say to him: "If you inhibit, friend, the pavàranà of this Bhikkhu on account of what you have seen, what have you seen? What is it that you have seen? When

have you seen it? Where have you seen it? Have you seen him committing a pàràjika offence? Have you seen him committing a saìghàdisesà offence? Have you seen him committing a thullaccaya offence, a pàcittiya offence, a pàtidesaniya offence, a dukkaña offence, or making himself guilty of wicked language? And where were you? And where was this Bhikkhu? And what did you do? And what did this Bhikkhu do?"

14. `If he then replies: "I do not inhibit, friends, the pavàranà of this Bhikkhu on account of what I have seen, but I inhibit it on account of what I have heard," let them say to him: "If you inhibit, friend, the pavàranà of this Bhikkhu on account of what you have heard, what have you heard? What is it that you have heard? When have you heard it? Where have you heard it? Have you heard that he has committed a pàràjika offence [and etc., down to] or that he has made himself guilty of wicked language? Have you heard it from a Bhikkhu? Have you heard it from a Bhikkhuni? Have you heard it from a sikkhamàna, from a sàmanera, from a sàmaneri, from an upàsaka, from an upàsikà, from kings, from royal officers, from titthiyas, from titthiya disciples?"

15. `If he then replies: "I do not inhibit, friends, the pavàranà of this Bhikkhu on account of what I have heard, but I inhibit it on account of what I suspect," let them say to him: "If you inhibit, friend, the pavàranà of this Bhikkhu on account of what you suspect, what do you suspect? What is it that you suspect? When do you suspect it? Where do you suspect it? Do you suspect that he has committed a pàràjika offence [and etc., down to] wicked language? Does your suspicion come from what you have heard from a Bhikkhu [and etc., down to] from titthiya disciples?"

16. `If he then replies: "I do not inhibit, friends, the pavàranà of this Bhikkhu on account of what I suspect; I do not know the

reason why I inhibit the pavàranà of this Bhikkhu," and if that Bhikkhu, O Bhikkhus, who reproves [the other one], being questioned by intelligent fellow Bhikkhus, is not able to convince their minds, you are right in saying that in such case the Bhikkhu who has been reproved is blameless. But if that Bhikkhu, O Bhikkhus, who reproves [the other one], being questioned by intelligent fellow Bhikkhus, is able to convince their minds, you are right in saying that in such case the Bhikkhu who has been reproved is blamable.

17. `If that Bhikkhu, O Bhikkhus, who reproves [another one], admits that he has charged him unfoundedly with a pàràjika offence, let the saïgha enter upon the saïghàdisesà proceedings **[28]** [against the accuser] and then hold pavàranà.

If that Bhikkhu, O Bhikkhus, who reproves [another one], admits that he has charged him unfoundedly with a saïghàdisesà offence, let the saïgha treat [the accuser] according to the law **[29]** and then hold pavàranà.

`If that Bhikkhu, O Bhikkhus, who reproves [another one], admits that he has charged him unfoundedly with a thullaccaya offence, or with a pàcittiya offence, or with a pàtidesaniya offence, or with a dukkaña offence, or with having used wicked language, let the saïgha treat [the accuser] according to the law **[30]** and then hold pavàranà.

18. `If that Bhikkhu, O Bhikkhus, who has been reproved, admits that he has committed a pàràjika offence, let the saïgha expel him and then hold pavàranà.

`If that Bhikkhu, and etc., admits that he has committed a saïghàdisesà offence, let the saïgha enter upon the saïghàdisesà proceedings [against him] and then hold pavàranà.

`If that Bhikkhu, and etc., admits that he has committed a thullaccaya offence, or a pàcittiya offence [and etc., down to] wicked language, let the saïgha treat him according to the law and then hold pavàranà.

19. `In case, O Bhikkhus, a Bhikkhu on the day of pavàranà is guilty of a thullaccaya offence. Some Bhikkhus believe that it is a thullaccaya offence; other Bhikkhus believe that it is a saïghàdisesà offence. In that case, O Bhikkhus, let those Bhikkhus who take it for a thullaccaya offence, take that Bhikkhu, O Bhikkhus, aside, treat him according to the law, go back to the saïgha, and say: "The offence, friends, which this Bhikkhu has committed, he has atoned for according to the law. If the saïgha is ready, let the saïgha hold pavàranà."

20. `In case, O Bhikkhus, a Bhikkhu on the day of pavàranà is guilty of a thullaccaya offence. Some Bhikkhus believe that it is a thullaccaya offence; other Bhikkhus believe that it is a pàcittiya offence. Some Bhikkhus believe that it is a thullaccaya offence; other Bhikkhus believe that it is a pàtidesaniya offence; a thullaccaya offence; a dukkaña offence; a thullaccaya offence, an offence by wicked language. In that case [and etc., as in sect.19, down to the end].

21, 22. `In case, O Bhikkhus, a Bhikkhu on the day of pavàranà is guilty of a pàcittiya offence, of a pàtidesaniya offence, of a dukkaña offence, of an offence by wicked language. Some Bhikkhus believe that it is an offence by wicked language; other Bhikkhus believe that it is a saïghàdisesà offence, and etc. Some Bhikkhus believe that it is an offence by wicked language; other Bhikkhus believe that it is a dukkaña offence. In that case, O Bhikkhus, let those Bhikkhus who take it for an offence by wicked language, take that Bhikkhu, O Bhikkhus, aside [and etc., see sect.19].

23. `If, O Bhikkhus, a Bhikkhu speaks thus before the assembly on the day of pavàranà: "Let the saïgha, Reverend Sirs, hear me. Here this deed is known [to me], but not the [guilty] person. If the saïgha is ready, let the saïgha hold pavàranà excluding this deed," [the Bhikkhus] ought to reply: "The Blessed One, friend, has prescribed that they who hold pavàranà, ought to be pure. If a deed is known, but not the [guilty] person, report it [to us] now."

24. `If, O Bhikkhus, a Bhikkhu speaks thus before the assembly on the day of pavàranà: "Let the saïgha, Reverend Sirs, hear me. Here a person is known [to me as guilty], but not his deed. If the saïgha is ready, let the saïgha hold pavàranà excluding this person," [the Bhikkhus] ought to reply: "The Blessed One, friend, has prescribed that they who hold pavàranà, ought to be complete. If a person is known to you [as guilty], but not his deed, report it [to us] now."

25. `If, O Bhikkhus, a Bhikkhu speaks thus before the assembly on the day of pavàranà: "Let the saïgha, Reverend Sirs, hear me. Here a deed is known [to me] as well as the [guilty] person. If the saïgha is ready, let the saïgha hold pavàranà excluding this deed and this person," [the Bhikkhus] ought to reply, "The Blessed One, friend, has prescribed that they who hold pavàranà, ought to be pure as well as complete. If the deed and the [guilty] person are known to you, report it [to us] now."

26. `If, O Bhikkhus, a deed becomes known before the pavàranà, and the [guilty] person afterwards [i.e. after the pavàranà], it is right to bring it forward [then].

`If O Bhikkhus, the [guilty] person becomes known before the pavàranà and his deed afterwards, it is right to bring it forward [then] **[31]**.

`If O Bhikkhus, the deed as well as the [guilty] person becomes known before the pavàranà, and if [a Bhikkhu] raises up that matter again after the pavàranà he makes himself guilty of a pàcittiya offence for raising up [a matter that has been settled] **[32]**.'

Section Seventeen

1. At that time a number of Bhikkhus, companions and friends of each other, entered upon vassa in a certain district of the Kosala country. In their neighborhood other Bhikkhus, litigious, contentious, quarrelsome, disputatious persons, who used to raise questions before the saïgha, entered upon vassa with the intention of inhibiting, on the pavàranà day, the pavàranà of those Bhikkhus when they should have finished their vassa residence. Now those Bhikkhus heard: `In our neighborhood other Bhikkhus, and etc. Well, what are we to do?'

They told this thing to the Blessed One.

2. `In case, O Bhikkhus, a number of Bhikkhus, companions and friends of each other, enter upon vassa in a certain district. In their neighborhood other Bhikkhus [and etc., sect.1]. I prescribe, O Bhikkhus, that those Bhikkhus hold Uposatha twice or thrice on the fourteenth day [of the half-month] **[33]** in order that they may be able to hold pavàranà before those [other] Bhikkhus. If those litigious, contentious [and etc., sect.1] Bhikkhus approach that district, let the resident Bhikkhus, O Bhikkhus, quickly assemble and, hold pavàranà; having held pavàranà let them say to them: "We have held our pavàranà friends; do you do, Sirs, as you think fit."

3. `If those litigious [and etc., sect.1] Bhikkhus come to that residence unexpectedly, let the resident Bhikkhus, O Bhikkhus, prepare seats [for them], get water for the washing of their feet, foot-stools, and towels **[34]**, then let them go to meet them,

take their bowls and their robes, and offer them [water] to drink; having thus looked after those Bhikkhus, let them go outside the boundary and hold pavàranà; having held pavàranà let them say: "We have held our pavàranà, friends, do you do, Sirs, as you think fit."

4. `If they succeed in this way, well and good; if they do not succeed,, let a learned, competent, resident Bhikkhu proclaim the following natti before the resident Bhikkhus: "Let the resident Bhikkhus hear me, Sirs. If you are ready, Sirs, let us now hold Uposatha and recite the Pàtimokkha,. And let us hold pavàranà on the next new-moon day." If O Bhikkhus, the litigious [and etc., sect.1] Bhikkhus say to those Bhikkhus: "Well, friends, hold pavàranà with us now," let them reply: "You are not masters, friends, of our pavàranà; we will not hold pavàranà now."

5. `If, O Bhikkhus, those litigious [and etc., sect.1] Bhikkhus stay there till that new-moon day, let a learned, competent, resident Bhikkhu . . .[35]

6. `If, O Bhikkhus, those litigious [and etc., sect.1] Bhikkhus stay there still till that full-moon day those Bhikkhus, O Bhikkhus, ought to hold pavàranà all of them no matter whether they like it or not, on the next full-moon day, on the day of the komudi cātumāsina [36].

7. `If those Bhikkhus, O Bhikkhus, hold pavàranà, and a sick Bhikkhu inhibits the pavàranà of a healthy Bhikkhu, let them say [to the inhibiting Bhikkhu]:"You are sick, Sir, and the Blessed One has said that a sick person cannot endure being questioned. Wait, friend, until you have recovered; having recovered, you may reprove him, if you like." If they speak to him thus, and he reproves [that Bhikkhu] notwithstanding, he makes himself guilty of the pàcittiya offence of disregard [37].

8. `If those Bhikkhus, O Bhikkhus, hold pavàranà, and a healthy Bhikkhu inhibits the pavàranà of a sick Bhikkhu, let them say [to the inhibiting Bhikkhu]: "This Bhikkhu is sick, friend, and the Blessed One has said that a sick person cannot endure being questioned. Wait, friend, until this Bhikkhu has recovered; when he has recovered you may reprove him, if you like." If they speak to him thus [and etc., as in sect.7].

9. `If those Bhikkhus, O Bhikkhus, hold pavàranà and a sick Bhikkhu inhibits the pavàranà of another sick Bhikkhu, let them say [to the inhibiting Bhikkhu]: "You are sick, Sir, and the Blessed One has said that a sick person cannot endure being questioned. Wait, friend, until you have recovered; when he has recovered [38] you may reprove him, if you like." If they speak to him thus [and etc., as in sect.7].

10. `If those Bhikkhus, O Bhikkhus, hold pavàranà, and a healthy Bhikkhu inhibits the pavàranà of another healthy Bhikkhu, let the saïgha question and examine them both and treat them according to the law, and then hold pavàranà.'

Section Eighteen

1. At that time a number of Bhikkhus, companions and friends of each other, entered upon vassa in a certain district of the Kosala country. These Bhikkhus, living in unity, and concord, and without quarrel, had found a comfortable place to dwell in. Now those Bhikkhus thought: `Living in unity, and etc., we have found a comfortable place to dwell in. If we hold pavàranà now, [other Bhikkhus] might come on a journey, having held their pavàranà, [and might occupy this place]; thus we should lose this place which is comfortable to dwell in. Well, what are we to do?'

They told this thing to the Blessed One.

2. `In case O Bhikkhus, a number of Bhikkhus, companions and friends of each other, have entered upon vassa in a certain district. These Bhikkhus, [and etc., sect.1].

`If these Bhikkhus think: "Living in unity [and etc., sect.1, down to:] thus we should lose this place which is comfortable to dwell in," I allow, O Bhikkhus, these Bhikkhus to agree upon pavàranà saïgha **[39]**.

3. `And you ought, O Bhikkhus, to agree upon it in this way. Let them all assemble together. When they have assembled, let a learned, competent Bhikkhu proclaim the following natti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. Living in unity [and etc., sect.1, down to:] thus we should lose this place which is comfortable to dwell in. If the saïgha is ready, let the saïgha agree upon pavàranàsaïgha; let it now hold Uposatha and recite the Pàtimokkha, and let the saïgha hold pavàranà on the next komudi cātumāsina day. This is the natti."

4. `"Let the saïgha, and etc. **[40]**"

5. `If, O Bhikkhus, after those Bhikkhus have agreed upon pavàranàsaïgha, a Bhikkhu should say: "I wish, friends, to go on my travels through the country; I have a business in the country," let them reply to him: "Good, friend, hold pavàranà and go." If that Bhikkhu, O Bhikkhus, when holding pavàranà inhibits the pavàranà of another Bhikkhu, let [that other Bhikkhu] say to him: "You are not master of my pavàranà, friend; I will not hold pavàranà now."

`If, O Bhikkhus, when that Bhikkhu holds pavàranà, another Bhikkhu inhibits his pavàranà, let the saïgha question and examine them both and treat them according to the law.

6. `If that Bhikkhu, O Bhikkhus, has finished that business in the country and comes back to that district before the day of

komudi cātumāsinaṃ, and if a Bhikkhu, O Bhikkhus, when the Bhikkhus hold pavāraṇā, inhibits the pavāraṇā of that Bhikkhu [who has been absent], let him say [to the inhibiting Bhikkhu]: "You are not master of my pavāraṇā friend; I have held my pavāraṇā;"

`If, O Bhikkhus, when the Bhikkhus hold pavāraṇā, this Bhikkhu inhibits the pavāraṇā of another Bhikkhu, let the saṅgha question and examine them both and treat them according to the law, and then hold pavāraṇā.'

End of the Pavāraṇā-Khandhaka

Footnotes

1. See the note on I, 6, 11.
2. See the note on I, 6, 11.
3. We are not quite sure of the meaning of the compounds *hattha-vikàrena* and *hattha vilaïghakena*. *Buddhaghosa* says merely *hatthavilaïghakenà'ti hatthukkhepakena*.
4. For this whole passage, compare *Cullavagga* viii, 5, 3. The single actions which these *Bhikkhus* do, are quite correct, except that they keep silence during the whole time of *vassa*, and especially at the end of it, for which time *Buddha*, on this occasion, prescribes the *pavàranà* ceremony.
5. Literally, invite each other; i.e. Every *Bhikkhu* present invites his companions to tell him if they believe him guilty of an offence, having seen that offence, or having heard of it, or suspecting it.
6. I.e. I invite the *saïgha* to charge me with any offence they think me guilty of which they have seen, or heard of, or which they suspect.
7. As in the preceding sentence, except that the younger *Bhikkhus* do not address the *Saïgha*, 'Friends,' but, 'Reverend Sirs.'
8. Comp. II, 14, 1, and the note on II, 34, 1
9. This passage is exactly identical with II, 14, 2. 3, replacing 'Uposatha service' by 'pavàranà service.'
10. This passage is a repetition of ii, 22, 2-4, the words, 'hold Uposatha,' declare the 'pàrisuddhi,' and etc., being replaced respectively by 'hold pavàranà,' 'declare the pavàranà,' and etc.

11. See ii , 23.
12. Comp. The finishing clause of II, 23.
13. This is a repetition of II, 24, but instead of `Uposatha' and pàrisuddhi read `Pavàranà.'
14. As a general rule five Bhikkhus were sufficient to form the quorum ; but for the performance of several among the official acts of the order the presence of more than five members was required; see ix 4,1 seq.
15. See IX, 4, 1
16. See chap. 3, sect. 3. Compare II, chap. 22, and chap. 26, sect. 10
17. See chap. 16, sect.1.
18. The following paragraphs and chapters exactly follow the indicated by II, 28-35. The alterations to be made are obvious and sufficiently indicated by sects. 1-3; instead of, `let them proclaim their pàrisuddhi' [II, 28, 4, and etc.], read here, `let them pronounce their pavàranà.'
19. See II, 36, 1-3.
20. Comp. II, 36, 4, with the note.
21. See, for instance, the cases in chap. 17. Buddhaghosa's explanation is different; he says: `Concord among the saïgha is to be understood of such cases as that of Kosambi' it is said in the account of the schism of Kosambi that, if concord has been re-established, the reconciled parties hold Uposatha together X, 5, 14 ; comp. II, 36, 4]. Buddhaghosa apparently extends, this to holding pavàranà also.

22. This means apparently that the Bhikkhus were not obliged to pronounce the formula of pavàranà [chap.1, t4] thrice, but twice or once respectively.

23. Comp. II, 16, 1.

24. Correct in the Pàli text pariyositàya into apariyositàya.

25. The paragraph is repeated with the phrases, 'With the twofold formula,' 'with the onefold formula,' and by common declaration of all the Bhikkhus who have kept vassa together,' respectively, instead of 'with the threefold formula.'

26. As in sect..6. But instead of 'Not of a pure conduct in his deeds, nor in his words, nor as regards his means of livelihood,' read respectively, 'of a pure conduct in his deeds, but not in his words, nor as regards his means of livelihood' [sect. 7]; 'of a pure conduct in his deeds and in " words, but not with regard to his means of: livelihood' [sect. 8]; 'of a pure conduct in his deeds and in his words and with regard to his means of livelihood' [sect. 9].

27. The meaning of antaggàhikà diññhi [Sanskrit àntargrahikà dçãshñi? àntagrahikà dçãshñi?] is unknown to us; Buddhaghosa gives no explanation. Perhaps it may, mean Doctrine partly false and partly correct [eclectic].

28. See the 8th saïghàdisesa rule.

29. See the 76th pàcittiya rule.

30. According to Buddhaghosa, the Bhikkhu who brings such an unfounded charge against a fellow Bhikkhu, is guilty of a dukkaña offence

31. Because it had not been possible to decide the matter at the pavàranà [Buddhaghosa].

32. See the 63rd pàcittiya rule.

33. In this way, when the inimical Bhikkhus are arriving about the time of pavàranà the resident Bhikkhus count the day which is the thirteenth or fourteenth to the other Bhikkhus, as the fifteenth, and thus they are enabled to finish their pavàranà before they can be prevented.

34. See I, 6,11

35. As, in sect. 4, down to the end of the paragraph; instead of, on the next new-moon day, it is to be read here, 'On the next full-moon day.'

36. See the note on iii, 14. 11.

37. See the 64th pàcittiya rule.

38. Probably we should read in the Pàli text `àrogo àrogaü àkaïkhamàno codessasãti.' then the translation would be: when you have recovered and he has recovered and etc.'

39. Literally this word means, we believe, keeping back one's own pavàranà.' Buddhaghosa says: 'When the decree of pavàranàsaïgaha has been issued, the Bhikkhus [who have issued it] ought to live as in the rainy season. Incoming Bhikkhus are not allowed to take possession of their places of rest. On the other side, they ought not to interrupt their vassa residence.'

40. Here follows the usual formula of a ñattidutiya kamma as in Book II, chap. 6. Comp. the note in book I, chap. 28, sect. 3.

Gaddula Sutta

The Leash [One]

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. There the Blessed One said: "Monks, from an inconstruable beginning comes transmigration. A beginning point is not evident, although beings hindered by ignorance and fettered by craving are transmigrating and wandering on.

"There comes a time when the great ocean evaporates, dries up, and does not exist. But for beings -- as long as they are hindered by ignorance, fettered by craving, transmigrating and wandering on -- I don't say that there is an end of suffering and stress.

"There comes a time when Sineru, king of mountains, is consumed with flame, is destroyed, and does not exist. But for beings -- as long as they are hindered by ignorance, fettered by craving, transmigrating and wandering on -- I don't say that there is an end of suffering and stress.

"There comes a time when the great earth is consumed with flame, is destroyed, and does not exist. But for beings -- as long as they are hindered by ignorance, fettered by craving, transmigrating and wandering on -- I don't say that there is an end of suffering and stress.

"Just as a dog, tied by a leash to a post or stake, keeps running around and circling around that very post or stake; in the same way, an uninstructed, run-of-the-mill person -- who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for people of integrity, is not well-versed or disciplined in their Dhamma -- assumes form to be

the self, or the self as possessing form, or form as in the self, or the self as in form.

"He assumes feeling to be the self...

"He assumes perception to be the self...

"He assumes (mental) fabrications to be the self...

"He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"He keeps running around and circling around that very form... that very feeling... that very perception... those very fabrications... that very consciousness. He is not set loose from form, not set loose from feeling... from perception... from fabrications... not set loose from consciousness. He is not set loose from birth, aging, and death; from sorrows, lamentations, pains, distresses, and despairs. He is not set loose, I tell you, from suffering and stress.

"But a well-instructed, disciple of the noble ones -- who has regard for noble ones, is well-versed and disciplined in their Dhamma; who has regard for people of integrity, is well-versed and disciplined in their Dhamma -- doesn't assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

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

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

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

"He doesn't assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"He doesn't run around or circle around that very form... that very feeling... that very perception... those very fabrications... that very consciousness. He is set loose from form, set loose from feeling... from perception... from fabrications... set loose from consciousness. He is set loose from birth, aging, and death; from sorrows, lamentations, pains, distresses, and despairs. He is set loose, I tell you, from suffering and stress.

The Leash [Two]

At Savatthi. There the Blessed One said: "Monks, from an inconstruable beginning comes transmigration. A beginning point is not evident, although beings hindered by ignorance and fettered by craving are transmigrating and wandering on.

"It's just as when a dog is tied by a leash to a post or stake: If it walks, it walks right around that post or stake. If it stands, it stands right next to that post or stake. If it sits, it sits right next to that post or stake. If it lies down, it lies down right next to that post or stake.

"In the same way, an uninstructed run-of-the-mill person regards form as: 'This is mine, this is my self, this is what I am.' He regards feeling... perception... fabrications... consciousness as: 'This is mine, this is my self, this is what I am.' If he walks, he walks right around these five clinging-aggregates. If he stands, he stands right next to these five clinging-aggregates. If he sits, he sits right next to these five clinging-aggregates. If he lies down, he lies down right next to these five clinging-aggregates. Thus one should reflect on one's mind with every moment: 'For a long time has this mind been defiled by passion, aversion, and delusion.' From the defilement of the mind are

beings defiled. From the purification of the mind are beings purified.

"Monks, have you ever seen a moving contraption?"

"Yes, lord."

"That moving contraption was created by the mind. And this mind is even more variegated than a moving contraption. Thus one should reflect on one's mind with every moment: 'For a long time has this mind been defiled by passion, aversion, and delusion.' From the defilement of the mind are beings defiled. From the purification of the mind are beings purified.

"Monks, I can imagine no one group of beings more variegated than that of common animals. Common animals are created by mind. And the mind is even more variegated than common animals. Thus one should reflect on one's mind with every moment: 'For a long time has this mind been defiled by passion, aversion, and delusion.' From the defilement of the mind are beings defiled. From the purification of the mind are beings purified.

"It's just as when -- there being dye, lac, yellow orpiment, indigo, or crimson -- a dyer or painter would paint the picture of a woman or a man, complete in all its parts, on a well-polished panel or wall, or on a piece of cloth; in the same way, an uninstructed, run-of-the-mill person, when creating, creates nothing but form... feeling... perception... fabrications... consciousness.

"Now what do you think, monks -- Is form constant or inconstant?" "Inconstant, lord." "And is that which is inconstant easeful or stressful?" "Stressful, lord." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"...Is feeling constant or inconstant?" "Inconstant, lord."...

"...Is perception constant or inconstant?" "Inconstant, lord."...

"...Are fabrications constant or inconstant?" "Inconstant, lord."...

"What do you think, monks -- Is consciousness constant or inconstant?" "Inconstant, lord." "And is that which is inconstant easeful or stressful?" "Stressful, lord." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"Thus, monks, any body whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every body is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Any feeling whatsoever..."

"Any perception whatsoever..."

"Any fabrications whatsoever..."

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Seeing thus, the well-instructed disciple of the noble ones grows disenchanted with the body, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications,

disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'Fully released.' He discerns that 'Birth is depleted, the holy life fulfilled, the task done. There is nothing further for this world.'"

Gadrabha Sutta

The Donkey

Translated from the Pali by Thanissaro Bhikkhu.

"Monks, it is just as if a donkey were following right after a herd of cattle, saying, "I too am a cow! I too am a cow!" Its color is not that of a cow, its voice is not that of a cow, its hoof is not that of a cow, and yet it still keeps following right after the herd of cattle, saying, "I too am a cow! I too am a cow!" In the same way, there is the case where a certain monk follows right after the community of monks, saying, "I too am a monk! I too am a monk!" He doesn't have the other monks' desire for undertaking the training in heightened virtue, doesn't have their desire for undertaking the training in heightened mind (concentration), doesn't have their desire for undertaking the training in heightened discernment, and yet he still keeps following right after the community of monks, saying, "I too am a monk! I too am a monk!"

So you should train yourselves: 'Strong will be our desire for undertaking the training in heightened virtue; strong will be our desire for undertaking the training in heightened mind (concentration); strong will be our desire for undertaking the training in heightened discernment.' That is how you should train yourselves."

Ganakamoggallana Sutta

The Discourse to Ganaka-Moggallana

Translated from the Pali by I.B. Horner

Thus I have heard: At one time the Lord was staying near Savatthi in the palace of Migara's mother in the Eastern Monastery. Then the Brahman Ganaka-Moggallana approached the Lord; having approached he exchanged greetings with the Lord; having conversed in a friendly and courteous way, he sat down at a respectful distance. As he was sitting down at a respectful distance, Ganaka-Moggallana the Brahman spoke thus to the Lord: "Just as, good Gotama, in this palace of Migara's mother there can be seen a gradual training, a gradual doing, a gradual practice, that is to say as far as the last flight of stairs, [1] so, too, good Gotama, for these Brahmans there can be seen a gradual training, a gradual doing, a gradual practice, that is to say in the study [of the Vedas]; [2] so too, good Gotama, for these archers there can be seen a gradual... practice, that is to say in archery; so too, good Gotama, for us whose livelihood is calculation [3] there can be seen a gradual training, a gradual practice, that is to say in accountancy. For when we get a pupil, good Gotama, we first of all make him calculate: 'One one, two twos, three threes, four fours, five fives, six sixes, seven sevens, eight eights, nine nines, ten tens,' and we, good Gotama, also make him calculate a hundred. Is it not possible, good Gotama, to lay down a similar gradual training, gradual doing, gradual practice in respect of this *Dhamma* and discipline?"

"It is possible, Brahman, to lay down a gradual training, a gradual doing, a gradual practice in respect of this *Dhamma* and discipline, Brahman, even a skilled trainer of horses, having taken on a beautiful thoroughbred first of all gets it used

to the training in respect of wearing the bit. Then he gets it used to further training -- even so Brahman, the Tathágata, having taken on a man to be tamed, first of all disciplines him thus:

Morality

"Come you, monk, be of moral habit, live controlled by the control of the Obligations, endowed with [right] behavior and posture, seeing peril in the slightest fault and, undertaking them, train yourself in the rules of training.' As soon, Brahman, as the monk is of moral habit, controlled by the control of the Obligations, endowed with [right] behavior and posture; seeing peril in the slightest fault and, undertaking them, trains himself in the rules of training, the Tathágata disciplines him further saying:

Sense-control

"Come you monk, be guarded as to the doors of the sense-organs; having seen a material shape with the eye, do not be entranced with the general appearance, do not be entranced with the detail; for if one dwells with the organ of sight uncontrolled, covetousness and dejection, evil, unskillful states of mind, may flow in. So fare along controlling it, guard the organ of sight; achieve control over the organ of sight. Having heard a sound with the ear... Having smelt a smell with the nose... Having savored a taste with the tongue... Having felt a touch with the body... Having cognized a mental state with the mind, do not be entranced with the detail. For if one dwells with the organ of mind uncontrolled, covetousness and dejection, evil, unskillful states of mind, may flow in. So fare along controlling it; guard the organ of mind, achieve control over the organ of mind.'

Moderation in Eating

"As soon, Brahman, as a monk is guarded as to the doors of the sense-organs, the Tathágata disciplines him further, saying: 'Come you, monk, be moderate in eating; you should take food reflecting carefully, not for fun or indulgence or personal charm or beautification, but taking just enough for maintaining this body and keeping it going, for keeping it unharmed, for furthering the Brahma-faring, [4] with the thought: Thus will I crush out an old feeling, and I will not allow a new feeling to arise, and then there will be for me subsistence and blamelessness and abiding in comfort.'

Vigilance

"As soon, Brahman, as a monk is moderate in eating, the Tathágata disciplines him further, saying: 'Come you, monk, dwell intent on vigilance; during the day while pacing up and down, while sitting down, cleanse the mind of obstructive mental states; during the middle watch of the night, lie down on the right side in the lion posture, foot resting on foot, mindful, clearly conscious, reflecting on the thought of getting up again; during the last watch of the night, when you have arisen, while pacing up and down, while sitting down, cleanse the mind of obstructive mental states.'

Mindfulness and Clear Consciousness

"As soon, Brahman, as a monk is intent on vigilance, the Tathágata disciplines him further, saying: 'Come you, monk, be possessed of mindfulness and clear consciousness, acting with clear consciousness whether you are approaching or departing, acting with clear consciousness whether you are looking ahead or looking round, acting with clear consciousness whether you are bending in or stretching out [the arms], acting with clear consciousness whether you are carrying the outer cloak, the

bowl or robe, acting with clear consciousness whether you are eating, drinking, munching, savoring, acting with clear consciousness whether you are obeying the calls of nature, acting with clear consciousness whether you are walking, standing, sitting, asleep, awake, talking or being silent.'

Overcoming of the Five Hindrances

"As soon, Brahman, as he is possessed of mindfulness and clear consciousness, the Tathágata disciplines him further, saying: 'Come you, monk, choose a remote lodging in a forest, at the root of a tree, on a mountain slope, in a glen, a hill cave, a cemetery, a woodland grove, in the open, or on a heap of straw.' On returning from alms gathering after the meal, the monk sits down cross-legged, holding the back erect, having made mindfulness rise up in front of him. He, getting rid of covetousness for the world, dwells with a mind devoid of covetousness; he cleanses the mind of covetousness. Getting rid of the taint of ill-will, he dwells benevolent in mind; compassionate and merciful towards all creatures and beings, he cleanses the mind of ill-will. Getting rid of sloth and torpor, he dwells without sloth or torpor; perceiving the light, mindful and clearly conscious he cleanses the mind of sloth and torpor. Getting rid of restlessness and worry, he dwells calmly; the mind inward tranquil, he cleanses the mind of restlessness and worry. Getting rid of doubt, he dwells doubt-crossed; unperplexed as to the states that are skilled, [5] he cleanses his mind of doubt.

Jhana

"He, by getting rid of these five hindrances, [6] which are defilements of the mind and deleterious to intuitive wisdom,

aloof from pleasures of the senses, aloof from unskilled states of mind, enters and abides in the first meditation which is accompanied by initial thought and discursive thought, is born of aloofness and is rapturous and joyful. By allaying initial thought and discursive thought, his mind subjectively tranquilized and fixed on one point, he enters and abides in the second meditation which is devoid of initial thought and discursive thought, is born of concentration and is rapturous and joyful. By the fading out of rapture, he dwells with equanimity, attentive and clearly conscious, and experiences in his person that joy of which the Aryans [7] say: 'Joyful lives he who has equanimity and is mindful,' and he enters and abides in the third meditation. By getting rid of anguish, by the going down of his former pleasures and sorrows, he enters and abides in the fourth meditation which has neither anguish nor joy, and which is entirely purified by equanimity and mindfulness.

"Brahman, such is my instruction for those monks who are learners who, perfection being not yet attained, dwell longing for the incomparable security from the bonds. But as for those monks who are perfected ones, the cankers destroyed, who have lived the life, done what was to be done, shed the burden, attained to their own goal, the fetters of becoming utterly destroyed, and who are freed by perfect profound knowledge -- these things conduce both to their abiding in ease here and now as well as to their mindfulness and clear consciousness."

When this had been said, the Brahman Ganaka-Moggallana spoke thus to the Lord:

"Now, on being exhorted thus and instructed thus by the good Gotama, do all the good Gotama's disciples attain the unchanging goal [8] -- nibbána or do some not attain it?"

"Some of my disciples, Brahman, on being exhorted and instructed thus by me, attain the unchanging goal -- nibbána; some do not attain it."

"What is the cause, good Gotama, what the reason that; since nibbána does exist, since the way leading to nibbána exists, since the good Gotama exists as adviser, some of the good Gotama's disciples on being exhorted thus and instructed thus by the good Gotama, attain the unchanging goal -- nibbána, but some do not attain it?"

"Well then, Brahman, I will question you on this point in reply. As it is pleasing to you, so you may answer me. What do you think about this, Brahman? Are you skilled in the way leading to Rajagaha?"

"Yes, sir, skilled am I in the way leading to Rajagaha."

"What do you think about this? A man might come along here wanting to go to Rajagaha. Having approached you, he might speak thus: 'I want to go to Rajagaha, sir; show me the way to this Rajagaha.' You might speak thus to him: "Yes, my good man, this road goes to Rajagaha; go along it for a while. When you have gone along it for a while you will see a village; go along for a while; when you have gone along for a while you will see a market town; go for a while. When you have gone along for a while you will see Rajagaha with its delightful parks, delightful forests, delightful fields, delightful ponds. But although he has been exhorted and instructed thus by you, he might take the wrong road and go westwards. Then a second man might come along wanting to go to Rajagaha...*(as above)*... you will see Rajagaha with its delightful... ponds.' Exhorted and instructed thus by you he might get to Rajagaha safely. What is the cause, Brahman, what the reason that, since Rajagaha does exist, since the way leading to Rajagaha exists, since you exist as adviser, the one man, although being

exhorted and instructed thus by you, may take the wrong road and go westwards while the other may get to Rajagaha safely?"

"What can I, good Gotama, do in this matter? A shower of the way, good Gotama, am I."

"Even so, Brahman, nibbána does exist, the way leading to nibbána exists and I exist as adviser. But some of my disciples, on being exhorted and instructed thus by me attain the unchanging goal -- nibbána, some do not attain it. What can I, Brahman, do in this matter? A shower of the way, Brahman, is a Tathágata."

When this had been said, the Brahman Ganaka-Moggallana spoke thus to the Lord:

"Good Gotama, as for those persons who, in want of a way of living, having gone forth from home into homelessness without faith, who are crafty, fraudulent, deceitful, who are unbalanced and puffed up, who are shifty, scurrilous and of loose talk, the doors of whose sense-organs are not guarded, who do not know moderation in eating, who are not intent on vigilance, indifferent to recluse-ship, not of keen respect for the training, who are ones for abundance, lax, taking the lead in backsliding, shirking the burden of seclusion, who are indolent, of feeble energy, of confused mindfulness, not clearly conscious, not concentrated but of wandering minds, who are weak in wisdom, drivellers -- the good Gotama is not in communion with *them*. But as for those young men of respectable families who have gone forth from home into homelessness from faith, who are not crafty, fraudulent or deceitful, who are not unbalanced or puffed up, who are not shifty, scurrilous or of loose talk, the doors of whose sense-organs are guarded, who know moderation in eating, who are intent on vigilance, longing for recluse-ship, of keen respect for the training, who are not ones

for abundance, not lax, shirking, backsliding, taking the lead in seclusion, who are of stirred up energy, self-resolute, with mindfulness aroused, clearly conscious, concentrated, their minds one-pointed, who have wisdom, are not drivellers -- the good Gotama is in communion with *them*. As, good Gotama, black gum is pointed to as chief of root-scents, as red sandalwood is pointed to as chief of the pith-scents, as jasmine is pointed to as chief of the flower scents -- even so is the exhortation of the good Gotama highest among the teachings of today. Excellent, good Gotama, excellent, good Gotama. As, good Gotama, one might set upright what had been upset, or disclose what had been covered, or show the way to one who had gone astray, or bring an oil-lamp into the darkness so that those with vision might see material shapes -- even so in many a figure is *Dhamma* made clear by the good Gotama. I am going to the revered Gotama for refuge and to *Dhamma* and to the Order of monks May the good Gotama accept me as a lay-follower going for refuge from today forth for as long as life lasts."

Footnotes

1. A seven-storied palace is not to be built in one day [Commentary].
2. It is not possible to learn the three Vedas by heart in one day [Commentary].
3. *Ganana*. From this profession of his, the distinguishing addition to the brahman's name is derived [Ed., *The Wheel*].
4. *Brahmacariyam*. This refers to the pure life of a celibate recluse [Ed., *The Wheel*].
5. *Kusala*. Sometimes translated by "salutary, profitable, karmically wholesome." [Ed., *The Wheel*].

6. On these, see *The Wheel* No. 26.

7. *Ariya* refers here, according to the *Visuddhimagga*, to the Enlightened Ones.

8. *Accantanittha*. *Accanta* can also mean "utmost, culminating, supreme."

Ganda Sutta

A Boil

Translated from the Pali by Thanissaro Bhikkhu.

"Monks, it's just as if there were a boil that had been building for many years with nine openings, nine un-lanced heads. Whatever would ooze out from it would be an uncleanness oozing out, a stench oozing out, a disgust oozing out. Whatever would be discharged from it would be an uncleanness discharging, a stench discharging, a disgust discharging.

"A boil,' monks, is another word for this body composed of the four properties, born of mother & father, fed on rice & porridge, subject to inconstancy, rubbing & massaging, breaking-up & disintegrating. It has nine openings, nine un-lanced heads. Whatever would ooze out from it would be an uncleanness oozing out, a stench oozing out, a disgust oozing out. Whatever would be discharged from it would be an uncleanness discharging, a stench discharging, a disgust discharging. For that reason, you should become disenchanted with this body."

Garava Sutta

Reverence

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion, when the Blessed One was newly Self-awakened, he was staying at Uruvela on the bank of the Nerañjara River, at the foot of the Goatherd's Banyan Tree. Then, while he was alone and in seclusion, this line of thinking arose in his awareness: "One suffers if dwelling without reverence or deference. Now on what priest or contemplative can I dwell in dependence, honoring and respecting him?"

Then the thought occurred to him: "It would be for the sake of perfecting an unperfected aggregate of virtue that I would dwell in dependence on another priest or contemplative, honoring and respecting him. However, in this world with its devas, Mara, and Brahma, in this generation with its priests and contemplatives, its royalty and common-folk, I do not see another priest or contemplative more consummate in virtue than I, on whom I could dwell in dependence, honoring and respecting him.

"It would be for the sake of perfecting an unperfected aggregate of concentration that I would dwell in dependence on another priest or contemplative, honoring and respecting him. However, in this world with its devas, Mara, and Brahma, in this generation with its priests and contemplatives, its royalty and common-folk, I do not see another priest or contemplative more consummate in concentration than I, on whom I could dwell in dependence, honoring and respecting him.

"It would be for the sake of perfecting an unperfected aggregate of discernment that I would dwell in dependence on another priest or contemplative, honoring and respecting him.

However, in this world with its devas, Mara, and Brahma, in this generation with its priests and contemplatives, its royalty and common-folk, I do not see another priest or contemplative more consummate in discernment than I, on whom I could dwell in dependence, honoring and respecting him.

"It would be for the sake of perfecting an unperfected aggregate of release that I would dwell in dependence on another priest or contemplative, honoring and respecting him. However, in this world with its devas, Mara, and Brahma, in this generation with its priests and contemplatives, its royalty and common-folk, I do not see another priest or contemplative more consummate in release than I, on whom I could dwell in dependence, honoring and respecting him.

"It would be for the sake of perfecting an unperfected aggregate of knowledge and vision of release that I would dwell in dependence on another priest or contemplative, honoring and respecting him. However, in this world with its devas, Mara, and Brahma, in this generation with its priests and contemplatives, its royalty and common-folk, I do not see another priest or contemplative more consummate in knowledge and vision of release than I, on whom I could dwell in dependence, honoring and respecting him.

"What if I were to dwell in dependence on this very Dhamma to which I have fully awakened, honoring and respecting it?"

Then, having known with his own awareness the line of thinking in the Blessed One's awareness -- just as a strong man might extend his flexed arm or flex his extended arm -- Brahma Sahampati disappeared from the Brahma-world and reappeared in front of the Blessed One. Arranging his upper robe over one shoulder, he saluted the Blessed One with his hands before his heart and said to him: "So it is, Blessed One! So it is, One-Well-Gone! Those who were Arahants, Rightly

Self-awakened Ones in the past -- they, too, dwelled in dependence on the very Dhamma itself, honoring and respecting it. Those who will be Arahants, Rightly Self-awakened Ones in the future -- they, too, will dwell in dependence on the very Dhamma itself, honoring and respecting it. And let the Blessed One, who is at present the Arahant, the Rightly Self-awakened One, dwell in dependence on the very Dhamma itself, honoring and respecting it."

That is what Brahma Sahampati said. Having said that, he further said this:

Past Buddhas,
future Buddhas,
and he who is the Buddha now,
removing the sorrow of many --

all have dwelt,
will dwell, he dwells,
revering the true Dhamma.
This, for Buddhas, is a natural law.

Therefore one who desires his own good,
aspiring for greatness,
should respect the true Dhamma,
recollecting the Buddhas' Teaching.

Gavi Sutta

The Cow

Translated from the Pali by Thanissaro Bhikkhu

"Suppose there was a mountain cow -- foolish, inexperienced, unfamiliar with her pasture, unskilled in roaming on rugged mountains -- and she were to think, 'What if I were to go in a direction I have never gone before, to eat grass I have never eaten before, to drink water I have never drunk before!' She would lift her hind hoof without having placed her front hoof firmly and [as a result] would not get to go in a direction she had never gone before, to eat grass she had never eaten before, or to drink water she had never drunk before. And as for the place where she was standing when the thought occurred to her, 'What if I were to go where I have never been before... to drink water I have never drunk before,' she would not return there safely. Why is that? Because she is a foolish, inexperienced mountain cow, unfamiliar with her pasture, unskilled in roaming on rugged mountains.

"In the same way, there are cases where a monk -- foolish, inexperienced, unfamiliar with his pasture, unskilled in being quite withdrawn from sensuality, withdrawn from unskillful qualities, and entering and remaining in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation -- doesn't stick with that theme, doesn't develop it, pursue it, or establish himself firmly in it. The thought occurs to him, 'What if I, with the stilling of directed thought and evaluation, were to enter and remain in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance.' He is not able... to enter and remain in the second jhana... The thought occurs to him, 'What if I... were to enter

and remain in the first jhana... He is not able... to enter and remain in the first jhana. This is called a monk who has slipped and fallen from both sides, like the mountain cow, foolish, inexperienced, unfamiliar with her pasture, unskilled in roaming on rugged mountains.

"But suppose there was a mountain cow -- wise, experienced, familiar with her pasture, skilled in roaming on rugged mountains -- and she were to think, 'What if I were to go in a direction I have never gone before, to eat grass I have never eaten before, to drink water I have never drunk before!' She would lift her hind hoof only after having placed her front hoof firmly and [as a result] would get to go in a direction she had never gone before... to drink water she had never drunk before. And as for the place where she was standing when the thought occurred to her, 'What if I were to go in a direction I have never gone before... to drink water I have never drunk before,' she would return there safely. Why is that? Because she is a wise, experienced mountain cow, familiar with her pasture, skilled in roaming on rugged mountains.

"In the same way, there are some cases where a monk -- wise, experienced, familiar with his pasture, skilled in being quite withdrawn from sensuality, withdrawn from unskillful qualities, and entering and remaining in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation -- sticks with that theme, develops it, pursues it, and establishes himself firmly in it.

"The thought occurs to him, 'what if, with the stilling of directed thought and evaluation, I were to enter and remain in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance.' Without jumping at the second jhana, he -- with the stilling of directed thought and

evaluation -- enters and remains in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance. He sticks with that theme, develops it, pursues it, and establishes himself firmly in it.

"The thought occurs to him, 'what if, with the fading of rapture, I... were to enter and remain in the third jhana...' Without jumping at the third jhana, with the fading of rapture, he remains in equanimity, mindful and alert, and physically sensitive to pleasure, entering and remaining in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' He sticks with that theme, develops it, pursues it, and establishes himself firmly in it.

"The thought occurs to him, 'What if I... were to enter and remain in the fourth jhana...' Without jumping at the fourth jhana, with the abandoning of pleasure and stress -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither-pleasure-nor-pain. He sticks with that theme, develops it, pursues it, and establishes himself firmly in it.

"The thought occurs to him, 'What if I... were to enter and remain in the dimension of the infinitude of space.' Without jumping at the dimension of the infinitude of space, he, with the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, thinking, 'Infinite space,' enters and remains in the dimension of the infinitude of space. He sticks with that theme, develops it, pursues it, and establishes himself firmly in it.

"The thought occurs to him, 'What if I... were to enter and remain in the dimension of the infinitude of consciousness.'

Without jumping at the dimension of the infinitude of consciousness, he, with the complete transcending of the dimension of the infinitude of space, thinking, 'Infinite consciousness,' enters and remains in the dimension of the infinitude of consciousness. He sticks with that theme, develops it, pursues it, and establishes himself firmly in it.

"The thought occurs to him, 'What if I... were to enter and remain in the dimension of the nothingness.' Without jumping at the dimension of nothingness, he, with the complete transcending of the dimension of the infinitude of consciousness, thinking, 'There is nothing,' enters and remains in the dimension of nothingness. He sticks with that theme, develops it, pursues it, and establishes himself firmly in it.

"The thought occurs to him, 'What if I... were to enter and remain in the dimension of neither perception nor non-perception.' Without jumping at the dimension of neither perception nor non-perception, he, with the complete transcending of the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. He sticks with that theme, develops it, pursues it, and establishes himself firmly in it.

"The thought occurs to him, 'What if I, with the complete transcending of the dimension of neither perception nor non-perception, were to enter and remain in the cessation of perception and feeling.' Without jumping at the cessation of perception and feeling, he, with the complete transcending of the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling.

"When a monk enters and emerges from that very attainment, his mind is pliant and malleable. With his pliant, malleable mind, limitless concentration is well developed. With his well-developed, limitless concentration, then whichever of the six

higher knowledge's he turns his mind to know and realize, he can witness them for himself whenever there is an opening.

"If he wants, he wields manifold supra-normal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahma worlds. He can witness this for himself whenever there is an opening.

"If he wants, he hears -- by means of the divine ear-element, purified and surpassing the human -- both kinds of sounds: divine and human, whether near or far. He can witness this for himself whenever there is an opening.

"If he wants, he knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion. He discerns a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion. He discerns a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion. He discerns a restricted mind as a restricted mind, and a scattered mind as a scattered mind. He discerns an enlarged mind as an enlarged mind, and an un-enlarged mind as an un-enlarged mind. He discerns an excelled mind [one that is not at the most excellent level] as an excelled mind, and an unexcelled mind as an unexcelled mind. He discerns a concentrated mind as a concentrated mind, and an un-concentrated mind as an un-concentrated mind. He

discerns a released mind as a released mind, and an unreleased mind as an unreleased mind. He can witness this for himself whenever there is an opening.

"If he wants, he recollects his manifold past lives (lit: previous homes), i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction and expansion, [recollecting], 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he remembers his manifold past lives in their modes and details. He can witness this for himself whenever there is an opening.

"If he wants, he sees -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings -- who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views -- with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus -- by means of

the divine eye, purified and surpassing the human -- he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma. He can witness this for himself whenever there is an opening.

"If he wants, then through the ending of the mental fermentations, he remains in the effluent-free release of awareness and release of discernment, having known and made them manifest for himself right in the here and now. He can witness this for himself whenever there is an opening."

Gelañña Sutta

At the Sick Room [One]

Translated from the Pali by Nyanaponika Thera

Once the Blessed One dwelt at Vesali, in the Great Forest, at the Gabled House. In the evening, after the Blessed One had risen from his seclusion, he went to the sick room and sat down on a prepared seat. Being seated he addressed the monks as follows:

"O monks, mindfully and clearly comprehending should a monk spend his time! This is my injunction to you!

"And how, O monks, is a monk mindful? He dwells practicing body-contemplation on the body, ardent, clearly comprehending and mindful, having overcome covetousness and grief concerning the world. He dwells practicing feeling-contemplation on feelings, ardent, clearly comprehending and mindful, having overcome covetousness and grief concerning the world. He dwells practicing mind-contemplation on the mind, having overcome covetousness and grief concerning the world. He dwells practicing mind-object-contemplation on mind-objects, having overcome covetousness and grief concerning the world. So, monks, is a monk mindful.

"And how, O monks, is a monk clearly comprehending? He applies clear comprehension in going forward and going back; in looking straight on and in looking elsewhere; in bending and in stretching (his limbs); in wearing the robes and carrying the alms bowl; in eating, drinking, chewing and savoring; in obeying the calls of nature; in walking, standing sitting, falling asleep waking, speaking and being silent -- in all that he

applies clear comprehension. So, monks, is a monk clearly comprehending.

"If a monk is thus mindful and clearly comprehending, ardent, earnest and resolute, and a pleasant feeling arises in him, he knows: 'Now a pleasant feeling has arisen in me. It is conditioned, not unconditioned. Conditioned by what? Even by this body it is conditioned. [1] And this body, indeed, is impermanent, compounded, dependently arisen. But if this pleasant feeling that has arisen, is conditioned by the body which is impermanent, compounded and dependently arisen; how could such a pleasant feeling be permanent?'

"In regard to both body and the pleasant feeling he dwells contemplating impermanence, dwells contemplating evanescence, dwells contemplating detachment, dwells contemplating cessation, dwells contemplating relinquishment. And in him who thus dwells, the underlying tendency to lust in regard to body and pleasant feeling vanishes.

"If a painful feeling arises in him, he knows: 'now a painful feeling has arisen in me. It is conditioned, not unconditioned. Conditioned by what? Even by this body it is conditioned. And this body, indeed, is impermanent, compounded, dependently arisen. But if this painful feeling that has arisen is conditioned by the body which is impermanent, compounded and dependently arisen, how could such a painful feeling be permanent?'

"In regard to both the body and the painful feeling he dwells contemplating impermanence, dwells contemplating evanescence, dwells contemplating detachment, dwells contemplating cessation, dwells contemplating relinquishment. And in him who thus dwells, the underlying tendency to resistance in regard to the body and painful feeling vanishes.

"If a neutral feeling arises in him, he knows: 'now a neutral feeling has arisen in me. It is conditioned, not unconditioned. Conditioned by what? Even by this body it is conditioned. And this body, indeed, is impermanent, compounded, dependently arisen. But if this neutral feeling that has arisen is conditioned by the body which is impermanent, compounded and dependently arisen, how could such a neutral feeling be permanent?'

"In regard to both the body and the neutral feeling he dwells contemplating impermanence, dwells contemplating evanescence, dwells contemplating detachment, dwells contemplating cessation, dwells contemplating relinquishment. And in him who thus dwells, the underlying tendency to ignorance in regard to body and neutral feeling vanishes.

"If he experiences a pleasant feeling, he knows it as impermanent; he knows, it is not clung to; he knows, it is not relished. If he experiences a painful feeling... a neutral feeling, he knows it as impermanent; he knows, it is not clung to; he knows, it is not relished.

"If he experiences a pleasant feeling, he feels it as one unfettered by it. If he experiences a painful feeling, he feels it as one unfettered by it. If he experiences a neutral feeling, he feels it as one unfettered by it.

"When having painful feelings endangering the body, he knows: 'I have a painful feeling endangering the body.' When having painful feelings endangering life he knows: 'I have a painful feeling endangering life.' And he knows: 'After the dissolution of the body, when life ends, all these feelings which are unrelished, will come to final rest, even here.'

"It is like a lamp that burns by strength of oil and wick, and if oil and wick come to an end, the flame is extinguished through

lack of nourishment. Similarly this monk knows: 'After the dissolution of the body, when life ends, all these feelings which are un-relished will come to (final) rest, even here.'

Footnote:

1. The term *body* may be taken here as referring to the first five of the six bases of sense-impression (*phassayatana*).

At the Sick Room [Two]

Once the Blessed One dwelt at Vesali, in the Great Forest, at the Gabled House. In the evening, after had arisen from his seclusion, he went to the sick room and sat down on a prepared seat. Being seated, he addressed the monks as follows:

"O monks, mindfully and clearly comprehending should a monk spend his time! This is my injunction to you!

"And how, O monks, is a monk mindful? He dwells practicing body-contemplation on the body, ardent, clearly comprehending and mindful, having overcome covetousness and grief concerning the world. He dwells practicing feeling-contemplation on feelings, ardent, clearly comprehending and mindful, having overcome covetousness and grief concerning the world. He dwells practicing mind-contemplation on the mind, having overcome covetousness and grief concerning the world. He dwells practicing mind-object-contemplation on mind-objects, having overcome covetousness and grief concerning the world. So, monks, is a monk mindful.

"And how, O monks, is a monk clearly comprehending? He applies clear comprehension in going forward and going back; in looking straight on and in looking elsewhere; in bending and in stretching (his limbs); in wearing the robes and carrying the

alms bowl; in eating, drinking, chewing and savoring; in obeying the calls of nature; in walking, standing sitting, falling asleep waking, speaking and being silent -- in all that he applies clear comprehension. So, monks, is a monk clearly comprehending.

"If a monk is thus mindful and clearly comprehending, ardent, earnest and resolute, and a pleasant feeling arises in him, he knows: 'now a pleasant feeling has arisen in me. It is conditioned, not unconditioned. Conditioned by what? Even by this sense-impression [1] it is conditioned. And this sense-impression, indeed, is impermanent, compounded, dependently arisen. But if this pleasant feeling that has arisen is conditioned by a sense-impression which is impermanent, compounded, and dependently arisen, how could such a pleasant feeling be permanent?'

"In regard to both sense-impression and the pleasant feeling, he dwells contemplating impermanence, dwells contemplating evanescence, dwells contemplating detachment, dwells contemplating cessation, dwells contemplating relinquishment. And in him who thus dwells, the underlying tendency to lust in regard to sense-impressions and pleasant feeling vanishes.

"If a painful feeling arises in him, he knows: 'now a painful feeling has arisen in me. It is conditioned, not unconditioned. Conditioned by what? Even by this sense-impression it is conditioned. And this sense-impression, indeed, is impermanent, compounded, dependently arisen. But if this painful feeling that has arisen is conditioned by a sense-impression which is impermanent, compounded and dependently arisen, how could such a painful feeling be permanent?'

"In regard to both sense-impression and painful feeling, he dwells contemplating impermanence, dwells contemplating

evanescence, dwells contemplating detachment, dwells contemplating cessation, dwells contemplating relinquishment. And in him who thus dwells, the underlying tendency to resistance in regard to sense-impression and painful feeling vanishes.

"If a neutral feeling arises in him, he knows: 'now a neutral feeling has arisen in me. It is conditioned, not unconditioned. Conditioned by what? Even by this sense-impression it is conditioned. And this sense-impression, indeed, is impermanent, compounded, dependently arisen. But if this neutral feeling that has arisen is conditioned by a sense-impression, which is impermanent, compounded and dependently arisen, how could such a neutral feeling be permanent?'

"In regard to both sense-impression and neutral feeling, he dwells contemplating impermanence, dwells contemplating evanescence, dwells contemplating detachment, dwells contemplating cessation, dwells contemplating relinquishment. And in him who thus dwells, the underlying tendency to ignorance in regard to sense-impression and neutral feeling vanishes."

Footnote:

1. Sense-impression, or contact (*phassa*), is a mental factor and does not signify physical impingement.

Gilana Sutta

Sick People

Translated from the Pali by Thanissaro Bhikkhu.

"There are these three types of sick people to be found existing in the world. Which three?

"There is the case of the sick person who -- regardless of whether he does or does not receive amenable food, regardless of whether he does or does not receive amenable medicine, regardless of whether he does or does not receive proper nursing -- will not recover from that illness. There is the case of the sick person who -- regardless of whether he does or does not receive amenable food, regardless of whether he does or does not receive amenable medicine, regardless of whether he does or does not receive proper nursing -- will recover from that illness. There is the case of the sick person who will recover from that illness if he receives amenable food, amenable medicine, and proper nursing, but not if he doesn't.

"Now, it is because of the sick person who will recover from that illness if he receives amenable food, amenable medicine, and proper nursing -- but not if he doesn't -- that food for the sick has been allowed, medicine for the sick has been allowed, nursing for the sick has been allowed. And it is because there is this sort of sick person that the other sorts of sick persons are to be nursed as well [on the chance that they may actually turn out to need and benefit from such nursing].

"These are the three types of sick people to be found existing in the world.

"In the same way, these three types of people, like the three types of sick people, are to be found existing in the world. Which three?"

"There is the case of the person who -- regardless of whether he does or doesn't get to see the Tathágata, regardless of whether he does or doesn't get to hear the Dhamma and Discipline proclaimed by the Tathágata -- will not alight on the lawfulness, the rightness of skillful mental qualities. There is the case of the person who -- regardless of whether he does or doesn't get to see the Tathágata, regardless of whether he does or doesn't get to hear the Dhamma and Discipline proclaimed by the Tathágata -- will alight on the lawfulness, the rightness of skillful mental qualities. There is the case of the person who will alight on the lawfulness, the rightness of skillful mental qualities if he gets to see the Tathágata and gets to hear the Dhamma and Discipline proclaimed by the Tathágata, but not if he doesn't.

"Now, it is because of the person who will alight on the lawfulness, the rightness of skillful mental qualities if he gets to see the Tathágata and gets to hear the Dhamma and Discipline proclaimed by the Tathágata -- but not if he doesn't -- that the teaching of the Dhamma has been allowed. And it is because there is this sort of person that the other sorts of persons are to be taught the Dhamma as well [on the chance that they may actually turn out to need and benefit from the teaching].

"These are the three types of people, like the three types of sick people, to be found existing in the world."

Gilana Sutta

Sick

Translated from the Pali by Thanissaro Bhikkhu

On that occasion Citta the householder was diseased, in pain, severely ill. Then a large number of garden deities, forest deities, tree deities, and deities inhabiting herbs, grasses, and forest giants assembled and said to him: "Make a wish, householder: 'In the future, may I become a king, a wheel-turning monarch!'"

When this was said, Citta the householder said to the garden deities, forest deities, tree deities, and deities inhabiting herbs, grasses, and forest giants: "Even that is inconstant; even that is impermanent; one must abandon even that when one passes on."

When this was said, Citta the householder's friends and companions, relatives and kinsmen, said to him: "Steady your mindfulness, master. Don't ramble."

"What did I say that you say to me: 'Steady your mindfulness, master. Don't ramble'?"

"You said: 'Even that is inconstant; even that is impermanent; one must abandon even that when one passes on.'"

"That was because garden deities, forest deities, tree deities, and deities inhabiting herbs, grasses, and forest giants have assembled and said to me: 'Make a wish, householder: "In the future, may I become a king, a wheel-turning monarch!"' And I said to them: 'Even that is inconstant; even that is impermanent; one must abandon even that when one passes on.'"

"But what compelling reason do those garden deities, forest deities, tree deities, and deities inhabiting herbs, grasses, and forest giants see, master, that they say to you, 'Make a wish, householder: "In the future, may I become a king, a wheel-turning monarch!"'"

"It occurs to them: 'This Citta the householder is virtuous, of admirable character. If he should wish: "In the future, may I become a king, a wheel-turning monarch!" -- then, as he is virtuous, this wish of his would succeed because of the purity of his virtue. A righteous one, he will wield righteous power.' [1] Seeing this compelling reason, they assembled and said: 'Make a wish, householder: "In the future, may I become a king, a wheel-turning monarch!"' And I said to them: 'Even that is inconstant; even that is impermanent; one must abandon even that when one passes on.'"

"Then, master, instruct us, too."

"Then you should train yourselves: 'We will be endowed with unwavering confidence in the Buddha: "Indeed, the Blessed One [the Buddha] is worthy and rightly self-awakened, consummate in knowledge and conduct, well-gone, an expert with regard to the cosmos, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine and human beings, awakened, blessed." "'We will be endowed with unwavering confidence in the Dhamma: "The Dhamma is well-expounded by the Blessed One, to be seen here and now, timeless, inviting verification, pertinent, to be realized by the wise for themselves."

"We will be possessed of unwavering confidence in the Sangha: "The Sangha of the Blessed One's disciples who have practiced well... who have practiced straight-forwardly... who have practiced methodically... who have practiced masterfully -- in other words, the four types of noble disciples when taken as

pairs, the eight when taken as individual types -- they are the Sangha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world."

"Whatever there may be in our family that can be given away, all that will be shared unstintingly with virtuous ones who are of admirable character.' That's how you should train yourselves."

Then, having enjoined his friends and colleagues, his relatives and kinsmen, to place confidence in the Buddha, Dhamma, and Sangha; having exhorted them to undertake generosity, Citta the householder passed away.

Footnote:

1. The translation of this sentence follows the reading in the Royal Thai edition of the Canon: *Dhammiko dhammikam balam anuppadassati*.

Gilayana Sutta

Illness

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion Ven. Anuruddha was staying near Savatthi in the Dark Forest -- diseased, in pain, severely ill. Then a large number of monks went to Ven. Anuruddha and on arrival said to him, "What mental dwelling are you dwelling in so that the pains that have arisen in the body do not invade or remain in the mind?"

"When I dwell with my mind well-established in the four frames of reference, the pains that have arisen in the body do not invade or remain in the mind. Which four? There is the case where I remain focused on the body in and of itself -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. I remain focused on feelings in and of themselves... mind in and of itself... mental qualities in and of themselves -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. When I dwell with my mind well-established in these four frames of reference, the pains that have arisen in the body do not invade or remain in the mind."

Girimananda Sutta

Discourse to Girimananda Thera

Translated from the Pali by Piyadassi Thera

Thus have I heard:

On one occasion the Blessed One was living near Savatthi at Jetavana at the monastery of Anathapindika. Now at that time, the Venerable Girimananda was afflicted with a disease, was suffering there from, and was gravely ill. Thereupon the Venerable Ánanda approached the Buddha and having saluted him sat beside him. So seated the Venerable Ánanda said this to the Blessed One:

"Bhante (Venerable Sir,) the Venerable Girimananda is afflicted with disease, is suffering there from, and is gravely ill. It were well, bhante, if the Blessed One would visit the Venerable Girimananda out of compassion for him." (Thereupon the Buddha said):

"Should you, Ánanda, visit the monk Girimananda and recite to him the ten contemplations, then that monk Girimananda having heard them, will be immediately cured of his disease.

"What are the ten?"

Contemplation of impermanence.

Contemplation of *anattá* (absence of a permanent self or soul).

Contemplation of foulness (*asubha*).

Contemplation of disadvantage (danger).

Contemplation of abandonment.

Contemplation of detachment.

Contemplation of cessation.

Contemplation of distaste for the whole world.
Contemplation of impermanence of all component things.
Mindfulness of in-breathing and out-breathing.

"And what, *Ánanda*, is contemplation of impermanence? Herein, *Ánanda*, a monk having gone to the forest or to the foot of a tree or to an empty house (lonely place) contemplates thus: 'Matter (visible objects) is impermanent; feeling or sensation is impermanent; perception is impermanent; formations are impermanent; consciousness is impermanent. Thus he dwells contemplating impermanence in these five aggregates.' This, *Ánanda*, is called contemplation of impermanence.

"And what *Ánanda* is contemplation of *anattá*? Herein, *Ánanda*, a monk having gone to the forest or to the foot of a tree or to a lonely place contemplates thus: 'The eye is not the self; visible objects are not the self; the ear is not the self; sounds are not the self; the nose is not the self; smells are not the self; the tongue is not the self; tastes are not the self; the body is not the self; bodily contacts (tangible objects) are not the self; the mind is not the self; mental objects are not the self.' Thus he dwells contemplating not self in these internal and external bases. This, *Ánanda*, is called contemplation of *anattá*.

"And what, *Ánanda*, is contemplation of foulness? Herein, *Ánanda*, a monk contemplates this body upwards from the soles of the feet, downwards from the top of the hair, enclosed in skin, as being full of many impurities. In this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, intestinal tract, stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, nasal mucous, synovium (oil lubricating the joints), and urine. Thus he dwells contemplating foulness in this body. This, *Ánanda*, is called contemplation of foulness.

"What, Ánanda, is contemplation of disadvantage (danger)? Herein, Ánanda, a monk having gone to the forest, or to the foot of a tree, or to a lonely place, contemplates thus: 'Many are the sufferings, many are the disadvantages (dangers) of this body since diverse diseases are engendered in this body, such as the following: Eye-disease, ear-disease, nose-disease, tongue-disease, body-disease, headache, mumps, mouth-disease, tooth-ache, cough, asthma, catarrh, heart-burn, fever, stomach ailment, fainting, dysentery, swelling, gripes, leprosy, boils, scrofula, consumption, epilepsy, ringworm, itch, eruption, tetter, pustule, plethora, diabetes, piles, cancer, fistula, and diseases originating from bile, from phlegm, from wind, from conflict of the humors, from changes of weather, from adverse condition (faulty deportment), from devices (practiced by others), from *kamma-vipaka* (results of kamma); and cold, heat, hunger, thirst, excrement, and urine.' Thus he dwells contemplating disadvantage (danger) in this body. This Ánanda, is called contemplation of disadvantage (danger).

"And what, Ánanda, is contemplation of abandonment? Herein, Ánanda, a monk does not tolerate a thought of sensual desire that has arisen in him, dispels it, makes an end of it, and annihilates it. He does not tolerate a thought of ill-will that has arisen in him, but abandons, dispels it, makes an end of it, and annihilates it. He does not tolerate a thought of cruelty that has arisen in him but abandons it, dispels it, makes an end of it, and annihilates it. He does not tolerate evil, unprofitable states that arise in him from time to time, but abandons them, dispels them, makes an end of them, and annihilates them. This, Ánanda, is called contemplation of abandonment.

"And what, Ánanda, is contemplation of detachment? Herein, Ánanda, a monk having gone to the forest, or to the foot of a tree, or to a lonely place, contemplates thus: 'This is peaceful, this is sublime, namely, the stilling of all conditioned things, the

giving up of all substratum of becoming, the extinction of craving, detachment, Nibbána.' This, Ánanda, is called contemplation of detachment.

"And what, Ánanda, is contemplation of cessation? Herein, Ánanda, a monk having gone to the forest, or to the foot of a tree, or to a lonely place, contemplates thus: 'this is peaceful, this is sublime, namely, the stilling of all component things, the extinction of craving, cessation, Nibbána.' This, Ánanda, is called contemplation of cessation.

"And what, Ánanda, is contemplation of distaste for the whole world? Herein, Ánanda, (a monk) by abandoning any concern and clinging to this world, by abandoning mental prejudices, wrong beliefs, and latent tendencies concerning this world, by not grasping them, but by giving them up, becomes detached. This, Ánanda, is called contemplation of distaste for the whole world.

"And what, Ánanda, is contemplation of impermanence of all component things? Herein, Ánanda, a monk is wearied, humiliated, and disgusted with all conditioned things. This, Ánanda, is called contemplation of impermanence of all component things.

"And what, Ánanda, is mindfulness of in-breathing and out-breathing? Herein, Ánanda, a monk having gone to the forest, or to the foot of a tree, or to a lonely place, sits down, having folded his legs crosswise, keeping the body erect, and his mindfulness alive, mindful he breathes in, mindful he breathes out.

"When he is breathing in a long breath, he knows: 'I am breathing in a long breath', when he is breathing out a long breath, he knows: 'I am breathing out a long breath'; when he is breathing in a short breath, he knows: 'I am breathing in a short

breath', when he is breathing out a short breath, he knows: 'I am breathing out a short breath.' 'Conscious of the entire process [1] I shall breathe in', thus he trains himself. 'Conscious of the entire process I shall breathe out', thus he trains himself.

"Calming the entire process, I shall breathe in', thus he trains himself; 'calming the entire process I shall breathe out', thus he trains himself.

"Experiencing rapture, I shall breathe in', thus he trains himself; 'experiencing rapture, I shall breathe out', thus he trains himself.

"Experiencing bliss, I shall breathe in', thus he trains himself; 'experiencing bliss, I shall breathe out', thus he trains himself.

"Experiencing the mental formations (feeling and perception), I shall breathe in', thus he trains himself; 'experiencing the mental formations, I shall breathe out', thus he trains himself.

"Calming the mental formations, I shall breathe in', thus he trains himself; 'calming the mental formations, I shall breathe out', thus he trains himself.

"Experiencing the mind (according to the fourfold absorptions, or *jhanas*), I shall breathe in', thus he trains himself; 'experiencing the mind, I shall breathe out', thus he trains himself.

"Exceedingly gladdening the mind (by *samatha*, calming, as well as by *vipassana*, insight), I shall breathe in', thus he trains himself; 'exceedingly gladdening the mind, I shall breathe out', thus he trains himself.

"Concentrating the mind (on the breath), I shall breathe in', thus he trains himself; concentrating the mind I shall breathe out', thus he trains himself.

"Liberating the mind (from the *nivaranas*, or hindrances), I shall breathe in', thus he trains himself; 'liberating the mind I shall breathe out', thus he trains himself; 'contemplating impermanence (in body, feelings, perceptions, volitional formations, consciousness), I shall breathe in', thus he trains himself; 'contemplating impermanence, I shall breathe out', thus he trains himself; 'contemplating detachment, I shall breathe in', thus he trains himself; 'contemplating detachment, I shall breathe out', thus he trains himself; 'contemplating cessation, I shall breathe in', thus he trains himself, 'contemplating cessation, I shall breathe out', thus he trains himself; 'contemplating abandonment, I shall breathe in', thus he trains himself; 'contemplating abandonment, I shall breathe out', thus he trains himself.

"This, *Ánanda*, is called mindfulness of in-breathing and out-breathing. If, *Ánanda*, you visit the monk *Girimananda* and recite to him these ten contemplations, then that monk, *Girimananda*, having heard them, will be immediately cured of his affliction."

Thereupon the Venerable *Ánanda*, having learned these ten contemplations from the Blessed One, visited the Venerable *Girimananda*, and recited to him the ten contemplations. When the Venerable *Girimananda* had heard them, his affliction was immediately cured. He recovered from that affliction, and thus disappeared the affliction of the Venerable *Girimananda*.

Footnote:

1. *Sabba-kaya*. Literally, "the whole (breath) body." According to the *Visuddhi Magga*, *kaya* here does not mean the physical body, but the whole mass of in-breathing and out-breathing.

Gopaka Moggallana Sutta

Moggallana the Guardsman

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion Ven. Ānanda was staying near Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary, not long after the Blessed One's total Unbinding.

Now at that time King Ajatasattu Vedehiputta of Magadha, suspicious of King Pajjota, was having Rajagaha fortified.

Then in the early morning, Ven. Ānanda, having put on his robes and carrying his bowl and outer robe, went into Rajagaha for alms. The thought occurred to him, "It's too early to go for alms in Rajagaha. What if I were to go to the Brahman Moggallana the Guardsman at his construction site?" So he went to Moggallana the Guardsman at his construction site. Moggallana the Guardsman saw him coming from afar, and on seeing him said to him, "Come, Master Ānanda. Welcome, Master Ānanda. It has been a long time since Master Ānanda has found the time to come here. Sit down, Master Ānanda. Here is a seat made ready for you."

So Ven. Ānanda sat down on the seat made ready. Moggallana the Guardsman, taking a lower seat, sat to one side.

As he was sitting there, he said to Ven. Ānanda: "Master Ānanda, is there any one monk endowed in each and every way with the qualities with which Master Gotama -- worthy and rightly self-awakened -- was endowed?"

"No, Brahman, there isn't any one monk endowed in each and every way with the qualities with which the Blessed One --

worthy and rightly self-awakened -- was endowed. For the Blessed One was the arouser of the un-arisen path, the begetter of the un-begotten path, the expounder of the un-expounded path, the knower of the path, the expert with regard to the path, adept at the path. And now his disciples follow the path and become endowed with it after him."

And then Ven. Ānanda's discussion with Moggallana the Guardsman was interrupted in mid-course, for the Brahman Vassakara, the Magadhan administrator, on an inspection tour of the construction sites in Rajagaha, went to Ven. Ānanda at Moggallana the Guardsman's construction site. On arrival, he exchanged courteous greetings with Ven. Ānanda. After an exchange of friendly greetings and courtesies, he sat to one side. As he was sitting there, he said to Ven. Ānanda, "Just now, for what discussion were you sitting together when you were interrupted in mid-course?"

"Just now, Brahman, Moggallana the Guardsman said to me, 'Master Ānanda, is there any one monk endowed in each and every way with the qualities with which Master Gotama -- worthy and rightly self-awakened -- was endowed?' And when this was said, I said to him, 'No, Brahman, there isn't any one monk endowed in each and every way with the qualities with which the Blessed One -- worthy and rightly self-awakened -- was endowed. For the Blessed One was the arouser of the un-arisen path, the begetter of the un-begotten path, the expounder of the un-expounded path, the knower of the path, the expert with regard to the path, adept at the path. And now his disciples follow the path and become endowed with it after him.' This was my discussion with the Brahman Moggallana the Guardsman that was interrupted in mid-course when you arrived."

"Master Ánanda, is there any one monk appointed by Master Gotama [with the words], 'He will be your arbitrator after I am gone,' to whom you now turn?"

"No, Brahman. There isn't any one monk appointed by the Blessed One -- the one who knows, the one who sees, worthy and rightly self-awakened -- [with the words] 'He will be your arbitrator after I am gone,' to whom we now turn."

"Then is there any one monk authorized by the Sangha and appointed by a large body of elder monks [with the words], 'He will be our arbitrator after the Blessed One is gone,' to whom you now turn?"

"No, Brahman. There isn't any one monk authorized by the Sangha and appointed by a large body of elder monks [with the words] 'He will be our arbitrator after the Blessed One is gone,' to whom we now turn."

"Being thus without an arbitrator, Master Ánanda, what is the reason for your concord?"

"It's not the case, Brahman, that we're without an arbitrator. We have an arbitrator. The Dhamma is our arbitrator."

"When asked, 'Master Ánanda, is there any one monk appointed by Master Gotama [with the words], 'He will be your arbitrator after I am gone,' to whom you now turn?' you said, 'No, Brahman. There isn't any one monk appointed by the Blessed One... to whom we now turn.'

"When asked, 'Then is there any one monk authorized by the Sangha... to whom you now turn?' you said, 'No, Brahman. There isn't any one monk authorized by the Sangha... to whom we now turn.'

"When asked, 'Being thus without an arbitrator, Master Ánanda, what is the reason for your concord?' you said, 'It's not the case, Brahman, that we're without an arbitrator. We have an arbitrator. The Dhamma is our arbitrator.' Now how is the meaning of what you have said to be understood?"

"Brahman, there is a training rule laid down by the Blessed One -- the one who knows, the one who sees, worthy and rightly self-awakened -- a Patimokkha that has been codified. On the uposatha day, all of us who live dependent on a single township gather together in one place. Having gathered together, we invite the one to whom it falls [to recite the Patimokkha]. If, while he is reciting, a monk remembers an offense or transgression, we deal with him in accordance with the Dhamma, in accordance with what has been instructed. *We're not the ones who deal with that venerable one. Rather, the Dhamma is what deals with us.*"

"Is there, Master Ánanda, any one monk you now honor, respect, revere, and venerate, on whom -- honoring and respecting -- you live in dependence?"

"Yes, Brahman, there is a monk we now honor, respect, revere, and venerate, on whom -- honoring and respecting -- we live in dependence."

"When asked, 'Master Ánanda, is there any one monk appointed by Master Gotama [with the words], 'He will be your arbitrator after I am gone,' to whom you now turn?' you said, 'No, Brahman. There isn't any one monk appointed by the Blessed One... to whom we now turn.'

"When asked, 'Then is there any one monk authorized by the Sangha... to whom you now turn?' you said, 'No, Brahman. There isn't any one monk authorized by the Sangha... to whom we now turn.'

"When asked, 'Is there, Master Ánanda, any one monk you now honor, respect, revere, and venerate, on whom -- honoring and respecting -- you live in dependence?' you said, 'Yes, Brahman, there is a monk we now honor, respect, revere, and venerate, on whom -- honoring and respecting -- we live in dependence.' Now how is the meaning of what you have said to be understood?"

"Brahman, there are ten inspiring qualities expounded by the Blessed One -- the one who knows, the one who sees, worthy and rightly self-awakened. In whoever among us those ten qualities are found, we now honor, respect, revere, and venerate him; honoring and respecting him, we live in dependence on him. Which ten?"

[1] "There is the case where a monk is virtuous. He dwells restrained in accordance with the Patimokkha, consummate in his behavior and sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults.

[2] "He has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that -- in their meaning and expression -- proclaim the holy life entirely perfect and pure: those he has listened to often, retained, discussed, accumulated, examined with his mind, and well-penetrated in terms of his views.

[3] "He is content with robes, alms food, lodgings, and medicinal requisites for curing the sick.

[4] "He attains -- whenever he wants, without strain, without difficulty -- the four jhanas that are heightened mental states, pleasant abiding's in the here-and-now.

[5] "He experiences manifold supra-normal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahma worlds.

[6] "He hears -- by means of the divine ear-element, purified and surpassing the human -- both kinds of sounds: divine and human, whether near or far.

[7] "He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion. He discerns a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion. He discerns a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion. He discerns a restricted mind as a restricted mind, and a scattered mind as a scattered mind. He discerns an enlarged mind as an enlarged mind, and an un-enlarged mind as an un-enlarged mind. He discerns an excelled mind [one that is not at the most excellent level] as an excelled mind, and an unexcelled mind as an unexcelled mind. He discerns a concentrated mind as a concentrated mind, and an un-concentrated mind as an un-concentrated mind. He discerns a released mind as a released mind, and an unreleased mind as an unreleased mind.

[8] "He recollects his manifold past lives (lit: previous homes), i.e., one birth, two births, three births, four, five, ten, twenty,

thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction and expansion, [recollecting], 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he remembers his manifold past lives in their modes and details.

[9] "He sees -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings -- who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views -- with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus -- by means of the divine eye, purified and surpassing the human -- he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma.

[10] "Through the ending of the mental fermentations, he remains in the fermentation-free release of awareness and

release of discernment, having known and made them manifest for himself right in the here and now.

"These, Brahman, are the ten inspiring qualities expounded by the Blessed One -- the one who knows, the one who sees, worthy and rightly self-awakened. In whoever among us these ten qualities are found, we now honor, respect, revere, and venerate him; honoring and respecting him, we live in dependence on him."

When this was said, the Brahman Vassakara, the Magadhan administrator, turned to General Upananda and said, "What do you think, general? Do these venerable ones honor what should be honored, respect what should be respected, revere what should be revered, venerate what should be venerated? Of course they honor what should be honored, respect what should be respected, revere what should be revered, venerate what should be venerated. For if they did not honor, respect, revere, or venerate a person like this, then what sort of person would they honor, respect, revere, and venerate; on what sort of person, honor and respecting, would they live in dependence?"

Then the Brahman Vassakara, the Magadhan administrator, said to Ven. Ánanda, "But where are you staying now, Master Ánanda?"

"I am now staying at the Bamboo Grove, Brahman."

"I trust, Master Ánanda, that the Bamboo Grove is delightful, quiet, free of noise, with an air of isolation, remote from human beings, and appropriate for retreat."

"Certainly, Brahman, the Bamboo Grove is delightful, quiet, free of noise, with an air of isolation, remote from human

beings, and appropriate for retreat because of guardians and protectors like yourself."

"Certainly, Master Ánanda, the Bamboo Grove is delightful, quiet, free of noise, with an air of isolation, remote from human beings, and appropriate for retreat because of venerable ones who are endowed with mental absorption (jhana), who make mental absorption their habit. You venerable ones are both endowed with mental absorption and make mental absorption your habit.

"Once, Ven. Ánanda, Master Gotama was staying near Vesali in the Peaked Roofed Pavilion in the Great Wood. I went to him at the Peaked Roofed Pavilion in the Great Wood, and there he spoke in a variety of ways on mental absorption. Master Gotama was both endowed with mental absorption and made mental absorption his habit. In fact, he praised mental absorption of every sort."

"It wasn't the case, Brahman, that the Blessed One praised mental absorption of every sort, nor did he criticize mental absorption of every sort. And what sort of mental absorption did he not praise? There is the case where a certain person dwells with his awareness overcome by sensual passion, seized with sensual passion. He does not discern the escape, as it actually is present, from sensual passion once it has arisen. Making that sensual passion the focal point, he absorbs himself with it, besorbs, resorbs, and supersorbs himself with it.

"He dwells with his awareness overcome by ill will...

"He dwells with his awareness overcome by sloth and drowsiness...

"He dwells with his awareness overcome by restlessness and anxiety..."

"He dwells with his awareness overcome by uncertainty, seized with uncertainty. He does not discern the escape, as it actually is present, from uncertainty once it has arisen. Making that uncertainty the focal point, he absorbs himself with it, besorbs, resorbs, and supersorbs himself with it. This is the sort of mental absorption that the Blessed One did not praise.

"And what sort of mental absorption did he praise? There is the case where a monk -- quite withdrawn from sensual pleasures, withdrawn from unskillful (mental) qualities -- enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. With the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of concentration, unification of awareness free from directed thought and evaluation -- internal assurance. With the fading of rapture, he remains in equanimity, mindful and fully aware, and physically sensitive of pleasure. He enters and remains in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' With the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither pleasure nor pain. This is the sort of mental absorption that the Blessed One praised.

"It would seem, Ven. Ānanda, that Master Gotama criticized the mental absorption that deserves criticism, and praised that which deserves praise.

"Well, now, Master Ānanda, I must be going. Many are my duties, many the things I must do."

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

So the Brahman Vassakara, the Magadhan administrator, delighting and rejoicing in what Ven. Ānanda had said, got up from his seat and left.

Then, not long after he had left, Moggallana the Guardsman said to Ven. Ānanda, "Master Ānanda, you still haven't answered what I asked you."

"Didn't I just tell you, Brahman? There isn't any one monk endowed in each and every way with the qualities with which the Blessed One -- worthy and rightly self-awakened -- was endowed. For the Blessed One was the arouser of the un-arisen path, the begetter of the un-begotten path, the expounder of the un-expounded path, the knower of the path, the expert with regard to the path, adept at the path. And now his disciples follow the path and become endowed with it after him."

Gotama Buddha

Talks Of His Ascetic Practices

Translation by Lord Chalmers

[Gotama Buddha is speaking to Shariputra, one of his favorite disciples.]

Aye, Shariputra, I have lived the fourfold higher life; I have been an ascetic of ascetics; loathly have I been, foremost in loathliness, scrupulous have I been, foremost in scrupulosity; solitary have I been, foremost in solitude.

(I) To such a pitch of asceticism have I gone that naked was I, flouting life's decencies, licking my hands after meals, never heeding when folk called to me to come or to stop, never accepting food brought to me before my rounds or cooked expressly for me, never accepting an invitation, never receiving food direct from pot or pan or within the threshold or among the faggots or pestles, never from one only two people messing together, never from a pregnant woman or a nursing mother or a woman in *coitu*, never from gleanings (in time of famine) nor from where a dog is ready at hand or where (hungry) flies congregate, never touching flesh or spirits or strong drink or brews of grain. I have visited only one house a day and there taken only one morsel; or I have visited but two or (up to not more than) seven houses a day and taken at each only two or (up to not more than) seven morsels; I have lived on a single saucer of food a day, or on two, or (up to) seven saucers; I have had but one meal a day, or one every two days, or (so on, up to) every seven days, or only once a fortnight, on a rigid scale of rationing. My sole diet has been herbs gathered green, or the grain of wild millets and paddy, or snippets of hide, or water-plants, or the red powder round rice-grains within the husk, or the discarded scum of rice on the boil, or the flour of

oil-seeds, or grass, or cow-dung. I have lived on wild roots and fruit, or on windfalls only. My raiment has been of hemp or of hempen mixture, of cerements, of rags from the dust-heap, of bark, of the black antelope's pelt either whole or split down the middle, of grass, of strips of bark or wood, of hair of men or animals woven into a blanket or of owl's wings in fulfillment of my vows, I have plucked out the hair of my head and the hair of my beard, have never quitted the upright for the sitting posture, have squatted and never risen up, moving only a-squat, have couched on thorns, have gone down to the water punctually thrice before nightfall to wash away the evil within. After this wise, in divers fashions, have I lived to torment and to torture my body-to such a length in asceticism have I gone.

(ii) To such a length have I gone in loathliness that on my body I have accumulated the dirt and filth of years till it dropped off of itself-even as the rank growths of years fall away from the stump of a tinduka-tree. But never once came the thought to me to clean it off with my own hands or to get others to clean it off for me; to such a length in loathliness have I gone.

(iii) To such a length in scrupulosity have I gone that my footsteps out and in were always attended by a mindfulness so vigilant as to awake compassion within me over even a drop of water lest I might harm tiny creatures in crevices;-to such a length have I gone in scrupulosity.

(iv) To such a length have I gone as a solitary that when my abode was in the depths of the forest, the mere glimpse of a cowherd or neatherd or grass cutter, or of a man gathering firewood or edible roots in the forest, was enough to make me dart from wood to wood, from thicket to thicket, from dale to dale, and from hill to hill, in order that they might not see me or I them. As a deer at the sight of man darts away over hill and dale, even so did I dart away at the mere glimpse of cowherd,

neatherd, or what not, in order that they might not see me or I them;-to such a length have I gone as a solitary.

When the cowherds had driven their herds forth from the byres, up I came on all fours to find a subsistence on the droppings of the young milch-cows. So long as my own dung and urine held out, on that I have subsisted. So foul a filth-eater was I.

I took up my abode in the awesome depths of the forest, depths so awesome that it was reputed that none but the passion-less could venture in without his hair standing on end. When the coil season brought chill wintry nights, then it was that, in the dark half of the months when snow was falling, I dwelt by night in the open air and in the dank thicket by day. But when there came the last broiling month of summer before the rains, I made my dwelling under the baking sun by day and in the stifling thicket by night. Then there flashed on me these verses, never till then uttered by any:

Now scorched, now froze, in forest dread, alone,
naked and fireless, set upon his quest,
the hermit battles purity to win.

In a charnel ground I lay me down with charred bones for pillow.

When the cowherds' boys came along, they spat and staled upon me, pelted me with dirt and stuck bits of wood into my ears. Yet I declare that never did I let an evil mood against them arise within me. So poised in equanimity was I.

Some recluses and Brahmins there are who say and hold that purity cometh by way of food, and accordingly proclaim that they live exclusively on jujube-fruits, which, in one form or other, constitute their sole meat and drink. Now I can claim to have lived on a single jujube-fruit a day. If this leads you to think that

this fruit was larger in those days, you would err; for, it was precisely the same size then that it is today. When I was living on a single fruit a day, my body grew emaciated in the extreme; because I ate so little, my members, great and small, grew like the knotted joints of withered creepers; like a buffalo's hoof were my shrunken buttocks; like the twists in a rope were my spinal vertebrae; like the crazy rafters of a tumble-down roof, that start askew and aslant, were my gaunt ribs; like the starry gleams on water deep down and afar in the depths of a well, shone my gleaming eyes deep down and afar in the depths of their sockets; and as the rind of a cut gourd shrinks and shrivels in the heat, so shrank and shriveled the scalp of my head, and all because I ate so little. If I sought to feel my belly, it was my backbone which I found in my grasp; if I sought to feel my backbone, I found myself grasping my belly, so closely did my belly cleave to my backbone; and all because I ate so little. If for ease of body I chafed my limbs, the hairs of my body fell away under my hand, rotted at their roots; and all because I ate so little.

Other recluses and Brahmins there are who, saying and holding that purity cometh by way of food, proclaim that they live exclusively on beans or sesamum rice-as their sole meat and drink.

Now I can claim to have lived on a single bean a day- on a single sesamum seed a day-or a single grain of rice a day; and the result was still the same. Never did this practice or these courses or these dire austerities bring me to the ennobling gifts of super-human knowledge and insight. And why? Because none of them lead to that noble understanding which, when won, leads on to Deliverance and guides him who lives up to it onward to the utter extinction of all ill.

Gotama Buddha

Remembers His Earlier Existences

Translation by Lord Chalmers

(London, 1926)

With heart thus steadfast, thus clarified and purified, clean and cleansed of things impure, tempered and apt to serve, established and immutable, it was thus that I applied my heart to the knowledge, which recalled my earlier existences. I called to mind my divers (diverse) existences in the past, a single birth, then two. . . [and so on to]. . . a hundred thousand births, many an aeon of disintegration of the world, many an aeon of its reintegration, and again many an aeon both of its disintegration and of its reintegration. In this or that former existence, I remembered, such and such was my name, my sect, my class, my diet, my joys and sorrows, and my term of life. When I passed thence, I came by such and such subsequent existence, wherein such and such was my name and so forth. Thence I passed to my life here. Thus did I call to mind my divers (diverse) existences of the past in all their details and features. This, Brahmin, was the first knowledge attained by me, in the first watch of that night, ignorance dispelled and knowledge won, darkness dispelled and illumination won, as befitted my strenuous and ardent life, purged of self.

That same steadfast heart I now applied to knowledge of the passage hence, and re-appearance elsewhere, of other beings. With the Eye Celestial, which is pure and far surpasses the human eye, I saw things in the act of passing hence and of re-appearing elsewhere, being high and low, fair or foul to view, in bliss or woe; I saw them all faring according to their past. Here were beings given over to evil in act, word and thought, who decried the Noble and had a wrong outlook and became what

results from such wrong outlook; these, at the body's dissolution after death, made their appearance in states of suffering, misery and tribulation and in purgatory. Here again were beings given to good in act, word and thought, who did not decry the Noble, who had the right outlook and became what results from right outlook; these, at the body's dissolution after death, made their appearance in states of bliss in heaven. All this did I see with the Eye Celestial; and this, Brahmin, was the second knowledge attained by me, in the second watch of that night, ignorance dispelled and knowledge won, darkness dispelled and illumination won, as befitted my strenuous and ardent life, purged of self.

That same steadfast heart I next applied to knowledge of the eradication of Cankers. I comprehended, aright and to the full, the origin of Ill (sickness), the cessation of Ill, and the course that leads to the cessation of Ill. I comprehend, aright and to the full, what the Cankers were, with their origin, cessation, and the course that leads to their cessation. When I knew this and when I saw this, then my heart was delivered from the Canker of sensuous pleasure, from the Canker of continuing existence, and from the Canker of ignorance; and to me thus delivered came the knowledge of my Deliverance in the conviction-
Rebirth is no more; I have lived the highest life; my task is done; and now for me there is no more of what I have been. This, Brahmin, was the third knowledge attained by me, in the third watch of that night, ignorance dispelled and knowledge won, darkness dispelled and illumination won, as befitted my strenuous and ardent life, purged of self.

Gotama Buddha Ponders

'Must I Now Preach What I So Hardly Won?'

Translation by Lord Chalmers

(London, 1926)

I have attained, thought I, to this Doctrine profound, recondite, hard to comprehend, serene, excellent, beyond dialectic, abstruse, and only to be perceived by the learned. But mankind delights, takes delight, and is happy in what it clings on to, so that for it, being thus minded it is hard to understand causal relations and the chain of causation, hard to understand the stilling of all artificial forces, or the renunciation of all worldly ties, the extirpation of craving, passion-less-ness, peace and Nirvana. Were I to preach the Doctrine, and were others not to understand it, that would be labor and annoyance to me! Yes, and on the instant there flashed across my mind these verses, which no man had heard before:-

Must I now preach what I so hardly won?

Men sunk in sin and lusts would find it hard

to plumb this Doctrine,-up stream all the way,

abstruse, profound, most subtle, hard to grasp.

Dear lusts will blind them that they shall not see,

-in densest mists of ignorance befogged.

As thus I pondered, my heart inclined to rest quiet and not to preach my Doctrine. But, Brahma Sahampati's mind came to know what thoughts were passing within my mind, and he thought to himself: The world is undone, quite undone,

inasmuch as the heart of the Truth-finder inclines to rest quiet and not to preach his Doctrine I Hereupon, as swiftly as a strong man might stretch out his arm or might draw back his outstretched arm, Brahma Sahampati vanished from the Brahma-world and appeared before me. Towards me he came with his right shoulder bared, and with his clasped hands stretched out to me in reverence, saying: May it please the Lord, may it please the Blessed One, to preach his doctrine! Beings there are whose vision is but little dimmed, who are perishing because they do not hear the Doctrine; these will understand it!

Gotamaka Cetiya Sutta

At Gotamaka Shrine

Translated from the Pali by Thanissaro Bhikkhu

On one occasion the Blessed One was staying near Vesali at Gotamaka Shrine. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded.

The Blessed One said, "It's through direct knowledge that I teach the Dhamma, not without direct knowledge. It's with a cause that I teach the Dhamma, not without a cause. It's with marvels that I teach the Dhamma, not without marvels. Because I teach the Dhamma through direct knowledge and not without direct knowledge, because I teach the Dhamma with a cause and not without a cause, because I teach the Dhamma with marvels and not without marvels, there is good reason for my instruction, good reason for my admonition. And that is enough for you to be content, enough for you to be gratified, enough for you to take joy that the Blessed One is rightly self-awakened, the Dhamma is well-taught by the Blessed One, and the community has practiced rightly."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words. And while this explanation was being given, the ten thousand fold cosmos quaked.

The Gotamaka Sutta

Translated by Michael Olds

from the Anguttara-Nikáya, Book III, #123, pp 276

Published by The Pali Text Society

I HEAR TELL:

Once Upon a Time,

The Lucky Man, Vesali District, Gotama Shrine, came-a revisiting. There he said to those same Beggars who had found no satisfaction in the Mulapariyaya Spell:^[1]

Beggars!

And 'Broke-tooth' those Beggars responded.

Beggars, when I teach dhamma I do so knowing dhamma, not without knowing. I teach dhamma precisely not imprecisely. I teach dhamma in a wondrously deep way, not in a way that is not wondrously deep.

It is because I teach dhamma knowing, not not knowing; precisely, not imprecisely; in a wondrously deep way, not in a way that is not wondrously deep that it is as it ought to be that it is I that am instructing, that it is I that am advising.

In this case it is the reasonable thing that one should be pleased and brought to higher consciousness, mentally at ease with the thought that "Well taught is the Dhamma by the #1 Wide-Awakened One" "Properly conducted is the Order"

This is what the Buddha said, and it was at this time that those Beggars understood The Mulapariyaya Sutta and were pleased and were brought to higher consciousness, and furthermore the Thousandfold World System was shaken.

The Gotamaka Sutta

From The Book of the Gradual Sayings
(Anguttara-Nikáya) or More-Numbered Suttas, Volume I (Ones,
Twos, Threes)

Translated by F. L. Woodward, M.A.

Published by The Pali Text Society

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On a certain occasion the Exalted One was staying near Vesáli at Gotama Shrine.^[1]

Then the Exalted One addressed the monks, saying: 'Monks!'

'Yes, lord,' replied those monks to the Exalted One.

The Exalted One said:

'Monks, I proclaim Dhamma with full comprehension,^[2] not without full comprehension.

I proclaim Dhamma with causal connexions,^[3] not without.

I proclaim Dhamma accompanied by wonders,^[4] not without wonders.

Since I do so there is good reason why I should admonish, there is good reason why I should instruct.^[5] Well may ye be glad. Well may ye be satisfied. Well may ye be pleased at the thought: Perfectly enlightened is the Exalted One. Well taught by the Exalted One is Dhamma. Well conducted is the Order.' So spake the Exalted One.

And those monks were indeed satisfied and delighted with the words of the Exalted One.

Moreover with this pronouncement was uttered the thousandfold universe was shaken.

[¹] Gotamake cetiye = Gotamaka-yakkhassa bhavane. Comy. Cf. D. ii, 102, 118; K.S. v, 230; UdA. 322; here Comy. Refers to Cápála cetiya and the others mentioned at S.

[²] These phrases occur at M. ii, 9, where Lord Chalmers trans.: 'with higher knowledge, with origins, with assignable conditions (?).'

[³] Sanidánan = sappaccayam eva katvá. Comy.

[⁴] Sappátiháriya = paccaníka patiharana (by giving a blow to adversaries) sappátiháryam eva katvá kathemi (Comy.), which meaning is repeated at UdA (patipakkharanato, rágâdi-kilesa-násanato . . . tan tan patipakkhan iddhi-vidhan pavattati). Cf. VM. li, 358, patiharatí ti pátiháryan. The word is gen. trans. by 'accompanied by marvels.' At K.S. v, 233 I have trans. acc. to Comy. there: 'enforcing it with miracles,' yáva niyyánikan katvá (making it salutary).

[⁵] Cf. Supra, text 170, 'the miracle of teaching' anusásaní-pátihá-riya).

Gotama's First Masters

Kalama And Ramaputta

Translation by Lord Chalmers

Yes, I myself too, in the days before my full enlightenment, when I was but a bodhisattva, and not yet fully enlightened, - I too, being subject in myself to rebirth, decay and the rest of it, pursued what was no less subject thereto. But the thought came to me: Why do I pursue what, like myself, is subject to rebirth and rest? Why, being myself subject thereto, should I not, with my eyes open to the perils which these things entail, pursue instead the consummate peace of Nirvana, which knows neither rebirth nor decay, neither disease nor death, neither sorrow nor impurity?

There came a time when I, being young, with a wealth of coal-black hair untouched by gray and in all the beauty of my early prime despite the wishes of my parents, who wept and lamented-cut off my hair and beard, donned the yellow robes and went forth from home to homelessness on Pilgrimage. A pilgrim now, in search of the right, and in quest of the excellent road to peace beyond compare, I came to Alara Kalama and said --It is my wish, reverend Kalama, to lead the higher life in this your Doctrine and Rule. Stay with us, venerable sir, was his answer; my Doctrine is such that ere long an intelligent man can for himself discern, realize, enter on, and abide in, the full scope of his master's teaching. Before long, indeed very soon, I had his Doctrine by heart. So far as regards mere lip-recital and oral repetition, I could say off the (founder's) original message and the elders' exposition of it, and could profess, with others, that I knew and saw it to the full. Then it struck me that it was no Doctrine merely accepted by him on trust that Alara Kalama, preached, but one which he professed to have entered on and

to abide in after having discerned and realized it for himself; and assuredly he had real knowledge and vision thereof. So I went to him and asked him up to what point he had for himself discerned and realized the Doctrine he had entered on and now abode in.

Up to the plane of Naught, answered he.

Hereupon, I reflected that Alara Kalama was not alone in possessing faith, perseverance, mindfulness, rapt concentration, and intellectual insight; for, all these were mine too. Why, I asked myself, should not I strive to realize the Doctrine, which he claims to have entered on and to abide in after discerning and realizing it for himself? Before long, indeed very soon, I had discerned and realized his Doctrine for myself and had entered on it and abode therein. Then I went to him and asked him whether this was the point up to which he had discerned and realized for himself the Doctrine, which he professed. He said yes; and I said that I had reached the same point for myself. It is a great thing, said he, a very great thing for us, that in you, reverend sir, we find such a fellow in the higher life. That same Doctrine which I for myself have discerned, realized, entered on, and profess, that have you for yourself discerned, realized, entered on and abide in; and that same Doctrine which you have for yourself discerned, realized, entered on and profess, that have I for myself discerned, realized, entered on, and profess. The Doctrine, which I know, you too know; and the Doctrine, which you know, I too know. As I am, so are you; and as you are, so am I. Pray, sir, let us be joint wardens of this company! In such wise did Alara Kalama, being my master, set me, his pupil, on precisely the same footing as himself and show me great worship. But, as I bethought me that his Doctrine merely led to attaining the plane of Naught and not to Renunciation, passion-less-ness, cessation, peace, discernment, enlightenment and Nirvana, I

was not taken with his Doctrine but turned away from it to go my way.

Still in search of the right, and in quest of the excellent road to peace beyond compare, I came to Uddaka Ramaputta and said; It is my wish, reverend sir, to lead the higher life in this your Doctrine and Rule. Stay with us . . . vision thereof. So I went to Uddaka Ramaputta and asked him up to what point he had for himself discerned and realized the Doctrine he had entered on and now abode in.

Up to the plane of neither perception nor non-perception, answered he.

Hereupon, I reflected that Uddaka Ramaputta was not alone in possessing faith . . . show me great worship. But, as I bethought me that his Doctrine merely led to attaining the plane of neither perception nor non-perception, and not to Renunciation, passion-less-ness, cessation, peace, discernment, enlightenment and Nirvana, I was not taken with his Doctrine but turned away from it to go my way.

Still in search of the right, and in quest of the excellent road to peace beyond compare, I came, in the course of an alms-pilgrimage through Magadha, to the Camp Township at Uruveld and there took up my abode. Said I to myself on surveying the place: Truly a delightful spot, with its goodly groves and clear flowing river with ghats and amenities, hard by a village for sustenance. What more for his striving can a young man need whose heart is set on striving? So there I sat me down, needing nothing further for my striving.

Subject in myself to rebirth-decay-disease-death-sorrow-and impurity, and seeing peril in what is subject thereto, I sought after the consummate peace of Nirvana, which knows neither sorrow nor decay, neither disease nor death, neither sorrow

nor impurity; this I pursued, and this I won; and there arose within me the conviction, the insight, that now my Deliverance was assured, that this was my last birth, nor should I ever be reborn again.

Gotami Sutta

Sister Gotami

At Savatthi: Then, early in the morning, Kisa Gotami the nun put on her robes and, taking her bowl and outer robe, went into Savatthi for alms. When she had gone for alms in Savatthi and had returned from her alms round, after her meal she went to the Grove of the Blind to spend the day. Having gone deep into the Grove of the Blind, she sat down at the foot of a tree for the day's abiding.

Then Mara the Evil One, wanting to arouse fear, "horripilation," (sic) and terror in her, wanting to make her fall away from concentration, approached her and addressed her in verse:

"Why,
with your sons killed,
do you sit all alone,
your face in tears?
All alone,
immersed in the midst of the forest,
are you looking
for a man?"

Then the thought occurred to Kisa Gotami the nun: "Now who has recited this verse -- a human being or a non-human one?" Then it occurred to her: "This is Mara the Evil One, who has recited this verse wanting to arouse fear, "horripilation," and terror in me, wanting to make me fall away from concentration."

Then, having understood that "This is Mara the Evil One," she replied to him in verses:

"I've gotten past
the killing of sons,

have made that the end
to my search for men.
I don't grieve,
I don't weep --
and I'm not afraid of *you*,
my friend.
It's everywhere destroyed -- delight.
The mass of darkness is shattered.
Having defeated the army of death,
free
of fermentations
I dwell."

Then Mara the Evil One -- sad and dejected at realizing, "Kisa
Gotami the nun knows me" -- vanished right there.

Guhatthaka Sutta

The Cave of the Body

Staying attached to the cave,
covered heavily over,
a person plunged into confusion
is far from seclusion --
for sensual pleasures
are not lightly let go.

Those chained by desire,
bound by becoming's allure,
aren't freed by others,
and find no easy release on their own.
Intent, in front or behind,
on hunger for sensual pleasures
here or before --
greedy
for sensual pleasures,
busy, deluded, ungenerous,
having entered the out-of-tune way,
they -- impelled into pain -- lament:
"What will we be
when we pass on from here?"

So a person should train
right here and now.
Whatever you know
as out-of-tune in the world,
don't, for its sake, act out-of-tune,
for that life, say the prudent,
is short.

I see them,
in the world, floundering around,
people immersed in craving
for states of becoming.
Base people moan in the mouth of death,
their craving, for states of becoming and not-,
un-allayed.

See them,
floundering in their sense of *mine*,
like fish in the puddles
of a dried-up stream --
and, seeing this,
live with no *mine*,
not forming attachment
for states of becoming.
Subdue desire for both sides,
comprehending sensory contact,
with no greed.

Doing nothing for which
he himself
would reprove himself,
the prudent person doesn't adhere
to what's seen,
to what's heard.
Comprehending perception,
not stuck on possessions,
a sage would cross over the flood.
Then, with arrow removed,
living heedfully, he longs for neither
this world
nor the next.

Gulissaani Sutta

On account of Venerable Gulissani

I heard thus.

At one time the Blessed One was living in the squirrels' sanctuary in the bamboo grove in Rajagaha. At that time a certain Bhikkhu named Gulissani, a forest dweller of disobedient nature had come to the midst of the Community of Bhikkhus, for some reason or other. Then venerable Shariputra addressed the Bhikkhus on account of the Bhikkhu Gulissani.

A forest dwelling Bhikkhu living with the Community should develop reverence and suaveness towards co-associates in the holy life. If a forest dwelling Bhikkhu living with the Community should be un-reverential and unruly towards the co-associates in the holy life, that becomes an offence to him. Why is the venerable one living alone in the forest, un-reverential and unruly towards the co-associates in the holy life? Such thoughts are an offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community should develop reverence and suaveness towards co-associates in the holy life.

A forest dwelling Bhikkhu living with the Community should develop dexterity in choosing seats, I will not encroach on the elders, nor unseat the novices. If a forest dwelling Bhikkhu come to the midst of the Community should not be dexterous in choosing a seat, that is an offence to him. Why is the venerable one living alone in the forest, not clever in choosing a seat? That becomes an offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community should develop dexterity in choosing seats.

A forest dwelling Bhikkhu, living with the Community should not enter the village too early nor leave the village late. If a forest dwelling Bhikkhu come to the midst of the Community should enter the village too early and leave the village late that becomes an offence to him. Why does the venerable one, who lives alone in the forest, enter the village too early and leave the village late? That becomes an offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community should not enter the village too early nor leave the village late.

A forest dwelling Bhikkhu, living with the Community should not mix with families before and after meals. If a forest dwelling Bhikkhu come to the midst of the Community should mix with families before and after meals that becomes an offence to him. Why does the venerable one, living alone in the forest, mix with families before and after meals? That becomes an offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community should not mix with families before and after meals.

A forest dwelling Bhikkhu, living with the Community, should not be haughty and talkative when the forest dwelling Bhikkhu come to the midst of the Community is haughty and talkative that becomes an offence to him. Why is the venerable one living alone in the forest, haughty and talkative? That becomes an offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community, should not be haughty and talkative.

A forest dwelling Bhikkhu, living with the Community, should not be noisy, with loose talk. If a forest dwelling Bhikkhu come to the midst of the Community is noisy, with loose talk that becomes an offence to him. Why is the venerable one living alone in the forest, noisy and with loose talk? That becomes an

offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community should not be noisy with loose talk.

A forest dwelling Bhikkhu, living with the Community, should be suave and should be a good friend. If a forest dwelling Bhikkhu come to the midst of the Community, be unruly and an evil friend that becomes an offence to him. Why is the venerable one living alone in the forest, unruly and an evil friend? That becomes an offence to him. Therefore the forest dwelling Bhikkhu, come to the midst of the Community, should be suave and should be a good friend.

A forest dwelling Bhikkhu, living with the Community, should be with protected mental faculties. If a forest dwelling Bhikkhu, come to the midst of the Community, be with unprotected mental faculties, that becomes an offence to him. Why should the venerable one, living alone in the forest, not protect his mental faculties? That becomes an offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community should be with protected mental faculties.

A forest dwelling Bhikkhu, living with the Community should know the right amount to partake food. If a forest dwelling Bhikkhu, come to the midst of the Community, should not know the right amount to partake food that becomes an offence to him. Why does the venerable one, living alone in the forest, not know the right amount to partake food? That becomes an offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community should know the right amount to partake food.

A forest dwelling Bhikkhu, living with the Community should develop wakefulness. If a forest dwelling Bhikkhu, come to the midst of the Community should not be wakeful, that becomes an offence to him? Why, is the venerable one living alone in the forest, not yoked to wakefulness? That becomes an offence to

him. Therefore the forest dwelling Bhikkhu come to the midst of the Community should be yoked to wakefulness.

A forest dwelling Bhikkhu, living with the Community, should be with aroused effort. If a forest dwelling Bhikkhu come to the midst of the Community should not arouse effort, that becomes an offence to him. Why is the venerable one living alone in the forest, not with aroused effort? That becomes an offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community should be with aroused effort.

A forest dwelling Bhikkhu, living with the Community, should be with established mindfulness. If the forest dwelling Bhikkhu come to the midst of the Community should not be with established mindfulness that becomes an offence to him. Why is the venerable one living alone in the forest, not with established mindfulness? That becomes an offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community should be with established mindfulness.

A forest dwelling Bhikkhu, living with the Community, should develop concentration. If the forest dwelling Bhikkhu come to the midst of the Community should not develop concentration that becomes an offence to him. Why has the venerable one living alone in the forest, not developed concentration? That becomes an offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community should develop concentration.

A forest dwelling Bhikkhu, living with the Community, should develop wisdom. If a forest dwelling Bhikkhu come to the midst of the Community should not develop wisdom that becomes an offence to him. Why is the venerable one living alone in the forest, with undeveloped wisdom? That becomes an offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community, should develop wisdom.

A forest dwelling Bhikkhu, living with the Community, should be yoked to the higher Teaching and Discipline. If a forest dwelling Bhikkhu come to the midst of the Community should not be yoked to the higher Teaching and Discipline that becomes an offence to him. Why is the venerable one living alone in the forest, not yoked to the higher Teaching and Discipline? That becomes an offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community should be yoked to the higher Teaching and Discipline.

A forest dwelling Bhikkhu, living with the Community should be yoked to the peaceful immaterial releases. There are those who question about these releases from a forest dwelling Bhikkhu. If a forest dwelling Bhikkhu come to the midst of the Community should not be able to answer, when a question is asked about these releases, that becomes an offence to him. Why, is the venerable one living alone in the forest, not able to answer these questions about the peaceful immaterial releases? That becomes an offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community, should be yoked to those peaceful immaterial releases.

A forest dwelling Bhikkhu, living with the Community should be yoked to something above human There are those who question about these attainments above human from a forest dwelling Bhikkhu. If a forest dwelling Bhikkhu, come to the midst of the Community, should not be able to answer when a question is asked about these attainments, above human that becomes an offence to him. Why is the venerable one living alone in the forest, not able to answer these questions about attainments above human? That becomes an offence to him. Therefore the forest dwelling Bhikkhu come to the midst of the Community should be yoked to something above human.

Venerable Maha Moggallana said to venerable Shariputra
'Friend, Shariputra, are these observances only for the forest
dwelling Bhikkhus or do they apply to Bhikkhus dwelling in the
villages too.' 'Friend, Moggallana, they are for forest dwelling
Bhikkhus as well as for those dwelling at the end of the village.'

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Hatthaka Sutta

To Hatthaka On Sleeping Well in the Cold Forest

Translated from the Pali by Thanissaro Bhikkhu.

On one occasion the Blessed One was staying near Alavi on a spread of leaves by a cattle track in a simsapa forest. Then Hatthaka of Alavi, out roaming and rambling for exercise, saw the Blessed One sitting on a spread of leaves by the cattle track in the simsapa forest. On seeing him, he went to him and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Lord, I hope the Blessed One has slept in ease."

"Yes, young man. I have slept in ease. Of those in the world who sleep in ease, I am one."

"But cold, lord, is the winter night. The 'Between-the-Eights' [1] is a time of snowfall. Hard is the ground trampled by cattle hooves. Thin is the spread of leaves. Sparse are the leaves in the trees. Thin are your ochre robes. And cold blows the Verandah wind. Yet still the Blessed One says, 'Yes, young man. I have slept in ease. Of those in the world who sleep in ease, I am one.'"

"In that case, young man, I will question you in return. Answer as you see fit. Now, what do you think: Suppose a householder or householder's son has a house with a gabled roof, plastered inside and out, draft-free, with close-fitting door and windows shut against the wind. Inside he has a horse-hair couch spread with a long-fleeced coverlet, a white wool coverlet, an embroidered coverlet, a rug of kadali-deer hide, with a canopy above, and red cushions on either side. And there a lamp would be burning, and his four wives, with their many charms, would be attending to him. Would he sleep in ease, or not? Or how does this strike you?"

"Yes, lord, he would sleep in ease. Of those in the world who sleep in ease, he would be one."

"But what do you think, young man. Might there arise in that householder or householder's son any bodily fevers or fevers of mind born of passion so that -- burned with those passion-born fevers -- he would sleep miserably?"

"Yes, lord."

"As for those passion-born fevers -- burned with which the householder or householder's son would sleep miserably -- that passion has been abandoned by the Tathágata, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. Therefore he sleeps in ease.

"Now, what do you think, young man. Might there arise in that householder or householder's son any bodily fevers or fevers of mind born of aversion so that -- burned with those aversion-born fevers -- he would sleep miserably?"

"Yes, lord."

"As for those aversion-born fevers -- burned with which the householder or householder's son would sleep miserably -- that aversion has been abandoned by the Tathágata, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. Therefore he sleeps in ease.

"Now, what do you think, young man. Might there arise in that householder or householder's son any bodily fevers or fevers of mind born of delusion so that -- burned with those delusion-born fevers -- he would sleep miserably?"

"Yes, lord."

"As for those delusion-born fevers -- burned with which the householder or householder's son would sleep miserably -- that delusion has been abandoned by the Tathágata, its root

destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. Therefore he sleeps in ease.

"Always, always,
he sleeps in ease:
the Brahman totally unbound,
who doesn't adhere
to sensual pleasures,
who's without acquisitions
and cooled.

Having cut all ties
and subdued fear in the heart,
calmed,
he sleeps in ease,
having reached peace
of awareness."

Footnote

1. The "Between-the-Eights" is a period in February, regarded in northern India as the coldest part of the year

The Heart of Prajna Paramita Sutra

With the Stand-less Verse Commentary
of the Venerable Master Hsüan Hua

Translated by Ron Epstein
Revised by Bhikshuni Heng Ch'ih

"The Heart of Prajna Paramita Sutra"

[The Sutra text is given first, then each line is repeated with
the appropriate analysis]

When Avalokiteshvara Bodhisattva was practicing the profound Prajna Paramita, he illuminated the five skandhas and saw that they are all empty and he crossed beyond all suffering and difficulty.

Shariputra, form does not differ from emptiness; emptiness does not differ from form. Form itself is emptiness; emptiness itself is form. So too are feeling, cognition, formation, and consciousness. Shariputra, all dharmas are empty of characteristics. They are not produced, not destroyed, not defiled, not pure, and they neither increase nor decrease.

Therefore, in emptiness there is no form, feeling, cognition, formation, or consciousness; no eyes, ears, nose, tongue, body, or mind; no sights, sounds, smells, tastes, objects of touch, or dharmas; no field of the eyes, up to and including no field of mind-consciousness; and no ignorance or ending of ignorance, up to and including no old age and death or ending of old age and death.

There is no suffering, no accumulation, no cessation, no Way. And no understanding and no attaining because nothing is attained, the Bodhisattva, through reliance on

Prajna paramita, is unimpeded in his mind because there is no impediment, he is not afraid, and he leaves distorted dream-thinking far behind.

Ultimately he attains Nirvana! All Buddhas of the three periods of time Attain Anuttara Samyak Sambodhi through reliance on Prajna Paramita. Therefore know that Prajna Paramita is a great spiritual mantra, a great bright mantra, a supreme mantra, an unequalled mantra. It can remove all suffering; it is genuine and not false. That is why the mantra of Prajna Paramita was spoken. Recite it like this:
Gate, gate, paragate, parasamgate, bodhi svaha!

"The Heart of Prajna Paramita Sutra"

Wonderful wisdom can reach the other shore right now.
The true mind itself is capable of merging with enlightenment's source.

Dharma and analogy comprise its title, which transcends the relative.

Empty of the attributes of all dharmas is this substance beyond words.

Its purpose and intent are fundamental non-attainability.

Its power and function: to eradicate the three obstacles entirely.

The real butter division is selected to describe the meaning of the teaching.

A Maha propulsion against the current is the course of the Prajna boat.

When Avalokiteshvara Bodhisattva

Reversing the light to shine within, Avalokiteshvara
Enlightens all the sentient beings, thus he is a Bodhisattva.

His mind is thus, thus, unmoving, a superior one at peace.

His total understanding of the ever shining makes him a host and master.

When the six types of psychic powers become an ordinary matter,

Then even less can the winds and rains of the eight directions cause alarm.

Rolling it up retracts it and keeps it secretly hidden away.

Letting it go expands it so it fills the whole world entirely.

Was practicing the profound Prajna Paramita,

Practice the Way, cultivate yourself, and do not search outside.

The Prajna wisdom of your own nature is the deep, hidden cause.

White billows soar to the heavens, the black waves cease;
Effortlessly climb upon the other shore, which means reach Nirvana.

Time and again, time and again, don't miss the chance.

Care for it, be diligent, take hold of the divine innocence.

Hazy, indistinct, an unclear mirage, thus the news arrives.

Now it's there, now it's not—see what is inherently esteemed.

He illuminated the five skandhas and saw that they are all empty.

The three lights shine everywhere, permeating the three forces.

The one returns to the place of union, yet the one comes forth again.

See that form is emptiness and see feeling the same way.

False thoughts are the shifting currents; formations, the arrangers of karma.

With consciousness, perceiver of differences, five aggregates, skandhas, are completed.

They are as flowers in a mirror, as the moon on water:
beyond defiling dust.

When emptiness is not empty, one understands the great function.

To have vision and yet be without views is happiness indeed!

And he crossed beyond all suffering and difficulty.

Across the sea of suffering, one leaves the revolving wheel of rebirth.

When the rains disperse, the heavens clear, and the moon is fully bright.

The qian source is the Way-substance, among people the sage.

An un-decaying golden body is extremely rare in the world.

Cast off life; what need of thousand-year drugs?

Reach tranquil cessation; wait ten thousand kalpas?

Five dwellings ended, the two deaths disappear forever.

Roam at will from East to West, throughout the Dharma Realm.

Shariputra,

Shariputra's name means solid and enduring wisdom.

Another interpretation, "pelican," describes the demeanor of his mother.

With precepts and samádhi perfect and bright, the pearl-light appears;

Understanding and practice interact, and his body becomes transparent.

How does there come to be great wisdom? Because the stupid make their mark.

While he was in his mother's womb, a fine eloquence was evident.

This real wisdom is complete within all people.

Grasp it at Jeweled Wood Peak at Cao Creek.

Form does not differ from emptiness; emptiness does not differ from form. Form itself is emptiness; emptiness itself is form.

"Form does not differ from emptiness" "is" is like "is not."

"Emptiness does not differ from form": the distinction is of substance and function.

"Form itself is emptiness": its true source is fathomed.

"Emptiness itself is form": the false flow dries up.

Mountains, rivers, and the great earth are but manifestations of consciousness.

"Dreams, illusions, bubbles, shadows"—so it is!

Be careful not to seek outside maintain the Middle Way.

He who casts down strained threads of cause is the One
Come Thus.

So too are feeling, cognition, formation, and consciousness. Shariputra, all dharmas are empty of characteristics. They are not produced, not destroyed, not defiled, not pure, and they neither increase nor decrease.

Feeling, cognition, formations, and consciousness are also like emptiness and form.

Again he calls, "Shariputra, pay attention, listen well!"

"All dharmas are empty of characteristics," lacking a nature of their own.

"Not defiled, not pure," they remain apart from corrupting filth.

"They neither increase nor diminish"—enlighten to the Middle in all its profundity.

In the pure and deep ultimate stillness, when all creation is transcended,

Suddenly awaken to the primal interpenetration of self and dharmas.

Therefore, in emptiness there is no form, feeling, cognition, formation, or consciousness; no eyes, ears, nose, tongue, body, or mind; no sights, sounds, smells, tastes, objects of touch, or dharmas; no field of the eyes, up to and including no field of mind-consciousness;

Therefore in emptiness there are no characteristics of form. Feeling, cognition, formations, and consciousness disappear as well.

So do the six faculties and six objects, together with six consciousnesses.

Three minds come to three ceasings, and three closures are pierced.

The great cart of the white ox turns with the sound lin-lin.
A little yellow-faced child jumps and thumps in agitation.
If you ask what instructive meaning is to be found in that,
The front double-three and the back double-three meet.

And no ignorance or ending of ignorance, up to and including
no old age and death or ending of old age and death.

"No ending of ignorance" means that its basic nature is empty.
False activity, discrimination, followed by name and form;
The six entrances, contact, feeling, love, grasping, having;
Rebirth, old age and death are each that way too.
For thousands of miles the sky is clear, without a cloud or a
shadow.

Still water fills a deep pool and reveals the light of the moon.
Like people who drink when thirsty perceive for themselves
the hot from the cold,
Merely talking about food or helping things grow: the work is
always wanting.

There is no suffering, no accumulation, no cessation, no Way.

Each of the sufferings exerts pressure, and all attack together.
Accumulation is feelings, which beckon, each unlike the other.
It is only through tranquil cessation that ultimate joy can be
attained.

This is the Way that should be practiced to awaken to the
emptiness of dharmas.

With three turnings of the Four Truths the Dharma Wheel
revolves:

Seven Shares in Enlightenment, the Eight-fold Path, with
Psychic Skills, Mindful- nesses and Efforts.

One day connect right through and realize sage-hood;
Partial truth with residue is no more than a conjured city.

And no understanding and no attaining.

Six Paramitas involving phenomena belong to the Store-
Teaching Bodhisattvas.

Sudden awakening to principle; the Perfect's practice of Wonderful Enlightenment.

"No understanding" destroys attachment and empties every attribute;

"No attaining" is non-verification, and comprehends the fusion of dharmas.

Then, a jeweled realm appears on the tip of a single hair.

The Dharma Wheel is turned while one is seated in a mote of dust.

These words are spoken, yet few indeed will truly believe them;

I do not know how many know my sound.

Because nothing is attained, the Bodhisattva, through reliance on Prajna paramita, is unimpeded in his mind

There is no cultivation, no verification, no attainment.

All that is conditioned and has characteristics is destined to demise.

Bodhisattvas, awakened beings, in becoming enlightened to this truth,

Place trust in Prajna to bring them even with the other shore.

The mind without impediments leaves the retribution-obstacle behind.

A nature totally, truly empty puts an end to words and thoughts.

I send these words to those of future worth: seek it in yourself;

A head piled on top of a head is the height of stupidity.

Because there is no impediment, he is not afraid, and he leaves distorted dream-thinking far behind.

"There is no impediment," means truly letting go.

When "he is not afraid," obstacles made by karma depart.

With distortion left far behind, the characteristic of production is broken through.

Coarse, fine, and dust-and-sand delusions of your dream-thoughts become Thus.

As three obstacles finally dissolve, three virtues are perfected. The interchangeable use of six faculties brings certification to six psychic powers.

To be able to fathom this wonderful truth is to directly enjoy its use.

Those who know easily enlighten the dark and difficult path.

Ultimately he attains Nirvana! All Buddhas of the three periods of time Attain Anuttara Samyak Sambodhi through reliance on Prajna Paramita.

Virtue is nowhere incomplete, and all the obstacles perish.

This ultimately final perfect stillness is called Nirvana.

Those passed by, not yet come, and now existing,

All Buddhas of the three periods of time, rooted in a common source,

Having placed their reliance on this very Prajna Paramita, Reach genuine enlightenment equal to that of the Supreme Immortal.

If only those who practice remain capable of diligence and vigor,

What worry can there be about not attaining the field of the Dharma nature?

Therefore know that Prajna Paramita is a great spiritual mantra, a great bright mantra, a supreme mantra, an unequalled mantra. It can remove all suffering; it is genuine and not false.

This "great spiritual mantra" is hard to fathom fully.

This "great bright mantra" illumines the tri-chiliocosm.

This "supreme mantra" leads to the utmost fruition of enlightenment.

This "unequalled mantra" helps us reach the ultimate peak. It can remove all suffering and bring the turning wheel to a stop.

Since it is "genuine and not false," it enables us all to progress.

What has been spoken here discloses the depths of profound
Prajna,
And briefly explains the Dhyana of the Patriarchs found in the
East and West.

That is why the mantra of Prajna Paramita was spoken.
Recite it like this:
Gate, gate, paragate, parasamgate, bodhi svaha!

As part of the esoteric, the mantra cannot be thought about;
Much like the edict of a monarch, its mandate is followed by
one and all.

Similar as well to a secret password used among the troops,
If one's reply the question is not fitting, one is quickly put in
line.

The wonderful truth of the Great Vehicle entirely transcends
distinctions.

Yet ordinary people see false conditioned cause as true.
Guided by the finger, gaze at the moon; the finger is not the
moon.

Borrowing the mantra, light up the mind; the mantra is the
mind.

Himavanta Sutta

On the Factors for Awakening

"Monks, it is in dependence on the Himalayas, the king of mountains, that serpents (nagas) grow in body and gain in strength. Having grown in body and gained strength there, they descend to the small lakes. Having descended to the small lakes, they descend to the large lakes... the small rivers... the large rivers... to the great ocean. There they attain greatness and prosperity in terms of the body.

"In the same way, it is in dependence on virtue, established on virtue, having developed and pursued the seven factors of Awakening, that a monk attains to greatness and prosperity in terms of mental qualities. And how is it that a monk -- in dependence on virtue, established on virtue, having developed and pursued the seven factors for Awakening -- attains to greatness and prosperity in terms of mental qualities?

"There is the case where a monk develops *mindfulness* as a factor for Awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. He develops *analysis of qualities* as a factor for Awakening...*persistence* as a factor for Awakening...*rapture* as a factor for Awakening...*serenity* as a factor for Awakening...*concentration* as a factor for Awakening...*equanimity* as a factor for Awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. This is how a monk -- in dependence on virtue, established on virtue, having developed and pursued the seven factors for Awakening -- attains to greatness and prosperity in terms of mental qualities."

Hiri Sutta

Conscience

Samyutta Nikáya I.18

Translated from the Pali by Thanissaro Bhikkhu.

Who in the world
is a man constrained by conscience,
who awakens to censure
like a fine stallion to the whip?

Those restrained by conscience
are rare --

those who go through life
always mindful.

Having reached the end
of suffering & stress,
they go through what is uneven
evenly;
go through what is out-of-tune
in tune.

Hiri Sutta

(On Friendship)

Sutta Nipata II.3

Translated from the Pali by John D. Ireland

"One who, overstepping and despising a sense of shame, says, 'I am your friend,' but does not take upon himself any tasks he is capable of doing, is to be recognized as no friend. One who speaks amiably to his companions, but whose actions do not conform to it, him the wise know for certain as a talker not a doer. He is no friend who, anticipating conflict, is always alert in looking out for weaknesses. [1] But he on whom one can rely, like a child sleeping on its mother's breast, is truly a friend who cannot be parted from one by others.

"One who bears the human burden of responsibility, with it fruits and blessings in mind, he cultivates a cause [2] of joy and happiness worthy of praise. Having tasted the flavor of solitude and peace one is free from fear and wrong-doings imbibing the rapture of Dhamma."

Notes

1. Such a person dislikes to be reproved, and when an occasion for this occurs he would wish to have a weapon with which to retaliate, and therefore, he takes note of one's weaknesses.
2. According to the Commentary, this joy-producing cause is strenuous effort (viriyā).

Hita Sutta

Benefit

Translated from the Pali by Thanissaro Bhikkhu

"A monk endowed with five qualities practices both for his own benefit and for that of others. Which five?"

"There is the case where a monk is himself consummate in virtue and encourages others to be consummate in virtue. He himself is consummate in concentration and encourages others to be consummate in concentration. He himself is consummate in discernment and encourages others to be consummate in discernment. He himself is consummate in release and encourages others to be consummate in release. He himself is consummate in the knowledge and vision of release and encourages others to be consummate in the knowledge and vision of release.

"Endowed with these five qualities, a monk practices both for his own benefit and for that of others.

Iddhipada Vibhanga Sutta

Analysis of the Bases of Power

Translated from the Pali by Thanissaro Bhikkhu

"These four bases of power, when developed and pursued, are of great fruit and great benefit. And how are the four bases of power developed and pursued so as to be of great fruit and great benefit?

"There is the case where a monk develops the base of power endowed with concentration founded on desire and the fabrications of exertion, thinking, 'This desire of mine will be neither overly sluggish nor overly active, neither inwardly restricted nor outwardly scattered.' He keeps perceiving what is in front and behind so that what is in front is the same as what is behind, what is behind is the same as what is in front. What is below is the same as what is above, what is above is the same as what is below. Night is the same as day, day is the same as night. By means of an awareness thus open and unhampered, he develops a brightened mind.

"He develops the base of power endowed with concentration founded on persistence...

"He develops the base of power endowed with concentration founded on intent...

"He develops the base of power endowed with concentration founded on discrimination and the fabrications of exertion, thinking, 'This discrimination of mine will be neither overly sluggish nor overly active, neither inwardly restricted nor outwardly scattered.' He keeps perceiving what is in front and behind so that what is in front is the same as what is behind, what is behind is the same as what is in front. What is below is the same as what is above, what is above is the same as what is below. [He dwells] by night as by day, and by day as

by night. By means of an awareness thus open and unhampered, he develops a brightened mind.

"And how is desire overly sluggish? Whatever desire is accompanied by laziness, conjoined with laziness that is called overly sluggish desire.

"And how is desire overly active? Whatever desire is accompanied by restlessness, conjoined with restlessness that is called overly active desire.

"And how is desire inwardly restricted? Whatever desire is accompanied by sloth and drowsiness, conjoined with sloth and drowsiness that is called inwardly restricted desire.

"And how is desire outwardly scattered? Whatever desire is stirred up by the five strings of sensuality, outwardly dispersed and dissipated that is called outwardly scattered desire.

"And how does a monk dwell perceiving what is in front and behind so that what is in front is the same as what is behind, and what is behind is the same as what is in front? There is the case where a monk's perception of what is in front and behind is well in hand, well-attended to, well-considered, well-tuned ('penetrated') by means of discernment. This is how a monk keeps perceiving what is in front and behind so that what is in front is the same as what is behind, and what is behind is the same as what is in front.

"And how does a monk dwell so that what is below is the same as what is above, and what is above is the same as what is below? There is the case where a monk reflects on this very body, from the soles of the feet on up, from the crown of the head on down, surrounded by skin, and full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm,

pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.' This is how a monk dwells so that what is below is the same as what is above, and what is above is the same as what is below.

"And how does a monk dwell by night as by day, and by day as by night? There is the case where a monk at night develops the base of power endowed with concentration founded on desire and the fabrications of exertion by means of the same modes (permutations) and signs and themes that he uses by day, and by day he develops the base of power endowed with concentration founded on desire and the fabrications of exertion by means of the same modes and signs and themes that he uses by night. This is how a monk dwells by night as by day, and by day as by night.

"And how does a monk -- by means of an awareness open and unhampered -- develop a brightened mind? There is the case where a monk has the perception of light, the perception of daytime [at any hour of the day] well in hand and well-established. This is how a monk -- by means of an awareness open and unhampered -- develops a brightened mind.

(The above discussion is then repeated for persistence, intent, and discrimination.)

"When a monk has thus developed and pursued the four bases of power, he experiences manifold supra-normal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahma worlds.

"He hears -- by means of the divine ear-element, purified and surpassing the human -- both kinds of sounds: divine and human, whether near or far.

"He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion. He discerns a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion. He discerns a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion. He discerns a restricted mind as a restricted mind, and a scattered mind as a scattered mind. He discerns an enlarged mind as an enlarged mind, and an un-enlarged mind as an un-enlarged mind. He discerns an excelled mind [one that is not at the most excellent level] as an excelled mind, and an unexcelled mind as an unexcelled mind. He discerns a concentrated mind as a concentrated mind, and an un-concentrated mind as an un-concentrated mind. He discerns a released mind as a released mind, and an unreleased mind as an unreleased mind.

"He recollects his manifold past lives (lit: previous homes), i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction and expansion, [recollecting], 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-rose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-rose here.' Thus he remembers his manifold past lives in their modes and details.

"He sees -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings -- who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views -- with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus -- by means of the divine eye, purified and surpassing the human -- he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma.

"Through the ending of the mental effluents, he remains in the effluent-free release of awareness and release of discernment, having known and made them manifest for himself right in the here and now.

"This is how these four bases of power, when developed and pursued, are of great fruit and great benefit."

Ina Sutta

Debt

Translated from the Pali by Thanissaro Bhikkhu

"Monks, for one who partakes of sensuality, poverty is suffering in the world."

"Yes, lord."

"And a poor, destitute, penniless person gets into debt. For one who partakes of sensuality, getting into debt is suffering in the world."

"Yes, lord."

"And a poor, destitute, penniless person, having gotten into debt, owes interest payments. For one who partakes of sensuality, interest payment is suffering in the world."

"Yes, lord."

"And when a poor, destitute, penniless person owing interest payments does not pay interest on time, they serve him notice. For one who partakes of sensuality, being served notice is suffering in the world."

"Yes, lord."

"And when a poor, destitute, penniless person, being served notice, does not pay, they hound him. For one who partakes of sensuality, being hounded is suffering in the world."

"Yes, lord."

"And when a poor, destitute, penniless person, being hounded, does not pay, he is put into bondage. For one who partakes of sensuality, bondage is suffering in the world."

"Yes, lord."

"Thus, monks, poverty is suffering in the world for one who partakes of sensuality. Getting into debt is suffering in the world for one who partakes of sensuality. Interest payment is suffering in the world for one who partakes of sensuality. Being served notice is suffering in the world for one who partakes of sensuality. Being hounded is suffering in the world for one who partakes of sensuality. Bondage is suffering in the world for one who partakes of sensuality.

"In the same way, monks, whoever has no conviction with regard to skillful mental qualities, no sense of conscience with regard to skillful mental qualities, no sense of concern with regard to skillful mental qualities, no persistence with regard to skillful mental qualities, no discernment with regard to skillful mental qualities is, in the discipline of a noble one, said to be poor, destitute, and penniless.

"He -- poor, destitute, and penniless, having no conviction with regard to skillful mental qualities, no sense of conscience... no sense of concern... no persistence... no discernment with regard to skillful mental qualities -- engages in misconduct by way of the body, misconduct by way of speech, misconduct by way of the mind. For him, I tell you, this is getting into debt.

"For the purpose of concealing his bodily misconduct, he formulates evil desires: He desires, 'May they not know about me.' He resolves, 'May they not know about me.' He speaks, [thinking,] 'May they not know about me.' He makes an effort with his body, [thinking,] 'May they not know about me.' For the purpose of concealing his verbal misconduct... For the purpose of concealing his mental misconduct, he formulates evil desires: He desires, 'May they not know about me.' He resolves, 'May they not know about me.' He speaks, [thinking,] 'May they not know about me.' He makes an effort with his

body, [thinking,] 'May they not know about me.' For him, I tell you, this is interest payment.

"And then his well-behaved companions in the holy life say about him, 'This venerable one acts in this way, behaves in this way.' For him, I tell you, this is being served notice.

"And then, when he has gone to the wilderness, to the foot of a tree, or to an empty dwelling, he is beset with evil, unskillful thoughts accompanied by remorse. For him, I tell you, this is being hounded.

"He -- poor, destitute, and penniless, having engaged in misconduct by way of the body, misconduct by way of speech, and misconduct by way of the mind -- on the break-up of the body, after death, is bound by the bond of hell or the bond of the animal womb. And I can imagine no one other bond so tormenting, so painful, so obstructive to the unexcelled rest from bondage, as the bond of hell or the bond of the animal womb."

Poverty is called suffering in the world; so, too, is getting into debt. A poor person, in debt, partaking of sensuality, suffers hardship. Then they hound him and put him into bondage: the painful bond for one longing to gain sensual pleasures.

Now, anyone with no conviction in the discipline of a noble one -- no sense of conscience, no sense of concern -- contemplating evil actions, doing wrong by way of body, wrong by way of speech, and wrong by way of the mind, wants: 'May they not know about me.' He creeps along in body, speech, or mind, piling up evil actions, here and there, again and again. He, with evil actions, his wisdom weak, knowing his own wrongdoing, is a poor person, in debt.

Partaking of sensuality, he suffers hardship.

Then they hound him -- painful mental resolves born of remorse -- at home or in the wilderness. He, with evil actions, his wisdom weak, knowing his own wrong-doing, goes to an

animal womb or is bound in hell: the painful bond from which the enlightened are freed.

But one with confidence, living at home, making gifts of his belongings, righteously-gained, wins both goals: advantage in the here-and-now, and happiness in the world beyond. The liberality of this householder piles up merit.

Now, anyone with conviction firmly established in the discipline of a noble one -- with a sense of conscience, a sense of concern, discerning and restrained by virtue -- is, in the discipline of a noble one, said to be living in ease.

Gaining a pleasure not of the flesh, he determines on equanimity: abandoning the five hindrances -- persistence constantly aroused -- entering the jhanas: unified, mindful, and wise.

Knowing this as it actually is in the total ending of all fetters through everywhere not-clinging his mind is rightly released.

In him, Such, rightly released, there is the knowledge, in the total ending of the fetters of becoming: 'My release is unshakable.'

That is the highest knowledge that, the happiness unexcelled.

Sorrow-less, dustless, at rest, that is release from debt."

Indriya Vibhanga Sutta

Analysis of the Mental Faculties

Translated from the Pali by Thanissaro Bhikkhu

"Monks, there are these five faculties. Which five? The faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, the faculty of discernment.

"Now what is the faculty of conviction? There is the case where a monk, a disciple of the noble ones, has conviction, is convinced of the Tathágata's Awakening: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge and conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine and human beings, awakened, blessed.' This is called the faculty of conviction.

"And what is the faculty of persistence? There is the case where a monk, a disciple of the noble ones, keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. He generates desire, endeavors, arouses persistence, upholds and exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen... for the sake of the abandoning of evil, unskillful qualities that have arisen... for the sake of the arising of skillful qualities that have not yet arisen...(and) for the maintenance, non-confusion, increase, plenitude, development, and culmination of skillful qualities that have arisen. This is called the faculty of persistence.

"And what is the faculty of mindfulness? There is the case where a monk, a disciple of the noble ones, is mindful, highly meticulous, remembering and able to call to mind even things that were done and said long ago. He remains focused on the body in and of itself -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. He remains focused on feelings in and of themselves... the mind in and of itself... mental qualities in and of themselves -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. This is called the faculty of mindfulness.

"And what is the faculty of concentration? There is the case where a monk, a disciple of the noble ones, making it his object to let go, attains concentration, attains singleness of mind. Quite withdrawn from sensuality, withdrawn from unskillful mental qualities, he enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. With the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance. With the fading of rapture he remains in equanimity, mindful and alert, and physically sensitive of pleasure. He enters and remains in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' With the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither pleasure nor pain. This is called the faculty of concentration.

"And what is the faculty of discernment? There is the case where a monk, a disciple of the noble ones, is discerning, endowed with discernment of arising and passing away -- noble, penetrating, leading to the right ending of stress. He discerns, as it is actually present: 'this is stress... This is the

origination of stress... This is the cessation of stress... This is the path of practice leading to the cessation of stress.' This is called the faculty of discernment.

"These are the five faculties."

Indriyabhavana Sutta

Introduction

Indriyani is a word and idea that is older than Buddhism. "The Indriani" are sometimes translated "Sense Organs". PED remarks that this is erroneous. In the straight forward sense this is correct, but what we have here is an idea that must be seen from an older higher perspective. Here you have "fresh man" observing the world as though for the first time, through the eyes (senses) of his god: Indra. So while modern man hears "seeing" as an indifferent, ordinary phenomena; what Indriani represents is the view that "seeing" is a god-like power. Where God sees The All through his mighty eye, Man sees "his world" like God sees The All...that is the pre-Buddhist sense of Indriani and why there was an early tendency to translate the term as "sense organ."

Then, as with this sutta, the Buddha puts a twist on the idea (which was, if this sutta is good evidence, lost to those using it at the time anyway). The Buddha takes the concept and raises it, as a power, even above what Indra might have enjoyed.

"Becoming Indra"

Or

"The Powers of the Aristocrats"

I hear tell,

Once upon a time Bhagava, Dark-Jungle Town, Mukhelu Grove residing. There, Uttara, a brahman youth who was the student of Parasariya and who (putting one and one together) was most likely the person who became known later as Thera Parapara, having approached the Lucky Man, having greeted

him respectfully and exchanged polite talk, took a low seat to one side and waited in eager anticipation of the afternoon's discourse.

Then the Lucky man said this to Uttara the brahman youth:
"Tell me, Uttara, does Parasariya teach Becoming Indra?"

"Yes, Good Gotama, Parasariya does teach Becoming Indra."

"How, exactly, Uttara, does Parasariya teach Becoming Indra?"

"Here, Good Gotama, Parasariya teaches 'See no material form with the eye, hear no sound with the ear.'

"In this case, Uttara, a blind man will have become Indra, a deaf man will have become Indra, for a blind man sees no material form with the eye, a deaf man hears no sound with the ear."

At this Uttara fell silent, shaken, bowled over, downcast, overwhelmed, at-a-loss, speechless.

Bhagava, seeing the shaken, bowled over, downcast, overwhelmed, at-a-loss, speechless state of Uttara, addressed the Venerable Ananda: "The way Parasariya teaches Becoming Indra is one thing, Ananda, the way Becoming Indra is taught in the Discipline of the Aristocrats is something altogether unsurpassed."

"Now is the Time, Bhagava! Now is the Time, Well-gone!
When the Becoming Indra in the unsurpassed way it is taught in the Discipline of the Aristocrats is presented it will be remembered by the Bhikkhus!

"Very well, Ananda. Pay attention! Give ear! I will speak!"

"So be it, Bhagava!"

"What is The Unsurpassed Becoming Indra in the Discipline of the Aristocrats?

Here, Ananda, when a Beggar sees a material form with the eye, from this there arises the liked, the disliked, the liked-and-disliked.[1]

He understands the situation this way: 'Present in me now is that which is liked, disliked, liked-and-disliked. This is occurring as a consequence of confounding, it is a biproduct, the rebound of an earlier conjuration...but *this*, this is calm, this is high, that is, objective detachment.' That way the birth of the liked, the birth of the disliked, the birth of the liked-and-disliked is aborted and objective detachment stands fast.

In the same way, Ananda, as a man with eyes in his head that can see, could open his eyes, or having opened his eyes could close them, such is the rapidity, such is the speed, such is the small amount of trouble involved in aborting the birth of the liked, the birth of the disliked, the birth of the liked-and-disliked and standing fast in objective detachment.[2]

This is The Way, Ananda, in the Discipline of the Aristocrats, The Unsurpassed Becoming Indra is taught with regard to eye-consciousness and visible objects.

Again, Ananda, when a Beggar hears a sound with the ear, from this there arises the liked, the disliked, the liked-and-disliked.

He understands the situation this way: 'Present in me now is that which is liked, disliked, liked-and-disliked. This is occurring as a consequence of confounding, it is a biproduct, the rebound of an earlier conjuration...but *this*, this is calm, this is high, that is, objective detachment.' That way the birth of the liked, the birth of the disliked, the birth of the liked-and-disliked is aborted and objective detachment stands fast.

In the same way, Ananda, as a strong man can easily [SNAP FINGERS] snap his fingers, such is the rapidity, such is the speed, such is the small amount of trouble involved in aborting the birth of the liked, the birth of the disliked, the birth of the liked-and-disliked and standing fast in objective detachment.

This is The Way, Ananda, in the Discipline of the Aristocrats, The Unsurpassed Becoming Indra is taught with regard to ear-consciousness and sounds.

Again, Ananda, when a Beggar smells a smell with the nose, from this there arises the liked, the disliked, the liked-and-disliked.

He understands the situation this way: 'Present in me now is that which is liked, disliked, liked-and-disliked. This is occurring as a consequence of confounding, it is a biproduct, the rebound of an earlier conjuration...but *this*, this is calm, this is high, that is, objective detachment.' That way the birth of the liked, the birth of the disliked, the birth of the liked-and-disliked is aborted and objective detachment stands fast.

In the same way, Ananda, as drops of rain roll-off a downturned lotus leaf without sticking, such is the rapidity, such is the speed, such is the small amount of trouble involved in aborting the birth of the liked, the birth of the disliked, the birth of the liked-and-disliked and standing fast in objective detachment.

This is The Way, Ananda, in the Discipline of the Aristocrats, The Unsurpassed Becoming Indra is taught with regard to nose-consciousness and scents.

Again, Ananda, when a Beggar tastes a taste with the tongue, from this there arises the liked, the disliked, the liked-and-disliked.

He understands the situation this way: 'Present in me now is that which is liked, disliked, liked-and-disliked. This is occurring as a consequence of confounding, it is a biproduct, the rebound of an earlier conjuration...but *this*, this is calm, this is high, that is, objective detachment.' That way the birth of the liked, the birth of the disliked, the birth of the liked-and-disliked is aborted and objective detachment stands fast.

In the same way, Ananda, as a gob of spit formed on the end of the tongue of a strong man is easily expelled, such is the rapidity, such is the speed, such is the small amount of trouble involved in aborting the birth of the liked, the birth of the disliked, the birth of the liked-and-disliked and standing fast in objective detachment.

This is The Way, Ananda, in the Discipline of the Aristocrats, The Unsurpassed Becoming Indra is taught with regard to tongue-consciousness and tastes.

Again, Ananda, when a Beggar feels a touch with the body, from this there arises the liked, the disliked, the liked-and-disliked.

He understands the situation this way: 'Present in me now is that which is liked, disliked, liked-and-disliked. This is occurring as a consequence of confounding, it is a biproduct, the rebound of an earlier conjuration...but *this*, this is calm, this is high, that is, objective detachment.' That way the birth of the liked, the birth of the disliked, the birth of the liked-and-disliked is aborted and objective detachment stands fast.

In the same way, Ananda, as a strong man can stretch out his arm, if folded, or, if stretched out can bend it back, such is the rapidity, such is the speed, such is the small amount of trouble involved in aborting the birth of the liked, the birth of the disliked, the birth of the liked-and-disliked and standing fast in objective detachment.

This is The Way, Ananda, in the Discipline of the Aristocrats, The Unsurpassed Becoming Indra is taught with regard to body-consciousness and touches.

Again, Ananda, when a Beggar becomes conscious of a mental object with the mind, from this there arises the liked, the disliked, the liked-and-disliked.

He understands the situation this way: 'Present in me now is that which is liked, disliked, liked-and-disliked. This is occurring as a consequence of confounding, it is a biproduct, the rebound of an earlier conjuration...but *this*, this is calm, this is high, that is, objective detachment.' That way the birth of the liked, the birth of the disliked, the birth of the liked-and-disliked is aborted and objective detachment stands fast.

In the same way, Ananda, as if during the day an iron cauldron had been heated red-hot and into it one or two drops of water were to fall . . . long is the time between drops; and then [SNAP FINGERS] they're gone like a shot, such is the rapidity, such is the speed, such is the small amount of trouble involved in aborting the birth of the liked, the birth of the disliked, the birth of the liked-and-disliked and standing fast in objective detachment.

This is The Way, Ananda, in the Discipline of the Aristocrats, The Unsurpassed Becoming Indra is taught with regard to mind-consciousness and mental objects.

This is The Way, Ananda, in the Discipline of the Aristocrats, The Unsurpassed Becoming Indra is taught.

But how, Ananda, is a beginner to practice, having come This Way?

Here, Ananda, when a Beggar sees a material form with the eye, from this there arises the liked, the disliked, the liked-and-disliked.

So when the liked, the disliked, the liked-and-disliked has arisen he becomes aware of the danger, exercises humility and avoidance.[3]

When a Beggar hears a sound with the ear, smells a scent with the nose, tastes a taste with the tongue, feels a touch with the body or becomes conscious of a mental object with the mind, from this there arises the liked, the disliked, the liked-and-disliked.[4]

So when the liked, the disliked, the liked-and-disliked has arisen he becomes aware of the danger, exercises humility and avoidance.

This is The Way, Ananda, a beginner is taught to practice The Unsurpassed Becoming Indra in the Discipline of the Aristocrats.

And how, Ananda, is it with an Aristocrat who has Become Indra?

Here, Ananda, when a Beggar sees a material form with the eye, from this there arises the liked, the disliked, the liked-and-disliked.

Such a one as such a such a may wish such wishes such as such:

"Let me live not perceiving what goes against the grain in what goes against the grain." And such is such as such as is for such a such'n such as such is such.

Or he may wish: "Let me live perceiving what goes against the grain in what does not go against the grain."

Or he may wish: "Let me live not perceiving what goes against the grain in both what goes against the grain and what does not go against the grain."

Or he may wish: "Let me live perceiving what goes against the grain in both what goes against the grain and what does not go against the grain."

Or he may wish: "Let me live avoiding both what goes against the grain and what does not go against the grain, satisfied, clearly conscious, detached."

And such is such as such as is for such a such'n such as such is such.

Here, Ananda, when a Beggar hears a sound with the ear, smells a scent with the nose, tastes a taste with the tongue, feels a touch with the body, becomes conscious of a mental object with the mind, from this there arises the liked, the disliked, the liked-and-disliked.

If he should wish:

"Let me live not perceiving what goes against the grain in what goes against the grain," then he lives not perceiving what goes against the grain in what goes against the grain.

Or he may wish: "Let me live perceiving what goes against the grain in what does not go against the grain," then he lives perceiving what goes against the grain in what does not go against the grain.

Or he may wish: "Let me live not perceiving what goes against the grain in both what goes against the grain and what does not go against the grain," then he lives not perceiving what goes against the grain in both what goes against the grain and what does not go against the grain.

Or he may wish: "Let me live perceiving what goes against the grain in both what goes against the grain and what does not go against the grain," then he lives perceiving what goes against the grain in both what goes against the grain and what does not go against the grain.

Or he may wish: "Let me live avoiding both what goes against the grain and what does not go against the grain, satisfied, clearly conscious, detached," then he lives avoiding both what goes against the grain and what does not go against the grain, satisfied, clearly conscious, detached.

This is The Way it is, Ananda, for an Aristocrat who has Become Indra.

Thus, Ananda, is the The Way The Unsurpassed Becoming Indra is taught in the Discipline of the Aristocrats.

This is the way the beginner is taught to practice the Unsurpassed Becoming Indra in the Discipline of the Aristocrats.

This is the way how it is for an Aristocrat who has Become Indra is described.

That, Ananda, which ought to be done by a teacher for his students, out of compassion for them, has been done by me. Here are the roots of trees. Here are places of solitude. Practice the Burnings, Ananda, do not be careless, do not allow cause for later regret! This is our instruction to you!

This is what Bhagava said, and those Beggars gathered round were thrilled by what they heard.

Footnotes:

[1] manaapa.m amanaapa.m manaapaamanaapa.m as contrasted with the more frequent sukha.m -n dukkha.m-n asukha.m-m-adukkha.m. Manaapa: PED: pleasing, pleasant, charming. I would make it Mind-up. But PED says often in combination with piya (loved), so I think "liked" which is how Horner and others usually translate it. N/B have: "agreeable". The third alternative is formulated in the opposite way to asukha.m-m-adukkha.m (neither-pleasant-nor-unpleasant) liked-notliked.

Since we know that what results from the contact of eye and visible object is pleasant or unpleasant or neither-pleasant-nor-unpleasant sense experience, then I think we are to understand that "manapa" "amanapa" and "manaapaamanaapa" are the categories of subjective reaction to sense experience. This is supported by the similes which indicate that the situation being discussed is not one of being free altogether from the experience, but the getting rid of any reaction to it as soon as it appears.

So it goes like this: the eye comes into contact with a visible object, pleasant sensation arises; pleasant sensation is a thing that is liked; becoming aware of the presence of pleasant sensation, he is aware that it is something that is liked, he remembers the danger in such a phenomena and because he is aware of the danger it is not possible for liking to develop; unliked, the original sense experiences passes away in accordance with it's dependance on the conditions which brought it into being.

[2]Note the similies are sense-sensative.

[3]Horner: "...he is troubled about it, ashamed of it, loathes it."

N/B: "...he is ashamed, humiliated and disgusted..."

N/B footnote: "Although the sekha has already entered upon the way to final deliverance, he is still prone to subtle states of liking, aversion, and dull indifference in regard to sense objects. He experiences these, however, as impediments to his progress, and thus becomes ashamed, humiliated, and disgusted by them."

This reflects the difference in interpretation between B/N and Horner and myself. The former consider that the arising of the Liked, etc. is already the state I am describing as Liking. As above, I am saying that contact of eye and visible object gives rise to sensation whether in the seeker or the arahant. The sensation is the Liked, the reaction to the sensation is Liking.

So in the case of the learner, what he is being instructed to do is to see the danger in the presence of that which is liked in it's potential for causing in him Liking.

The wording in the Pali for the initial situation is the same for these two cases and the case to follow.

[4]The Pali gives no indication that this section is an abbreviated version of an original in which each case was spelled out.

The Buddha Speaks of the Infinite Life Sutra of Adornment, Purity, Equality and Enlightenment of the Mahayana School

Chapter 1:

The Assembly of Sages Attend the Dharma Teaching

All the teachings given by Buddha Shakyamuni were based upon true reality. Venerable Ānanda learned and memorized all the teachings from Buddha Shakyamuni.

Observing that the opportunity is near for a certain number of people to attain Buddhahood, the Buddha then started this Pure Land teaching.

It was in the city of Rajagriha, on the mountain Gridhrakuta, that an assembly of twelve thousand of the Buddha's great Bhikshus (monks), together with those great Bodhisattvas, attended this teaching.

Buddha Shakyamuni played a leading character while other Buddhas were supporting characters, with some as his students. When Buddha Shakyamuni appeared in this world, their role-playing helped to educate all beings.

Venerable Kondanna was the first one to actualize the achievement of an Arhat from the Buddha's teachings. His presence at this teaching represents that the Infinite Life Sutra is the foremost teaching for all Buddhas in helping sentient beings to escape the cycle of birth and death.

Venerable Shariputra was the student foremost in wisdom. One who can believe this sutra and put this teaching into practice will attain foremost wisdom.

Venerable Maha Maudgalyayana was the foremost in spiritual penetrations. Once one is reborn into the Western Pure Land and later becomes a Buddha, aided by Amitabha, one recovers this foremost innate power.

Maha is a Sanskrit word meaning great.

The first Patriarch in the Zen school was Venerable Mahakashyapa who also attended this meeting.

Venerable Ānanda did the primary work of compiling the Buddha's teachings into sutras.

For one to become a left-home person, one must have planted good roots in past lives. One time Buddha Shakyamuni tested his student's ability to decide whether to accept an old man who had requested to become a monk. An Arhat is capable of knowing a being's past lifetimes over many lifetimes. All of the Buddha's Arhat students doomed the old man as a prospect, because they thought that he had no connection with Buddhism in his past lives. Buddha Shakyamuni then announced that many aeons ago, this old man was a woodchopper. One day when he ran into a tiger on the mountain, he climbed up a tree to escape, calling out, "Homage to the Buddha" for help. With only those few words, the old man planted his good roots. In this life, he became a monk as he had wished and later attained his Arhat-ship.

The Buddha gave this Pure Land teaching as a special way to help beings in this Dharma Ending Age.

For one to be able to accept the Pure Land teaching, one must have previously nurtured countless good roots.

The attendance of the great Samantabhadra Bodhisattva at this teaching symbolized the unity of the Pure Land and Esoteric Schools.

The presence of the great Manjusri Bodhisattva symbolized the integration of the Zen and Pure Land Schools.

Both of these Venerable's represent that all the teachings of the Buddha are contained within this sutra.

The name of "Amitabha" is in itself a supreme mantra. By chanting this name and vowing to go to the Western Pure Land, one can attain the utmost achievement: to be born into the Western Pure Land and become a Buddha within one lifetime.

The great Maitreya Bodhisattva is currently in the Tusita Deva (a level in heaven). After 5,706,000,000 years, he will appear in the human realm and become the next Buddha in this world.

In our current aeon, one thousand Buddhas will appear in our world. Buddha Shakyamuni was the fourth; Maitreya Bodhisattva will be the fifth. All these great sages came to this teaching as well.

Chapter Two:

The Virtues of Samantabhadra Bodhisattva Were Followed By All

It is stated in the Flower Adornment Sutra that if one does not cultivate Samantabhadra Bodhisattva's virtue, one cannot achieve the perfect awakening of enlightenment.

The Western Pure Land is the ultimate destination for practicing Samantabhadra Bodhisattva's Ten Great Vows.

Many great Bodhisattvas, appearing as lay persons, attended this teaching. The first was "Worthy and Protective"

Bodhisattva, the only one from our Saha (Skt) world. His name teaches us that the Buddhas and Bodhisattvas always protect and help those who sincerely generate their Bodhi mind, the great compassionate mind to help all beings.

"Skillful in Contemplation" and "Wise and Eloquent" Bodhisattvas represent true understanding. In Buddhism, if one does not have true understanding, one cannot believe this sutra. Every sutra tells us that the time required for an ordinary being to become a Buddha is three great Asankhya aeons, an incalculably long amount of time. However, in this Pure Land teaching, three great Asankhya aeons can be transcended by a single thought of Buddha Amitabha.

"Observation of Non-Dwelling" Bodhisattva reminds us of the teaching from the Diamond Sutra, "One's mind should not attach to anything, then the true mind will arise."

"Spiritual Penetration Flower" Bodhisattva teaches us that many different abilities can be used to help sentient beings as he pledged in his vows.

"Light Emitting" Bodhisattva symbolizes the light of wisdom. Chanting Buddha's name will help us generate this limitless light.

"Precious Flag" Bodhisattva stands for how precious the opportunity is to help all beings through the Buddha's teachings. In the past, people would raise a flag from a pole in front of a Buddhist teaching center, which signaled that a lecture would be given that day.

"Utmost Wisdom" Bodhisattva illustrates that infinite wisdom is within this Pure Land teaching.

"Stilled Root" Bodhisattva demonstrated purification of the six sense organs (eye, ear, nose, tongue, mind, and body). Practicing according to the Buddha's teachings naturally purifies these six sense organs.

"Faith and Wisdom" Bodhisattva clarified that, without wisdom, one cannot believe in this teaching.

"Vow and Wisdom" Bodhisattva told us that, after unwavering belief is developed, it is important to vow to go to the Western Pure Land. From true wisdom comes the vow.

The elephant was the strongest animal to haul vehicles in ancient times. So the name of "Fragrant Elephant" Bodhisattva is a way to show us how great the benefit is to chant the Buddha's name.

"Treasury Revelation" Bodhisattva taught us that after one goes to the Western Pure Land, with the help of Buddha Amitabha, the treasury in one's self-nature will be uncovered.

"Dwelling in the Middle" Bodhisattva represents how one's mind should be set on the practice in the middle path, avoiding the extremes.

"Practice of Restraint" Bodhisattva advocated two points in the Pure Land School; following the precepts and Buddha-name chanting. Following the precepts disciplines one's thought, speech and behavior.

"Liberation" Bodhisattva was the last of the sixteen great guests of honor. He represented the result one attains from this practice: to be freed from worry and to attain liberation from the cycle of birth and death.

The first fourteen Bodhisattvas teach us to recognize this Buddha Name Chanting method and the Infinite Life Sutra, illustrating their importance in uncovering our true wisdom.

The fifteenth Bodhisattva represents our actual transformation by correcting erroneous ways in thought, speech and behavior.

The sixteenth and the last of the Bodhisattvas symbolized the final outcome of the entire practice.

All of those who attended this teaching followed the "Ten Great Vows" of Samantabhadra. The characteristics of this Bodhisattva are having a great compassionate mind and tirelessly fulfilling his vows.

The first great vow of Samantabhadra Bodhisattva is to "Pay respect to all the Buddhas." Respect is to be paid to both sentient and non-sentient beings, even to inanimate objects, since all essentially have a Buddha-nature.

Cultivating respect can help to subdue a person's arrogance and learn humility.

The second vow is to "Praise 'Thus Come One.'" "Thus Come One" is one's true nature. Things that correspond with one's true mind can be praised. Those that do not correspond with one's true mind are to be respected, but not praised.

One needs to have true wisdom to praise others. With this wisdom, one is able to differentiate between proper and deviated, right and wrong, to praise the good and proper teachings, and not to praise the deviated ones.

The third vow is to "Make offerings extensively." In Buddhism, the distinction between offering and giving is that offering is a form of giving or contribution with respect whereas, giving is not necessarily done with respect. When making offerings, one does so with a compassionate mind, a pure mind and a mind of equality for all beings, because everyone possesses a Buddha nature.

The fourth vow is to "Repent of karmic obstacles." Karma, cause and effect, results from thought, speech and behavior of aeons past. Karmic retribution, arising from former wrong thought, speech and behavior, blocks wisdom, virtue and talent within our self-nature.

Repenting of karmic obstacles and the ensuing reduction of karma begins with an immediate end to wrong thought, speech and behavior.

One then should not attach to either good or bad deeds, because good karma would have one go to the upper three realms (heavens, Asuras and humans), and bad karma to the lower three realms (animals, hungry ghosts and hells). However, whichever way, we are still mired in reincarnation.

Accumulating Pure Karma is a goal of a Pure Land practitioner. Rather than resulting in reincarnation, Pure Karma leads the practitioner to birth into the Pure Land.

The fifth vow is to "Be joyful over other's meritorious deeds." Jealousy and arrogance present serious obstacles for one to overcome, not only in the pursuit of worldly progress, but even more so for one on the path to enlightenment. When others accumulate merits, one should be happy and want to help them, thus, one's jealousy is overcome.

The sixth vow is to "Appeal to the Buddha to turn the wheel of Buddha's teaching." Buddhists should request all Buddhas, Bodhisattvas and venerable masters to give teachings for the benefit of all beings.

The seventh vow is to "Request the Buddha to reside in this world." Presently there is no Buddha in our world. If there is any venerable master who has achieved attainment, we should try to have him/her remain with us; so more beings can benefit from his/her teaching.

The eighth vow is to "Constantly be a diligent follower of the Buddha's teaching." For a Pure Land practitioner, the Infinite Life Sutra is the Buddha's guideline for one's thought, speech and behavior.

The ninth vow is to "Accord with all sentient beings." Filial piety is the heart of this vow. Wisdom and serenity are

required for one to be patient with others. True conformation derives from one's Bodhi Mind.

The tenth vow is to "Dedicate all merits." All merits should be dedicated to beings and inanimate objects, existing everywhere in the universe and beyond, which in reality is our Bodhi Mind.

Samantabhadra Bodhisattva said that his great vows could be perfectly accomplished only in the Western Pure Land. Therefore, he wished all those who suffer within all the realms in all the worlds of the ten directions, to quickly obtain birth into the Pure Land.

One is to be mindful of the name "Amitabha," for this name enables one to reflect and intensify the same merits and virtues, thus eventually achieving a Buddha's perfection.

All attending this assembly wanted themselves and all beings to accept this Pure Land teaching and that all could reach the Buddha's state of perfection.

Out of their great compassionate nature of first wanting to help all sentient beings escape suffering; Bodhisattvas perfect their wisdom and virtues.

Today, people might ask, "why should we help others?" They do not understand the true reality of life and the universe, thinking others and they are not one, so why should they help? This is similar to one's left hand being bitten by a mosquito. Would the right hand help to shoo away the mosquito or would it ask, "why should I help the left hand, it isn't me?" As worldly people, we have deluded thoughts and behavior, not realizing that all sentients and we are one being.

Wandering thoughts and attachments arise when one strays away from the truth; thus, deluded beings differentiate themselves from others. Knowing that others and self are an

inseparable entity, the Buddhas and Bodhisattvas also understand that "helping others is helping oneself."

It is said in the Surangama Sutra that, "Buddhas and Bodhisattvas respond specifically to each person's appeal due to the differences in the minds of all beings." For example, they may appear as Avalokiteshvara Bodhisattva, if that is the form the individual would most willingly accept.

When a Bodhisattva in this world is ready to attain perfect realization, he goes through the same eight phases to instruct the world. Usually this Bodhisattva is called a "Next Buddha to Be."

If a Bodhisattva is a "Next Buddha to Be" he lives in and descends from Tusita Heaven to the human realm where he will attain Buddhahood. This is the first phase.

The second and the third phases are "Choosing parents" and "Being born." When a Buddha comes to this world, he is born into a royal family. This good fortune comes naturally to him due to his great merits and virtue. In addition, in this position he can best show the world that such dignity and wealth are not the most important pursuits in one's life.

"Leaving home and giving up the throne" is the fourth phase to show that true happiness comes from being able to let go of worldly possessions and prestige.

Manifestation of a Buddha requires him to take the ascetic path in his cultivation. This is to be acceptable to this world.

Only through the strength developed from concentration and wisdom, can one overcome the obstacles presented by one's internal afflictions and external temptations. This is the fifth phase, "Subduing Mara's evil obstacle."

Severing one's wandering thoughts and attachments will enable one to attain the wonderful reality of truth. This

representation is within the sixth phase "Attaining Enlightenment."

All beings have been trapped in reincarnation for countless aeons. Although they have encountered Buddhism before, somehow it has only helped them to plant or reinforce their good roots. With the Pure Land teaching, if a person can truly grasp this opportunity and practice sincerely, one will finally take the last glimpse at reincarnation.

The seventh phase is "Turning the Dharma wheel." Once the Buddha achieved perfect enlightenment, the heavenly beings, recognizing him for what he was, requested him to give the teachings to this world.

Lecturing on Buddhism is turning the Dharma wheel. Turning the wheel symbolizes making this education available to beings in all directions. The center of the wheel is stationary while its circumference moves, representing stillness and movement in one. The center is hollow while its circumference is solid representing emptiness and existence. The wheel represents Buddhism as the most complete and perfect education.

The Buddha's teaching helps all beings subdue their evil obstacles, thus uncovering their true mind.

The eighth stage is "Entering the state of Nirvana." The person with good understanding knows that the Buddha actually is never apart from us at any time. However, those with less understanding believe that the Buddha left this world.

A Sangha is a group of four or more people who practice the Buddha's teachings together in accordance with the Six Principles of Harmony.

] The Six Principles of Harmony are:

1. To share the same viewpoints or goals.

2. To observe the same precepts.
3. To live and practice together harmoniously.
4. To not quarrel.
5. To experience the inner peace and happiness from practicing together harmoniously.
6. To share benefits equally.

The purpose of the Sangha is to spread the Buddha's teachings in helping all beings. Whether those committed to propagating the teachings or those devoted to supporting them, all are equally important in achieving this purpose. When one looks at a clock, one only sees the minute and hour hands and not the intricate parts within that keep it ticking. However, if one part is missing, the hands cannot move. Only in working together as one entity does the Sangha accumulate infinite merits.

Buddha Shakyamuni teaches unceasingly, even during moments of silence. Through simply observing certain movements of the Buddha, beings with high levels of intelligence and wisdom can reach realization. His teachings not only include speech, but also languages of the body and mind.

Not only do beings from the six realms come to learn from the Buddha, but beings from all the nine realms do as well.

Delusion, our biggest obstacle, arises from afflictions and wandering thoughts; therefore, the Buddha teaches us first to sever our afflictions and cease wandering thoughts.

The Buddhas and Bodhisattvas help sentient beings see through delusion to completely understand the truth of life and the universe.

The goal of our cultivation is to replace the worries surrounding us with purity of mind. The Pure Land is our destination.

The Three Learning's are self-discipline, concentration and wisdom. They are important steps in one's practice.

Even in the present age, advanced medical science remains unable to surpass the perfect and thorough teachings of the Buddha to harmonize body and mind, which contributes to a healthy body. People who truly know how to attune their body and mind to peace and purity are immune from illnesses.

Continued practice of the Three Learning's will release worries, abolish longings and eradicate delusions and attachments. Only thus can we truly understand the Buddha's teachings.

The Pure Land School uses the sutra recitation method to help people sever their afflictions. The goal of this practice is to purify both body and mind, resulting in rebirth into the Western Pure Land.

When wandering thoughts cease to arise during sutra recitation, one's body, mind and speech commit no evil. One is cultivating self-discipline when one does not commit any evil deeds and practices only good ones.

One is cultivating concentration when achieving single-minded recitation of the sutra without giving rise to the analytical mind.

One is cultivating wisdom when reciting the sutra clearly and without error.

Losing one's purity of mind to analyze its meanings during sutra recitation would be the same as reading ordinary books, thus forsaking the purpose of the Three Learning's.

The length of a sutra such as The Infinite Life Sutra is perfect for recitation; they provide us with ample time to cultivate self-discipline, concentration and wisdom.

Ridding oneself of the three inner poisons of greed, anger and ignorance within the mind enables one to obtain a healthy mind and body. Having a healthy mind is important in helping one practice Buddhism, for without a healthy mind, one will find difficulty in accepting the true teaching.

Conditioning one's mind is an essential step towards learning the Mahayana sutras. A good teacher would have the students concentrate on their cultivation of virtue before learning the sutras. Just as a dirty bowl would need to be cleansed before it can be of good use or whatever it holds will be contaminated.

Reciting the sutras three hours or more daily for three years will deepen one's concentration. When one's concentration reaches a certain level, true wisdom can be revealed.

What is merit and virtue? It is the pure mind derived from practice of the Three Learning's of precepts, concentration and wisdom that are obtained from years of cultivation.

A pure mind is one without discriminations or attachments.

Anger is like a fire, being one of the three poisons of the mind. Once a person's anger flares up, all the merit and virtues accumulated from years of diligent cultivation completely disintegrate, sending the practitioner back to square one.

One accumulates merit and virtue when one is able to end greed in addition to diligently cultivating giving and following the precepts. The practice of patience, diligence and concentration enables one to preserve one's merit and virtue.

A person, who likes to practice giving and abides by laws and customs while conducting oneself in a proper and dignified manner, will accumulate good fortune.

Understanding what one practices is essential to one's success. Pure Land practitioners can start with the teachings from The Infinite Life Sutra, The Amitabha Sutra and "The Chapter on Samantabhadra Bodhisattva's Vows and Cultivation."

One needs to cultivate good fortune before wisdom.

Those who are mindful of Buddha Amitabha can apply the practice of the Three Conditions in their daily lives. The Three Conditions, which are the first of the Five Guidelines, are the foundation upon which Pure Land practitioners begin their practice.

Cultivating the first of the Three Conditions enables one to harvest good fortune as great as that of heavenly beings. The First Condition includes being filial and respectful to one's parents and teachers, being compassionate and not killing any living beings and cultivating according to the Ten Good Conducts (no killing, stealing, sexual misconduct, lying, abusive language, backbiting, seductive speech, greed, anger or ignorance).

The Second Condition consists of abiding by the Three Refuges, following the precepts, laws and customs, and conducting oneself in a proper and dignified manner. By practicing the Second Condition, one's good fortune will be as great as that of Pratyekabuddhas and Arhats.

One does not accomplish anything just by going through the ceremonial ritual of taking the Three Refuges. Truly taking the Three Refuges is to return from delusion, erroneous thoughts and viewpoints, and impurity and to rely on one's enlightened self-nature, proper viewpoints and thoughts, and purity within the six senses.

Practicing the Third Condition enables one to harvest good fortune like that of Bodhisattvas. One generates the Bodhi mind, deeply believes in the Law of Cause and Effect, recites and upholds Mahayana sutras and encourages others to advance on the path to enlightenment.

The second of the Five Guidelines for practitioners is to follow the Six Principles of Harmony, which show one how to get along with others. By practicing the Three Conditions and the Six Principles of Harmony, one will harvest good fortune.

After reaching a degree of attainment, one vows to practice the Bodhisattva way, teaching and benefiting all sentient beings, and working on behalf of the Buddha to publicize and advocate this ultimate perfect method of the Pure Land School.

As one generates a true and sincere heart to learn an unsurpassable method, one will naturally meet a genuine teacher to guide the way. If one does not harbor sincerity and respect in one's learning, it is useless even to have the best teacher in the world.

"Bodhisattvas unceasingly practice in accordance with limitless cultivation." (Infinite Life Sutra) To accord with Bodhisattva's manner of living and cultivation, one applies the principles such as those within The Five Guidelines, which are the Three Conditions, Six Harmonies, Three Learning's, Six Paramitas and the Ten Great Vows of Samantabhadra Bodhisattva into his/her daily lives.

By "...maturing boundless Bodhisattva's good roots" (Infinite Life Sutra) beings will be able to become Buddhas once they have perfected their merit, which involves helping all beings, until they too become Buddhas.

"Being the mindful ones of whom all Buddhas were protective" (Infinite Life Sutra). The kindness the Buddha shows us is like that of parents for their children, the only

difference being that the Buddha remains mindful of us life after life, until we ourselves become Buddha.

As we observe all the world's phenomena, birth and death seem to exist. However, this is not so. In reality, they, what we perceive as birth and death, are just the coming together and dispersion of causes and conditions. Thus, nothing is really gained or lost. If we can see through this concept of gain and loss, appearance and disappearance, we will attain comfort and happiness.

Our afflictions come from caring too much about gaining and losing. When we lack something, we search for it everyday. Once we have it, we are afraid losing it. However, gaining and losing are only false conceptions of the mind. Buddhas and Bodhisattvas fully comprehend this truth. Thus, although they have already helped innumerable beings, their minds do not attach to the notion of having helped. They have neither attachment nor the thought to accumulate merits. The minds and hearts of Buddhas and Bodhisattvas are always pure and at peace.

Those who simply go through daily rituals of prostrating and offering incense and fruit may not achieve as much benefit as those who practice in accordance with the Buddha's teachings may.

All the beings in the infinite universe and beyond, including us, are interrelated. In past lives we may have been born in other worlds and been related to the beings there. When we become a Buddha or Bodhisattva, we will be able to travel to any Buddha land that we have affinities with to help those beings walk the path of awakening. "These Bodhisattvas could appear in all the Buddha lands" (Infinite Life Sutra).

Everything we see in this world is not real in the sense that it has a separate self, but is actually an accumulation of causes and conditions. Although we may think it is real, in the Buddha's mind, there is neither existence nor emptiness,

appearing nor disappearing, gaining nor losing. This misconception of reality results in our delusion. Afflictions come from the inside and not the outside. They arise from our own deviated thoughts and viewpoints.

The Buddha's education helps us to break through this delusion and refrain from wrong actions, thereby avoiding adverse consequences.

Buddhas appear in this world to educate people so that we may attain enlightenment. However, they are not attached to the idea that they themselves are Buddhas or teachers. In addition, they are not attached to their ability to teach or to the idea that others are students accepting their teachings. Harboring these ideas would be attaching and discriminating and would block one from obtaining a pure mind.

The Buddha does not take credit for any achievements, nor does he linger on thoughts regarding his activities. Therefore, he does not become weary or overwrought like ordinary people.

"Like a flash of lightning, Bodhisattvas can transform into different forms" (Infinite Life Sutra). Not being attached to any forms, Bodhisattvas are able to manifest all forms.

There are four similes within "a flash of lightning." First, its speed; life is short, most people do not realize how short until stricken with illness in their old age. Second, its application; a brief flare of lightning exposing the darkness which represents our ignorance. Buddhas appear in this world to help us break through this ignorance. Third, non-attachment; there is none for any Dharma, ability, phenomena or achievements. Fourth, it is non-discriminating; lightning appears anywhere, having no discrimination over what it illuminates.

Demons and ghosts of the world are not as terrifying as demons of the mind. These demons torment our minds and bodies causing us to suffer and age quickly. They are simply

brought about by our false viewpoints: the worries, miseries and our attachments to things that go against our wishes create the demons that we inflict upon ourselves.

Cultivators would do well to refrain from deviated emotions and conditions such as the absence of embarrassment and shamefulness, and the presence of jealousy, stinginess, misdeeds, drowsiness, sleep, agitation, greed, anger and ignorance.

Some people are unconsciously jealous of others who they feel are superior to them. These thoughts lead them to commit wrongdoings that result in ill consequences. Not only will they be afflicted by arrogance and jealousy life after life; these negative characteristics will block their own path to enlightenment.

Lacking a conscience and the ability to feel shame, one would commit any wrong. Moreover, one will suffer the consequences of their actions.

Stinginess arises from greed when one will not give to help others.

Misdeeds include all behaviors that are not virtuous and logical, thus blocking our virtuous nature.

Sleeping too much clouds our minds and obstructs our practice of the way.

An agitated mind is one that harbors too many wandering thoughts and is bound by worries and unrest.

Drowsiness is feeling tired and spiritless, impeding one's diligence.

The above eight afflictions, along with greed, anger and ignorance can hopelessly ensnare one in the cycle of birth and death.

Chanting the Buddha's name can diminish and eliminate one's accumulated karmic transgressions from the above eight afflictions. By replacing wandering thoughts with mindfulness of the Buddha, one can eliminate countless eons of transgressions.

The essential practice in Buddha name chanting is not quantity but quality, using every chant to replace wandering thoughts, thus eventually reaching purity of mind.

It may be more suitable for beginners to concentrate more on sutra recitation rather than Buddha name chanting, as one will have awareness of dispersion of wandering thoughts when one recites incorrectly. Buddha name chanting is easy to do, but it is not sufficient to help beginners suppress their wandering minds. However, once a person attains deeper awareness and concentration, Buddha name chanting becomes more suitable. One chooses the method that will be most effective in countering wandering thoughts and attachments.

One day the great master Yuan Ying was meditating in his room, his mind was very calm and pure. Suddenly he thought of something and immediately went to take care of it. Getting off his bed, he headed straight out of the room. Only after he was outside, did he realize the door was still closed and locked. How did he get out? In that instant, he had forgotten that there was a door, and having no attachment, had simply gone through it. However, when the thought of the door arose, he was no longer able to go through it.

Not knowing the empty nature of all appearances and phenomenon, we delude ourselves by not realizing their falseness. For example, if we perceive a wall as real, then we will not be able to go through it. However, perceiving one's body and the wall as not real allows one to pass through it.

Having an affinity, a natural bond, with this world, the Buddha will stay. Once this affinity ends, the Buddha will enter Nirvana.

The Buddha teaches us that we need to search our true self from within, not from the outside. To search from the outside would be superstitious and futile. The need is for one to end one's afflictions, greed, anger, ignorance and arrogance that block our true self from coming through.

The great Zen master, the Sixth Patriarch Hui-Neng said in The Platform Sutra, "...not being attached to any outside phenomenon is meditation, no thoughts arising from within is concentration."

Meditating is settling the mind, not just the practice of sitting in the lotus position on a cushion or platform while having wandering thoughts, one after another.

Meditation is when one is not tempted by the exterior factors of reputation, power, prestige, wealth, the five desires (wealth, lust, food/drink, fame and sleep) and impurities in the six senses (sight, sound, smell, taste, touch and idea). Concentration is when no afflictions arise from within.

One who regards others as Buddhas, is a Buddha, while an ordinary person would regard the Buddha as ordinary. In other words, a bad person would regard all as bad, whereas, a virtuous person would regard all as kind and virtuous. In reality, there is no good or bad, beautiful or ugly in the world but just reflections from our mind. The outside environment changes according to one's state of mind.

When one sees other persons as displeasing, disgusting, etc., this perception comes from the afflictions arising from within one's own mind and has nothing to do with exterior factors. "True practitioners do not see the faults in others" (Platform Sutra).

When one's self-nature arises from within, it also naturally brings out one's infinite wisdom and virtuous capabilities. This is true goodness.

For most people the usual driving force behind their hard work is reputation and wealth. For enlightened beings, the driving force in the Buddha's teaching is compassion and wisdom. With wisdom, one sees very clearly the true reality of life and the universe, regarding others as oneself. With compassion, one understands that spreading the Buddha's teaching is one's duty and responsibility. One does so, expecting nothing in return.

There are two kinds of understanding. One understands the truth of our existence and the universe; the other is reaching deeper realization from cultivation. The first one is understood through the Buddha's and Bodhisattva's education; the latter by relying on our own diligent practice.

There are many methods within Buddha Shakyamuni's teachings; the Pure Land School is one method that does not need to overcome so many levels of accomplishment before becoming a Buddha. Reciting Buddha Amitabha's name with unwavering belief, vowing to reach the Pure Land and practicing diligently will enable one to be born into the Western Pure Land.

"Numberless and limitless Bodhisattvas like these came and gathered together. There were also five hundred nuns, seven thousand laymen, five hundred laywomen and Brahma Gods from the realms of Sensuality and Form who attended the assembly" (Infinite Life Sutra).

Not only these twenty thousand attended this teaching but additional other uncountable beings from higher realms attended as well. This signifies the great importance of this teaching.

Chapter Three:

The Original Cause of the Great Teaching

"Witnessing Buddha Shakyamuni radiating light and showing wonderful signs, Venerable Ānanda gave rise to a rare heart and requested an explanation..." (Infinite Life Sutra). In response, the Most Honored One spoke of this convenient, ultimate, straightforward and yet rare treasure of truth.

Convenient means the sutra is both easy to understand and to practice.

Mahayana sutras, such as The Lotus Flower Sutra and The Flower Adornment Sutra, explain the way of becoming enlightened. Nevertheless, both of them are difficult to comprehend and even more so to practice.

The Infinite Life Sutra provides a convenient method while it aims for the highest goal - to become a Buddha.

"At that time, the Buddha radiated a glorious and awe-inspiring light ...like that of melting gold. As in a finely polished mirror, the reflection shone through the Buddha's translucent body" (Infinite Life Sutra). All these signs indicated the enlightened nature of his body and mind, like that of a perfectly clear crystal.

"He reflected great radiance and manifested myriad changes" (Infinite Life Sutra). All these were causes for giving this teaching of the sutra.

Why is the Buddha so supremely radiant? Because he is incomparably joyful. This is the happiest day for Buddha Shakyamuni. At last, the opportunity has arisen to give this ultimate and convenient teaching.

While Buddha Shakyamuni was contemplating on Buddha Amitabha, all other Buddhas in the ten directions were

contemplating on Buddha Amitabha and propagating this sutra as well. Uniting with others, this brilliant power of concentration was focused through Buddha Shakyamuni, thus making him appear extraordinarily magnificent.

Our face is a reflection of our state of mind. If one harbors a kind heart, it is reflected in a compassionate appearance. If one has a corrupted mind, it is reflected in a cruel face.

The Buddha's appearance is a perfect one. As we are mindful of the Buddha, we will gradually acquire the body and mind of a Buddha; this in turn will be reflected in our bearing.

In all the years Venerable Ānanda had been with Buddha Shakyamuni, he had never seen him so magnificent as he was at that time. On the behalf of all sentient beings, Venerable Ānanda requested this teaching.

"Venerable Ānanda rose from his seat, bared his right shoulder, knelt on one knee and placed his palms together in veneration and addressed the Buddha" (Infinite Life Sutra).

When requesting instructions from our teacher, it is appropriate to rise from our seat.

In India, when people wished to show the utmost respect for someone, they would bare their right shoulder and kneel on their right knee. Kneeling on the right knee enables one to rise at anytime to serve the teacher.

When palms are placed together as one, they represent concentration and respect. Separated fingers indicate a scattered mind.

With concentration, one is ready to accept the Buddha's instructions.

Venerable Ānanda asked, "World Honored One, today you have entered the great Samādhi...could you explain to me its significance?" (Infinite Life Sutra).

The Buddha was in the Contemplating Buddha Amitabha Samádhi, a perfect Samádhi.

On this day, Buddha Shakyamuni was practicing a very special method. He was about to speak of a way that equally helps all beings to become enlightened.

In The Diamond Sutra, Venerable Shariputra had raised two questions. First, where should our minds dwell? Second, how do we overcome our wandering minds? The answer is simple. In the Pure Land School, dwelling in mindfulness of Buddha Amitabha overcomes our wandering thoughts.

All the Buddhas contemplate Buddha Amitabha and the magnificence of the Western Pure Land. This is the way they guide all beings together on the path to enlightenment.

The greatest teacher is one who, without discrimination or bias, teaches all the ways to attain Buddhahood.

Contemplating Buddha Amitabha is contemplating his forty-eight vows, in which every vow is to equally help all sentient beings to become enlightened.

All the Buddhas of the past, present and future are mindful of Amitabha. Likewise, Buddha Amitabha is mindful of them.

The Venerable Ánanda pondered: Today, Buddha Shakyamuni is displaying a magnificent aura. He must be contemplating the Buddhas in other worlds; otherwise, his countenance would not be so extraordinary. Therefore, he asked the Buddha.

Buddha Shakyamuni replied to Ánanda: "Excellent! Excellent!" (Infinite Life Sutra). The first "Excellent" means the time has come for this teaching to be given so that all beings may become Buddhas within one lifetime. The second "Excellent" means the fulfillment of the Buddha's wish that

every being may become a Buddha quickly, not just to become an Arhat or a Bodhisattva.

Human life is as short as a flash of lightning, appearing and vanishing in milli-seconds. Moreover, there is nothing in this world we can truly grasp, since in reality everything is an illusion.

It was said that when one offers a Pratyekabuddha a bowl of rice, one would not suffer poverty for many aeons. As an example, Venerable Mahakashyapa had made offerings to a Pratyekabuddha; consequently, he would not be poor for nine billion aeons.

By requesting the true teachings, the merit Ānanda obtained was one billion times more than that of making offerings to countless numbers of Arhats or Pratyekabuddhas living in one galaxy.

Today, if we recite and study the Infinite Life Sutra then introduce it to others, we will gain the same merits, as did Venerable Ānanda.

Those who believe and vow to go to the Western Pure Land, and are mindful of Buddha Amitabha shall be born there without regression and eventually become Buddhas. This is true liberation.

To rise from hell to the hungry ghost realm, to the animal realm and even up to the heaven realm is only liberation to a certain extent. If we do not break out of the cycle of birth and death, no matter how much we transcend, we will not be truly liberated.

The kindness the Buddha has shown us is far beyond that of our parents. The compassion that our parents have offered us lasts for only one lifetime, whereas, the Buddha's compassion continues unceasingly life after life.

One goal of the Buddha's appearance in this world is to bring us the true and beneficial teaching. For example, the teaching given in the Infinite Life Sutra shows us the way to single-mindedly contemplate Buddha Amitabha and to reach the Pure Land.

It is an extremely rare opportunity to be born as a human. If one carefully examines his/her thoughts each day, how many of these arise from greed, anger or ignorance? Greed can be as simple as wishing for something more than the essentials. Anger can be felt in irritation or jealousy. Ignorance arises simply by lacking knowledge of proper thoughts and behavior. Greed leads one to the hungry ghost realm, anger to the hells, and ignorance to the animal realms. The thoughts that preoccupy us the most, especially the ones during our last moments will determine the realm of our next life.

Of the six billion people in this world, how many have actually encountered Buddhism? Among these, how many have learned about Mahayana Buddhism? Of these, how many know of the Pure Land School? Among Pure Land Buddhists, how many have practiced single-mindedly? Through this process of elimination, we find that very few will attain Buddhahood in one lifetime.

Today we freely distribute thousands of copies of the Infinite Life Sutra to the public. It would be worthwhile even if only one or two people truly believed, cultivated and were able to reach the Western Pure Land.

To be able to renounce this Saha world and single-mindedly vow to reach the Western Pure Land is the result of one's good fortune and accumulated merit.

What are good roots? One possesses good roots when one truly believes and understands the Buddha's teaching.

One who believes in the Infinite Life Sutra and is willing to practice accordingly, with a joyful heart, has already made

offerings to countless Buddhas. This person should feel extremely fortunate, since his/her good roots brought this about.

Why are we still deluded, confused and receiving retributions? Because we have neither deep concentration nor wisdom.

In order to attain concentration, one only need be concerned whether one is abiding by the precepts and not whether others are. When concerned with other people's practices, one's own concentration will not be achieved. This preoccupation deters purity of mind. When one regards all others as having the purest of minds, that person's mind will reflect this purity and achieve concentration.

The Buddha's concentration and wisdom are perfect.

The liberation of an Arhat cannot compare with that of a Pratyekabuddha, which cannot compare with that of a Bodhisattva. A Bodhisattva's cannot compare with that of a Buddha. A Buddha's liberation is the ultimate liberation.

The Buddha's perfect concentration and wisdom give rise to ten kinds of freedom.

First, freedom from limited life span; one will never grow old as one controls longevity, when one's willpower surpasses karma's control.

Second, freedom from the deluded mind; the mind has no wandering thoughts, worries or attachments.

Everyone's good fortune is different. There is really no way one can change other's lives simply with worries, as everyone's life experiences are governed by the Law of Cause and Effect. Once this is understood, one would truly understand that feeling worried about others is just a form of deluded thoughts and is therefore pointless.

Third, freedom from material needs; one would never lack the essentials.

The more one possesses, the more one worries; such as which to use, how to safeguard or how to acquire new ones. Having freedom from material needs means using the basic essential without the worries, even if one could have as much as one desired.

Fourth, freedom of activities; for example, the Buddha is free to appear in any suitable form to help beings in the nine realms.

Fifth, freedom of birth; one can choose which family to be born into.

Sixth, freedom from ignorance; one intuitively possesses all knowledge without obstacles.

When one possesses knowledge, one needs to be clear as to whether the people of that particular time are able to wisely use that knowledge. If not, then it is best to withhold that knowledge, thus preventing any catastrophes from happening.

Seventh, freedom of vow fulfillment; everything that one wishes or vows to do will come to fruition.

Eighth, freedom of spiritual penetration; possessing extraordinary abilities in the six senses of sight, hearing, smell, taste or speech, thought and action.

Ninth, freedom of Dharma; the Buddha's teaching is excellent in that all the beings can comprehend his direct teachings without any misunderstanding.

Tenth, freedom of wisdom; the Buddha knows all the lives of all beings in the ten directions, in the past, present and future and how to accommodate his teachings to each individual being.

When one's mind is at its purest, one can achieve these ten freedoms. All beings inherently possess the potential of achieving the qualities of a Buddha.

Chapter Four:

The Causal Ground of Monk Dharmakara

"In past, inconceivable countless aeons ago, there was a Buddha who appeared in the world named Lokeshvararaja." (Infinite Life Sutra)

Buddha Lokeshvararaja appeared in this world when people were very conservative and extremely law-abiding, following the letter of the law and not the spirit. The name Lokeshvararaja means to be comfortable and at ease while still following the rules, which is what this Buddha was trying to convey.

Every Buddha, including Buddha Lokeshvararaja, has the same ten titles to represent their infinite wisdom, virtue and abilities.

First, "Thus Come One" is one who truly and thoroughly comprehends that the intrinsic nature and the extrinsic form are one inseparable entity.

Second, "Worthy of Offerings" indicates that the Buddha deserves the offerings from all beings for his perfection in knowledge and cultivation of virtue. Sowing in the field of merit, by making offerings to the Buddha, enables one to harvest good fortune in the future.

One important reason why Buddhists make offerings to Buddha Shakyamuni is to repay our gratitude for his being our original teacher; the offerings remind us to respect our teachers and their teachings, but not to blindly worship them. Another important reason is to acknowledge and emulate the virtuous; vowing to become a Buddha also.

Third, "Perfect Enlightenment" is the abbreviated form of Supreme Unbiased Perfect Enlightenment.

Fourth, "Perfection in Wisdom and Cultivation" means one's understanding and practice reach full completion.

Fifth, "Skillful in Non-attachment." All Buddhas are neither bound by birth and death or by the state of Nirvana.

Sixth, "Knower of the Worlds" comprehends everything in the universe.

Seventh, "The Unsurpassed Scholar."

Eighth, "Great Hero" is what the Buddha is by guiding all beings in their individual practices and solving their problems through his teachings, achieving what others cannot.

Ninth, "Teacher of Heavenly Beings and Humankind."

"Buddha, the World Honored One" is the person who has already attained perfect complete realization and the above nine virtues, thus deserving the respect of the world, though he is not attached to his achievements, and views himself as equal to all beings. This concludes the ten titles for all Buddhas.

Buddha Lokeshvararaja taught for forty-two aeons. This indicates that the life span of a human being at that time was even longer.

"At that time, a great king by the name of World Abundant heard the Buddha's teaching" (Infinite Life Sutra).

After King World Abundant received the teaching from Buddha Lokeshvararaja, he decided to give up his kingship to become a monk. He was renamed Dharmakara, meaning "Dharma Treasure."

Giving up the kingship is an example of abdicating worldly attachments to pursue self-realization, while dedicating oneself to educate others in the Buddha's teaching; thus, one serves all the sentient beings not just in this world, but in the infinite universe and beyond.

To create good fortunes for all, one contributes one's wisdom and capabilities. Ordinary people only think of themselves, their family or perhaps even their country, whereas, a realized person strives to help all sentient beings break through delusion to find true liberation.

Dharmakara started practicing the Bodhisattva's way, which helped him to attain an awakened mind.

A Bodhisattva can be any person in any place. They are no different from us except that they do not harbor any discrimination and attachments, and are unaffected by worries and troubles in their daily lives and work. For example, spiritual or religious leaders can be Bodhisattvas, guiding beings from delusion, improper thoughts and viewpoints, and polluted thinking.

Dharmakara was an extraordinarily talented person, who in many ways already surpassed most people. In his past lives Dharmakara must have practiced extensively the giving of wealth, fearlessness and teaching in order to be born into a royal family and to have wealth, longevity, intelligence and wisdom respectively.

By practicing diligently the Buddha's teaching, Dharmakara reached the utmost achievement.

As the power of mindfulness and wisdom enhanced Dharmakara's determination to achieve in his practice without regression, he began to formulate his great vows. No one could surpass him.

"He went to visit the Buddha, showed his respect by prostrating..." (Infinite Life Sutra).

Prostration is one form of practice. When prostrating, one should do so with a sincere and pure mind, without wandering thoughts. Thus, one cultivates concentration in addition to obtaining a healthy body.

"He placed his palms together in reverence towards the Buddha and praised him with these verses and made the great vows" (Infinite Life Sutra).

"The Thus Come One has a subtle, wonderful and majestic appearance, which no one in the universe can equal" (Infinite Life Sutra). This is one of the reasons why people like to get close to them.

"The Buddha's light shines without limit throughout the ten directions, covering even the brightness from the sun and moon" (Infinite Life Sutra). This verse praises the Buddha's light and wisdom representing purity, equality, wisdom and compassion.

"The World Honored One can present with a sound and make all kinds of beings understand in their own languages" (Infinite Life Sutra). When the Buddha gives a teaching, people from different regions in the world understand it. Moreover, all heavenly beings, Bodhisattvas and Arhats from other worlds and realms who attend, will also comprehend.

"The Buddha can manifest in a subtle and wonderful appearance, and let all beings see him as their own kind" (Infinite Life Sutra). The appearances of the Buddhas or Bodhisattvas are images projected from the minds of different beings.

The above verses praise the Buddha's virtuous capabilities.

"I (Dharmakara) wish to attain the Buddha's pure and clear sound, and let the Dharma voice universally reach limitless boundaries" (Infinite Life Sutra).

"I wish to penetrate the profound, subtle and wonderful Buddha's teaching" (Infinite Life Sutra).

"May my wisdom be as vast and deep as the sea and my mind pure and void of impurities and afflictions" (Infinite Life Sutra).

Although one may not be verbally chanting the Buddha's name at all times, it is important to be mindful of the Buddha unceasingly or else wandering thoughts may arise. Wandering thoughts are what pull us back into the endless cycle of reincarnation. In other words, if a Pure Land practitioner is not truly practicing for the Pure Land, he/she is practicing for the six realms of reincarnation.

Pure mind and true wisdom prevent one from falling into the three bad realms; moreover, they lift one up to reach the perfection of the mind.

"The poisons of greed, anger and ignorance will forever disappear, with the strength of samádhi I will end all delusions and faults" (Infinite Life Sutra).

Three good roots for ordinary people to develop are ridding themselves of the Three Poisons: greed, anger and ignorance. Bodhisattvas have already eradicated these three. What they concentrate on is cultivating diligence.

Strength developed from Contemplation of Buddha Amitabha Samádhi may dissolve all past transgressions, and uncover our wisdom by ending greed, anger, ignorance and delusion. This enables our inner brightness to shine through. We achieve this by sincere mindfulness of Buddha Amitabha and cultivate without doubt, intermingling with other thoughts and methods and without cessation.

In the Shurangama Sutra, Great Strength Bodhisattva taught us to use the Buddha name chanting method, to constantly maintain a pure mind void of thoughts. This will eventually uncover our true mind, leading us to the state of Samádhi.

"Like the past incalculable Buddhas, may I become a great teacher to all living beings in the nine realms" (Infinite Life Sutra). Dharmakara wished that one day he would be a teacher to the beings in the whole universe like other countless Buddhas in the past, present and future.

"And liberate everyone in every world from the myriad miseries of birth, old age, sickness and death" (Infinite Life Sutra). A great teacher helps to liberate all beings in the six realms from the suffering of birth, aging, sickness and death. He also helps those enlightened beings who have transcended reincarnation, but have not yet become a Buddha, to transcend their remaining ignorance.

"I will constantly practice the Six Paramitas of giving, precept observation, patience, diligence, concentration and wisdom" (Infinite Life Sutra). Bodhisattvas themselves not only practice the Six Paramitas (Principles) but also encourage others to practice as well.

The first of the Six Principles is Giving. There are three kinds of Giving.

1. Giving of wealth, which will result in wealth in return.
2. Giving of knowledge, either worldly or spiritual, which will result in intelligence or insight.
3. Giving of fearlessness, which will result in longevity and good health.

All the infinite afflictions can be summed into six basic afflictions: greed, anger, ignorance, arrogance, doubt and erroneous viewpoints. These six can all be categorized under

"greed." Anger arises when one cannot satisfy the greed within. Once the greed is satisfied, the anger naturally subsides. The practice of giving neutralizes greed, the worst of the three poisons of the mind.

To rid ourselves of greed, we first reflect deeply to see what we crave the most. Starting from there, we proceed to let go of reputation, wealth, the five desires and the temptations of the six dusts or pollutants of the six senses.

One creates obstacles for oneself by being unable to give. Reading Liao Fan's Four Lessons is a good basis for developing the Paramita of Giving. Understanding the truth of Cause and Effect, one will have the courage and joy to let go.

When letting go of what one is destined to have, one will simply find it coming back from somewhere else. One will not be able to discard what one was meant to have, nor will one be able to keep what one was not meant to have. Furthermore, using devious means will not retain it either, but will instead bring disaster.

The life of a human being is mapped out at birth. Bodhisattvas, heavenly beings or Kings of the Underworld do not control fate. Fate is determined by the causes one planted in their previous lives as well as in this life. Thus, one will either experience suffering or happiness in this life. However, one's thoughts, speech or behavior, resulting in good or bad karma, can change fate.

Giving is not discarding, but gaining. It is actually a way of earning interest, but even more secure than that of a bank. Banks can go bankrupt. The value of a dollar may fall. However, the value within the acts of true giving will not diminish.

The second Principle is precept observation. Its extended meaning is to follow the laws and customs wherever or whenever they apply.

It is essential to practice giving before precept observation because without giving to neutralize the greed, one is unable to observe the precepts (laws, etc). For instance, when greed is in control, one thinks only of ways to possess wealth, not how to observe laws, an example is tax evasion.

Cultivating the ten good conducts always brings good results. Although the result is good, this will only help one to reach heaven. However, one is still mired in reincarnation. On the other hand, observing the precepts brings the profound benefits of transcending reincarnation.

The third Principle is patience. It teaches us to be patient in everything we say and do.

It takes great patience to transcend the cycle of life and death. For all its simplicity and ease, the Buddha Name Chanting Method calls for patience in maintaining continuity, without doubt or intermingling. Though it may be hard at first, the result is attaining a certain degree of purity of mind, which brings out the true self, joy and true happiness; giving one the utmost enjoyment in life.

With patience, Buddha Name Chanting elevates one's state of mind, level by level, enabling one to experience utmost happiness. The practice of giving is the first level, precept observation the second and patience the third. Like constructing a building while disregarding the first level, not being able to give will hinder one from reaching the second or the third levels.

The fourth Principle is diligence. Diligence is being skillful and focusing on only one specialty, which brings a meaningful outcome. To succeed, one needs to concentrate on one method. People who attained achievements in this world initially specialized in one method. For those who study a variety of fields simultaneously, it is very hard to rise above the ones who have specialized.

Upon reaching a certain level through profound cultivation on one method, we end affliction to open our mind. The more we focus on one simple method, the faster we advance. The more we intermingle with numerous difficult methods, the slower we advance.

Because all sutras originate from self-nature, when one thoroughly comprehends one sutra, one comprehends all sutras.

The fifth Principle is deep concentration. Insight gained from the practice of deep concentration helps us to truly suppress afflictions.

The sixth Principle is wisdom. With firm concentration, we can awaken our realization, turning affliction into enlightenment and thus, truly severing our afflictions. At this point, one thoroughly comprehends the true reality of life and the universe, understanding clearly cause and effect, thereby attaining the great liberation.

"For those undelivered sentient beings, let them be crossed over (to the other shore)" (Infinite Life Sutra). For those sentient beings who have not had the chance to encounter the Buddha's teaching, let the seed be planted so that in the future they will encounter these teachings.

"For those already delivered let them attain Buddhahood" (Infinite Life Sutra). For those with good roots able to accept the Buddha's teaching, the Buddhas and Bodhisattvas will help them to progress rapidly to Buddhahood.

The Infinite Life Sutra is the passport that the Buddha gave us to go to the Western Pure Land. Although we possess it, it may not be ours to use. Only when we are familiar with and practice its teachings, does it become ours to use.

When lacking good roots, good fortune, merit, causes and conditions from the past, all one has to do is to nurture more

in the present. Studying, reciting and comprehending the sutras, will help to break through doubt and instill unwavering belief in the Pure Land.

"I would rather firmly and gallantly seek the proper enlightenment, than make offerings as boundless as Ganges sands, to the sages" (Infinite Life Sutra).

The Ganges is the largest river in India with sand as fine as flour. It is often used in the sutras to describe an uncountable number.

Making offerings to innumerable Buddhas and Bodhisattvas brings incredible good fortune. Yet, this fortune can only be enjoyed in the three good realms of reincarnation. Rather than staying in reincarnation, a Pure Land practitioner should put all their efforts into attaining rebirth in the Western Pure Land.

The following eight verses are Monk Dharmakara's great vow to become a Buddha.

"I wish to firmly remain in Samádhi, and constantly emit light to shine on all" (Infinite Life Sutra). Monk Dharmakara would stay in the Samádhi of Buddha Contemplation. The bright light generated from him would shine on all beings in the ten directions.

"I vow to attain a vast and pure land..." (Infinite Life Sutra). The Western Pure Land was created from Monk Dharmakara's great pure vows. Beings are born in that land as the result of their pure karma.

"...and make it's supreme adornment peerless" (Infinite Life Sutra). The splendor of the Western Pure Land is unequaled by any other Buddha land.

Monk Dharmakara did not establish the Pure Land for himself, but to provide an ideal environment for all beings to come and practice, to eventually become a Buddha.

"For those beings amidst the six realms, I wish that they can quickly obtain rebirth in my land and enjoy the bliss" (Infinite Life Sutra). Monk Dharmakara wished to provide his utmost help to those in reincarnation. It would bring them peace and happiness if they could reach his world - the Western Pure Land.

Bliss is the result of peace. However, harmony has to be achieved before peace ensues.

In practicing, one nurtures the five virtues: gentility, kindness, respectfulness, thriftiness and humility. With others, one practices the Six Principles of Harmony.

"I aspire to constantly employ compassion to help sentient beings and to cross over countless beings in misery" (Infinite Life Sutra). The extent of Monk Dharmakara's compassion to help all beings is beyond time and space; it is endless and dimensionless.

Monk Dharmakara's compassion, which rose from the purity and equality of his mind, led him to vow to help all sentient beings cross over the river of reincarnation to the other shore of enlightenment.

"The power of my vow and determination is adamant, only the Buddha's unsurpassed wisdom can perceive them" (Infinite Life Sutra).

"Even amidst all kinds of suffering my vow will never regress" (Infinite Life Sutra). Although he would undergo all kinds of suffering, Monk Dharmakara would never waiver in his vows.

Chapter Five:

Ceaseless Cultivation with Vigorous Devotion and Utmost Sincerity

To be enlightened, one first generates the Bodhi mind.

Generating a Bodhi mind is vowing to attain Buddhahood so that one can help all sentient beings. Great Master Ou-I stated that vowing to be born into the Western Pure Land is the supreme Bodhi mind.

Either worldly or spiritual Dharma is not real but illusive. Only the Western Pure Land is real as indicated by infinite life, which is the most important of all infinities. With it, one can enjoy all that is wonderful and magnificent.

A truly awakened person will sincerely be mindful of Buddha Amitabha from night to day and day to night.

Although a person listens to Dharma talks, recites the sutra and chants

"Amitabha", without diligence and constancy, he or she is not truly awakened.

How to chant the Buddha's name? Silently or aloud? Four syllables (Amitabha) or six (Namo Amitabha)? The Pure Land method is the simplest and easiest without fixed forms. It is up to the practitioner to decide what is most suitable for him or her.

Chanting the Buddha's name aloud helps to suppress afflictions. When we chant aloud, we can chase away wandering thoughts and drowsiness thus concentrating our mind. When we are alert, we can chant silently but continuously. We need to know which is most fitting.

There is no fixed form in chanting the Buddha's name, but there is a basic principle, to let our mind become quiet, peaceful and without wandering thoughts. This is one of the purposes in chanting the Buddha's name.

We can do walking meditation while chanting. When we feel tired, we can sit and continue chanting. If we feel stiff when sitting, we may get up to walk or prostrate. In this way, we can adjust our body accordingly.

The more we chant and are mindful of Buddha Amitabha, the less our wandering thoughts will arise and the purer our mind will become, and the more wisdom we will attain. If not so, then something is incorrect in our way of practice. Therefore, we need to know how to harmonize our body and mind to keep our mind peaceful and quiet, and our body active and healthy.

The title Infinite Life Sutra clearly explains that one chants the Buddha's name with a pure, non-discriminating and awakened mind. On the other hand, one uses the chanting method to attain a pure, non-discriminating and awakened mind. The chanting enhances this state of mind, which in turn enhances further the chanting.

"After Monk Dharmakara spoke these verses, he addressed to the Buddha and said, 'I wish to practice the Bodhisattva way'" (Infinite Life Sutra). The Bodhisattva way is to help all sentient beings.

Monk Dharmakara vowed to attain the perfect complete enlightenment, to become a Buddha, to help sentient beings and not for himself.

Four Universal Vows of Buddhas and Bodhisattvas are:

1. Sentient beings are innumerable, I vow to help them all.
2. Afflictions are inexhaustible, I vow to end them all.

3. Ways to practice are boundless, I vow to master them all.

4. Enlightenment is unsurpassable, I vow to attain it.

Today, we wholeheartedly vow to be born into the Pure Land to become a Buddha like Buddha Amitabha so we can help all sentient beings. To do this, we start with the first vow, then proceed to the second vow, etc. Before attaining unsurpassable Enlightenment, one needs to master the ways of practice. Before one masters the ways of practice, one needs to end afflictions. And before beginning to end afflictions, one needs to vow to help all sentient beings.

Will the one who truly generates such a great, ultimate vow to become completely enlightened create any bad karma or evil thoughts? Absolutely not. Could this person give in to temptation? Of course not. Not even when faced with the opportunity to be the president of a country or the king of the Maha-Brahman heaven. His goal to become enlightened is so pure and proper, that he would not be tempted even by such opportunities.

In order to eradicate the roots of birth and death, the first priority is to sever afflictions and then vow to go to the Western Pure Land. Once we sever our afflictions and attain Buddha Name Mindfulness Samádhi, we are certain to go to the Pure Land. We need to set this as our most important goal in this life.

"Ways to practice are boundless, I vow to master them all" (Third Universal Vow). Life is short; we need to wait until we reach the Pure Land, where we will have the best of teachers and classmates to learn from, and the time to study and master all the sutras.

Many practitioners are in a hurry to accomplish in this lifetime, the latter two of the Four Universal Vows. They studied and practiced too many different methods, failed to obtain a pure

mind and were unable to end their afflictions, thus missing this rarest opportunity to achieve attainment in this life.

Many people come to practice Buddhism only for themselves, to keep their family from harm, to have successful careers, health and longevity. They may practice for a lifetime, only to remain mired in the cycle of life and death. Their goal was only to seek the good fortune of humans and heavenly beings.

Buddha and Bodhisattvas are not celestial beings, for the latter are still mired within the cycle of the six realms. Celestial beings are deluded and do not totally understand the true reality of life and the universe.

"I entreat the Buddha to extensively proclaim to me the sutras and Buddha dharma. I will uphold and cultivate them accordingly" (Infinite Life Sutra). This illustrates Monk Dharmakara's learning approach. If one is not thoroughly awakened, one will not be so determined in cultivating and upholding the teacher's guidance.

Upon finding one's behavior, thoughts and viewpoints to be in conflict with the teachings in the sutra, one should correct them. Or else no matter how many times one recites, it would be futile because no meaningful results would be gained. When some cultivators fail to receive positive effects from recitation, instead of reflecting within they may place the blame on Buddhas and Bodhisattvas, in effect slandering them, causing themselves to be born into the hell realm.

How much the teacher will instruct depends on the learning attitude of the student. The more the student can uphold and cultivate, the more the teacher will impart.

Monk Dharmakara vowed that when he becomes a Buddha, his wisdom, light, the land where he lives (Western Pure Land) and what he teaches (Namo Amitabha) would be known by all sentient beings of infinite Buddha lands in ten directions.

All sentient beings of the six realms in the ten directions who go to the Pure Land will first become Bodhisattvas.

Monk Dharmakara also vowed to become a Buddha who surpassed all other Buddhas. He asked Buddha Lokeshvararaja if he would be able to accomplish these vows. Buddha Lokeshvararaja replied with an example. "If a person tries to scoop up the water from the ocean through many aeons, he will dry up the water and see the bottom. With perseverance and sincerity what wish is there that he cannot fulfill?" (Infinite Life Sutra). If one is truly determined, one can achieve any goal.

What is the sincere mind? A mind without wandering thoughts. One who has such a mind shall be awakened listening to Dharma talks.

Today we feel unhappy and suffer hardships because our minds are impure, discriminating and deluded.

Great Master Chin-Liang stated in his commentary on the Avatamsaka (Flower Adornment) Sutra that one who has not yet severed one's afflictions or become awakened, will find his or her extensive knowledge leads to erroneous viewpoints. It is essential to be balanced in both cultivation and understanding.

A Dharma lecturer who does not cultivate often will have erroneous thoughts and viewpoints and will therefore mislead others. This person uses his or her own viewpoints, which distort the Buddha's teachings into worldly viewpoints.

Buddha Lokeshvararaja did not directly answer Monk Dharmakara's question as to whether or not he would be able to accomplish his vows. Rather, he asked Monk Dharmakara to contemplate which expedient way to cultivate and accomplish the adornment of the Buddha land.

Once our minds are pure, non-discriminating and awakened, the Buddha and we are of one mind for that split second. However, once our minds revert to greed, anger, ignorance and arrogance, we are again mortal. Buddhas have the ability to maintain their pure state at all times.

Monk Dharmakara's good roots, wisdom, virtue and learning surpassed all the others, enabling him to know how to accomplish his vows. Given only a hint, he would instantly comprehend all.

All the Buddhas establish their own Buddha land by their respective vows.

Some Buddhas choose to go to impure worlds, like Buddha Shakyamuni choosing to help the sentient beings in this Saha world. Other Buddhas choose a pure world. Therefore, Monk Dharmakara would make his own choice.

Buddha Amitabha had already become a Buddha infinite aeons ago, not just the ten stated in the sutra. He is very compassionate, pretending to know nothing so that Buddha Lokeshvararaja would have the opportunity to give him a detailed explanation, thus, allowing us to hear the sutra.

Monk Dharmakara responded, "Such principles are vast and profound, it is not the state of my own can perceive. I entreat the Thus Come One, with the request to be recognizable by all, to broadly proclaim and manifest to me the measureless, wonderful lands of all Buddhas. When I hear and see such Dharmas, I will contemplate, practice and determine to fulfill my vows."

The goal of ancient Chinese education was to teach the students to treat all with proper manners. Only when one has clear understanding of the relationships between father and son, siblings, friends, and co-workers, and how to cultivate one's virtue, will one know how to be an honorable person, and thus how to get along harmoniously with people. Knowing

this will ensure one a happy family, a harmonious society, a strong nation and a peaceful world.

Morality and proper conduct are the first priority of Confucian education. If a student does not possess these qualities, a wise teacher will try to correct the faults before proceeding with the teaching. This is to prevent the student from gaining any ability to harm society.

Buddha Lokeshvararaja knew that Monk Dharmakara was decent and virtuous, intelligent and wise, harboring a great compassionate vow. Therefore, to comply with his wish, the Buddha described and showed to him the merits, virtues and adornment of all the twenty one billion Buddha lands. Twenty-one is a symbolic number in the Esoteric school symbolizing complete perfection.

When Zen Patriarch Master Dharma met Emperor Liang Wu in China, he found the emperor very proud of himself. The emperor said, "I have already accomplished many good deeds in the name of Buddhism. I have established four hundred and eighty Buddhist temples and helped hundreds of thousands of people to become ordained persons. How great is my merit from all of this?" Master Dharma honestly replied, "No merit at all."

If the emperor had asked instead, "how great is my good fortune from all this?" Master Dharma would have answered, "Very great indeed!"

Nowadays, many people misunderstand the difference between merit and good fortune. They think that simply donating money will gain much merit. Actually, this only brings good fortune. Merit is gained through one's practice by observing the precepts, cultivating concentration and attaining wisdom. Merit cannot be bought.

When we are ignorant of our faults and others come and tell us, we would do well to correct them as soon as possible.

This is precept observation. Precept observation does not just include observing precepts in the Buddhist sutras but also following the advice of teachers, parents and friends.

Our countenance can be changed by the thoughts we harbor in our mind. If we are kind and gentle, our face will become kindhearted. If we are cruel and malicious, our face will become harsh looking. We bear the responsibility for our features after age forty, they are no longer solely what we were born with.

Fortune-tellers have a saying; "a fortunate land is dwelt by people with good fortune and vice versa." If a person with less good fortune lived in a fortunate area, this person would soon feel uncomfortable and would want to move away. Thus, it is important to cultivate good fortune.

The Buddha is the honored one complete with two perfections: one is wisdom the other is good fortune.

It is recommended that the practitioner spend at least ten years studying just one sutra to truly master it. On the other hand, if one studies ten sutras in ten years, one will barely skim their surface.

Good students are the ones who consecutively spend ten years mastering one sutra, then two to three years on the second sutra, then half a year on the third and then one to two months on the fourth. The deeper one delves into the first sutra, the more concentration one achieves, thus building a strong foundation. Once one deeply comprehends one sutra, it takes less time to learn a new one.

In the beginning of their practice, the teacher instructs the students to concentrate only on sutras of their selected school and not on those of other schools. This is to cultivate concentration in order to attain the pure mind. When the first step is achieved, one may continue to develop comprehensive learning.

The four studies of Confucian teachings are virtue, speech, skills to earn a living and finally the arts. It is important for one to learn them in their respective order.

There is an ancient Chinese saying, "The tongue is the gate leading to good fortune or misfortune throughout one's life." Beware of careless speech, which can easily hurt others, unexpectedly causing resentment in them and bringing reprisals upon us. Therefore, it is important to learn appropriate speech.

During that time, Buddha Lokeshvararaja was very patient in giving instructions for one hundred billion years and Monk Dharmakara was equally patient in learning tirelessly. It took that long to thoroughly view and analyze all the Buddha land in the ten directions. This illustrates that patience in learning is the key to success.

Taking something without permission is stealing. Of course, if one steals from others, one will have to pay them back someday. If one steals the possession of another, he or she only owes that person. If one steals city property, for example a public telephone installed by the city, then he or she owes the citizens of that city. If the property belongs to the country, then he or she owes the citizens of that country. Property in temples belongs to sentient beings in the infinite universe. Consequently, if one steals from temples, then he or she owes infinite beings in the ten directions thus leading one to the Avici Hell (the deepest of the eight burning hells).

Buddha Amitabha's unsurpassable forty-eight vows were generated gradually during Dharmakara's hundred billion years of study and five aeons of cultivation. He condensed and perfected all that he learned from his study and cultivation of the Buddha land in the ten directions to create the ideal land without any negative elements.

When Buddha Amitabha made his selections to create his land, he used a single mind, a true mind without wandering,

discriminating, attaching or deluded thoughts. With this true mind, every single choice would be perfect.

Good choices are made when one's mind is truly at peace.

A true Pure Land cultivator chants the Buddha's name with a sincere and pure mind. It is said in sutras that no bad spirits would dare to come within forty miles of a true cultivator. When one's body and mind are pure, Buddha Amitabha and all other Buddhas and Bodhisattvas will care for and protect this person.

One should be ashamed of one's lack of cultivation if the spirits often come and make fun of oneself. Most likely, it indicates that the cultivator is not practicing in accordance with the teachings.

One is not practicing in accordance with the Buddha's teachings if one chants the Buddha's name or recites the sutra while still harboring doubt, unable to let go of fame, wealth or desire. No matter how much one cultivates, all the efforts will be futile if one still attaches to greed, anger, ignorance or arrogance, discrimination between right or wrong, yours or mine and has nothing to do with the purity, equality and awakening,

In our daily lives, it is necessary to practice even tiny good deeds, for an accumulation of these will make a great deed. Likewise, one would do well to be aware of even trivial faults and correct them, for many trivial faults add up to a big one. One needs to start from small places in severing misdeeds and accumulating good ones.

True cultivation starts at the place where thoughts arise.

The principle that one needs to follow in continuing the lifeline of the Buddha's teachings is to accord with conditions and not to purposely seek out opportunities. If the opportunities do not arise, we do not seek or force an opportunity. If we harbor an

idea to create an opportunity, our mind will be neither calm nor pure, nor will it be in accordance with the teachings.

One waits for the opportunity to spontaneously arise. If it is not yet the right time, then we just diligently cultivate.

Never try to purposely seek out an opportunity, but when the opportunity arises, one needs to do one's best in accomplishing it.

Many practitioners, who were formerly ill, recovered naturally upon chanting the Buddha's name sincerely.

A professor of Tan Chiang University, Taiwan, had a tumor in his head for twenty years. Since the tumor was not very big, he did not worry about it. Recently when the tumor began to grow, the doctor suggested surgery. A practitioner suggested that he chant the name of Guan Yin Bodhisattva instead. After the professor chanted sincerely for four months, the doctor reexamined him and found the tumor was gone. When the mind is pure, the body naturally becomes pure.

In the Buddha's teachings, it is more important to have confidence in oneself than to believe in the Buddha. When one loses confidence in oneself, one's self-nature is not equal to that of a Buddha. At that point, even Buddhas and Bodhisattvas are unable to help this person. Only when one is determined and has complete confidence in oneself, will Buddhas and Bodhisattvas truly be able to help.

Many people's beliefs are easily shaken by the persuasion of ones from other schools. This indicates that they lack self-confidence and are easily misled.

With his achievement in having created the Pure Land, Monk Dharmakara circled, prostrated and reported to the Buddha, with palms together in a respectful and sincere manner. Not only was he respectful toward his teacher, but to all the

Buddhas of the ten directions in the past, present and future as well.

Some people become arrogant as they learn more about Buddhism. What they really learned is not Buddhism, but delusion. All true practitioners of Buddhism have respect for their teachers. The relationship of teacher and student is like that of parent and child. Regardless of how much time the teacher spends with us, we shall never forget his or her kindness in helping to correct our faults, thus enabling us to cease doing bad deeds and to practice good ones. This is true education.

Monk Dharmakara reported his achievement to his teacher. The Buddha answered, "Excellent! Now is the time for you to speak it all and let living beings rejoice with you. You should also let the living beings hear such a Dharma and obtain great benefit. They should be able to practice the cultivation, gather themselves in your Buddhaland and fulfill the measureless great vows of Buddhas and those living beings" (Infinite Life Sutra).

Buddha Lokeshvararaja and Monk Dharmakara portrayed the best role models for teacher and student. When this student's vows surpassed those of his teacher, the former showed neither resentment nor jealousy but praised his student's accomplishment and sent his other students to learn from him. From this, we can see the depth of Buddha Lokeshvararaja's sincerity and unselfishness.

Every Buddha's objective is for all sentient beings to become Buddhas as soon as possible. Yet, the karmic obstacles of sentient beings are so great that they block themselves from attaining Buddhahood.

The Western Pure Land created by Buddha Amitabha provides the best opportunity to become a Buddha, for those with great karmic obstacles

The true meaning of great benefit is to equally enable all sentient beings of the nine realms of all Buddha lands of the ten directions to gain true liberation. This is not only the fundamental vow of Buddha Amitabha, but of all Buddhas.

Isidatta Sutta

About Isidatta

Translated from the Pali by Thanissaro Bhikkhu

On one occasion a large number of senior monks were living near Macchikasanda in the Wild Mango Grove. Then Citta the householder went to them and, on arrival, having bowed down to them, sat to one side. As he was sitting there, he said to them: "Venerable sirs, may the senior monks acquiesce to tomorrow's meal from me."

The senior monks acquiesced by silence. Then Citta the householder, sensing the senior monks' acquiescence, got up from his seat and, having bowed down to them, circumambulated them -- keeping them to his right -- and left.

When the night had passed, the senior monks put on their robes in the early morning and -- taking their bowls and outer robes -- went to Citta's residence. There they sat down on the appointed seats. Citta the householder went to them and, having bowed down to them, sat to one side. As he was sitting there, he said to the most senior monk:

"Venerable sir, concerning the various views that arise in the world -- 'The cosmos is eternal' or 'The cosmos isn't eternal'; 'The cosmos is finite' or 'The cosmos is infinite'; 'The soul and the body are the same' or 'The soul is one thing, the body another'; 'A Tathágata exists after death' or 'A Tathágata doesn't exist after death' or 'A Tathágata both exists and doesn't exist after death' or 'A Tathágata neither exists nor doesn't exist after death'; these along with the sixty-two views mentioned in the Brahmajala [DN 1] -- when what is present do these views come into being, and when what is absent do they not come into being?"

When this was said, the senior monk was silent. A second time... A third time Citta the householder asked, "Concerning the various views that arise in the world... when what is present do they come into being, and what is absent do they not come into being?" A third time the senior monk was silent.

Now on that occasion Ven. Isidatta was the most junior of all the monks in that Community. Then he said to the senior monk: "Allow me, venerable sir, to answer Citta the householder's question."

"You may answer it, friend Isidatta."

"Now, householder, are you asking this: 'concerning the various views that arise in the world... when what is present do they come into being, and what is absent do they not come into being?'

"Yes, venerable sir."

"Concerning the various views that arise in the world, householder... when self-identity view is present, these views come into being; when self-identity view is absent, they don't come into being."

"But, venerable sir, how does self-identity view come into being?"

"There is the case, householder, where an uninstructed, run-of-the-mill person -- who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma -- assumes form (the body) to be the self, or the self as possessing form, or form as in the self, or the self as in form. He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling. He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception. He assumes (mental) fabrications to be the self, or

the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications. He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. This is how self-identity view comes into being."

"And, venerable sir, how does self-identity view not come into being?"

"There is the case, householder, where a well-instructed disciple of the noble ones -- who has regard for noble ones, is well-versed and disciplined in their Dhamma; who has regard for men of integrity, is well-versed and disciplined in their Dhamma -- does not assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. He does not assume feeling to be the self... He does not assume perception to be the self... He does not assume fabrications to be the self... He does not assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. This is how self-identity view does not come into being."

"Venerable sir, where does Master Isidatta come from?"

"I come from Avanti, householder."

"There is, venerable sir, a clansman from Avanti named Isidatta, an unseen friend of mine, who has gone forth. Have you ever seen him?"

"Yes, householder."

"Where is he living now, venerable sir?"

When this was said, the Venerable Isidatta was silent.

"Are you my Isidatta?"

"Yes, householder."

"Then may Master Isidatta delight in the charming Wild Mango Grove at Macchikasanda. I will be responsible for your robes, alms-food, lodgings, and medicinal requisites."

"That is admirably said, householder."

Then Citta the householder -- having delighted and rejoiced in the Venerable Isidatta's words -- with his own hand served and satisfied the senior monks with choice staple and non-staple foods. When the senior monks had finished eating and had removed their hands from their bowls, they got up from their seats and left.

Then the most senior monk said to the Venerable Isidatta: "It was excellent, friend Isidatta, the way that question inspired you to answer. It didn't inspire an answer in me at all. Whenever a similar question comes up again, may it inspire you to answer as you did just now."

Then Ven. Isidatta -- having set his lodging in order and taking his bowl and robes -- left Macchikasanda. And in leaving Macchikasanda, he was gone for good and never returned.

Isigilisuttam

The Rock Which Devours Sages

I heard thus:

At one time the Blessed One lived on the rock which devoured sages, and addressed the Bhikkhus from there.' Bhikkhus, do you see this Vebhaara rock?'

'Yes, venerable sir.'

'Bhikkhus, this Vebhaara rock had a different name and a different concept. Do you see this Pandava rock?'

'Yes, venerable sir.'

'Bhikkhus, this Pandava rock had a different name and a different concept. Do you see this Vepulla rock?'

'Yes, venerable sir.'

'Bhikkhus, this Vepulla rock had a different name and a different concept. Do you see this rock Gijja?'

'Yes, venerable sir.'

'Bhikkhus, this Gijja rock had a different name and a different concept. Do you see this Isigili rock?'

'Yes, venerable sir.'

'Bhikkhus, this Isigili rock had this same name and this same concept.

Bhikkhus, in the past five hundred silent enlightened ones lived on this Isigili rock as permanent residents. People see them entering the rock and do not see them afterwards. People who saw this, said this rock devours sages, thus the name and concept came to birth. Bhikkhus, I will tell the

names of those silent enlightened ones, we will honor the names of those silent enlightened ones. I will tell them listen carefully.'

Those Bhikkhus agreed and the Blessed One said thus.

'Bhikkhus, the silent enlightened ones, Arittha, Uparittha, Tagarasikhii, Yasassii, Sudassana, Piyadassii, Gandhaara, Pindola, Upaasabha, Niitha, Tatha, Suthava, Bhaavitatta, were permanent residents on this Isigili rock

Attached to the essence, desire-less, not hungry, they by themselves realized enlightenment.

Listen honoring the names of those Great Beings, they have pulled out the arrows. [1]

Arittha, Uparittha, Tagarasikhii, Yasassii, Sudassana and Piyadassii, Gandhaara, Pindola, Upaasabha, Niitha, Suthava Tatha Suthava and Bhaavitatta...Sumbha, Subha, Methula, Atthama, Athassumegha, Aniigha and Sudaatha. The majestic destroyers of the leader of being were Hinguu and Hinga.

The two Jaalinas, the sage Atthaka, the enlightened one of Kosala and Subhaahu,

The trustworthy not attached wise men, Upanemi, Nemi and Santacitta, Ka.luupakaalaa, Vijita, Jita, Anga, Panga Gutijjita, Passii expelled endearments, the origin of unpleasantness, Aparaaajita won over Death.

Satthaa, Pavattaa, Sarabhanga, Lomahansa, Uccangamaaya, Asita and Anaasava, Manomaya, that dispelled measuring, Bandhumaa, stainless Tadaadhimutta and Ketumaa, Ketumbaraaga, Maatanga, Ariya, Accuta, Accutagaama and Byaamaka, Sumangala, Dabbila, Supati.t.thita, Asayha, Khemaabhirata and Sorata, Durannaya, Sangha, Ujjaya, and the other sage Sayhanomanikkama,

The twelve Aananda-Nanda Upanandas and Bhaaradvaaja the last of the clan, Bodhi-Mahaanaama, Uttara, Kesi, Sikhii, Sundara and Bhaaradvaaja. The three Upatissas, the destroyers of the bond of being, the destroyers of craving Upasiidarii and Siidarii. Mangala was enlightened. Usabha destroyed the seamstress, the origin of unpleasantness.

Upaniita, Uposatha, Sundara and Saccanaama, attained extinction.

Jeta, Jayanta, Paduma, Uppala, Padumuttara, Rakkhita. and Pabbata, Maanathadda, Sobhita, Viitaraaga, Kanha.and Buddha, well released in mind,

These and others with great power, the silent enlightened ones who have destroyed being.

All these sages have overcome the bonds and extinguished, worship those immeasurable ones.

Footnotes

1. They have pulled out the arrows. 'tesam visallaanam'. The Great Beings it is said have pulled out the arrows. The Great Beings are the four pairs who have attained the four paths and fruits. The arrows they have pulled out is their personal self views. 'sakkaayadi.t.thi' When this arrow is pulled out a lot of the unpleasantness disappears then and there and later all unpleasant disappears. Pulling out arrows is the attaining of paths and fruits.

Issattha Sutta

Archery Skills

Translated from the Pali by Thanissaro Bhikkhu.

At Savatthi. As he was sitting to one side, King Pasenadi Kosala said to the Blessed One: "Where, lord, should a gift be given?"

"Wherever the mind feels confidence, great king."

"But a gift given where, lord, bears great fruit?"

"This [question] is one thing, great king -- 'Where should a gift be given?' -- while this -- 'A gift given where bears great fruit?' -- is something else entirely. What is given to a virtuous person -- rather than to an unvirtuous one -- bears great fruit. In that case, great king, I will ask you a counter-question. Answer as you see fit.

"What do you think, great king? There is the case where you have a war at hand, a battle imminent. A noble-warrior youth would come along -- untrained, unpracticed, undisciplined, undrilled, fearful, terrified, cowardly, quick to flee. Would you take him on? Would you have any use for a man like that?"

"No, lord, I wouldn't take him on. I wouldn't have any use for a man like that."

"Then a brahman youth... a merchant youth... a laborer youth would come along -- untrained, unpracticed, undisciplined, undrilled, fearful, terrified, cowardly, quick to flee. Would you take him on? Would you have any use for a man like that?"

"No, lord, I wouldn't take him on. I wouldn't have any use for a man like that."

"Now, what do you think, great king? There is the case where you have a war at hand, a battle imminent. A noble-warrior youth would come along -- trained, practiced, disciplined, drilled, fearless, unterrified, not cowardly, not quick to flee. Would you take him on? Would you have any use for a man like that?"

"Yes, lord, I would take him on. I would have use for a man like that."

"Then a brahman youth... a merchant youth... a laborer youth would come along -- trained, practiced, disciplined, drilled, fearless, unterrified, not cowardly, not quick to flee. Would you take him on? Would you have any use for a man like that?"

"Yes, lord, I would take him on. I would have use for a man like that."

"In the same way, great king. When someone has gone forth from the home life into homelessness -- no matter from what clan -- and he has abandoned five factors and is endowed with five, what is given to him bears great fruit.

"And which five factors has he abandoned? He has abandoned sensual desire... ill will... sloth & drowsiness... restlessness & anxiety... uncertainty. These are the five factors he has abandoned. And with which five factors is he endowed? He is endowed with the aggregate of virtue of one beyond training... the aggregate of concentration of one beyond training... the aggregate of discernment of one beyond training... the aggregate of release of one beyond training... the aggregate of knowledge & vision of release of one beyond training. These are the five factors with which he is endowed.

"What is given to one who has abandoned five factors and is endowed with five factors in this way bears great fruit."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

"As a king intent on battle would hire a youth in whom there are

archery skills, persistence, & strength, and not, on the basis of birth, a coward; so, too, you should honor a person of noble conduct, wise, in whom are established composure & patience, even though his birth may be lowly.

Let donors build pleasant hermitages and there invite the learned to stay. Let them make reservoirs in dry forests and walking paths where it's rough. Let them, with a clear, calm awareness, give food, drink, snacks, clothing, & lodgings to those who've become straightforward.

Just as a hundred-peaked, lightning-garlanded, thundering cloud, raining on the fertile earth, fills the plateaus & gullies, even so a person of conviction & learning, wise, having stored up provisions, satisfies wayfarers with food & drink.

Delighting in distributing alms, 'Give to them!

Give!' he says.

That is his thunder, like a raining cloud's.

That shower of merit, abundant, rains back on the one who gives."

Ittha Sutta

What is Welcome

Translated from the Pali by Thanissaro Bhikkhu

Then Anathapindika the householder went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him: "These five things, householder, are welcome, agreeable, pleasant, and hard to obtain in the world. Which five?"

"Long life is welcome, agreeable, pleasant, and hard to obtain in the world.

"Beauty is welcome, agreeable, pleasant, and hard to obtain in the world.

"Happiness is welcome, agreeable, pleasant, and hard to obtain in the world.

"Status is welcome, agreeable, pleasant, and hard to obtain in the world.

"Rebirth in heaven is welcome, agreeable, pleasant, and hard to obtain in the world.

"Now, I tell you, these five things are not to be obtained by reason of prayers or wishes. If they were to be obtained by reason of prayers or wishes, who here would lack them? It's not fitting for the disciple of the noble ones who desires long life to pray for it or to delight in doing so. Instead, the disciple of the noble ones who desires long life should follow the path of practice leading to long life. In so doing, he will attain long life, either human or divine.

"It's not fitting for the disciple of the noble ones who desires beauty to pray for it or to delight in doing so. Instead, the disciple of the noble ones who desires beauty should follow

the path of practice leading to beauty. In so doing, he will attain beauty, either human or divine.

"It's not fitting for the disciple of the noble ones who desires happiness to pray for it or to delight in doing so. Instead, the disciple of the noble ones who desires happiness should follow the path of practice leading to happiness. In so doing, he will attain happiness, either human or divine.

"It's not fitting for the disciple of the noble ones who desires status to pray for it or to delight in doing so. Instead, the disciple of the noble ones who desires status should follow the path of practice leading to status. In so doing, he will attain status, either human or divine.

"It's not fitting for the disciple of the noble ones who desires rebirth in heaven to pray for it or to delight in doing so. Instead, the disciple of the noble ones who desires rebirth in heaven should follow the path of practice leading to rebirth in heaven. In so doing, he will attain rebirth in heaven."

Long life, beauty, status, honor,
heaven, high birth:
To those who delight
in aspiring for these things
in great measure, continuously,
the wise praise heedfulness
in making merit.

The wise person, heedful,
acquires a two-fold welfare:
welfare in this life and
welfare in the next.
By breaking through to his welfare
he's called prudent,
wise.

Jaliya Sutta

About Jaliya

Thus Have I Heard:

Once the Lord was staying at Kosambi, in the Ghosita Park. And two wanderers, Mandissa and Jaliya, the pupil of the wooden-bowl ascetic, came to him, exchanged courtesies with him and sat down to one side ...

“Once, Mahali, I was staying at Kosambi, in the Ghosita Park. And two wanderers, Mandissa and Jaliya, the pupil of the wooden-bowl ascetic, came to me, exchanged courtesies with me, and sat down to one side. Then they said: “How is it, friend Gotama, is the soul the same as the body, or is the soul one thing and the body another?” “Well now, friends, you listen, pay proper attention, and I will explain.” “Yes, friend,” they said, and I went on:

“Friends, a Tathágata arises in the world, an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of Gods and humans, enlightened and blessed. He, having realized it by his own super-knowledge, proclaims this world with its Devas, Maras and Brahmas, its princes and people. He preaches the Dhamma, which is lovely in it’s beginning, lovely in its middle, lovely in it’s ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life.

“A disciple goes forth and practices the moralities” (Digha Nikáya 2, verses 41–63). On account of his morality, he sees no danger anywhere. He experiences in himself the blameless bliss that comes from maintaining this Aryan morality. In this way, he is perfected in morality (as Digha Nikáya 2, verses 64–74) ... It is as if he were freed from debt, from sickness, from bonds, from slavery, from the perils of the

desert ... Being thus detached from sense-desires, detached from unwholesome states, he enters and remains in the first jhana ... and so suffuses, drenches, fills and irradiates his body, that there is no spot in his entire body that is untouched by this delight and joy born of detachment. Now of one who thus knows and thus sees, is it proper to say: “The soul is the same as the body,” or “The soul is different from the body?” “It is not, friend.” “But I thus know and see, and I do not say that the soul is either the same as, or different from the body.”

“And the same with the second...the third...the fourth jhana” (as Digha Nikáya 2, verses 77–82). “The mind bends and tends towards knowledge and vision. Now, of one who thus knows and thus sees, is it proper to say: “The soul is the same as the body,” or “The soul is different from the body?” “It is not, friend.”

He knows: “There is nothing further here.” Now of one who thus knows and thus sees, is it proper to say: “The soul is the same as the body,” or “The soul is different from the body?” “It is not, friend.” “But I thus know and see, and I do not say that the soul is either the same as, or different from the body.”

Thus the Lord spoke, and the two wanderers rejoiced at his words.

Footnotes:

1 For some reason, the last part of Digha Nikáya 6 is here repeated as a separate Sutta.

Jara Sutta

Old Age

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi in the Eastern Monastery, the palace of Migara's mother. Now on that occasion the Blessed One, on emerging from seclusion in the late afternoon, sat warming his back in the western sun. Then Ven. Ánanda went to the Blessed One and, on arrival, having bowed down to the Blessed One, massaged the Blessed One's limbs with his hand and said, "It's amazing, lord. It's astounding, how the Blessed One's complexion is no longer so clear and bright; his limbs are flabby and wrinkled; his back, bent forward; there's a discernible change in his faculties -- the faculty of the eye, the faculty of the ear, the faculty of the nose, the faculty of the tongue, the faculty of the body."

"That's the way it is, Ánanda. When young, one is subject to aging; when healthy, subject to illness; when alive, subject to death. The complexion is no longer so clear and bright; the limbs are flabby and wrinkled; the back, bent forward; there's a discernible change in the faculties -- the faculty of the eye, the faculty of the ear, the faculty of the nose, the faculty of the tongue, the faculty of the body."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

I spit on you, old age --old age that makes for ugliness.
The bodily image, so charming,
is trampled by old age.
Even those who live to a hundred
are headed -- all -- to an end in death,
which spares no one,
which tramples all.

Jara Sutta

Old Age

How short this life!
You die this side of 100 years,
but even if you live past,
you die of old age.

People grieve
for what they see as *mine*,
for nothing possessed is constant,
nothing is constantly possessed.
Seeing this separation
simply as it is,
one should not live the household life.

At death a person abandons
what he construes as *mine*.
Realizing this, the wise
should not incline
to be devoted to *mine*.

Just as a man doesn't see,
on awakening,
what he met in a dream,
even so he doesn't see,
when they are dead
-- their time done --
those he held dear.

Even when they are seen and heard,
people are called by this or that name,
but only the name remains
to be pointed to
when they are dead.

Grief, lamentation, and avarice
are not let go
by those greedy for *mine*,
so sages
letting go of possessions,
seeing the Secure,
go wandering forth.

Of a monk, living withdrawn,
enjoying a dwelling secluded:
they say it's congenial
that he not, in any realm,
display self.

Everywhere
the sage
independent
holds nothing dear or un-dear.

In him
lamentation and selfishness,
like water on a white lotus,
do not adhere.

As a water bead on a lotus leaf,
as water on a red lily,
does not adhere, so the sage
does not adhere
to the seen, the heard, or the sensed;

for, cleansed,
he does not construe
by means of the seen, the heard, or the sensed.

In no other way
does he ask for purity,
for neither impassioned
nor dis-passioned
is he.

Jata Sutta

The Tangle

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. Then the Brahman Jata ("Tangle") Bharadvaja went to the Blessed One and, on arrival, exchanged courteous greetings with him. After this exchange of friendly greetings and courtesies, he sat to one side. As he was sitting there he addressed the Blessed One with a verse:

A tangle within,
a tangle without,
people are entangled
in a tangle.
Gotama, I ask you this:
who can untangle this tangle?

[The Buddha:]

A man established in virtue,
discerning,
developing discernment and mind,
a monk ardent, astute:
he can untangle this tangle.

Those whose passion,
aversion,
and ignorance
have faded away,
Arahants, their effluents ended:
for them the tangle's untangled.

Where name-and-form,
along with perception
of impingement and form,
totally stop without trace:

that's where the tangle
is cut.

When this was said, the Brahman Jata Bharadvaja said to the Blessed One, "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama -- through many lines of reasoning -- made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the community of monks. Let me obtain the going forth in Master Gotama's presence, let me obtain admission."

Then the Brahman Jata Bharadvaja received the going forth and the admission in the Blessed One's presence. And not long after his admission -- dwelling alone, secluded, heedful, ardent, and resolute -- he in no long time reached and remained in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, knowing and realizing it for himself in the here and now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And so Ven. Bharadvaja became another one of the Arahants.

Jhana Sutta

Mental Absorption

Translated from the Pali by Thanissaro Bhikkhu

"I tell you, the ending of the mental fermentations depends on the first jhana... the second jhana... the third... the fourth... the dimension of the infinitude of space... the dimension of the infinitude of consciousness... the dimension of nothingness. I tell you, the ending of the mental fermentations depends on the dimension of neither perception nor non-perception.

"I tell you, the ending of the mental fermentations depends on the first jhana.' Thus it has been said. In reference to what was it said? There is the case where a monk, withdrawn from sensuality, withdrawn from unskillful qualities, enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. He regards whatever phenomena there that are connected with form, feeling, perceptions, fabrications, and consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, a void, not-self. He turns his mind away from those phenomena, and having done so, inclines his mind to the property of deathlessness: 'This is peace, this is exquisite -- the resolution of all fabrications; the relinquishment of all acquisitions; the ending of craving; dispassion; cessation; Unbinding.'

"Suppose that an archer or archer's apprentice were to practice on a straw man or mound of clay, so that after a while he would become able to shoot long distances, to fire accurate shots in rapid succession, and to pierce great masses. In the same way, there is the case where a monk... enters and remains in the first jhana: rapture and pleasure born of withdrawal, accompanied by directed thought and evaluation. He regards whatever phenomena there that are

connected with form, feeling, perceptions, fabrications, and consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, a void, not-self. He turns his mind away from those phenomena, and having done so, inclines his mind to the property of deathlessness: 'This is peace, this is exquisite -- the resolution of all fabrications; the relinquishment of all acquisitions; the ending of craving; dispassion; cessation; Unbinding.'

"Staying right there, he reaches the ending of the mental fermentations. Or, if not, then -- through passion and delight for this very property [of deathlessness] and from the total wasting away of the first of the five Fetters [self-identity views, grasping at precepts and practices, uncertainty, sensual passion, and resistance] -- he is due to be reborn [in the Pure Abodes], there to be totally unbound, never again to return from that world.

"I tell you, the ending of the mental fermentations depends on the first jhana.' Thus it was said, and in reference to this was it said.

[Similarly with the other levels of jhana up through the dimension of nothingness.]

"Thus, as far as the perception-attainments go, that is as far as gnosis-penetration goes. As for these two spheres -- the attainment of the dimension of neither perception nor non-perception and the attainment of the cessation of feeling and perception -- I tell you that they are to be rightly explained by those monks who are meditator's, skilled in attaining, skilled in attaining and emerging, who have attained and emerged in dependence on them."

Jiivaka Sutta

A Discourse To Jiivaka The Foster Son Of The Prince

I heard thus:

At one time the Blessed One lived in Rajagaha, in the mango orchard of Jiivaka, the foster son of the prince. Jiivaka the foster son of the prince approached the Blessed One, worshipped, sat on a side and said: 'I have heard this, venerable sir, that living things are killed on account of the recluse Gotama, and he partakes that knowing, it was killed on account of him. Venerable sir, those who say, that living things are killed on account of the recluse Gotama, and he partakes that, knowing, it was killed on account of him, are they saying the rightful words of the Blessed One and not blaming the Teaching?'

'Jiivaka, those who say, that living things are killed on account of the recluse Gotama, and he partakes that knowing, because it was killed on account of him. They are not my words, and they blame me falsely. Jiivaka, I say that on three instances meat should not be partaken, when seen, heard or when there is a doubt. I say, that on these three instances meat should not be partaken. I say, that meat could be partaken on three instances, when not seen, not heard and when there is no doubt about it.

Jiivaka, the Bhikkhu supported by a village or hamlet sits pervading one direction with thoughts of loving kindness, and also the second, third, fourth, above, below and across, in all circumstances, for all purposes, towards all. With that thought developed limitlessly and grown great without anger. Then a certain householder or the son of a householder approaches and invites him for the next day's meal. If the Bhikkhu desires he accepts and at the end of that night, putting on robes and taking bowl and robes, approaches the house of that

householder or the son of the householder and sits on the prepared seat. That householder or his son serves him with the nourishing food with his own hands. It does not occur to him, "This householder should offer me nourishing food in the future too." He partakes that morsel food, neither enslaved and swooned, nor guilty. Wisely reflecting the danger. Jivaka, does this Bhikkhu think to trouble himself, another or both at that moment?'. 'No, venerable sir, he does not.' 'Jivaka, isn't this Bhikkhu partaking this food without a blemish?' 'He is. Venerable sir I have heard, that Brahma abides, in loving kindness. I witness it in the Blessed One. The Blessed One abides in loving kindness.' 'Jivaka, the Thus Gone One has dispelled that greed, hate and delusion, pulled it out with the roots, made palm stumps and made them not to grow again. If you say it, on account of that, I allow it. 'Venerable sir, I say it, on account of that.' 'Jivaka, the Bhikkhu abides supported on a certain village or hamlet. He abides pervading one direction with thoughts of compassion....With thoughts of intrinsic joy...With equanimity and also the second, third, fourth, above, below and across, in all circumstances, for all purposes, towards all, equanimity grown great and developed limitlessly without anger. Then a certain householder or the son of a householder approaches him and invites him for the next day's meal. If the Bhikkhu desires he accepts the invitation. At the end of that night, putting on robes and taking bowl and robes, he approaches the house of that householder or the son of the householder and sits on the prepared seat. That householder serves the Bhikkhu with the nourishing food with his own hands. It doesn't occur to him, "this householder should offer me nourishing food in the future too". He partakes that morsel food, not enslaved, not swooned, and without a guilt, wisely reflecting the danger. Jivaka, does this Bhikkhu think to trouble himself, another, or trouble both at that moment?'. 'No, venerable sir, he does not.' 'Jivaka, doesn't this Bhikkhu partake this food without a blemish?' 'Venerable sir, he partakes food without a blemish. I have heard, that Brahma abides in equanimity. I witness it, in the

Blessed One. The Blessed One, abides in equanimity.'

'Jiivaka, the Thus Gone One is not troubled, is detached, and not averse to greed, hate and delusion [1], pulled it out with the roots, made palm stumps and made not to grow again. If it is said on account of that, I allow it.' 'Venerable sir, I say it, on account of that.'

'Jiivaka, who ever destroys living things on account of the Thus Gone One or the disciples of the Thus Gone One, accumulate much demerit on five instances: If he said, go bring that living thing of such name. In this first instance he accumulates much demerit. If that living thing is pulled along, tied, with pain at the throat, feeling displeased and unpleasant [2]. In this second instance he accumulates much demerit. If it was said, go kill that animal. In this third instance he accumulates much demerit. When killing if that animal feels displeased and unpleasant, in this fourth instance he accumulates, much demerit and when the Thus Gone One or a disciple of the Thus Gone One tastes that un-suitable food. In this fifth instance he accumulates much demerit. Jiivaka, if anyone destroys the life of a living thing on account of the Thus Gone One or a disciple of the Thus Gone One, he accumulates much demerit on these five instances.' When this was said Jiivaka the foster son of the prince said; 'Wonderful venerable sir, the Bhikkhus partake suitable faultless food. Now I understand venerable sir. It is as though something overturned was reinstated. Something covered was made manifest. As though the path was told to someone who had lost his way. As though an oil lamp was lighted, for those who have sight to see forms. In various ways the Teaching is explained. Now I take refuge in the Blessed One, in the Teaching and the Community of Bhikkhus. May I be remembered as one who has taken refuge from today until life ends.

Jinna Sutta

Old

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary. Then Ven. Maha Kassapa went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him, "You are now old, Kassapa. Your robes made of cast-off hemp rags are heavy for you. So wear robes donated by householders, eat invitational meals, and live close by me."

"Lord, for a long time I have lived in the wilderness and have extolled living in the wilderness. I have been an alms-goer and have extolled being an alms-goer. I have worn cast off rags and have extolled wearing cast off rags. I have worn only one set of the triple robe and have extolled wearing only one set of the triple robe. I have been modest and have extolled being modest. I have been content and have extolled being content. I have been reclusive and have extolled being reclusive. I have been un-entangled and have extolled being un-entangled. I have kept my persistence aroused and have extolled having persistence aroused."

"But, Kassapa, what compelling reason do you see that you for a long time have lived in the wilderness and have extolled living in the wilderness... that you have kept your persistence aroused and have extolled having persistence aroused?"

"Lord, I see two compelling reasons that for a long time I have lived in the wilderness and have extolled living in the wilderness... that I have kept my persistence aroused and have extolled having persistence aroused: seeing a pleasant abiding for myself in the here and now, and feeling sympathy for later generations: 'Perhaps later generations will take it as

an example: "It seems that the disciples of the Awakened One and those who awakened after him lived for a long time in the wilderness and extolled living in the wilderness; were alms-goers and extolled being alms-goers; wore cast off rags and extolled wearing cast off rags; wore only one set of the triple robe and extolled wearing only one set of the triple robe; were modest and extolled being modest; were content and extolled being content; were reclusive and extolled being reclusive; were un-entangled and extolled being un-entangled; kept their persistence aroused and extolled having persistence aroused.""

"Good, Kassapa. Very good. It seems that you are one who practices for the happiness of many, out of compassion for the world, for the welfare, benefit, and happiness of beings human and divine. So continue wearing your robes of cast off hemp cloth, go for alms, and live in the wilderness."

Jivaka Sutta

To Jivaka

(On Being a Lay Follower)

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying in Rajagaha, at Jivaka's Mango Grove. Then Jivaka Komarabhacca went to the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "Venerable sir, to what extent is one a lay follower?"

"Jivaka, when one has gone to the Buddha for refuge, has gone to the Dhamma for refuge, and has gone to the Sangha for refuge, then to that extent is one a lay follower."

"And to what extent, venerable sir, is one a virtuous lay follower?"

"Jivaka, when one abstains from taking life, from stealing, from sexual misconduct, from lying, and from fermented and distilled drinks that lead to heedlessness, then to that extent is one a virtuous lay follower."

"And to what extent, venerable sir, is one a lay follower who practices for his own benefit but not that of others?"

"Jivaka, when a lay follower himself is consummate in conviction but does not encourage others in the consummation of conviction; when he himself is consummate in virtue but does not encourage others in the consummation of virtue; when he himself is consummate in generosity but does not encourage others in the consummation of generosity; when he himself desires to see the monks but does not encourage others to see the monks; when he himself wants to hear the true Dhamma but does not encourage others to hear

the true Dhamma; when he himself habitually remembers the Dhamma he has heard but does not encourage others to remember the Dhamma they have heard; when he himself explores the meaning of the Dhamma he has heard but does not encourage others to explore the meaning of the Dhamma they have heard; when he himself, knowing both the Dhamma and its meaning, practices the Dhamma in line with the Dhamma, but does not encourage others to practice the Dhamma in line with the Dhamma: then to that extent he is a lay follower who practices for his own benefit but not for the benefit of others."

"And to what extent, venerable sir, is one a lay follower who practices both for his own benefit and the benefit of others?"

"Jivaka, when a lay follower himself is consummate in conviction and encourages others in the consummation of conviction; when he himself is consummate in virtue and encourages others in the consummation of virtue; when he himself is consummate in generosity and encourages others in the consummation of generosity; when he himself desires to see the monks and encourages others to see the monks; when he himself wants to hear the true Dhamma and encourages others to hear the true Dhamma; when he himself habitually remembers the Dhamma he has heard and encourages others to remember the Dhamma they have heard; when he himself explores the meaning of the Dhamma he has heard and encourages others to explore the meaning of the Dhamma they have heard; when he himself, knowing both the Dhamma and its meaning, practices the Dhamma in line with the Dhamma and encourages others to practice the Dhamma in line with the Dhamma: then to that extent he is a lay follower who practices both for his own benefit and for the benefit of others."

Juseige

The Sutra of Infinite Life

The Sacred Vows

I establish the Vows unexcelled,
and reach the Highest Path, Bodhi,
Were these Vows unfulfilled,
I would never attain Enlightenment.

I will be the great provider,
throughout innumerable kalpas,
Should I fail to save all in need,
I would never attain Enlightenment.

Upon my attaining Enlightenment,
If my Name were not heard anywhere,
in the ten quarters of the universe,
I would never attain Enlightenment.

Practicing the Holy Way -- selflessness,
Depth in right reflection and pure wisdom,
Aspiring toward the highest path,
I will be the teacher of devas and men.

My wondrous power by its great light,
Brightens the countless lands throughout,
Removes the darkness of the three defilements,
And delivers all from suffering and pain.

Opening the eyes of Wisdom,
I will end this darkness of ignorance.
Blocking all the paths of evil,
I will open the gate to Attainment.

Having attained Buddhahood untainted,
my august air shall illumine the ten quarters.

The sun and the moon being outshone,
the celestial lights shall hide in shame.

I will open the Dharma-storehouse
and bestow upon all the treasure of my virtues.
Constantly going among the masses,
I will preach the Dharma with a lion's roar.

Paying homage to all the Buddhas,
I will be endowed with all virtues.
Vows and Wisdom completely realized,
I will be master of the three worlds.

As Buddha's wisdom unimpeded
has no place its light cannot reach,
so my power of Merit and Wisdom
Shall be equal to the Honored One's.

If my vows be certainly fulfilled,
May this whole universe quake.
And may the host of devas
Rain wondrous blossoms from the sky.

Kaayagataasatisuttam

Mindfulness established in the Body

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi. Then to the Bhikkhus assembled in the attendance hall after the mid-day meal, this talk arose.' Friends, it is wonderful, the Blessed One who knows and sees, is perfect and rightfully enlightened has said that mindfulness established in the body, developed and made much, brings much results and great results.' When this conversation was going on, the Blessed One got up from his seclusion, in the evening, approached the attendance hall, sat on the prepared seat and addressed the Bhikkhus. 'Bhikkhus, with what talk were you seated here and what was the other conversation?'

'Venerable sir, we were assembled in the attendance hall after the mid-day meal then this talk arose...among us. Friends, it is wonderful, the Blessed One who knows and sees, is perfect and rightfully enlightened has said that mindfulness of the body in the body, developed and made much, brings much results and great results. When this conversation was going on, the Blessed One arrived.'

'Bhikkhus, mindfulness of the body in the body developed and made much in which manner brings much results and great results? The Bhikkhu, gone to the forest, or to the root of a tree, or to an empty house, sits legs crossed, the body straight, and mindfulness established in front. Mindfully he breathes in or breathes out. Breathing in long knows, I breathe in long. Breathing out long knows, I breathe out long. Breathing in short knows, I breathe in short. Breathing out short knows, I breathe out short. Trains, calming the bodily determination I breathe in. Trains, calming the bodily

determination I breathe out. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed.

Again, Bhikkhus, the Bhikkhu going knows, I go. Or standing knows I stand. Or sitting knows I sit. Or lying knows I lie. In whatever manner his body is placed, that and that he knows. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed.

Again the Bhikkhu becomes aware, going forward or turning back, looking on, or looking about, bending or stretching, Becomes aware bearing the three robes and bowl, Becomes aware enjoying, drinking, eating or tasting. Becomes aware going, standing, sitting, lying, speaking, or keeping silence. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed.

Again, the Bhikkhu abides reflecting this body up from the sole, down from the hair on the top and surrounded by the skin as full of various impurities. There are in this body, hair of the head and body, nails, teeth, skin, flesh, veins, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, lower intestines, bowels, stomach, excreta, bile, phlegm, pus, blood, sweat, fat, tears, eye secretions, saliva, snot, oil of joints, urine, Just like a bag of provisions open on both sides, is filled up with various grains such as rice, paddy, green grams, beans, sesame, fine rice. A man who could see would pull it out and reflect, this is rice, this paddy, this green grams, this beans, this sesame, and this is fine rice. In the same manner the Bhikkhu abides reflecting this body, up from the sole, down from the hair on the top and surrounded by the skin as full of various impurities. There are in this body, hair of

the head and body, nails, teeth, skin, flesh, veins, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, lower intestines, bowels, stomach, excreta, bile, phlegm, pus, blood, sweat, fat, tears, eye secretions, saliva, snot, oil of joints and urine. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed

Again the Bhikkhu abides reflecting this body as elements in whatever posture it is. There are in this body, the elements, earth, water, fire and air. Just as a clever butcher or his apprentice would be seated in a hut at the four cross roads with a killed cow dissecting it into small bits. In the same manner, in this body, there are the elements earth, water, fire and air. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed

Again, the Bhikkhu reflects this body as a dead body thrown in the charnel ground, either after one day, two days or three days, bloated, turned blue and festering. This body too is subject to that same, has not gone beyond it. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed.

Again, the Bhikkhu abides reflecting this body as a dead body thrown in the charnel ground eaten by hawks, vultures, dogs, foxes, or by various other living things. This body too is subject to that same, has not gone beyond it. Again, the Bhikkhu abides reflecting this body as a dead body thrown in the charnel ground eaten by hawks, vultures, dogs, foxes, or by various other living things. This body too is subject to that same, has not gone beyond it.

Again, Bhikkhus, the Bhikkhu reflects this body as thrown in the charnel ground, as a skeleton with flesh and blood bound with nerves, as a skeleton without flesh, smeared with blood and bound with nerves, as a skeleton without flesh and blood, bound with nerves, as a skeleton not bound together, thrown here and there, the bones of the hands here and the bones of the legs there, the knee bone, the thigh bones, the hip bone, the back bone, and the skull thrown here and there. Then he considers, to this body too this same would happen, it has not gone beyond that.

When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed.

Again, Bhikkhus, the Bhikkhu reflects this body as thrown in the charnel ground, as bones turned white the colour of shells, as rotted bones, as bones three years old, decayed and turned to dust Then he considers, to this body too this same would happen, it has not gone beyond that. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed.

Again the Bhikkhu secluding the mind from sensual thoughts and defiling thoughts. With thoughts and thought processes, and with joy and pleasantness born of seclusion, abides in the first jhana. He pervades this body, perfects it and fills it up with joy and pleasantness born of seclusion. Does not leave a single spot untouched with that joy and pleasantness born of seclusion. Bhikkhus, like a bather or his apprentice, would place some bathing powder in a bronze vessel, would mix it sprinkling water and turning it into a ball of lather. He would mix it well, until the lather becomes a ball and nothing would trickle down from it. In the same manner he would pervade this body, perfect it and fill it up with the joy and pleasantness

born of seclusion, not leaving a single spot untouched with that joy and pleasantness. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed.

Again, the Bhikkhu overcoming, thoughts and thought processes would bring the mind to a single point appeasing it internally. And without thoughts and thought processes and with joy and pleasantness born of concentration would abide in the second jhana. Then he would pervade this body, perfect it and fill it up with joy and pleasantness born of concentration. He would not leave a single spot untouched with that joy and pleasantness born of concentration. Like a deep pond without inlets from the east, west, north or south, is filled up with cool water springing from the bottom. Rainwater too would not enter it. The cool water coming up would fill it flowing all round and completing it, not leaving a single spot untouched by that cold water. In the same manner he pervades this body, perfects it and fills it up with joy and pleasantness born of concentration. Would not leave a single spot untouched with the joy and pleasantness born of concentration. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed...

Again, the Bhikkhu, with equanimity to joy and detachment, would abide mindful and aware, experiencing pleasantness too with the body and abide in the third jhana. To this the noble ones say abiding in pleasantness with equanimity. Then he pervades this body, perfects it, and fills it up with pleasantness devoid of joy. Would not leave a single spot untouched with that pleasantness devoid of joy. Like, of blue, red and white lotuses that grow in a pond, some are born, grow, develop, nourish and bloom in the water. Their tops and roots are pervaded with the cold water and they do not have a place not touched with the cold water. In the same manner he

pervades this body, perfects it, and fills it up with pleasantness devoid of joy, touching everything with that pleasantness. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed.

Again the Bhikkhu, dispelling pleasantness and unpleasantness, and earlier over coming, pleasure and displeasure, with mindfulness purified with equanimity abides in the fourth jhana. Then he sits pervading the whole body with that pure and clean mind, not leaving out any spot. Like a man who has covered himself with a white cloth together with the head, without leaving out anything. In the same manner he sits pervading the whole body with that pure clean mind, not leaving out any spot untouched with the pure clean mind. When he abides diligent to dispel, worldly thoughts and recollections fade and his mind gets established in a single point concentrated. Bhikkhus, in this manner too mindfulness of the body in the body is developed.

Bhikkhus, to whomever Bhikkhu mindfulness of the body in the body are developed and made much his thoughts of merit are intense with knowledge. Bhikkhus, just as whosever mind is intensely spread to the great ocean, to him all rivulets are bent to the great ocean. In the same manner to whomever Bhikkhu mindfulness of the body in the body is developed and made much his thoughts of merit are intense with knowledge. Bhikkhus, to whomever Bhikkhu mindfulness of the body in the body is not developed and not made much, Death finds access to him. Death finds a sign in him. [1] Like a man putting a huge stone in a lump of wet mud. Bhikkhus, would the huge stone find access into the lump of wet mud?

‘Venerable sir, it would find access.’

‘In the same manner, Bhikkhus, a man come to a dry sapless log with an over cover, saying, I will light a fire, and make fire.

Bhikkhus, that man, come to the dry sapless log of wood with the over cover rubbing it with the over cover would he light a fire and make fire?’

‘Venerable sir, he would light a fire.’

‘Bhikkhus, in the same manner, to whomever Bhikkhu mindfulness of the body in the body is not developed and not made much, Death finds access to him. Death finds a sign in him. [1] Like when there is an empty water vessel standing upright a man comes with a load of water. Bhikkhus, would it be possible for that man to fill the water vessel?’

‘Yes, venerable sir, it would be possible.’

‘Bhikkhus, in the same manner to whomever Bhikkhu mindfulness of the body in the body is not developed and not made much, Death finds access to him. Death finds a sign in him.

‘Bhikkhus, in the same manner, to whomever Bhikkhu mindfulness of the body in the body is developed and made much, Death will not find access to him. Death will not find a sign in him. Like a man who would put a small ball of thread on a well formed cross bar. Bhikkhus, do you think it would find access in the well formed cross bar?’

‘Venerable sir, it would not.’

‘In the same manner Bhikkhus, to whomever Bhikkhu mindfulness of the body in the body is developed and made much, Death will not find access to him. Death will not find a sign in him. Like a man come to a wet sappy log with an over cover, saying, I will light a fire, and make fire. Bhikkhus, that man, come to the wet sappy log of wood with the over cover rubbing it with the over cover would he light a fire and make fire?’

‘Venerable sir, he would not light a fire.’

‘Bhikkhus, in the same manner, to whomever Bhikkhu mindfulness of the body in the body is developed and made much, Death will not find access to him. Death will not find a sign in him. Like when there is a water vessel standing upright full to the brim, a man comes with a load of water. Bhikkhus, would it be possible for that man to fill the water vessel?’

‘No, venerable sir, it would not be possible.’

‘In the same manner Bhikkhus, to whomever Bhikkhu mindfulness of the body in the body is developed and made much, Death will not find access to him. Death will not find a sign in him.’

Mindfulness of the body in the body developed and made much, directed for the realization of whatever higher knowledge, becomes the eyewitness in that and that sphere. As there is a vessel with water filled to the brim, then a strong man comes, in whatever manner he considers, about it, it’s water.

Mindfulness of the body in the body developed and made much, when directed for the realization of whatever higher knowledge, it becomes the eyewitness in that and that sphere. [2] As on level ground, there is a square pond with embankments, filled to the brim, a strong man comes and opens the embankments in some manner, isn’t it water that comes out?’

‘Venerable sir, it is water?’

‘Bhikkhus, in the same manner mindfulness of the body in the body developed and made much, when directed for the realization of whatever higher knowledge, it becomes the eye witness in that and that sphere. As on level ground, on the four cross roads, stands a carriage yoked to thoroughbreds, ready with whip and reins. A trainer of horses comes, ascends the carriage and taking the reins in the left hand and the whip in the right, goes where he likes and recalls. In the

same manner mindfulness of the body in the body developed and made much, directed for the realization of whatever higher knowledge, becomes the eyewitness in that and that sphere.

Bhikkhus, mindfulness of the body in the body, practiced, developed, made much, made the vehicle, made the foundation, indulged in the practice with aroused effort, I declare ten benefits. What are the ten?

Overcoming whatever dislikes lives with like and dislike
Overcoming whatever fears lives without fears. Endures cold and heat, hunger and thirst, the sting of gad flies and yellow flies, the heat of the air, the sting of serpents and creeping, badly enunciated words with hurtful contacts. Endures bodily unpleasant feelings that are sharp piercing and unwelcome
Becomes a quick and easy gainer of the four jhanas, the high and pleasant abiding of the mind, here and now. Partakes of various supernormal powers, such as one becomes many and many becomes one. Goes unobstructed across walls, embankments, rocks, like going in space. Dives in and out of earth as though in water. Goes unbroken on water as though on earth. Abides in space like birds large and small. Touches and rubs off with the hand, even the moon and sun, so powerful as they are. Thus wields power with the body as far as the world of Brahma. With the heavenly ear purified beyond human hears both sounds, heavenly and human, far and near. Penetrates and sees the minds of other beings. Sees the greedy mind, the not greedy mind, the angry mind, the not angry mind, the deluded mind and the not deluded mind. Knows the contracted mind, the distracted mind, the developed mind, the un-developed mind, the noble mind and the mind without compare. Knows the concentrated mind, the un-concentrated mind, the released mind and the unreleased mind. Recollects the manifold previous births. Such as one birth, two births ...re...with all modes and details the various previous births. With the purified heavenly eye beyond human

sees beings disappearing and appearing in un-exalted and exalted states, beautiful and ugly, in good and bad states.

Sees beings according to their actions. Destroying desires, the mind released from desires and released through wisdom, here and now by oneself realizing abides.

Bhikkhus, mindfulness of the body in the body, practiced, developed, made much, made the vehicle, made the foundation, indulged in the practice with aroused effort, I declare these ten benefits.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One

Footnotes:

1. To whomever Bhikkhu mindfulness of the body in the body is not developed and made much, Death finds access to him. 'Yassa kassaci bhikkhave, bhikkhuno kaayagataa sati abhaavitaa abahuliitakaa labhati tassa Maaro otara.m. labhati tassa Maaro aarammanam.' 'Mara' though alluded to a supernatural being; here it means the defilements in the thoughts of the Bhikkhu.

2. Mindfulness of the body in the body developed and made much, when directed to the realization of whatever higher knowledge, it becomes the eye witness in that and that sphere. 'Yassa kassaci bhikkhave kaayagataa sati bhaavitaa bahuliikataa, so yassa yassa abhinnaa sacchikaraniyassa dhammassa citta.m abhinnaameti abhinnaasacchikiriyaaya tatra tatr'eva sakkhibhavyata.m paapunaati sati sati aayatane. The thorough development of mindfulness of the body in the body, leads the Bhikkhu for the realization of the higher knowledge's. It is said that, that developed mindfulness, is the eyewitness of those higher knowledge's. There is no other evidence of these attainments.

Kaccayanagotta Sutta

To Kaccayana Gotta

On Right View

Translated from the Pali by Thanissaro Bhikkhu

Dwelling at Savatthi... Then Ven. Kaccayana Gotta approached the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "Lord, 'Right view, right view,' it is said. To what extent is there right view?"

"By and large, Kaccayana, this world is supported by (takes as its object) a polarity, that of existence and non-existence. But when one sees the origination of the world as it actually is with right discernment, 'non-existence' with reference to the world does not occur to one. When one sees the cessation of the world as it actually is with right discernment, 'existence' with reference to the world does not occur to one.

"By and large, Kaccayana, this world is in bondage to attachments, clingings (sustenances), and biases. But one such as this does not get involved with or cling to these attachments, clingings, fixations of awareness, biases, or obsessions; nor is he resolved on 'my self.' He has no uncertainty or doubt that, when there is arising, only stress is arising; and that when there is passing away, only stress is passing away. In this, one's knowledge is independent of others. It is to this extent, Kaccayana, that there is right view.

"'Everything exists': That is one extreme. 'Everything doesn't exist': That is a second extreme. Avoiding these two extremes, the Tathágata teaches the Dhamma via the middle: From ignorance as a requisite condition come fabrications. From fabrications as a requisite condition comes consciousness. From consciousness as a requisite condition comes name-

and-form. From name-and-form as a requisite condition come the six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging and death, sorrow, lamentation, pain, distress, and despair come into play. Such is the origination of this entire mass of stress and suffering.

"Now from the remainder-less fading and cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-and-form. From the cessation of name-and-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging and death, sorrow, lamentation, pain, distress, and despair all cease. Such is the cessation of this entire mass of stress and suffering."

Kakacupama Sutta

The Simile of the Saw

"Once, monks, in this same Savatthi, there was a lady of a household named Vedehika. This good report about Lady Vedehika had circulated: 'Lady Vedehika is gentle. Lady Vedehika is even-tempered. Lady Vedehika is calm.' Now, Lady Vedehika had a slave named Kali who was diligent, deft, and neat in her work. The thought occurred to Kali the slave: 'This good report about my Lady Vedehika has circulated: "Lady Vedehika is even-tempered. Lady Vedehika is gentle. Lady Vedehika is calm." Now, is anger present in my lady without showing, or is it absent? Or is it just because I'm diligent, deft, and neat in my work that the anger present in my lady doesn't show? Why don't I test her?'

"So Kali the slave got up after daybreak. Then Lady Vedehika said to her: 'Hey, Kali!'

"Yes, madam?'

"Why did you get up after daybreak?'

"No reason, madam.'

"No reason, you wicked slave, and yet you get up after daybreak?' Angered and displeased, she scowled.

"Then the thought occurred to Kali the slave: 'Anger *is* present in my lady without showing, and not absent. And it's just because I'm diligent, deft, and neat in my work that the anger present in my lady doesn't show. Why don't I test her some more?'

"So Kali the slave got up later in the day. Then Lady Vedehika said to her: 'Hey, Kali!'

"Yes, madam?"

"Why did you get up later in the day?"

"No reason, madam."

"No reason, you wicked slave, and yet you get up later in the day?" Angered and displeased, she grumbled.

"Then the thought occurred to Kali the slave: 'Anger *is* present in my lady without showing, and not absent. And it's just because I'm diligent, deft, and neat in my work that the anger present in my lady doesn't show. Why don't I test her some more?'

"So Kali the slave got up even later in the day. Then Lady Vedehika said to her: 'Hey, Kali!'

"Yes, madam?"

"Why did you get up even later in the day?"

"No reason, madam."

"No reason, you wicked slave, and yet you get up even later in the day?" Angered and displeased, she grabbed hold of a rolling pin and gave her a whack over the head, cutting it open.

"Then Kali the slave, with blood streaming from her cut-open head, went and denounced her mistress to the neighbors: 'See, ladies, the gentle one's handiwork? See the even-tempered one's handiwork? See the calm one's handiwork? How could she, angered and displeased with her only slave for getting up after daybreak, grab hold of a rolling pin and give her a whack over the head, cutting it open?'

"After that this evil report about Lady Vedehika circulated: 'Lady Vedehika is vicious. Lady Vedehika is foul-tempered. Lady Vedehika is violent.'

"In the same way, monks, a monk may be ever so gentle, ever so even-tempered, ever so calm, as long as he is not touched by disagreeable aspects of speech. But it is only when disagreeable aspects of speech touch him that he can truly be known as gentle, even-tempered, and calm. I don't call a monk easy to admonish if he is easy to admonish and makes himself easy to admonish only by reason of robes, almsfood, lodging, and medicinal requisites for curing the sick. Why is that? Because if he doesn't get robes, almsfood, lodging, and medicinal requisites for curing the sick, then he isn't easy to admonish and doesn't make himself easy to admonish. But if a monk is easy to admonish and makes himself easy to admonish purely out of esteem for the Dhamma, respect for the Dhamma, reverence for the Dhamma, then I call him easy to admonish. Thus, monks, you should train yourselves: 'We will be easy to admonish and make ourselves easy to admonish purely out of esteem for the Dhamma, respect for the Dhamma, reverence for the Dhamma.' That's how you should train yourselves.

"Monks, there are these five aspects of speech by which others may address you: timely or untimely, true or false, affectionate or harsh, beneficial or unbeneficial, with a mind of good-will or with inner hate. Others may address you in a timely way or an untimely way. They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of good-will or with inner hate. In any event, you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person's welfare, with a mind of good will, and with no inner hate. We will keep pervading him with an awareness imbued with good will and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with good will -- abundant, expansive, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves.

"Suppose that a man were to come along carrying a hoe and a basket, saying, 'I will make this great earth be without earth.' He would dig here and there, scatter soil here and there, spit here and there, urinate here and there, saying, 'Be without earth. Be without earth.' Now, what do you think -- would he make this great earth be without earth?"

"No, lord. Why is that? Because this great earth is deep and enormous. It can't easily be made to be without earth. The man would reap only a share of weariness and disappointment."

"In the same way, monks, there are these five aspects of speech by which others may address you: timely or untimely, true or false, affectionate or harsh, beneficial or unbeneficial, with a mind of good-will or with inner hate. Others may address you in a timely way or an untimely way. They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of good-will or with inner hate. In any event, you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person's welfare, with a mind of good will, and with no inner hate. We will keep pervading him with an awareness imbued with good will and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with good will equal to the great earth -- abundant, expansive, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves.

"Suppose that a man were to come along carrying lac, yellow orpiment, indigo, or crimson, saying, 'I will draw pictures in space, I will make pictures appear.' Now, what do you think -- would he draw pictures in space and make pictures appear?"

"No, lord. Why is that? Because space is formless and featureless. It's not easy to draw pictures there and to make

them appear. The man would reap only a share of weariness and disappointment."

"In the same way, monks, there are these five aspects of speech by which others may address you: timely or untimely, true or false, affectionate or harsh, beneficial or unbeneficial, with a mind of good-will or with inner hate. Others may address you in a timely way or an untimely way. They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of good-will or with inner hate. In any event, you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person's welfare, with a mind of good will, and with no inner hate. We will keep pervading him with an awareness imbued with good will and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with good will equal to space -- abundant, expansive, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves.

"Suppose that a man were to come along carrying a burning grass torch and saying, 'With this burning grass torch I will heat up the river Ganges and make it boil.' Now, what do you think -- would he, with that burning grass torch, heat up the river Ganges and make it boil?"

"No, lord. Why is that? Because the river Ganges is deep and enormous. It's not easy to heat it up and make it boil with a burning grass torch. The man would reap only a share of weariness and disappointment."

"In the same way, monks, there are these five aspects of speech by which others may address you: timely or untimely, true or false, affectionate or harsh, beneficial or unbeneficial, with a mind of good-will or with inner hate. Others may address you in a timely way or an untimely way. They may

address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may address you in a beneficial way or an unbeneficial way. They may address you with a mind of good-will or with inner hate. In any event, you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person's welfare, with a mind of good will, and with no inner hate. We will keep pervading him with an awareness imbued with good will and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with good will equal to the river Ganges -- abundant, expansive, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves.

"Suppose there were a catskin bag -- beaten, well-beaten, beaten through and through, soft, silky, free of rustling and crackling -- and a man were to come along carrying a stick or shard and saying, 'With this stick or shard I will take this catskin bag -- beaten, well-beaten, beaten through and through, soft, silky, free of rustling and crackling -- and I will make it rustle and crackle.' Now, what do you think -- would he, with that stick or shard, take that catskin bag -- beaten, well-beaten, beaten through and through, soft, silky, free of rustling and crackling -- and make it rustle and crackle?"

"No, lord. Why is that? Because the catskin bag is beaten, well-beaten, beaten through and through, soft, silky, free of rustling and crackling. It's not easy to make it rustle and crackle with a stick or shard. The man would reap only a share of weariness and disappointment."

"In the same way, monks, there are these five aspects of speech by which others may address you: timely or untimely, true or false, affectionate or harsh, beneficial or unbeneficial, with a mind of good-will or with inner hate. Others may address you in a timely way or an untimely way. They may address you with what is true or what is false. They may address you in an affectionate way or a harsh way. They may

address you in a beneficial way or an unbeneficial way. They may address you with a mind of good-will or with inner hate. In any event, you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic to that person's welfare, with a mind of good will, and with no inner hate. We will keep pervading him with an awareness imbued with good will and, beginning with him, we will keep pervading the all-encompassing world with an awareness imbued with good will equal to a catskin bag -- abundant, expansive, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves.

"Monks, even if bandits were to carve you up savagely, limb by limb, with a two-handled saw, he among you who let his heart get angered even at that would not be doing my bidding. Even then you should train yourselves: 'Our minds will be unaffected and we will say no evil words. We will remain sympathetic, with a mind of good will, and with no inner hate. We will keep pervading these people with an awareness imbued with good will and, beginning with them, we will keep pervading the all-encompassing world with an awareness imbued with good will -- abundant, expansive, immeasurable, free from hostility, free from ill will.' That's how you should train yourselves.

"Monks, if you attend constantly to this admonition on the simile of the saw, do you see any aspects of speech, slight or gross, that you could not endure?"

"No, lord."

"Then attend constantly to this admonition on the simile of the saw. That will be for your long-term welfare and happiness."

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

Kaladana Sutta

Seasonable Gifts

Translated from the Pali by Thanissaro Bhikkhu

"There are these five seasonable gifts. Which five? One gives to a newcomer. One gives to one going away. One gives to one who is ill. One gives in time of famine. One sets the first fruits of field and orchard in front of those who are virtuous. These are the five seasonable gifts."

In the proper season they give --
those with discernment,
responsive, free from stinginess.
Having been given in proper season,
with hearts inspired by the Noble Ones
-- straightened, such --
their offering bears an abundance.
Those who rejoice in that gift
or give assistance,
they, too, have a share of the merit,
and the offering isn't depleted by that.
So, with an unhesitant mind,
one should give where the gift bears great fruit.
Merit is what establishes
living beings in the next life.

Kalahavivada Sutta

Further Questions

Translated from the Pali by John D. Ireland

"From what arise contentions and disputes, lamentations and sorrows, along with selfishness and conceit, and arrogance along with slander? From where do these various things arise? Come tell me this."

"From being too endeared to objects and persons arise contentions and disputes, lamentations and sorrows along with avarice, selfishness and conceit, arrogance and slander. Contentions and disputes are linked with selfishness, and slander is born of contention."

"What are the sources of becoming endeared in the world? What are the sources of whatever passions prevail in the world, of longings and fulfillments that are man's goal in life?"

"Desires are the source of becoming endeared (to objects and persons) in the world, also of whatever passions prevail. These are the sources of longings and fulfillments that are man's goal in life." [1]

"Now what is the source of desire in the world? What is the cause of judgments [2] that arise; of anger, untruth, doubts and whatever other (similar) states that have been spoken of by the Recluse (i.e., the Buddha)?"

"It is pleasant, it is unpleasant," so people speak in the world; and based upon that arises desire. Having seen the appearing and disappearing of material things a man makes his judgments in the world. [3] Anger, untruth and doubts, these states arise merely because of the existence of this duality. [4] Let a doubter train himself by way of insight to understand these states as taught by the Recluse."

"What is the source of thinking things as pleasant or unpleasant? When what is absent are these states not present? What is the meaning of appearing and disappearing? Explain the source of it to me."

"The pleasant and the unpleasant have their source in sense-impression. When this sense-impression is absent, these states are not present. The idea of appearing and disappearing is produced from this, I say."

"What is the source of sense-impression? From what arises so much grasping? By the absence of what is there no selfish attachment? By the disappearance of what is sense-impression not experienced?"

"Sense-impression is dependent upon the mental and the material. Grasping has its source in wanting something. What not being present there is no selfish attachment. By the disappearance of material objects sense-impression is not experienced."

"For whom does materiality disappear? How do pleasure and discomfort cease to be? Tell me how it ceases so that I may be satisfied in my mind that I have understood it."

"His perception is not the ordinary kind, nor is his perception abnormal;^[5] he is not without perception nor is his perception (of materiality) suspended.^[6] -- to such an one immateriality ceases.^[7] Perception is indeed the source of the world of multiplicity."

"What we asked, you have explained. We now ask another question. Tell us the answer to it. Do not some of the learned declare purification of the spirit ^[8] as the highest state to be attained? And do not others speak of something else as the highest?" ^[9]

"Some of the learned do declare purification of the spirit as the highest. But contrary to them some teach a doctrine of

annihilation. Those clever ones declare this to be (final liberation) without basis of life's fuel remaining. Knowing that these (theorists) rely on mere opinions for their statements a sage investigates that upon which they rely. Having understood and being free from theories he will not dispute with anyone. The wise do not enter into any existence."

The Kalama Sutra

(Anguttara-Nikaya, Vol.I)

1. Thus have I heard: On a certain occasion the Exalted One, while going on his rounds among the Kosalans with the great company of monks, came to Kesaputta, a district of the Kosalans.

Now, the Kalama of Kesaputta heard it said that Gautama the recluse, the Shakyans's son who went forth as a wanderer from the Shakyans clan, had reached Kesaputta.

And this good report was noised about Gautama, that Exalted One: It is He, the Exalted One, Arhat, a Fully Enlightened One, perfect in knowledge and practice, Welfare, World Knower, Unsurpassed charioteer of men to be tamed, Teacher of deva and mankind, having himself come to know it thoroughly for himself. He teaches Dharma that is lovely in the beginning, lovely in the middle, lovely in the ending, both in letter and spirit; in all its fullness He preaches the holy life that is utterly pure. Well indeed for us if we could get the sight of arhats such as these.

Then the Kalamas went to where the Blessed One was. On arriving there, some paid homage to Him and sat down on one side; some exchanged greetings with Him and after a cordial and memorable talk, sat down on one side; some saluted Him raising their joined palms and sat down on one side; some announced their name and family and sat down on one side; some, without speaking, sat down on one side.

2. Seated there, the Kalamas said to the Blessed One: "There are some monks and Brahmins, Venerable Sir, who visit Kesaputta. They expound and explain only their own doctrines, they despise, revile, and pull to pieces the doctrines of other. (Likewise) some other monks and

Brahmins, Venerable Sir, come to Kesaputta. They also expound and explain only their own doctrines; the doctrines of others they despise, revile, and pull to pieces. When we listen to them, Sir, we have doubt and wavering as to which of these worthy ones are speaking truth and which speak falsehood."

3. "It is proper for you, Kalamas, to doubt, to be uncertain; uncertainty has arisen in these matters over what is to be doubted. Come, Kalamas. Do not go by revelation; do not go by tradition; do not go by hearsay; do not go on the authority of sacred texts; do not go on the grounds of pure logic; do not go by a view that seems rational; do not go by reflecting on mere appearances; do not go along with a considered view because you agree with it; do not go along on the grounds that the person is competent; do not go along because (thinking) 'the recluse is our teacher'. Kalamas, when you yourselves know: 'These things are unwholesome, these things are blameworthy; these things are censured by the wise; and when undertaken and observed, these things lead to harm and ill, abandon them.'"

4. "What do you think, Kalamas? Does greed appear in a man for his benefit or harm?"

"For his harm, Venerable Sir. "

"Kalamas, being given to greed, and being overwhelmed and vanquished mentally by greed, this man takes life, steals, commits adultery, and tells lies; he prompts others also to do likewise. Will that be for his harm and ill for a long time?"

Yes, Venerable Sir.

5. "What do you think, Kalamas? Does hate appear in a man for his benefit or harm?"

"For his harm, Venerable Sir."

"Kalamas, being given to hate, and being overwhelmed and vanquished mentally by hate, this man takes life, steals, commits adultery, and tells lies; he prompts others also to do

likewise. Will that be for his harm and ill for a long time?"

"Yes, Venerable Sir."

6. "What do you think, Kalamas? Does delusion appear in a man for his benefit or harm?"

"For his harm, Venerable Sir."

"Kalamas, being given to delusion, and being overwhelmed and vanquished mentally by delusion, this man takes life, steals, commits adultery, and tells lies; he prompts others also to do likewise. Will that be for his harm and ill for a long time?"

"Yes, Venerable Sir."

7. "What do you think, Kalamas? Are these things wholesome or unwholesome?"

"Unwholesome, Venerable Sir."

"Blameworthy or not?"

"Blameworthy, Venerable Sir."

"Censured or praised by this wise?"

"Censured, Venerable Sir."

"When undertaken and observed, do these things lead to harm and ill or not? Or how does it strike you?"

"Undertaken and observed, these things lead to harm and ill. It is just so, Sir."

8. "This is why I said, Kalamas, 'Come, Kalamas. Do not go by revelation; do not go by tradition; do not go by hearsay; do not go on the authority of sacred texts; do not go on the grounds of pure logic; do not go by a view that seems rational; do not go along with a considered view because you agree with it; do not go along on the grounds that the person is competent; do not go along (thinking) 'because the recluse is our teacher.' Kalamas, when you know yourself: These things are unwholesome, these things are blameworthy; these things are censured by the wise; and when undertaken and observed, these things lead to harm and ill, abandon them. Such was my reason for uttering those words."

9. "Come, Kalamas. Do not go by revelation; do not go by tradition; do not go by hearsay; do not go on the authority of sacred texts; do not go on the grounds of pure logic; do not go by a view that seems rational; do not go by reflecting on mere appearances; do not go along with a considered view because you agree with it; do not go along on the grounds that the person is competent; do not go along (thinking) 'because the recluse is our teacher.' Kalamas, when you know for yourselves: These are wholesome; these things are not blameworthy; these things are praised by the wise; undertaken and observed, these things lead to benefit and happiness, having undertaken them, abide in them."

10. "What do you think, Kalamas? Does absence of greed appear in a man for his benefit or harm?"

"For his benefit, Venerable Sir."

"Kalamas, being not given to greed, and being not overwhelmed and not vanquished mentally by greed, this man does not take life, does not steal, does not commit adultery, and does not tell lies; he prompts others to do likewise. Will that be for his benefit and happiness for a long time?"

"Yes, Venerable Sir."

11. "What do you think, Kalamas? Does absence of hate appear in a man for his benefit or harm?"

"For his benefit, Venerable Sir."

"Kalamas, being not given to hate, and being not overwhelmed and not vanquished mentally by hate, this man does not take life, does not steal, does not commit adultery, and does not tell lies; and he prompts others to do likewise. Will that be for his benefit and happiness for a long time?"

"Yes Venerable Sir."

12. "What do you think, Kalamas? Does absence of delusion appear in a man for his benefit or harm?"

"For his benefit, Venerable Sir."

"Kalamas, being not given to delusion, and being not overwhelmed and not vanquished mentally by delusion, this

man does not take life, does not steal, and he prompts others to do likewise. Will that be for his benefit and happiness for a long time?"

"Yes, Venerable Sir."

13. "What do you think, Kalamas? Are these things wholesome or unwholesome?"

"Wholesome, Venerable Sir."

"Blameworthy or not blameworthy?"

"Not blameworthy, Venerable Sir."

"Censured or praised by the wise?"

"Praised, Venerable Sir."

"Undertaken and observed, these things lead to benefit and happiness."

"It is just so, Venerable Sir."

14. "Therefore, this is why I said, 'Come, Kalamas. Do not go by revelation; do not go by tradition; do not go by hearsay; do not go on the authority of sacred texts; do not go on the grounds of pure logic; do not go by a view that seems rational; do not go along with a considered view because you agree with it; do not go along on the grounds that the person is competent; do not go along (thinking) 'because the recluse is our teacher.' Kalamas, when you know yourself: These things are unwholesome, these things are blameworthy; these things are censured by the wise; and when undertaken and observed, these things lead to harm and ill, abandon them."

15. "The Noble Disciple, Kalamas, who in this way is devoid of coveting, devoid of ill will, undeluded, clearly comprehending and mindful, dwells pervading, with thoughts of loving-kindness, compassion, sympathetic joy and equanimity, towards one quarter (of the world), likewise the second, the third and the fourth. And in like manner above, below, across, everywhere, for all sorts and conditions, he abides suffusing the whole world with a heart possessed by thoughts of loving kindness, compassion, sympathetic joy and equanimity that is widespread, grown great and boundless,

free from enmity and oppression. By that, the Aryan disciple, whose heart is thus free from enmity, free from oppression, untainted and made pure, in this very life four consolations are attained. These are thus:

16. "Suppose there is a hereafter and there is a fruit, a result, of deeds done well or ill, then it is possible that at the dissolution of the body after death, I shall be reborn in the heavenly world, which is possessed of the state of bliss. - This is his first consolation.

"Suppose there is no hereafter and there is no fruit, no result of deeds done well or ill then in this world, here and now, free from hatred, free from malice, safe and sound and happy, I keep myself. - This is his second consolation.

"Suppose evil (results) befall an evildoer, if I think of doing evil to none, then, how can suffering affect me who does no evil deed? - This is his third consolation.

"Suppose I do no evil, both in this world and the next, I shall see that I am pure. - This is his fourth consolation.

"Thus, Kalamas, the Aryan disciple whose heart is free from enmity, free from oppression, untainted and made pure, in this very life attains these four consolations."

17. "So it is Blessed One. So it is, Well Farer. The Noble Disciple, Venerable Sir, whose heart is free from enmity, free from oppression, untainted and made pure, in this very life attains these four consolations."

"Suppose there is a hereafter and there is a fruit, a result, of deeds done well or ill, then it is possible that at the dissolution of the body after death, I shall be reborn in the heavenly world, which is possessed of the state of bliss. - This is my first consolation.

"Suppose there is no hereafter and there is no fruit, no result of deeds done well or ill then in this world, here and now, free from hatred, free from malice, safe and sound and happy, I keep myself. - This is my second consolation.

"Suppose evil (results) befall an evil-doer, if I think of doing evil to none, then, how can suffering affect me who does no evil deed? - This is my third consolation.

"Suppose I do no evil, both in this world and the next, I shall see that I am pure. - This is my fourth consolation."

"Marvelous, Venerable Sir! Marvelous, Venerable Sir! It is as if, Venerable Sir, a person turns face upwards what was upside down, or reveals what was concealed, or points the way to one who was lost, or holds up a light in the darkness thinking, ' Those who have eyes will see visible objects, even so in diverse ways has Dharma been set forth by the Blessed One. We, Venerable Sir, go to the Blessed One for Refuge, to the Dharma for Refuge, and to the Order of Monks (Sangha) for Refuge. Venerable Sir, may the Blessed One accept us as followers, who have gone for refuge, from this day forth while life lasts.

Kalama Sutra

The Instruction to the Kalamas

Translated from the Pali by Soma Thera

The Kalamas of Kesaputta Go to See the Buddha

1. I heard thus. Once the Blessed One, while wandering in the Kosala country with a large community of Bhikkhus, entered a town of the Kalama people called Kesaputta. The Kalamas who were inhabitants of Kesaputta: "Reverend Gautama, the monk, the son of the Sakyans, has, while wandering in the Kosala country, entered Kesaputta. The good repute of the Reverend Gautama has been spread in this way: Indeed, the Blessed One is thus consummate, fully enlightened, endowed with knowledge and practice, sublime, knower of the worlds, peerless, guide of tamable men, teacher of divine and human beings, which he by himself has through direct knowledge understood clearly. He set forth the Dhamma, good in the beginning, good in the middle, good in the end, possessed of meaning and the letter, and complete in everything; and he proclaims the holy life that is perfectly pure. Seeing such consummate ones is good indeed."

2. Then the Kalamas who were inhabitants of Kesaputta went to where the Blessed One was. On arriving there some paid homage to him and sat down on one side; some exchanged greetings with him and after the ending of cordial memorable talk, sat down on one side; some saluted him raising their joined palms and sat down on one side; some announced their name and family and sat down on one side; some without speaking, sat down on one side.

The Kalamas of Kesaputta Ask for Guidance From the Buddha

3. The Kalamas who were inhabitants of Kesaputta sitting on one side said to the Blessed One: "There are some monks and Brahmins, venerable sir, who visit Kesaputta. They expound and explain only their own doctrines; the doctrines of others they despise, revile, and pull to pieces. Some other monks and Brahmins too, venerable sir, come to Kesaputta. They also expound and explain only their own doctrines; the doctrines of others they despise, revile, and pull to pieces. Venerable sir, there is doubt; there is uncertainty in us concerning them. Which of these reverend monks and Brahmins spoke the truth and which falsehood?"

The Criterion for Rejection

4. "It is proper for you, Kalamas, to doubt, to be uncertain; uncertainty has arisen in you about what is doubtful. Come, Kalamas. Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumor; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another's seeming ability; nor upon the consideration, 'The monk is our teacher.' Kalamas, when you yourselves know: 'These things are bad; these things are blamable; these things are censured by the wise; undertaken and observed, these things lead to harm and ill,' abandon them.

Greed, Hate, and Delusion

5. "What do you think, Kalamas? Does greed appear in a man for his benefit or harm?" -- "For his harm, venerable sir." -- "Kalamas, being given to greed, and being overwhelmed and

vanquished mentally by greed, this man takes life, steals, commits adultery, and tells lies; he prompts another too, to do likewise. Will that be long for his harm and ill?" -- "Yes, venerable sir."

6. "What do you think, Kalamas? Does hate appear in a man for his benefit or harm?" -- "For his harm, venerable sir." -- "Kalamas, being given to hate, and being overwhelmed and vanquished mentally by hate, this man takes life, steals, commits adultery, and tells lies; he prompts another too, to do likewise. Will that be long for his harm and ill?" -- "Yes, venerable sir."

7. "What do you think, Kalamas? Does delusion appear in a man for his benefit or harm?" -- "For his harm, venerable sir." -- "Kalamas, being given to delusion, and being overwhelmed and vanquished mentally by delusion, this man takes life, steals, commits adultery, and tells lies; he prompts another too, to do likewise. Will that be long for his harm and ill?" -- "Yes, venerable sir."

8. "What do you think, Kalamas? Are these things good or bad?" -- "Bad, venerable sir" -- "Blamable or not blamable?" -- "Blamable, venerable sir." -- "Censured or praised by the wise?" -- "Censured, venerable sir." -- "Undertaken and observed, do these things lead to harm and ill, or not? Or how does it strike you?" -- "Undertaken and observed, these things lead to harm and ill. Thus it strikes us here."

9. "Therefore, did we say, Kalamas, what was said thus, 'Come Kalamas. Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumor; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another's seeming ability; nor upon the consideration, "The monk is our teacher." Kalamas, when you yourselves know: "These things are bad; these things are blamable; these things are censured

by the wise; undertaken and observed, these things lead to harm and ill," abandon them.'

The Criterion for Acceptance

10. "Come, Kalamas. Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumor; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another's seeming ability; nor upon the consideration, 'The monk is our teacher.' Kalamas, when you yourselves know: 'These things are good; these things are not blamable; these things are praised by the wise; undertaken and observed, these things lead to benefit and happiness,' enter on and abide in them.

Absence of Greed, Hate, and Delusion

11. "What do you think, Kalamas? Does absence of greed appear in a man for his benefit or harm?" -- "For his benefit, venerable sir." -- "Kalamas, being not given to greed, and being not overwhelmed and not vanquished mentally by greed, this man does not take life, does not steal, does not commit adultery, and does not tell lies; he prompts another too, to do likewise. Will that be long for his benefit and happiness?" -- "Yes, venerable sir."

12. "What do you think, Kalamas? Does absence of hate appear in a man for his benefit or harm?" -- "For his benefit, venerable sir." -- "Kalamas, being not given to hate, and being not overwhelmed and not vanquished mentally by hate, this man does not take life, does not steal, does not commit adultery, and does not tell lies; he prompts another too, to do likewise. Will that be long for his benefit and happiness?" -- "Yes, venerable sir."

13. "What do you think, Kalamas? Does absence of delusion appear in a man for his benefit or harm?" -- "For his benefit, venerable sir." -- "Kalamas, being not given to delusion, and being not overwhelmed and not vanquished mentally by delusion, this man does not take life, does not steal, does not commit adultery, and does not tell lies; he prompts another too, to do likewise. Will that be long for his benefit and happiness?" -- "Yes, venerable sir."

14. "What do you think, Kalamas? Are these things good or bad?" -- "Good, venerable sir." -- "Blamable or not blamable?" -- "Not blamable, venerable sir." -- "Censured or praised by the wise?" -- "Praised, venerable sir." -- "Undertaken and observed, do these things lead to benefit and happiness, or not? Or how does it strike you?" -- "Undertaken and observed, these things lead to benefit and happiness. Thus it strikes us here."

15. "Therefore, did we say, Kalamas, what was said thus, 'Come Kalamas. Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumor; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another's seeming ability; nor upon the consideration, 'The monk is our teacher.' Kalamas, when you yourselves know: 'These things are good; these things are not blamable; these things are praised by the wise; undertaken and observed, these things lead to benefit and happiness,' enter on and abide in them.'

The Four Exalted Dwellings

16. "The disciple of the Noble Ones, Kalamas, who in this way is devoid of coveting, devoid of ill will, un-deluded, clearly comprehending and mindful, dwells, having pervaded, with the thought of amity, one quarter; likewise the second; likewise the third; likewise the fourth; so above, below, and

across; he dwells, having pervaded because of the existence in it of all living beings, everywhere, the entire world, with the great, exalted, boundless thought of amity that is free of hate or malice.

"He lives, having pervaded, with the thought of compassion, one quarter; likewise the second; likewise the third; likewise the fourth; so above, below, and across; he dwells, having pervaded because of the existence in it of all living beings, everywhere, the entire world, with the great, exalted, boundless thought of compassion that is free of hate or malice.

"He lives, having pervaded, with the thought of gladness, one quarter; likewise the second; likewise the third; likewise the fourth; so above, below, and across; he dwells, having pervaded because of the existence in it of all living beings, everywhere, the entire world, with the great, exalted, boundless thought of gladness that is free of hate or malice.

"He lives, having pervaded, with the thought of equanimity, one quarter; likewise the second; likewise the third; likewise the fourth; so above, below, and across; he dwells, having pervaded because of the existence in it of all living beings, everywhere, the entire world, with the great, exalted, boundless thought of equanimity that is free of hate or malice.

The Four Solaces

17. "The disciple of the Noble Ones, Kalamas, who has such a hate-free mind, such a malice-free mind, such an undefiled mind, and such a purified mind, is one by whom four solaces are found here and now.

"Suppose there is a hereafter and there is a fruit, result, of deeds done well or ill. Then it is possible that at the dissolution of the body after death, I shall arise in the

heavenly world, which is possessed of the state of bliss.' This is the first solace found by him.

"Suppose there is no hereafter and there is no fruit, no result, of deeds done well or ill. Yet in this world, here and now, free from hatred, free from malice, safe and sound, and happy, I keep myself.' This is the second solace found by him.

"Suppose evil (results) befall an evil-doer. I, however, think of doing evil to no one. Then, how can ill (results) affect me who do no evil deed?' This is the third solace found by him.

"Suppose evil (results) do not befall an evil-doer. Then I see myself purified in any case.' This is the fourth solace found by him.

"The disciple of the Noble Ones, Kalamas, who has such a hate-free mind, such a malice-free mind, such an undefiled mind, and such a purified mind, is one by whom, here and now, these four solaces are found."

"So it is, Blessed One. So it is, Sublime one. The disciple of the Noble Ones, venerable sir, who has such a hate-free mind, such a malice-free mind, such an undefiled mind, and such a purified mind, is one by whom, here and now, four solaces are found.

"Suppose there is a hereafter and there is a fruit, result, of deeds done well or ill. Then it is possible that at the dissolution of the body after death, I shall arise in the heavenly world, which is possessed of the state of bliss.' This is the first solace found by him.

"Suppose there is no hereafter and there is no fruit, no result, of deeds done well or ill. Yet in this world, here and now, free from hatred, free from malice, safe and sound, and happy, I keep myself.' This is the second solace found by him.

"Suppose evil (results) befall an evil-doer. I, however, think of doing evil to no one. Then, how can ill (results) affect me who do no evil deed?' This is the third solace found by him.

"Suppose evil (results) do not befall an evil-doer. Then I see myself purified in any case.' This is the fourth solace found by him.

"The disciple of the Noble Ones, venerable sir, who has such a hate-free mind, such a malice-free mind, such an undefiled mind, and such a purified mind, is one by whom, here and now, these four solaces are found.

"Marvelous, venerable sir! Marvelous, venerable sir! As if, venerable sir, a person were to turn face upwards what is upside down, or to uncover the concealed, or to point the way to one who is lost or to carry a lamp in the darkness, thinking, 'Those who have eyes will see visible objects,' so has the Dhamma been set forth in many ways by the Blessed One. We, venerable sir, go to the Blessed One for refuge, to the Dhamma for refuge, and to the Community of Bhikkhus for refuge. Venerable sir, may the Blessed One regard us as lay followers who have gone for refuge for life, from today."

Kalama Sutta, Help Us!

By Suan Mokkh

Translated by Dr. Supaphan Na Bangchang and Santikaro Bhikkhu

All people in the world, including the Thai people, are now in the same situation as were the Kalama people of Kesaputtanigama, India, during the time of the Buddha. Their village was in a place through which many religious teachers passed. Each of these teachers taught that his personal doctrine was the only truth, and that all others before and after him were wrong. The Kalama's could not decide

which doctrine they should accept and follow. The Buddha once came to their village and the Kalama's brought up this problem with him: that they did not know which teacher to believe. So the Buddha taught them what is now known as the Kalama Sutta, which will examine here.

Nowadays, worldly people can study many different approaches to economic, social, and technological development. The universities teach just about everything. Then, regarding spiritual matters, here in Thailand alone we have so many teachers, so many interpretations of the Buddha's teachings, and so many meditation centers that nobody knows which teaching to accept or which practice to follow. Thus it can be said that we have fallen into the same position as the Kalama's were in.

The Buddha taught them, and us, not to accept or believe anything immediately. He gave ten basic conditions to beware of in order to avoid becoming the intellectual slave of anyone, even of the Buddha himself. This principle enables us to know how to choose the teachings, which are truly capable of quenching suffering (dukkha). The ten examples, which the Buddha gave in the Kalama Sutta follow:

1.] Do not accept and believe just because something has been passed along and retold through the years. Such credulity is a characteristic of brainless people, or "sawdust brains," such as those in Bangkok who once believed that there would be disasters for the people born in the "ma years" (those years of the traditional twelve year Thai calendar whose names begin with "ma," namely, years five through eight - small snake, big snake, horse, and goat).

2.] Do not believe just because some practice has become traditional. People tend to imitate what others do and then pass the habit along, as in the story of the rabbit frightened by the fallen bael fruit. The other animals saw it running at full-strength, and then so frightened and excited each other that

they ran after it. Most of them tripped and fell, broke their necks, or tumbled to death off cliffs. Any vipassana practice that is done in limitation of others, as a mere tradition, leads to similar results.

3.] Do not accept and believe merely because of the reports and news spreading far and wide through one's village, or even throughout the world. Only fools are susceptible to such "rumors," for they refuse to exercise their own intelligence.

4.] Do not accept and believe just because something is cited in a Pitaka. The word "Pitaka," which is used for the Buddhist scriptures, means anything written or inscribed upon any suitable writing material. Memorized teachings, which are passed on orally should not be confused with Pitaka. Pitakas are a certain kind of conditioned thing, which are under humanity's control. They can be created, improved, and changed by human hands. So we cannot trust every letter and word in them. We need to use our powers of discrimination to see how those words can be applied to the quenching of suffering. The various schools of Buddhism all have their own canons, among which there are discrepancies.

5.] Do not believe just because something fits with the reasoning of logic (takka). This is merely one branch of study used to try to figure out the truth. Takka, what we call "logics," can go wrong if its data or its methods are incorrect.

6.] Do not believe just because something is correct on the grounds of naya (deductive and inductive reasoning) alone. These days, naya is called "philosophy." In Thailand, we translate the word "philosophy" as "prajña," which the Indian people cannot accept because "naya" is only one point of view. It is not the highest or absolute wisdom, which they call "paññá" or "prajña" naya, or nyaya, is merely a branch of thought which reasons on the basis of assumption or

hypotheses. It can be incorrect if the reasoning or choice of assumptions is inappropriate.

7.] Do not believe or accept just because something appeals to one's common sense, which is merely snap judgments based on one's tendencies of thought. We like using this approach so much that it becomes habitual. Boastful philosophers like to use this method a great deal and consider it to be clever.

8.] Do not believe just because something stands up to or agrees with one's preconceived opinions and theories. Personal views can be wrong, or our methods of experiment and verification might be incorrect, and then will not lead to the truth. Accepting what fits our theories may seem to be a scientific approach, but actually can never be so, since its proofs and experiments are inadequate.

9.] Do not believe just because the speaker appears believable. Outside appearances and the actual knowledge inside a person can never be identical. We often find that speakers who appear credible on the outside say incorrect and foolish things. Nowadays, we must be wary of computers because the programmers who feed them data and manipulate them may feed in the wrong information or use them incorrectly. Do not worship computers so much, for doing so goes against this principle of the Kalama Sutta.

10.] Do not believe just because the Samana or preacher, the speaker, is "our teacher." The Buddha's purpose regarding this important point is that no one should be the intellectual slave of someone else, not even of the Buddha himself. The Buddha emphasized this point often, and there were disciples, such as the venerable Shariputra, who confirmed this practice. They did not believe the Buddha's words immediately upon hearing them, but believed only after adequately considering the advice and putting it to the test of practice. See for yourselves whether there is any other religious teacher in the

world who has given this highest freedom to his disciples and audiences! Thus in Buddhism there is no dogmatic system, there is no pressure to believe without the right to examine and decide for oneself. This is the greatest special quality of Buddhism, which keeps its practitioners from being the intellectual slaves of anyone, as explained above. We Thais should not volunteer to follow the West as slavishly as we are doing now. Intellectual and spiritual freedom is best.

The ten examples of the Kalama Sutta are a surefire defense against intellectual dependence or not being one's own person: that is, neglecting one's own intelligence and wisdom in dealing with what one hears and listens to, what is called in Dhamma language *paratoghosa* ("sound of others") When listening to anything, one should give it careful attention and full scrutiny. If there is reason to believe what has been heard and it results in the genuine quenching of suffering, then one finally may believe it one-hundred percent.

The principle of the Kalama Sutta is appropriate for everyone, everywhere, every era, and every world - even for the world of devas (gods). Nowadays the world has been shrunk by superb communications. Information can be exchanged easily and rapidly. People can receive new knowledge from every direction and corner of the globe. In the process, they don't know what to believe and, therefore, are in the same position as the Kalama's once were. Indeed, it is the Kalama Sutta, which will be their refuge. Please give it the good attention and study it deserves. Consider it the greatest good fortune that the Buddha taught the Kalama Sutta. It is a gift for everyone in the world. Only people who are overly stupid will be unable to benefit from this advice of the Buddha.

The Kalama Sutta is to be used by people of all ages. Even children can apply its principles in order to be children of awakening (*bodhi*), rather than children of ignorance (*avijja*). Parents should teach and train their children to know how to understand the words and instructions they receive, to see

how reasonable the words are and what kind of results will come from them. When parents teach or tell their children anything, the children should understand and see the benefit of practicing what they are told. For example, when a child is told not to take heroin, that child should believe not merely because of fear. Rather, seeing the results of taking heroin, the child fears them and then willingly refuses the drug on her or his own.

None of the items in the Kalama Sutta state that children should never believe anyone or should never listen to anyone, they all state that children, and everyone else, should listen and believe only after having seen the real meaning of something and the advantages they will receive from such belief and its subsequent practice. When a teacher teaches something, having the children see the reason behind the teaching won't make the children obstinate. For the obstinate ones, gently add a bit of the stick and let them think things over again. Children will understand the principle of the Kalama Sutta more and more as they grow up. They will complete all ten items themselves as they become fully mature adults, if we train children by this standard.

A scientific world such as today's will be able to accept gladly all ten tenets of the Kalama Sutta as being in line with the scientific method and approach. There is not the least contradiction between the principles of science and those of the Kalama Sutta. Even the eighth item, which states that one should not accept something just because it agrees with one's own preconceived theories, does not contradict scientific principles. True scientists emphasize experimental verification, not their own concepts, opinions, and reasoning, as their main criterion for accepting something as true. Due to these standards of the Kalama Sutta, Buddhism will meet the expectations and needs of true scientists.

If one follows the principle of the Kalama Sutta, one will have independent knowledge and reason with which to understand

the meaning and truth of ideas and propositions heard for the first time. For example, when one hears that greed, hatred, and delusion are dangerous and evil, one understands thoroughly and instantly, because one already knows through personal experience what these things are like. One believes in oneself rather than in the speaker. The way of practice is the same in other cases. If a statement is about something one has never seen or known before, one should try to understand or get to know it first. Then one can consider whether or not to accept the newly received teaching or advice. One must not accept something just because one believes in the speaker. One should take one's time, even if it means dying before finding out. The Kalama Sutta can protect one from becoming the intellectual slave of others, even on the highest levels.

There's a problem every time a new kind of medicine comes out and gets advertised up and down all over the place. Should we offer ourselves as guinea pigs to test it, out of belief in the advertisements? Or should we wait until we have sufficient reason to try just a little of it first, to see if it truly gives good results, before fully relying on it? We should respond to new statements and teachings as we respond to new medicines, by depending on the principles in the Kalama Sutta as a true refuge.

The Kalama Sutta requires us to have wisdom before having faith. If one wants to have faith come first, then let it be the faith which begins with wisdom, not faith which comes from ignorance. The same holds true in the principle of the Noble Eightfold Path: Take wisdom or right understanding as the starting point, then let faith grow out of that wisdom or right understanding. That is the only safe approach. We ought never to believe blindly immediately upon hearing something, nor should we be forced to believe out of fear, bribery, and the like.

The world nowadays is so overwhelmed by the power of advertising that most people have become its slaves. It can make people pull out their wallets to buy things they don't need to eat, don't need to have, and don't need to use. It's so commonplace that we absolutely must offer the principle of the Kalama Sutta to our human comrades of this era. Propaganda is much more harmful than ordinary advertising or what is called paratoghosa in Pali. Even with ordinary advertising, we must depend on the principle of the Kalama Sutta, to say nothing of needing this principle to deal with outright propaganda, which is full of intentional deceptions. So we can say that the Kalama Sutta is beneficial even in solving economic problems.

I ask you all to consider, investigate, and test whether there is found anywhere greater spiritual freedom than is found in the Kalama Sutta. If someone says that Buddhism is a religion of freedom, can there be any reason to dispute or oppose that statement? Does this world, which is intoxicated with freedom really know or have freedom in line with the principle of the Kalama Sutta? Is the lack of such freedom caused by blind ignorance and indifference regarding the Kalama Sutta? Some people even claim that it teaches us not to believe or listen to anything. Moreover, some actually say that the Buddha preached this Sutta only for the Kalama's there at that time. Why don't we open our eyes and take notice that people nowadays have become intellectual slaves, that they have lost their freedom much more than those Kalama's in the time of the Buddha? Human friends, fellow worshippers of freedom, I ask you to consider carefully the essence and aim of the Kalama Sutta and the Buddha's intention in teaching it. Then, your Buddhist quality of awakening will grow fat and robust, rather than skinny and weak. Don't go foolishly hating and fearing the Kalama Sutta. The word "Thai" means 'freedom.' What kind of freedom are you going to bring to our "Thai-ness"? Or what kind of Thai-ness is fitting and proper for the Thai-ness of Buddhists, the disciples of the Buddha?

Now let us look further to see the hidden benefits and advantages in the Kalama Sutta. The Sutta can help us to avoid the tactless and narrow-minded talk, which leads to violent clashes and disputes. For example it is foolish to set up an unalterable rule for all families regarding who, husband or wife, will be the front legs and who the hind legs of the elephant. It all depends on the conditions and circumstances of each specific family. According to the principles in the Kalama Sutta and the law of conditionality (idappaccayata), we only can say which roles are appropriate for whom depending on the circumstances of each individual family. Do not speak one-sidedly and go against natural principles.

Regarding abortion, people argue until black and red in the face about whether or not it should be done, without investigating to find out in which cases it should and in which cases it should not. Once we follow the principles of the Buddhist way of reasoning, each situation itself will tell us what is proper and what is not. Please stop insisting on one-sided positions.

In the case of meat eating versus vegetarianism, people blindly argue for one extreme or the other. The problem is that people are attached to regarding food as either meat or as vegetables. For Buddhists, there is neither meat nor vegetables; there are only elements in nature. Whether the eater or the eaten, it's all merely natural elements. The situations where we should eat meat and the circumstances in which we shouldn't can be discerned by using the principle of the Kalama Sutta. For just this reason, the Buddha never decisively said to eat only meat or only vegetables, to not eat meat or not eat vegetables. To speak so carelessly is not the way of Buddhists.

To say that democracy is always and absolutely good is to speak with one's head in the sand. Those who insist on it haven't considered that a democracy of selfish people is worse than a dictatorship under an unselfish person who rules

for the sake of Dhamma and justice. A democracy of selfish people means freedom to use their selfishness in a most frightening and awful manner. Consequently, problems drag on endlessly among those people who have a democracy of selfishness. Stop saying that democracy is absolutely good or that dictatorship is absolutely good. Instead, stick to the principle that both will be good if they are based in Dhamma. Each population should choose whichever system suits the particular circumstances, which it faces.

To say that the Prime Minister exclusively must be an elected member of parliament, and never someone who the people haven't chosen directly, is to babble as if deaf and blind. Really, we must look to see how the situation ought to be and what the causes and conditions are, then act correctly according to the law of conditionality. This is the true Buddhist way, befitting the fact that Buddhism embodies democracy in the form of Dhammic socialism. Therefore, the election of members of parliament, the establishment of a government, the structuring of the political system, and even the course of social and economic development should be carried out using the principle of the Kalama Sutta. Please consider each example. You soon will discover the fact that we must rely upon the principle of the Kalama Sutta.

More than ever the modern world needs the Kalama Sutta as its basic operating principle. The world is spinning fast with the defilements of humanity. It is shrinking due to better transportation and communications. And it is about to self-destruct because proper awareness, intelligence, and wisdom are lacking. Under the power of defilement, the world is worshipping materialism, sex and luxury, because it lacks standards like that of the Kalama Sutta. No one knows how to make choices in line with its principle. Consequently, the world is wholly unfit for peace, while increasing in crime and other harmful evils every moment. Let's eliminate all these problems and evils by relying on the Kalama Sutta as our

standard. So let's yell at the top of our lungs, "Help! Kalama Sutta, help us!"

In conclusion, the Kalama Sutta never forbids us to believe in anything; it merely implores us to believe with independent intelligence and wisdom. It never forbids us to listen to anything; it merely asks us to listen without letting our intelligence and wisdom become enslaved. Furthermore, it helps us to be able to think, consider, investigate, and decide with great subtlety and precision, so that we can find golden needles in haystacks as huge as mountains.

Please come, Kalama Sutta! Come invest yourself in the hearts and minds of all Buddhists, of all human beings, in this modern world.

Kalama Sutta, help us!

A Look at the Kalama Sutta

By Bhikkhu Bodhi

Today we take a fresh look at an often quoted discourse of the Buddha, the Kalama Sutta. The discourse -- found in translation in Wheel No. 8 - has been described as "the Buddha's Charter of Free Inquiry," and though the discourse certainly does counter the decrees of dogmatism and blind faith with a vigorous call for free investigation, it is problematic whether the Sutta can support all the positions that have been ascribed to it. On the basis of a single passage, quoted out of context, the Buddha has been made out to be a pragmatic empiricist who dismisses all doctrine and faith, and whose Dhamma is simply a freethinker's kit to truth that invites each one to accept and reject whatever he likes.

But does the Kalama Sutta really justify such views? Or do we meet in these claims just another set of variations on that egregious old tendency to interpret the Dhamma according to

whatever notions are congenial to one self -- or to those to whom one is preaching? Let us take as careful a look at the Kalama Sutta as the limited space allotted to this essay will allow, remembering that in order to understand the Buddha's utterances correctly it is essential to take account of his own intentions in making them.

The passage that has been cited so often runs as follows: "Come, Kalamas. Do not go upon what has been acquired by repeated hearing, nor upon tradition, nor upon rumor, nor upon scripture, nor upon surmise, nor upon axiom, or upon specious reasoning, nor upon bias towards a notion pondered over, nor upon another's seeming ability, nor upon the consideration '*The monk is our teacher.*' When you yourselves know: 'These things are bad, blamable, censured by the wise; undertaken and observed, these things lead to harm and ill,' abandon them...When you yourselves know: 'These things are good, blameless, praised by the wise; undertaken and observed, these things lead to benefit and happiness,' enter on and abide in them."

Now this passage, like everything else spoken by the Buddha, has been stated in a specific context -- with a particular audience and situation in view -- and thus must be understood in relation to that context. Religious teachers of divergent views had visited the Kalamas, citizens of the town of Kesaputta, each of whom would propound his own doctrines and tear down the doctrines of his predecessors. This left the Kalamas perplexed, and thus when "the recluse Gautama," reputed to be an Awakened One, arrived in their township, they approached him in the hope that he might be able to dispel their confusion. From the subsequent development of the Sutta, it is clear that the issues that perplexed them were the reality of rebirth and karmic retribution for good and evil deeds.

The Buddha begins by assuring the Kalamas that under such circumstances it is proper for them to doubt, an assurance

that encourages free inquiry. He next speaks the passage quoted above, advising the Kalamas to abandon those things they know for themselves to be bad and to undertake those things they know for themselves to be good. *This advice can be dangerous if given to those whose ethical sense is undeveloped*, and we can thus assume that the Buddha regarded the Kalamas as people of refined moral sensitivity. In any case he did not leave them wholly to their own resources, but by questioning them led them to see that greed, hate and delusion, being conducive to harm and suffering for oneself and others, are to be abandoned, and their opposites, being beneficial to all, are to be developed.

The Buddha next explains that a "noble disciple, devoid of covetousness and ill will, un-deluded" dwells pervading the world with boundless loving-kindness, compassion, appreciative joy and equanimity. Thus purified of hate and malice, he enjoys here and now four "solaces": If there is an afterlife and karmic result, then he will undergo a pleasant rebirth, while if there is none he still lives happily here and now; if evil results befall an evil-doer, then no evil will befall him, and if evil results do not befall an evil-doer, then he is purified anyway. With this the Kalamas express their appreciation of the Buddha's discourse and go for refuge to the Triple Gem.

Now does the Kalama Sutta suggest, as is often held, that a follower of the Buddhist path can dispense with all faith and doctrine, that he should make his own personal experience the criterion for judging the Buddha's utterances and for rejecting what cannot be squared with it? It is true the Buddha does not ask the Kalamas to accept anything he says out of confidence in himself, but let us note one important point: the Kalamas, at the start of the discourse, were not the Buddha's disciples. They approached him merely as a counselor who might help dispel their doubts, but they did not come to him as the Tathágata, the Truth-finder, who might show them the way to spiritual progress and to final liberation.

Thus, because the Kalamas had not yet come to accept the Buddha in terms of his unique mission, as the discloser of the liberating truth, it would not have been in place for him to expound to them the Dhamma unique to his own Dispensation: such teachings as the Four Noble Truths, the three characteristics, and the methods of contemplation based upon them. These teachings are specifically intended for those who have accepted the Buddha as their guide to deliverance, and in the Suttas he expounds them only to those who "have gained faith in the Tathágata" and who possess the perspective necessary to grasp them and apply them. The Kalamas, however, at the start of the discourse are not yet fertile soil for him to sow the seeds of his liberating message. Still confused by the conflicting claims to which they have been exposed, they are not yet clear even about the groundwork of morality.

Nevertheless, after advising the Kalamas not to rely upon established tradition, abstract reasoning, and charismatic gurus, the Buddha proposes to them a teaching that is immediately verifiable and capable of laying a firm foundation for a life of moral discipline and mental purification. He shows that whether or not there be another life after death, a life of moral restraint and of love and compassion for all beings brings its own intrinsic rewards here and now, a happiness and sense of inward security far superior to the fragile pleasures that can be won by violating moral principles and indulging the mind's desires. For those who are not concerned to look further, who are not prepared to adopt any convictions about a future life and worlds beyond the present one, such a teaching will ensure their present welfare and their safe passage to a pleasant rebirth -- provided they do not fall into the wrong view of denying an afterlife and karmic causation.

However, for those whose vision is capable of widening to encompass the broader horizons of our existence, this teaching given to the Kalamas points beyond its immediate

implications to the very core of the Dhamma. For the three states brought forth for examination by the Buddha -- greed, hate and delusion -- are not merely grounds of wrong conduct or moral stains upon the mind. Within his teaching's own framework they are the root defilements -- the primary causes of all bondage and suffering -- and the entire practice of the Dhamma can be viewed as the task of eradicating these evil roots by developing to perfection their antidotes -- dispassion, kindness and wisdom.

Thus the discourse to the Kalamas offers an acid test for gaining confidence in the Dhamma as a viable doctrine of deliverance. We begin with an immediately verifiable teaching whose validity can be attested by anyone with the moral integrity to follow it through to its conclusions, namely, that the defilements cause harm and suffering both personal and social, that their removal brings peace and happiness, and that the practices taught by the Buddha are effective means for achieving their removal. By putting this teaching to a personal test, with only a provisional trust in the Buddha as one's collateral, one eventually arrives at a firmer, experientially grounded confidence in the liberating and purifying power of the Dhamma. This increased confidence in the teaching brings along a deepened faith in the Buddha as teacher, and thus disposes one to accept on trust those principles he enunciates that are relevant to the quest for awakening, even when they lie beyond one's own capacity for verification. This, in fact, marks the acquisition of right view, in its preliminary role as the forerunner of the entire Noble Eightfold Path.

Partly in reaction to dogmatic religion, partly in subservience to the reigning paradigm of objective scientific knowledge, it has become fashionable to hold, by appeal to the Kalama Sutta, that the Buddha's teaching dispenses with faith and formulated doctrine and asks us to accept only what we can personally verify. This interpretation of the Sutta, however, forgets that the advice the Buddha gave the Kalamas was

contingent upon the understanding that they were not yet prepared to place faith in him and his doctrine; it also forgets that the Sutta omits, for that very reason, all mention of right view and of the entire perspective that opens up when right view is acquired. It offers instead the most reasonable counsel on wholesome living possible when the issue of ultimate beliefs has been put into brackets.

What can be justly maintained is that those aspects of the Buddha's teaching that come within the purview of our ordinary experience can be personally confirmed within experience, and that this confirmation provides a sound basis for placing faith in those aspects of the teaching that necessarily transcend ordinary experience. Faith in the Buddha's teaching is never regarded as an end in itself or as a sufficient guarantee of liberation, but only as the starting point for an evolving process of inner transformation that comes to fulfillment in personal insight. But in order for this insight to exercise a truly liberative function, it must unfold in the context of an accurate grasp of the essential truths concerning our situation in the world and the domain where deliverance is to be sought. The Buddha out of his own profound comprehension of the human condition has imparted these truths to us. For you to accept these truths in trust after careful consideration is to set out on a journey. This journey will transform faith into wisdom, confidence into certainty, and culminates in liberation from suffering.

Bhikkhu Bodhi

Kama Sutta

Sensual Pleasure

If one, yearning for sensual pleasure,
achieves it, yes,
he's enraptured at heart.
The mortal gets what he wants.
But if for him, yearning,
the pleasures diminish,
he's shattered,
as if shot with an arrow.

Whoever avoids sensual desires
as he would, with his foot,
the head of a snake,
goes beyond, mindful,
this attachment to the world.

A man who is greedy
for fields, land, gold,
cattle, horses,
servants, employees,
many sensual pleasures,
is overpowered with weakness
and trampled by trouble,
for pain invades him
like water, a cracked boat.

So one, always mindful,
should avoid sensual desires.
Letting them go,
he'd cross over the flood
like one who, having bailed out the boat,
has reached the far shore.

Kammavarānata Sutta

Kamma Obstructions

Translated from the Pali by Thanissaro Bhikkhu

"Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful mental qualities even when listening to the true Dhamma. Which six?"

"He has killed his mother; he has killed his father; he has killed an arahant; he has, with corrupt intent, caused the blood of a Tathāgata to flow; he has caused a split in the Sangha; or he is a person of dull discernment, slow and dull-witted.

"Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful mental qualities even when listening to the true Dhamma.

"Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful mental qualities even while listening to the true Dhamma. Which six?"

"He has not killed his mother; he has not killed his father; he has not killed an arahant; he has not, with corrupt intent, caused the blood of a Tathāgata to flow; he has not caused a split in the Sangha; and he is a discerning person, not slow or dull-witted.

"Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful mental qualities even while listening to the true Dhamma."

Kannakatthala Sutta

At Kannakatthala

Translated from the Pali by Thanissaro Bhikkhu.

Translator's Introduction

The frame story of this sutta presents a gentle satire of royal life. Despite his position, King Pasenadi Kosala must still act the role of messenger for his wives. Because of his position, he finds himself surrounded by people he cannot trust -- he never gets to the bottom of the question of who brought misinformation into the palace -- and whose minds fasten on issues of overthrowing and banishing, possibly him. He is so preoccupied with his responsibilities that he doesn't pick up on the Buddha's gentle joke about his servitude to the sisters Soma and Sakula, can't stick with an issue for any length of time, sometimes can't even phrase his questions properly, and can arrive at no greater certainty about the Buddha's teachings than that they seem reasonable. At the end of the sutta he has to leave, not because he has exhausted the issues he would like to discuss, but because one of his courtiers tells him it is time to go. All in all, not an enviable position.

The substance of the discussion, however, does touch on some serious issues. The topic treated in greatest detail concerns the differences among the castes of the Buddha's time, and the Buddha's remarks can profitably be applied to issues of racism in ours.

The discussion and the frame story, of course, play off one another. Because of his social position, King Pasenadi is unable to pursue the path to release that is open to all regardless of race or caste. His social advantages are a

spiritual liability. Like many people in the modern world, he has plenty of things but no time.

I have heard that on one occasion the Blessed One was staying among the Udaññans, in the Deer Park at Kannakatthala. And at that time King Pasenadi Kosala had arrived at Udañña on some business or other. So King Pasenadi Kosala said to one of his men, "Come, my good man. Go to the Blessed One and, on arrival, showing reverence with your head to his feet in my name, ask whether he is free from illness & affliction, is carefree, strong, & living in comfort, saying: 'King Pasenadi Kosala, lord, shows reverence with his head to your feet and asks whether you are free from illness & affliction, are carefree, strong, & living in comfort.' And then say: 'Lord, today King Pasenadi Kosala will come to see the Blessed One after his morning meal.'"

Having responded, "As you say, sire," the man went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to him, "King Pasenadi Kosala, lord, shows reverence with his head to your feet and asks whether you are free from illness & affliction, are carefree, strong, & living in comfort." And then he said, "Lord, today King Pasenadi Kosala will come to see the Blessed One after his morning meal."

Now, the sisters Soma and Sakula [1] heard, "Today, they say, King Pasenadi Kosala will go to see the Blessed One after his morning meal." So they approached King Pasenadi while his meal was being served and on arrival said to him, "Well in that case, great king, show reverence with your head to his feet in our name, too, and ask whether he is free from illness & affliction, is carefree, strong, & living in comfort, saying: 'The sisters Soma and Sakula, lord, show reverence with their heads to your feet and asks whether you are free from illness & affliction, are carefree, strong, & living in comfort.'"

Then, after his morning meal, King Pasenadi Kosala went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One, "The sisters Soma and Sakula, lord, show reverence with their heads to your feet and asks whether you are free from illness & affliction, are carefree, strong, & living in comfort."

"But, great king, couldn't the sisters Soma and Sakula get another messenger?"

"Lord, the sisters Soma and Sakula heard, 'Today, they say, King Pasenadi Kosala will go to see the Blessed One after his morning meal.' So they approached me while my meal was being served and on arrival said to me, 'In that case, great king, show reverence with your head to his feet in our name, too, and ask whether he is free from illness & affliction, is carefree, strong, & living in comfort, saying: "The sisters Soma and Sakula, lord, show reverence with their heads to your feet and asks whether you are free from illness & affliction, are carefree, strong, & living in comfort."' Lord, the sisters Soma and Sakula show reverence with their heads to your feet and asks whether you are free from illness & affliction, are carefree, strong, & living in comfort."

"May the sisters Soma and Sakula be happy, great king."

Then King Pasenadi Kosala said to the Blessed One, "Lord, I have heard that 'Gotama the contemplative says this: "It is not possible that a priest or contemplative would claim a knowledge and vision that is all-knowing and all-seeing without exception."' Those who say this: are they speaking in line with what the Blessed One has said? Are they not misrepresenting the Blessed One with what is unfactual? Are they answering in line with the Dhamma, so that no one whose thinking is in line with the Dhamma would have grounds for criticizing them?"

"Great king, those who say that are not speaking in line with what I have said, and are misrepresenting me with what is untrue and unfactual."

Then King Pasenadi Kosala turned to General Vidudabha: "General, who brought this topic into the palace?"

"Sañjaya, the brahman of the Akasa clan, great king."

So King Pasenadi turned to one of his men, "Come, my good man. Summon Sañjaya the brahman of the Akasa clan, saying, 'King Pasenadi Kosala summons you.'"

Responding, "As you say, sire," the man went to Sañjaya the brahman of the Akasa clan and on arrival said to him, "King Pasenadi Kosala summons you."

Then King Pasenadi Kosala said to the Blessed One, "Could it be that something was said by the Blessed One in reference to something else, which a person could have misunderstood? In what way does the Blessed One recall having said [such] a statement?"

"Great king, I recall having said, 'It is not possible that a priest or contemplative could know everything and see everything all at once.'"

"What the Blessed One says, lord, seems reasonable. What the Blessed One says seems logical: 'It is not possible that a priest or contemplative could know everything and see everything all at once.'"

"Lord, there are these four castes: noble warriors, priests (brahmans), merchants, & workers. Is there any distinction or difference among them?"

"Great king, of these four castes, two -- noble warriors & priests -- are held to be foremost in terms of receiving homage, hospitality, salutation, & polite services."

"I'm not asking about the present life, lord. I'm asking about the future life. Is there any distinction or difference among these four castes?"

"Great king, there are these five factors for exertion. Which five?"

"There is the case where a monk has conviction, is convinced of the Tathagata's Awakening: 'Indeed, the Blessed One is pure and rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.'

"He is free from illness & discomfort, endowed with good digestion -- not too cold, not too hot, of moderate strength -- fit for exertion.

"He is neither fraudulent nor deceitful. He declares himself to the Teacher or to his wise friends in the holy life in line with what he actually is.

"He keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities.

"He is discerning, endowed with discernment leading to the arising of the goal -- noble, penetrating, leading to the right ending of stress.

"These are the five factors for exertion.

"As for the four castes, great king: If they were endowed with these five factors for exertion, that would be for their long-term welfare & happiness."

"Lord, if these four castes were endowed with these five factors for exertion, would there be any distinction or difference among them in that respect?"

"I tell you, great king: the difference among them would lie in the diversity of their exertion. Suppose that there were two tamable elephants, tamable horses, or tamable oxen that were well-tamed & well-trained; and two tamable elephants, tamable horses, or tamable oxen that were untamed & untrained. What do you think: would the two tamable elephants, tamable horses, or tamable oxen that were well-tamed & well-trained acquire the habits of the tamed and reach the status of the tamed?"

"Yes, lord."

"And would the two tamable elephants, tamable horses, or tamable oxen that were untamed & untrained acquire the habits of the tamed and reach the status of the tamed?"

"No, lord."

"In the same way, great king, it is impossible that what could be attained by one who has confidence, who is free from illness, who is neither fraudulent nor deceitful, whose persistence is aroused, and who is discerning could also be attained by one who is without conviction, who is sickly, fraudulent & deceitful, lazy, and dull."

"What the Blessed One says, lord, seems reasonable. What the Blessed One says seems logical. But with regard to these four castes: if they were endowed with these five factors for exertion, and they had right exertion, would there be any distinction or difference among them in that respect?"

"I tell you, great king, that there would be no difference among them with regard to the release of one and the release of another. Suppose that a man, taking dry sala wood, were to generate a fire and make heat appear. And suppose that another man, taking dry saka (teak?) wood, were to generate a fire and make heat appear. And suppose that another man, taking dry mango wood, were to generate a fire and make heat appear. And suppose that another man, taking dry fig

wood, were to generate a fire and make heat appear. Now what do you think, great king: among those fires generated from different kinds of wood, would there be any difference between the glow of one and the glow of another, the color of one and the color of another, the radiance of one and the radiance of another?"

"No, lord."

"In the same way, great king, in the power that is kindled by persistence and generated by exertion, I say that there is no difference with regard to the release of one and the release of another."

"What the Blessed One says, lord, seems reasonable. What the Blessed One says seems logical. But, lord, are there devas?"

"But why do you ask, 'But, lord, are there devas?'"

"Whether the devas come back to this life, lord, or whether they don't."

"Those devas who are afflicted [2] come back to this life, whereas those devas who are unafflicted don't come back to this life."

When this was said, General Vidudabha said to the Blessed One, "Lord, can the afflicted devas oust or expel the unafflicted devas from that place?"

Then the thought occurred to Ven. Ananda, "This General Vidudabha is the son of King Pasenadi Kosala, and I am the son of the Blessed One. Now is the time for the son to counsel the son." So Ven. Ananda turned to General Vidudabha and said, "In that case, general, I will ask you a counter question. Answer as you see fit. Through the extent of land conquered by King Pasenadi Kosala -- where he exercises sovereign & independent kingship -- is he able to

oust or expel a priest or contemplative from that place, regardless of whether that person has merit or not, or follows the holy life or not?"

"Sir, through the extent of land conquered by King Pasenadi Kosala -- where he exercises sovereign & independent kingship -- he *is* able to oust or expel a priest or contemplative from that place, regardless of whether that person has merit or not, or follows the holy life or not."

"And what do you think, general: Through the extent of land *not* conquered by King Pasenadi Kosala -- where he does not exercise sovereign & independent kingship -- is he able to oust or expel a priest or contemplative from that place, regardless of whether that person has merit or not, or follows the holy life or not?"

"Sir, through the extent of land not conquered by King Pasenadi Kosala -- where he does not exercise sovereign & independent kingship -- he is *not* able to oust or expel a priest or contemplative from that place, regardless of whether that person has merit or not, or follows the holy life or not."

"And what do you think, general: Have you heard of the Devas of the Thirty-three?"

"Yes, sir, I have heard of the Devas of the Thirty-three, as has King Pasenadi Kosala."

"And what do you think, general: Could King Pasenadi Kosala oust or expel the Devas of the Thirty-three from that place?"

"Sir, King Pasenadi Kosala can't even see the Devas of the Thirty-three. How could he oust or expel them from that place?"

"In the same way, general, afflicted devas, who will come back to this life, can't even see the unafflicted devas who

don't come back to this life. How could they oust or expel them from that place?"

Then King Pasenadi Kosala said to the Blessed One, "Lord, what is the name of this monk?"

"His name is Ananda (Joy), great king."

"What a joy he is! What a true joy! But, lord, are there brahmas?"

"But why do you ask, 'But, lord, are there brahmas?'"

"Whether the brahmas come back to this life, lord, or whether they don't."

"Those brahmas who are afflicted come back to this life, whereas those brahmas who are unafflicted don't come back to this life."

Then a man said to King Pasenadi Kosala, "Great king, Sañjaya the brahman of the Akasa clan has come."

Then King Pasenadi Kosala said to Sañjaya the brahman of the Akasa clan, "Who brought that topic into the royal palace?"

"General Vidudabha, great king."

General Vidudabha said, "Sañjaya the brahman of the Akasa clan, great king."

Then a man said to King Pasenadi Kosala, "Time to go, great king."

So King Pasenadi Kosala said to the Blessed One, "Lord, we have asked the Blessed One about omniscience, the Blessed One has answered about omniscience, and that is pleasing & agreeable to us, and we are gratified because of it. We have asked the Blessed One about the purity of the four castes, the

Blessed One has answered about the purity of the four castes, and that is pleasing & agreeable to us, and we are gratified because of it. We have asked the Blessed One about the higher devas, the Blessed One has answered about the higher devas, and that is pleasing & agreeable to us, and we are gratified because of it. We have asked the Blessed One about the higher brahmas, the Blessed One has answered about the higher brahmas, and that is pleasing & agreeable to us, and we are gratified because of it. Whatever we have asked the Blessed One about, that he has answered, and that is pleasing & agreeable to us, and we are gratified because of it. Now, lord, we must go. Many are our duties, many our responsibilities."

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

Then King Pasenadi Kosala, delighting in and approving of the Blessed One's words, got up from his seat, bowed down to the Blessed One and -- keeping him to his right -- departed.

Notes

1. According to the Commentary, Soma and Sakula were two wives of the king. The Commentary's treatment of this incident as a whole, however, seems aimed at taking the teeth out of the satire, perhaps to appease the royal patrons of the monks who compiled the Commentary. It insists that the two sisters did not barge in on the king as his meal was being served, but were actually taking part in the meal-serving ceremony. However, the sisters' tone of voice in delivering their request to the king is anything but servile. So perhaps the Commentary is mistaken in their identity as well.

2. According to the Commentary, "afflicted" here means still subject to suffering; "unafflicted" means free from the roots of suffering.

Karaniya Metta Sutta

The Hymn of Universal Love

Translated from the Pali by Acharya Buddharakkhita

Who seeks to promote his welfare,
Having glimpsed the state of perfect peace,
Should be able, honest and upright,
Gentle in speech, meek and not proud.

Contented, he ought to be easy to support,
Not over-busy, and simple in living.
Tranquil his senses, let him be prudent,
And not brazen, nor fawning on families.

Also, he must refrain from any action
That gives the wise reason to reprove him.
(Then let him cultivate the thought:)
May all be well and secure,
May all beings be happy!

Whatever living creatures there be,
Without exception, weak or strong,
Long, huge or middle-sized,
Or short, minute or bulky,

Whether visible or invisible,
And those living far or near,
The born and those seeking birth,
May all beings be happy!

Let none deceive or decry
His fellow anywhere;
Let none wish others harm
In resentment or in hate.

Just as with her own life
A mother shields from hurt
Her own son, her only child,
Let all-embracing thoughts
For all beings be yours.

Cultivate an all-embracing mind of love
For all throughout the universe,
In all its height, depth and breadth --
Love that is untroubled
And beyond hatred or enmity.

As you stand, walk, sit or lie,
So long as you are awake,
Pursue this awareness with your might:
It is deemed the Divine State here.

Holding no more to wrong beliefs,
With virtue and vision of the ultimate,
And having overcome all sensual desire,
Never in a womb is one born again.

Karaniya Mettá Sutta

(Good Will)

Sutta Nipata I.8

This is to be done by one skilled in aims
who wants to break through to the state of peace:
Be capable, upright, & straightforward,
easy to instruct, gentle, & not conceited,
content & easy to support,
with few duties, living lightly,
with peaceful faculties, masterful,
modest, & no greed for supporters.

Do not do the slightest thing
that the wise would later censure.

Think: Happy, at rest,
may all beings be happy at heart.
Whatever beings there may be,
 weak or strong, without exception,
 long, large,
 middling, short,
 subtle, blatant,
 seen & unseen,
 near & far,
 born & seeking birth:
May all beings be happy at heart.

Let no one deceive another
or despise anyone anywhere,
or through anger or irritation
wish for another to suffer.

As a mother would risk her life
to protect her child, her only child,
even so should one cultivate a limitless heart

with regard to all beings.
With good will for the entire cosmos,
cultivate a limitless heart:
Above, below, & all around,
unobstructed, without hostility or hate.
Whether standing, walking,
sitting, or lying down,
 as long as one is alert,
one should be resolved on this mindfulness.
This is called a sublime abiding
here & now.

Not taken with views,
but virtuous & consummate in vision,
having subdued desire for sensual pleasures,
 one never again
 will lie in the womb.

Kasi Bharadvaja Sutta

Discourse to Bharadvaja, the Farmer

Translated from the Pali by Piyadassi Thera

From *The Book of Protection*, translated by Piyadassi Thera (Kandy: Buddhist Publication Society, 1999). Copyright ©1999 Buddhist Publication Society. Used with permission.

Thus have I heard:

On one occasion the Blessed One was living at Dakkhinagiri (monastery), in the brahmana village Ekanala, in Magadha. Now at that time, it being the sowing season, five hundred plows of the brahman Kasibharadvaja were put to use. Then in the forenoon the Blessed One having dressed himself, took bowl and (double) robe, and went to the place where brahman Kasibharadvaja's work was going on. It was the time of food distribution by the brahman, and the Blessed One drew near, and stood at one side. Bharadvaja seeing the Blessed One standing there for alms said to him:

"Recluse, I do plow, and do sow, and having plowed and sown I eat. You also, recluse should plow and sow; having plowed and sown you should eat."

"I, too, brahman, plow and sow; having plowed and sown, I eat."

"We do not see the Venerable Gotama's yoke, or plow, or plowshare, or goad or oxen. Nevertheless the Venerable Gotama says: 'I, too, brahman, plow and sow; having plowed and sown, I eat.'"

Thereupon the brahman addressed the Blessed One in a stanza:

1. "You profess to be a plowman, yet your plow we do not see; asked about your plow and the rest, tell us of them that we may know."

[The Buddha:]

2. "Faith is my seed, austerity the rain, wisdom my yoke and plow, modesty is the pole, mind the strap, mindfulness is my plowshare and goad.

3. "Controlled in speech and conduct, guarded in deed and speech, abstemious in food,[1] I make truth my weed cutter; Arahantship, my deliverance complete.

4. "Exertion, my team in yoke, draws me to Nibbana's security, and on it goes without stopping, wither gone one does not suffer.

5. "Thuswise is this plowing plowed which bears the fruit of Deathlessness; having plowed this plowing one is freed from every ill."

Then brahman Kasibharadvaja filling a golden bowl with milk-rice offered it to the Blessed One saying: "May the Venerable Gotama partake of this milk rice; a plowman, indeed, is Venerable Gotama who plows a plow for the fruit of Deathlessness (Nibbana)."

[The Buddha:]

6. "What I receive by reciting verses, O brahman, I should not eat. It is not the tradition of those who practice right livelihood. The Buddhas reject what is received by reciting verses. This brahman, is the conduct (of the Buddhas) as long as Dhamma reigns.

7. "To those wholly consummate, taintless, and well-disciplines great sages, should thou offer other food and drink; sure field is that for merit-seeking men."

"To whom, then Venerable Gotama, shall I give this milk rice?"

"Brahman, in the world of Devas, Maras, and Brahmas or among the generation of recluses, brahmanas, deities, and humans, there is no one by whom this milk rice, if eaten, could be wholly digested except by the Tathagata (the Buddha), or the disciple of a Tathagata. Therefore, brahman, either cast this milk rice where there is no grass, or into water where there are no living creatures."

Thereupon the brahman flung that milk rice into water where there were no living creatures, and the milk rice thrown into the water smoked and steamed making the noise "*cicchita, citicita*," just like a plowshare heated during the day, when thrown into water, smokes, and steams making the noise "*cicchita, citicita*."

Then the brahman Kasibharadvaja, alarmed, with hair standing on end, approached, and fell with his head at the Blessed One's feet and said as follows.

"Most excellent, O Gotama, is thy teaching, most excellent. Just as a man would set upright what is overturned, reveal what is concealed, point out the way to one gone astray, bring an oil lamp into the darkness so that those with eyes could see objects, even so the Dhamma (doctrine) has been declared in many a manner by the Venerable Gotama. I take refuge in the Venerable Gotama (the Buddha), in the Dhamma and in the Sangha (the Order). I wish to receive the novice's ordination (*pabbajja*) and higher ordination (*upasampada*)."

Brahman Kasibharadvaja duly received both the *pabbajja* and *upasampada* from the Blessed One. Not long after his *upasampada* the Venrable Bharadvaja dwelling alone and aloof, diligent, strenuous, and resolute, ere long, by his own insight, here and now, realized and attained the highest perfection (Arahantship), the end of the Noble Life -- for the

sake of which men of good family go forth from home to live the homeless life. Birth is destroyed, lived is the noble life, done is what has to be done, there is no more of this state. The Venerable Bharadvaja became one of the Arahants.

Note

1. In the use of the four requisites: robes, food, lodging, medicine, Comy.

Kasi Bharadvaja Sutta

To the Plowing Bharadvaja

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was living among the Magadhans at Dakkhinagiri in the brahman village of Ekanala. Now at that time approximately 500 of the brahman Kasi Bharadvaja's plows were yoked at the sowing time. Then, in the early morning, putting on his lower robe and taking his bowl and robes, the Blessed One went to where Kasi Bharadvaja was working. Now at that time Kasi Bharadvaja's food-distribution was underway. so the Blessed One went to Kasi Bharadvaja's food-distribution and, on arrival, stood to one side. Kasi Bharadvaja saw the Blessed One standing for alms, and on seeing him, said to him, "I, contemplative, plow and sow. Having plowed and sown, I eat. You, too, contemplative, should plow and sow. Having plowed and sown, you (will) eat."

"I, too, brahman, plow and sow. Having plowed and sown, I eat."

"But, contemplative, I don't see the Master Gotama's yoke or plow, plowshare, goad, or oxen, and yet the Master Gotama says this: 'I, too, brahman, plow and sow. Having plowed and sown, I eat.'"

Then the Kasi Bharadvaja addressed the Blessed One with a verse:

You claim to be a plowman,
but I don't see your plowing.
Being asked, tell us about your plowing
so that we may know your plowing.

[The Buddha:]

Conviction is my seed,
austerity my rain,
discernment my yoke and plow,
conscience my pole,
mind my yoke-tie,
mindfulness my plowshare and goad.
Guarded in body,
guarded in speech,
restrained in terms of belly and food,
I make truth a weeding-hook,
and composure my unyoking.
Persistence, my beast of burden,
bearing me toward rest from the yoke,
takes me, without turning back,
to where, having gone,
one doesn't grieve.
That's how my plowing is plowed.
It has
as its fruit
the deathless.
Having plowed this plowing
one is unyoked
from all suffering
and stress.

Then Kasi Bharadvaja, having heaped up milk-rice in a large bronze serving bowl, offered it to the Blessed One, [saying,]
"May Master Gotama eat [this] milk-rice. The master is a plowman, for the Master Gotama plows the plowing that has as its fruit the deathless."

What's been chanted over with verses
shouldn't be eaten by me.
That's not the nature, brahman,
of one who's seen rightly.
What's been chanted over with verses
Awakened Ones reject.
That being their nature, brahman,

this is their way of life.
Serve with other food and drink
a fully-perfected great seer,
his fermentations ended,
his anxiety stilled,
for that is the field
for one looking for merit.

"Then to whom, Master Gotama, should I give this milk-rice?"

"Brahman, I don't see that person in this world -- with its devas, Maras, and Brahmas, in this generation with its royalty and common people-- by whom this milk-rice, having been eaten, would be rightly digested, aside from a Tathagata or a Tathagata's disciple. In that case, brahman, throw the milk-rice away in a place without vegetation, or dump it in water with no living beings."

So Kasi Bharadvaja dumped the milk-rice in water with no living beings. And the milk-rice, when dropped in the water, hissed and sizzled, seethed and steamed. Just as an iron ball heated all day, when tossed in the water, hisses and sizzles, seethes and steams, in the same way the milk-rice, when dropped in the water, hissed and sizzled, seethed and steamed.

Then Kasi Bharadvaja -- in awe, his hair standing on end -- went to the Blessed One and, on arrival, throwing himself down with his head at the Blessed One's feet, said to him, "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama -- through many lines of reasoning -- made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Community of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life. Let me

obtain the going forth in Master Gotama's presence, let me obtain admission."

Then the brahman Kasi Bharadvaja obtained the going forth in the Blessed One's presence, he obtained admission. And not long after his admission -- dwelling alone, secluded, heedful, ardent, and resolute -- he in no long time reached and remained in the supreme goal of the celibate life, for which clansmen rightly go forth from home into homelessness, knowing and realizing it for himself in the here and now. He knew: "Birth is ended, the celibate life fulfilled, the task done. There is nothing further for the sake of this world." And so Ven. Bharadvaja became another one of the arahants.

Kathavatthu Sutta

Topics of Conversation

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying in Savatthi at Jeta's Grove, Anathapindika's monastery. Now at that time a large number of monks, after the meal, on returning from their alms round, had gathered at the meeting hall and were engaged in many kinds of bestial topics of conversation: conversation about kings, robbers, and ministers of state; armies, alarms, and battles; food and drink; clothing, furniture, garlands, and scents; relatives; vehicles; villages, town, cities, the countryside; women and heroes; the gossip of the street and the well; talks of the dead; tales of diversity, the creation of the world and of the sea; talk of whether things exist or not.

Then the Blessed One, emerging from his seclusion in the late afternoon, went to the meeting hall and, on arrival, sat down on a seat made ready. As he sat down there, he addressed the monks: "For what topic of conversation are you gathered together here? In the midst of what topic of conversation have you been interrupted?"

"Just now, lord, after the meal, on returning from our alms round, we gathered at the meeting hall and got engaged in many kinds of bestial topics of conversation: conversation about kings, robbers, and ministers of state; armies, alarms, and battles; food and drink; clothing, furniture, garlands, and scents; relatives; vehicles; villages, town, cities, the countryside; women and heroes; the gossip of the street and the well; talks of the dead; tales of diversity, the creation of the world and of the sea; talk of whether things exist or not."

"It isn't right, monks, that sons of good families, on having gone forth out of faith from home to the homeless life, should

get engaged in such topics of conversation, i.e., conversation about kings, robbers, and ministers of state... talk of whether things exist or not.

"There are these ten topics of [proper] conversation. Which ten? Talk on modesty, on contentment, on seclusion, on non-entanglement, on arousing persistence, on virtue, on concentration, on discernment, on release, and on the knowledge and vision of release. These are the ten topics of conversation. If you were to engage repeatedly in these ten topics of conversation, you would outshine even the sun and moon, so mighty, so powerful -- to say nothing of the wanderers of other sects."

Katuviya Sutta

Putrid

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana. Then early in the morning the Blessed One, having put on his robes and carrying his bowl and outer robe, went into Varanasi for alms. As he was walking for alms near the fig-tree at the cattle yoke, he saw a certain monk whose delight was in what is empty, whose delight was in exterior things, his mindfulness muddled, his alertness lacking, his concentration lacking, his mind gone astray, his faculties uncontrolled. On seeing him, the Blessed One said to him: "Monk, monk, don't let yourself putrefy! On one who lets himself putrefy and stink with the stench of carrion, there's no way that flies won't swarm and attack!"

Then the monk -- admonished with this, the Blessed One's admonishment -- came to his senses.

So the Blessed One, having gone for alms in Varanasi, after the meal, returning from his alms round, addressed the monks [and told them what had happened].

When this was said, a certain monk said to the Blessed One, "What, lord, is putrefaction? What is the stench of carrion? What are flies?"

"Greed, monk, is putrefaction. Ill will is the stench of carrion. Evil, unskillful thoughts are flies. On one who lets himself putrefy and stink with the stench of carrion, there's no way that flies won't swarm and attack.

"On one whose eyes and ears
are unguarded,
whose senses

are unrestrained,
flies swarm:
resolves dependent on passion.
The monk who is putrid,
who stinks of the stench of carrion,
is far from Unbinding.
His share is vexation.

Whether he stays
in village or wilderness,
having gained for himself no
tranquility,
he's surrounded by flies.
But those who are consummate
in virtue,
who delight
in discernment and calm,
pacified, they sleep in ease.
No flies settle on them."

Kayagata Sati Sutta

Mindfulness Immersed in the Body

I have heard that on one occasion the Blessed One was staying in Savatthi at Jeta's Grove, Anathapindika's monastery. Now at that time a large number of monks, after the meal, on returning from their alms round, had gathered at the meeting hall when this discussion arose: "Isn't it amazing, friends! Isn't it astounding! -- the extent to which mindfulness immersed in the body, when developed and pursued, is said by the Blessed One who knows, who sees -- the worthy one, rightly self-awakened -- to be of great fruit and great benefit." And this discussion came to no conclusion.

Then the Blessed One, emerging from his seclusion in the late afternoon, went to the meeting hall and, on arrival, sat down on a seat made ready. As he sat down there, he addressed the monks: "For what topic are you gathered together here? And what was the discussion that came to no conclusion?"

"Just now, lord, after the meal, on returning from our alms round, we gathered at the meeting hall when this discussion arose: 'Isn't it amazing, friends! Isn't it astounding! -- the extent to which mindfulness immersed in the body, when developed and pursued, is said by the Blessed One who knows, who sees -- the worthy one, rightly self-awakened -- to be of great fruit and great benefit.' This was the discussion that had come to no conclusion when the Blessed One arrived."

The Blessed One said: "And how is mindfulness immersed in the body developed, how is it pursued, so as to be of great fruit and great benefit?"

"There is the case where a monk -- having gone to the wilderness, to the shade of a tree, or to an empty building --

sits down folding his legs crosswise, holding his body erect and setting mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.

"Breathing in long, he discerns that he is breathing in long; or breathing out long, he discerns that he is breathing out long. Or breathing in short, he discerns that he is breathing in short; or breathing out short, he discerns that he is breathing out short. He trains himself to breathe in sensitive to the entire body and to breathe out sensitive to the entire body. He trains himself to breathe in calming bodily fabrication (the breath) and to breathe out calming bodily fabrication. And as he remains thus heedful, ardent, and resolute, any memories and resolves related to the household life are abandoned, and with their abandoning his mind gathers and settles inwardly, grows unified and centered. This is how a monk develops mindfulness immersed in the body.

"Furthermore, when walking, the monk discerns that he is walking. When standing, he discerns that he is standing. When sitting, he discerns that he is sitting. When lying down, he discerns that he is lying down. Or however his body is disposed, that is how he discerns it. And as he remains thus heedful, ardent, and resolute, any memories and resolves related to the household life are abandoned, and with their abandoning his mind gathers and settles inwardly, grows unified and centered. This is how a monk develops mindfulness immersed in the body.

"Furthermore, when going forward and returning, he makes himself fully alert; when looking toward and looking away... when bending and extending his limbs... when carrying his outer cloak, his upper robe and his bowl... when eating, drinking, chewing, and savoring... when urinating and defecating... when walking, standing, sitting, falling asleep, waking up, talking, and remaining silent, he makes himself fully alert. And as he remains thus heedful, ardent, and resolute, any memories and resolves related to the household

life are abandoned, and with their abandoning his mind gathers and settles inwardly, grows unified and centered. This is how a monk develops mindfulness immersed in the body.

"Furthermore, the monk reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.' Just as if a sack with openings at both ends were full of various kinds of grain -- wheat, rice, mung beans, kidney beans, sesame seeds, husked rice -- and a man with good eyesight, pouring it out, were to reflect, 'This is wheat. This is rice. These are mung beans. These are kidney beans. These are sesame seeds. This is husked rice'; in the same way, the monk reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.' And as he remains thus heedful, ardent, and resolute, any memories and resolves related to the household life are abandoned, and with their abandoning his mind gathers and settles inwardly, grows unified and centered. This is how a monk develops mindfulness immersed in the body.

"Furthermore, the monk contemplates this very body -- however it stands, however it is disposed -- in terms of properties: 'In this body there is the earth property, the liquid property, the fire property, and the wind property.' Just as a skilled butcher or his apprentice, having killed a cow, would sit at a crossroads cutting it up into pieces, the monk contemplates this very body -- however it stands, however it

is disposed -- in terms of properties: 'In this body there is the earth property, the liquid property, the fire property, and the wind property.' And as he remains thus heedful, ardent, and resolute, any memories and resolves related to the household life are abandoned, and with their abandoning his mind gathers and settles inwardly, grows unified and centered. This is how a monk develops mindfulness immersed in the body.

"Furthermore, as if he were to see a corpse cast away in a charnel ground -- one day, two days, three days dead -- bloated, livid, and festering, he applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate'...

"Or again, as if he were to see a corpse cast away in a charnel ground, picked at by crows, vultures, and hawks, by dogs, hyenas, and various other creatures... a skeleton smeared with flesh and blood, connected with tendons... a fleshless skeleton smeared with blood, connected with tendons... a skeleton without flesh or blood, connected with tendons... bones detached from their tendons, scattered in all directions -- here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a chest bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull... the bones whitened, somewhat like the color of shells... piled up, more than a year old... decomposed into a powder: He applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate.'

"And as he remains thus heedful, ardent, and resolute, any memories and resolves related to the household life are abandoned, and with their abandoning his mind gathers and settles inwardly, grows unified and centered. This is how a monk develops mindfulness immersed in the body.

The Four Jhanas

"Furthermore, quite withdrawn from sensual pleasures, withdrawn from unskillful mental qualities, he enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born from withdrawal. Just as if a skilled bath-man or bath-man's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder -- saturated, moisture-laden, permeated within and without -- would nevertheless not drip; even so, the monk permeates... this very body with the rapture and pleasure born of withdrawal. There is nothing of his entire body un-pervaded by rapture and pleasure born from withdrawal. And as he remains thus heedful, ardent, and resolute, any memories and resolves related to the household life are abandoned, and with their abandoning his mind gathers and settles inwardly, grows unified and centered. This is how a monk develops mindfulness immersed in the body.

"And furthermore, with the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born of composure. Just like a lake with spring-water welling up from within, having no inflow from the east, west, north, or south, and with the skies supplying abundant showers time and again, so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake un-pervaded by the cool waters; even so, the monk permeates... this very body with the rapture and pleasure born of composure. There is nothing of his entire body un-pervaded by rapture and pleasure born of composure. And as he remains thus heedful,

ardent, and resolute, any memories and resolves related to the household life are abandoned, and with their abandoning his mind gathers and settles inwardly, grows unified and centered. This is how a monk develops mindfulness immersed in the body.

"And furthermore, with the fading of rapture, he remains in equanimity, mindful and alert, and physically sensitive of pleasure. He enters and remains in the third jhana, of which the noble ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' He permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture. Just as in a lotus pond, some of the lotuses, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those lotuses would be un-pervaded with cool water; even so, the monk permeates... this very body with the pleasure divested of rapture. There is nothing of his entire body un-pervaded with pleasure divested of rapture. And as he remains thus heedful, ardent, and resolute, any memories and resolves related to the household life are abandoned, and with their abandoning his mind gathers and settles inwardly, grows unified and centered. This is how a monk develops mindfulness immersed in the body.

"And furthermore, with the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither-pleasure-nor-pain. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright awareness. There is nothing of his entire body un-pervaded by pure, bright awareness. And as he remains thus heedful, ardent, and resolute, any memories and resolves related to the household life are

abandoned, and with their abandoning his mind gathers and settles inwardly, grows unified and centered. This is how a monk develops mindfulness immersed in the body.

Fullness of Mind

"Monks, whoever develops and pursues mindfulness immersed in the body encompasses whatever skillful qualities are on the side of clear knowing. Just as whoever pervades the great ocean with his awareness encompasses whatever rivulets flow down into the ocean, in the same way, whoever develops and pursues mindfulness immersed in the body encompasses whatever skillful qualities are on the side of clear knowing.

"In whomever mindfulness immersed in the body is not developed, not pursued, Mara gains entry, Mara gains a foothold. "Suppose that a man were to throw a heavy stone ball into a pile of wet clay. What do you think, monks -- would the heavy stone ball gain entry into the pile of wet clay?"

"Yes, venerable sir."

"In the same way, in whomever mindfulness immersed in the body is not developed, not pursued, Mara gains entry, Mara gains a foothold.

"Now, suppose that there were a dry, sapless piece of timber, and a man were to come along with an upper fire-stick, thinking, 'I'll light a fire. I'll produce heat.' What do you think -- would he be able to light a fire and produce heat by rubbing the upper fire-stick in the dry, sapless piece of timber?"

"Yes, venerable sir."

"In the same way, in whomever mindfulness immersed in the body is not developed, not pursued, Mara gains entry, Mara gains a foothold.

"Now, suppose that there were an empty, hollow water-pot set on a stand, and a man were to come along carrying a load of water. What do you think -- would he get a place to put his water?"

"Yes, venerable sir."

"In the same way, in whomever mindfulness immersed in the body is not developed, not pursued, Mara gains entry, Mara gains a foothold.

"Now, in whomever mindfulness immersed in the body is developed, is pursued, Mara gains no entry, Mara gains no foothold. Suppose that a man were to throw a ball of string against a door panel made entirely of heartwood. What do you think -- would that light ball of string gain entry into that door panel made entirely of heartwood?"

"No, venerable sir."

"In the same way, in whomever mindfulness immersed in the body is developed, is pursued, Mara gains no entry, Mara gains no foothold.

"Now, suppose that there were a wet, sappy piece of timber, and a man were to come along with an upper fire-stick, thinking, 'I'll light a fire. I'll produce heat.' What do you think -- would he be able to light a fire and produce heat by rubbing the upper fire-stick in the wet, sappy piece of timber?"

"No, venerable sir."

"In the same way, in whomever mindfulness immersed in the body is developed, is pursued, Mara gains no entry, Mara gains no foothold.

"Now, suppose that there were a water-pot set on a stand, full of water up to the brim so that crows could drink out of it, and a man were to come along carrying a load of water. What do you think -- would he get a place to put his water?"

"No, lord."

"In the same way, in whomever mindfulness immersed in the body is developed, is pursued, Mara gains no entry, Mara gains no foothold.

An Opening to the Higher Knowledge's

"When anyone has developed and pursued mindfulness immersed in the body, then whichever of the six higher knowledge's he turns his mind to know and realize, he can witness them for himself whenever there is an opening.

"Suppose that there were a water jar, set on a stand, brimful of water so that a crow could drink from it. If a strong man were to tip it in any way at all, would water spill out?"

"Yes, lord."

"In the same way, when anyone has developed and pursued mindfulness immersed in the body, then whichever of the six higher knowledge's he turns his mind to know and realize, he can witness them for himself whenever there is an opening.

"Suppose there were a rectangular water tank -- set on level ground, bounded by dikes -- brimful of water so that a crow could drink from it. If a strong man were to loosen the dikes anywhere at all, would water spill out?"

"Yes, lord."

"In the same way, when anyone has developed and pursued mindfulness immersed in the body, then whichever of the six higher knowledge's he turns his mind to know and realize, he can witness them for himself whenever there is an opening.

"Suppose there were a chariot on level ground at four crossroads, harnessed to thoroughbreds, waiting with whips lying ready, so that a skilled driver, a trainer of tamable horses, might mount and -- taking the reins with his left hand

and the whip with his right -- drive out and back, to whatever place and by whichever road he liked; in the same way, when anyone has developed and pursued mindfulness immersed in the body, then whichever of the six higher knowledge's he turns his mind to know and realize, he can witness them for himself whenever there is an opening.

Ten Benefits

"Monks, for one in whom mindfulness immersed in the body is cultivated, developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken, ten benefits can be expected. Which ten?

"[1] He conquers displeasure and delight, and displeasure does not conquer him. He remains victorious over any displeasure that has arisen.

"[2] He conquers fear and dread, and fear and dread do not conquer him. He remains victorious over any fear and dread that have arisen.

"[3] He is resistant to cold, heat, hunger, thirst, the touch of gadflies and mosquitoes, wind and sun and creeping things; to abusive, hurtful language; he is the sort that can endure bodily feelings that, when they arise, are painful, sharp, stabbing, fierce, distasteful, disagreeable, deadly.

"[4] He can attain at will, without trouble or difficulty, the four jhanas -- heightened mental states providing a pleasant abiding in the here and now.

"[5] He wields manifold supra-normal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches

and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahma worlds.

"[6] He hears -- by means of the divine ear-element, purified and surpassing the human -- both kinds of sounds: divine and human, whether near or far.

"[7] He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion. He discerns a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion. He discerns a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion. He discerns a restricted mind as a restricted mind, and a scattered mind as a scattered mind. He discerns an enlarged mind as an enlarged mind, and an un-enlarged mind as an un-enlarged mind. He discerns an excelled mind [one that is not at the most excellent level] as an excelled mind, and an unexcelled mind as an unexcelled mind. He discerns a concentrated mind as a concentrated mind, and an un-concentrated mind as an un-concentrated mind. He discerns a released mind as a released mind, and an unreleased mind as an unreleased mind.

"[8] He recollects his manifold past lives (lit: previous homes), i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction and expansion, [recollecting], 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-rose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of

pleasure and pain, such the end of my life. Passing away from that state, I re-rose here.' Thus he remembers his manifold past lives in their modes and details.

"[9] He sees -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings -- who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views -- with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus -- by means of the divine eye, purified and surpassing the human -- he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma.

"[10] Through the ending of the mental effluents, he remains in the effluent-free release of awareness and release of discernment, having known and made them manifest for himself right in the here and now.

"Monks, for one in whom mindfulness immersed in the body is cultivated, developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken, these ten benefits can be expected."

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

Kayasakkhi Sutta

Bodily Witness

Translated from the Pali by Thanissaro Bhikkhu

Udayin: "Bodily witness, bodily witness,' it is said. To what extent is one described by the Blessed One as a bodily witness?"

Ánanda: "There is the case, my friend, where a monk, withdrawn from sensuality, withdrawn from unskillful qualities, enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. He remains touching with his body in whatever way there is an opening there. It is to this extent that one is described in a sequential way by the Blessed One as a bodily witness.

"Furthermore, with the stilling of directed thought and evaluation, he enters and remains in the second jhana... the third jhana... the fourth jhana... the dimension of the infinitude of space... the dimension of the infinitude of consciousness... the dimension of nothingness... the dimension of neither perception nor non-perception. He remains touching with his body in whatever way there is an opening there. It is to this extent that one is described in a sequential way by the Blessed One as a bodily witness.

"Furthermore, with the complete transcending of the dimension of neither perception nor non-perception, he enters and remains in the cessation of perception and feeling. And as he sees with discernment, the mental fermentations go to their total end. He remains touching with his body in whatever way there is an opening there. It is to this extent that one is described in a non-sequential way by the Blessed One as a bodily witness."

Kesi Sutta

To Kesi the Horse-trainer

Translated from the Pali by Thanissaro Bhikkhu

Then Kesi the horse-trainer went to the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there, the Blessed One said to him: "You, Kesi, are a trained man, a trainer of tamable horses. And how do you train a tamable horse?"

"Lord, I train a tamable horse [sometimes] with mildness, [sometimes] with harshness, [sometimes] with both mildness and harshness."

"And if a tamable horse does not submit either to a mild training or to a harsh training or to a mild and harsh training, Kesi, what do you do?"

"If a tamable horse does not submit either to a mild training or to a harsh training or to a mild and harsh training, lord, then I kill it. Why is that? [I think:] 'Don't let this be a disgrace to my lineage of teachers.' But the Blessed One, lord, is the unexcelled trainer of tamable people. How do you train a tamable person?"

"Kesi, I train a tamable person [sometimes] with mildness, [sometimes] with harshness, [sometimes] with both mildness and harshness."

"In using mildness, [I teach:] 'Such is good bodily conduct. Such is the result of good bodily conduct. Such is good verbal conduct. Such is the result of good verbal conduct. Such is good mental conduct. Such is the result of good mental conduct. Such are the devas. Such are human beings.'

"In using harshness, [I teach:] 'Such is bodily misconduct. Such is the result of bodily misconduct. Such is verbal

misconduct. Such is the result of verbal misconduct. Such is mental misconduct. Such is the result of mental misconduct. Such is hell. Such is the animal womb. Such the realm of the hungry shades.'

"In using mildness and harshness, [I teach:] 'such is good bodily conduct. Such is the result of good bodily conduct. Such is bodily misconduct. Such is the result of bodily misconduct. Such is good verbal conduct. Such is the result of good verbal conduct. Such is verbal misconduct. Such is the result of verbal misconduct. Such is good mental conduct. Such is the result of good mental conduct. Such is mental misconduct. Such is the result of mental misconduct. Such are devas. Such are human beings. Such is hell. Such is the animal womb. Such the realm of the hungry shades.'"

"And if a tamable person does not submit either to a mild training or to a harsh training or to a mild and harsh training, what do you do?"

"If a tamable person does not submit either to a mild training or to a harsh training or to a mild and harsh training, then I kill him, Kesi."

"But it's not proper for our Blessed One to take life! And yet the Blessed One just said, 'I kill him, Kesi.'"

"It is true, Kesi, that it's not proper for a Tathágata to take life. But if a tamable person does not submit either to a mild training or to a harsh training or to a mild and harsh training, then the Tathágata does not regard him as being worth speaking to or admonishing. His knowledgeable fellows in the holy life do not regard him as being worth speaking to or admonishing. This is what it means to be totally destroyed in the Doctrine and Discipline, when the Tathágata does not regard one as being worth speaking to or admonishing, and one's knowledgeable fellows in the holy life do not regard one as being worth speaking to or admonishing."

"Yes, lord, wouldn't one be totally destroyed if the Tathágata does not regard one as being worth speaking to or admonishing, and one's knowledgeable fellows in the holy life do not regard one as being worth speaking to or admonishing.

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

Kevatta Sutta

To Kevatta

This is what I heard:

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

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

A second time...A third time, Kevatta the householder said to the Blessed One: "I won't argue with the Blessed One, but I tell you: Venerable sir, this Nalanda is powerful, both prosperous and populous, filled with people who have faith in the Blessed One. It would be good if the Blessed One were to direct a monk to display a miracle of psychic power from his superior human state so that Nalanda would to an even greater extent have faith in the Blessed One."

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

"Kevatta, there are these three miracles that I have declared, having directly known and realized them for myself. Which

three? The miracle of psychic power, the miracle of telepathy, and the miracle of instruction.

The Miracle of Psychic Power

"And what is the miracle of psychic power? There is the case where a monk wields manifold psychic powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahma worlds.

"Then someone who has faith and conviction in him sees him wielding manifold psychic powers...exercising influence with his body even as far as the Brahma worlds. He reports this to someone who has no faith and no conviction, telling him, 'Isn't it awesome. Isn't it astounding, how great the power, how great the prowess of this contemplative. Just now I saw him wielding manifold psychic powers...exercising influence with his body even as far as the Brahma worlds.'

Then the person without faith, without conviction, would say to the person with faith and with conviction: 'Sir, there is a charm called the Gandhari charm by which the monk wielded manifold psychic powers...exercising influence with his body even as far as the Brahma worlds.' What do you think, Kevatta -- isn't that what the man without faith, without conviction, would say to the man with faith and with conviction?"

"Yes, venerable sir, that's just what he would say."

"Seeing this drawback to the miracle of psychic power, Kevatta, I feel horrified, humiliated, and disgusted with the miracle of psychic power.

The Miracle of Telepathy

"And what is the miracle of telepathy? There is the case where a monk reads the minds, the mental events, the thoughts, the ponderings of other beings, other individuals, [saying,] 'Such is your thinking, here is where your thinking is, thus is your mind.'

"Then someone who has faith and conviction in him sees him reading the minds...of other beings...He reports this to someone who has no faith and no conviction, telling him, 'Isn't it awesome. Isn't it astounding, how great the power, how great the prowess of this contemplative. Just now I saw him reading the minds...of other beings...'

"Then the person without faith, without conviction, would say to the person with faith and with conviction: 'Sir, there is a charm called the Manika charm by which the monk read the minds...of other beings...' What do you think, Kevatta -- isn't that what the man without faith, without conviction, would say to the man with faith and with conviction?"

"Yes, venerable sir, that's just what he would say."

"Seeing this drawback to the miracle of telepathy, Kevatta, I feel horrified, humiliated, and disgusted with the miracle of telepathy.

The Miracle of Instruction

"And what is the miracle of instruction? There is the case where a monk gives instruction in this way: 'Direct your thought in this way, don't direct it in that. Attend to things in this way, don't attend to them in that. Let go of this, enter and

remain in that.' This, Kevatta, is called the miracle of instruction.

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

"A householder or householder's son, hearing the Dhamma, gains conviction in the Tathágata and reflects: 'Household life is crowded, a dusty path. The life gone forth is like the open air. It is not easy living at home to practice the holy life totally perfect, totally pure, like a polished shell. What if I were to shave off my hair and beard, put on the ochre robes, and go forth from the household life into homelessness?'

"So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair and beard, puts on the ochre robes, and goes forth from the household life into homelessness.

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

The Lesser Section on Virtue

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

"Abandoning the taking of what is not given, he abstains from taking what is not given. He takes only what is given, accepts

only what is given, lives not by stealth but by means of a self that has become pure. This, too, is part of his virtue.

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

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

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

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

"Abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is factual, what is in accordance with the goal, the Dhamma, and the Vinaya. He speaks words worth treasuring, seasonable, reasonable, circumscribed, connected with the goal. This, too, is part of his virtue.

"He abstains from damaging seed and plant life.

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

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

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

"He abstains from high and luxurious beds and seats.

"He abstains from accepting gold and money.

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

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

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

"This, too, is part of his virtue.

The Intermediate Section on Virtue

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

"Whereas some priests and contemplatives, living off food given in faith, are addicted to consuming stored-up goods such as these -- stored-up food, stored-up drinks, stored-up clothing, stored-up vehicles, stored-up bedding, stored-up scents, and stored-up meat -- he abstains from consuming stored-up goods such as these. This, too, is part of his virtue.

"Whereas some priests and contemplatives, living off food given in faith, are addicted to watching shows such as these - - dancing, singing, instrumental music, plays, ballad recitations, hand-clapping, cymbals and drums, painted

scenes, acrobatic and conjuring tricks, elephant fights, horse fights, buffalo fights, bull fights, goat fights, ram fights, cock fights, quail fights; fighting with staves, boxing, wrestling, war-games, roll calls, battle arrays, and regimental reviews -- he abstains from watching shows such as these. This, too, is part of his virtue.

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

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

"Whereas some priests and contemplatives, living off food given in faith, are addicted to scents, cosmetics, and means of beautification such as these -- rubbing powders into the body, massaging with oils, bathing in perfumed water, kneading the limbs, using mirrors, ointments, garlands, scents, creams, face-powders, mascara, bracelets, head-bands, decorated walking sticks, ornamented water-bottles, swords,

fancy sunshades, decorated sandals, turbans, gems, yak-tail whisks, long-fringed white robes -- he abstains from using scents, cosmetics, and means of beautification such as these. This, too, is part of his virtue.

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

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

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

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

The Great Section on Virtue

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as:

reading marks on the limbs [e.g., palmistry];
reading omens and signs;
interpreting celestial events [falling stars, comets];
interpreting dreams;
reading marks on the body [e.g., phrenology];
reading marks on cloth gnawed by mice;
offering fire oblations, oblations from a ladle, oblations of husks, rice powder, rice grains, ghee, and oil;
offering oblations from the mouth;
offering blood-sacrifices;
making predictions based on the fingertips;
geomancy;
laying demons in a cemetery;
placing spells on spirits;
reciting house-protection charms;
snake charming, poison-lore, scorpion-lore, rat-lore, bird-lore, crow-lore;
fortune-telling based on visions;
giving protective charms;
interpreting the calls of birds and animals --

he abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by

such lowly arts as: determining lucky and unlucky gems, garments, staffs, swords, spears, arrows, bows, and other weapons; women, boys, girls, male slaves, female slaves; elephants, horses, buffaloes, bulls, cows, goats, rams, fowl, quails, lizards, long-eared rodents, tortoises, and other animals -- he abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as forecasting:

the rulers will march forth;
the rulers will march forth and return;
our rulers will attack, and their rulers will retreat;
their rulers will attack, and our rulers will retreat;
there will be triumph for our rulers and defeat for their rulers;
there will be triumph for their rulers and defeat for our rulers;
thus there will be triumph, thus there will be defeat --

he abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as forecasting:

there will be a lunar eclipse;
there will be a solar eclipse;
there will be an occultation of an asterism;
the sun and moon will go their normal courses;
the sun and moon will go astray;
the asterisms will go their normal courses;
the asterisms will go astray;
there will be a meteor shower;
there will be a darkening of the sky;
there will be an earthquake;
there will be thunder coming from a clear sky;
there will be a rising, a setting, a darkening, a brightening of

the sun, moon, and asterisms;
such will be the result of the lunar eclipse...the rising, setting,
darkening, brightening of the sun, moon, and asterisms --

he abstains from wrong livelihood, from lowly arts such as
these.

"Whereas some priests and contemplatives, living off food
given in faith, maintain themselves by wrong livelihood, by
such lowly arts as forecasting:

there will be abundant rain; there will be a drought;
there will be plenty; there will be famine;
there will be rest and security; there will be danger;
there will be disease; there will be freedom from disease;
or they earn their living by counting, accounting, calculation,
composing poetry, or teaching hedonistic arts and doctrines --

he abstains from wrong livelihood, from lowly arts such as
these.

"Whereas some priests and contemplatives, living off food
given in faith, maintain themselves by wrong livelihood, by
such lowly arts as:

calculating auspicious dates for marriages, betrothals,
divorces; for collecting debts or making investments and
loans; for being attractive or unattractive; curing women who
have undergone miscarriages or abortions;
reciting spells to bind a man's tongue, to paralyze his jaws, to
make him lose control over his hands, or to bring on deafness;
getting oracular answers to questions addressed to a mirror,
to a young girl, or to a spirit medium;
worshipping the sun, worshipping the Great Brahma, bringing
forth flames from the mouth, invoking the goddess of luck --

he abstains from wrong livelihood, from lowly arts such as
these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as:

promising gifts to deities in return for favors; fulfilling such promises;
demonology;
teaching house-protection spells;
inducing virility and impotence;
consecrating sites for construction;
giving ceremonial mouthwashes and ceremonial bathing;
offering sacrificial fires;
preparing emetics, purgatives, expectorants, diuretics, headache cures;
preparing ear-oil, eye-drops, oil for treatment through the nose, collyrium, and counter-medicines; curing cataracts, practicing surgery, practicing as a children's doctor, administering medicines and treatments to cure their after-effects --

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

"A monk thus consummate in virtue sees no danger anywhere from his restraint through virtue. Just as a head-anointed noble warrior king who has defeated his enemies sees no danger anywhere from his enemies, in the same way the monk thus consummate in virtue sees no danger anywhere from his restraint through virtue. Endowed with this noble aggregate of virtue, he is inwardly sensitive to the pleasure of being blameless. This is how a monk is consummate in virtue.

Sense Restraint

"And how does a monk guard the doors of his senses? On seeing a form with the eye, he does not grasp at any theme or details by which -- if he were to dwell without restraint over the faculty of the eye -- evil, unskillful qualities such as greed

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

Mindfulness And Alertness

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

Contentedness

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

Abandoning the Hindrances

"Endowed with this noble aggregate of virtue, this noble restraint over the sense faculties, this noble mindfulness and alertness, and this noble contentment, he seeks out a secluded dwelling: a forest, the shade of a tree, a mountain, a glen, a hillside cave, a charnel ground, a jungle grove, the

open air, a heap of straw. After his meal, returning from his alms round, he sits down, crosses his legs, holds his body erect, and brings mindfulness to the fore.

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

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

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

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

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

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

"In the same way, when these five hindrances are not abandoned in himself, the monk regards it as a debt, a sickness, a prison, slavery, a road through desolate country. But when these five hindrances are abandoned in himself, he regards it as un-indebtedness, good health, release from prison, freedom, a place of security. Seeing that they have been abandoned within him, he becomes glad. Glad, he becomes enraptured. Enraptured, his body grows tranquil. His body tranquil, he is sensitive to pleasure. Feeling pleasure, his mind becomes concentrated.

The Four Jhanas

"Quite withdrawn from sensual pleasures, withdrawn from unskillful mental qualities, he enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born from withdrawal. Just as if a skilled bath man or bath man's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder -- saturated, moisture-laden, permeated within and without -- would nevertheless not drip; even so, the monk permeates...this very body with the rapture and pleasure born of withdrawal. There is nothing of his entire body un-pervaded by rapture and pleasure born from withdrawal.

"This, too, is called the miracle of instruction.

"Furthermore, with the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of composure, one-pointed-ness of awareness free from directed thought and evaluation -- internal assurance. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born of composure. Just like a lake with spring-water welling up from within, having no inflow from the east, west, north, or south, and with the skies supplying abundant showers time and again, so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake un-pervaded by the cool waters; even so, the monk permeates...this very body with the rapture and pleasure born of composure. There is nothing of his entire body un-pervaded by rapture and pleasure born of composure.

"This, too, is called the miracle of instruction.

"And furthermore, with the fading of rapture, he remains in equanimity, mindful and fully aware, and physically sensitive of pleasure. He enters and remains in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' He permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture. Just as in a lotus pond, some of the lotuses, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those lotuses would be un-pervaded with cool water; even so, the monk permeates...this very body with the pleasure divested of rapture. There is nothing of his entire body un-pervaded with pleasure divested of rapture.

"This, too, is called the miracle of instruction.

"And furthermore, with the abandoning of pleasure and stress -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither-pleasure nor stress. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright awareness. There is nothing of his entire body un-pervaded by pure, bright awareness.

"This, too, is called the miracle of instruction.

Insight Knowledge

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge and vision. He discerns: 'This body of mine is endowed with form, composed of the four primary elements, born from mother and father, nourished with rice and porridge,

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

"This, too, is called the miracle of instruction.

The Mind-made Body

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to creating a mind-made body. From this body he creates another body, endowed with form, made of the mind, complete in all its parts, not inferior in its faculties. Just as if a man were to draw a reed from its sheath. The thought would occur to him: 'This is the sheath, this is the reed. The sheath is one thing, the reed another, but the reed has been drawn out from the sheath.' Or as if a man were to draw a sword from its scabbard. The thought would occur to him: 'This is the sword, this is the scabbard. The sword is one thing, the scabbard another, but the sword has been drawn out from the

scabbard.' Or as if a man were to pull a snake out from its slough. The thought would occur to him: 'This is the snake, this is the slough. The snake is one thing, the slough another, but the snake has been pulled out from the slough.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, the monk directs and inclines it to creating a mind-made body. From this body he creates another body, endowed with form, made of the mind, complete in all its parts, not inferior in its faculties.

"This, too, is called the miracle of instruction.

Supra-normal Powers

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

powers...He exercises influence with his body even as far as the Brahma worlds.

"This, too, is called the miracle of instruction.

Clairaudience

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

"This, too, is called the miracle of instruction.

Mind Reading

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the awareness of other beings. He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion. He discerns a mind with aversion as a mind with aversion, and a mind without

aversion as a mind without aversion. He discerns a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion. He discerns a restricted mind as a restricted mind, and a scattered mind as a scattered mind. He discerns an enlarged mind as an enlarged mind, and an un-enlarged mind as an un-enlarged mind. He discerns an excelled mind [one that is not at the most excellent level] as an excelled mind, and an unexcelled mind as an unexcelled mind. He discerns a concentrated mind as a concentrated mind, and an un-concentrated mind as an un-concentrated mind. He discerns a released mind as a released mind, and an unreleased mind as an unreleased mind. Just as if a young woman -- or man -- fond of ornaments, examining the reflection of her own face in a bright mirror or a bowl of clear water would know 'blemished' if it were blemished, or 'unblemished' if it were not. In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to knowledge of the awareness of other beings. He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion...a released mind as a released mind, and an unreleased mind as an unreleased mind.

"This, too, is called the miracle of instruction.

Recollection of Past Lives

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the recollection of past lives (lit: previous homes). He recollects his manifold past lives, i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many

aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction and expansion, [recollecting], 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-rose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-rose here.' Thus he recollects his manifold past lives in their modes and details. Just as if a man were to go from his home village to another village, and then from that village to yet another village, and then from that village back to his home village. The thought would occur to him, 'I went from my home village to that village over there. There I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I went to that village over there, and there I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I came back home.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to knowledge of the recollection of past lives. He recollects his manifold past lives...in their modes and details.

"This, too, is called the miracle of instruction.

The Passing Away And Re-appearance of Beings

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the passing away and re-appearance of beings. He sees -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and he discerns how they are inferior and superior,

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

"This, too, is called the miracle of instruction.

The Ending of Mental Fermentations

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and

attained to imperturbability, the monk directs and inclines it to the knowledge of the ending of the mental fermentations. He discerns, as it is actually present, that 'This is stress...This is the origination of stress...This is the cessation of stress...This is the way leading to the cessation of stress...These are mental fermentations...This is the origination of fermentations...This is the cessation of fermentations...This is the way leading to the cessation of fermentations.' His heart, thus knowing, thus seeing, is released from the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.' Just as if there were a pool of water in a mountain glen -- clear, limpid, and unsullied -- where a man with good eyesight standing on the bank could see shells, gravel, and pebbles, and also shoals of fish swimming about and resting, and it would occur to him, 'This pool of water is clear, limpid, and unsullied. Here are these shells, gravel, and pebbles, and also these shoals of fish swimming about and resting.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to the knowledge of the ending of the mental fermentations. He discerns, as it is actually present, that 'This is stress...This is the origination of stress...This is the cessation of stress...This is the way leading to the cessation of stress...These are mental fermentations...This is the origination of fermentations...This is the cessation of fermentations...This is the way leading to the cessation of fermentations.' His heart, thus knowing, thus seeing, is released from the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This, too, is called the miracle of instruction.

"These are the three miracles that I declare, Kevatta, having directly known and realized them for myself.

Conversations with the Gods

"Once, Kevatta, this train of thought arose in the awareness of a certain monk in this very community of monks: 'Where do these four great elements -- the earth property, the liquid property, the fire property, and the wind property -- cease without remainder?' Then he attained to such a state of concentration that the way leading to the gods appeared in his centered mind. So he approached the gods of the retinue of the Four Great Kings and, on arrival, asked them, 'Friends, where do these four great elements -- the earth property, the liquid property, the fire property, and the wind property -- cease without remainder?'

"When this was said, the gods of the retinue of the Four Great Kings said to the monk, 'We also don't know where the four great elements...cease without remainder. But there are the Four Great Kings who are higher and more sublime than us. They should know where the four great elements...cease without remainder.'

"So the monk approached the Four Great Kings and, on arrival, asked them, 'Friends, where do these four great elements...cease without remainder?'

"When this was said, the Four Great Kings said to the monk, 'We also don't know where the four great elements...cease without remainder. But there are the gods of the Thirty-three who are higher and more sublime than us. They should know...'

"So the monk approached the gods of the Thirty-three and, on arrival, asked them, 'Friends, where do these four great elements...cease without remainder?'

"When this was said, the gods of the Thirty-three said to the monk, 'We also don't know where the four great elements...cease without remainder. But there is Sakka, the ruler of the gods, who is higher and more sublime than us. He should know...'

"So the monk approached Sakka, the ruler of the gods, and, on arrival, asked him, 'Friend, where do these four great elements...cease without remainder?'

"When this was said, Sakka, the ruler of the gods, said to the monk, 'I also don't know where the four great elements...cease without remainder. But there are the Yama gods who are higher and more sublime than I. They should know...!...

"The Yama gods said, 'We also don't know...But there is the god named Suyama...He should know...!...

"Suyama said, 'I also don't know...But there is the god named Santusita...He should know...!...

"Santusita said, 'I also don't know...But there are the Nimmanarati gods...They should know...!...

"The Nimmanarati gods said, 'We also don't know...But there is the god named Sunimmita...He should know...!...

"Sunimmita said, 'I also don't know...But there are the Paranimmitavasavatti gods...They should know...!...

"The Paranimmitavasavatti gods said, 'We also don't know...But there is the god named Paranimmita Vasavatti...He should know...!...

"So the monk approached the god Vasavatti and, on arrival, asked him, 'Friend, where do these four great elements...cease without remainder?'

"When this was said, the god Vasavatti said to the monk, 'I also don't know where the four great elements...cease without remainder. But there are the gods of the retinue of Brahma who are higher and more sublime than I. They should know where the four great elements...cease without remainder'...

"Then the monk attained to such a state of concentration that the way leading to the gods of the retinue of Brahma appeared in his centered mind. So he approached the gods of the retinue of Brahma and, on arrival, asked them, 'Friends, where do these four great elements -- the earth property, the liquid property, the fire property, and the wind property -- cease without remainder?'

"When this was said, the gods of the retinue of Brahma said to the monk, 'We also don't know where the four great elements...cease without remainder. But there is Brahma, the Great Brahma, the Conqueror, the Unconquered, the All-Seeing, All-Powerful, the Sovereign Lord, the Maker, Creator, Chief, Appointer and Ruler, Father of All That Have Been and Shall Be. He is higher and more sublime than we. He should know where the four great elements...cease without remainder.'

"But where, friends, is the Great Brahma now?'

"Monk, we also don't know where Brahma is or in what way Brahma is. But when signs appear, light shines forth, and a radiance appears, Brahma will appear. For these are the portents of Brahma's appearance: light shines forth and a radiance appears.'

"Then it was not long before Brahma appeared.

"So the monk approached the Great Brahma and, on arrival, said, 'Friend, where do these four great elements -- the earth property, the liquid property, the fire property, and the wind property -- cease without remainder?'

"When this was said, the Great Brahma said to the monk, 'I, monk, am Brahma, the Great Brahma, the Conqueror, the Unconquered, the All-Seeing, All-Powerful, the Sovereign Lord, the Maker, Creator, Chief, Appointer and Ruler, Father of All That Have Been and Shall Be.'

A second time, the monk said to the Great Brahma, 'Friend, I didn't ask you if you were Brahma, the Great Brahma, the Conqueror, the Unconquered, the All-Seeing, All-Powerful, the Sovereign Lord, the Maker, Creator, Chief, Appointer and Ruler, Father of All That Have Been and Shall Be. I asked you where these four great elements -- the earth property, the liquid property, the fire property, and the wind property -- cease without remainder.'

"A second time, the Great Brahma said to the monk, 'I, monk, am Brahma, the Great Brahma, the Conqueror, the Unconquered, the All-Seeing, All-Powerful, the Sovereign Lord, the Maker, Creator, Chief, Appointer and Ruler, Father of All That Have Been and Shall Be.'

"A third time, the monk said to the Great Brahma, 'Friend, I didn't ask you if you were Brahma, the Great Brahma, the Conqueror, the Unconquered, the All-Seeing, All-Powerful, the Sovereign Lord, the Maker, Creator, Chief, Appointer and Ruler, Father of All That Have Been and Shall Be. I asked you where these four great elements -- the earth property, the liquid property, the fire property, and the wind property -- cease without remainder.'

"Then the Great Brahma, taking the monk by the arm and leading him off to one side, said to him, 'These gods of the retinue of Brahma believe, "There is nothing that the Great Brahma does not know. There is nothing that the Great Brahma does not see. There is nothing of which the Great Brahma is unaware. There is nothing that the Great Brahma has not realized." That is why I did not say in their presence that I, too, don't know where the four great elements...cease

without remainder. So you have acted wrongly, acted incorrectly, in bypassing the Blessed One in search of an answer to this question elsewhere. Go right back to the Blessed One and, on arrival, ask him this question. However he answers it, you should take it to heart.'

"Then -- just as a strong man might extend his flexed arm or flex his extended arm -- the monk disappeared from the Brahma world and immediately appeared in front of me. Having bowed down to me, he sat to one side. As he was sitting there he said to me, 'Venerable sir, where do these four great elements -- the earth property, the liquid property, the fire property, and the wind property -- cease without remainder?'

"When this was said, I said to him, 'Once, monk, some seafaring merchants took a shore-sighting bird and set sail in their ship. When they could not see the shore, they released the shore-sighting bird. It flew to the east, south, west, north, straight up, and to all the intermediate points of the compass. If it saw the shore in any direction, it flew there. If it did not see the shore in any direction, it returned right back to the ship. In the same way, monk, having gone as far as the Brahma world in search of an answer to your question, you have come right back to my presence.'

"Your question should not be phrased in this way: Where do these four great elements -- the earth property, the liquid property, the fire property, and the wind property -- cease without remainder? Instead, it should be phrased like this:

Where do water, earth, fire, and wind
have no footing?
Where are long and short,
coarse and fine,
fair and foul,
name and form
brought to an end?

"And the answer to that is:

Consciousness without feature,
without end,

luminous all around:

Here water, earth, fire, and wind
have no footing.

Here long and short

coarse and fine

fair and foul

name and form

are all brought to an end.

With the cessation of the activity of consciousness
each is here brought to an end."

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

Khaggavisana Sutta

A Rhinoceros Horn

Renouncing violence for all living beings, harming not even a one, you would not wish for offspring, so how a companion? Wander alone like a rhinoceros.

For a sociable person there are allurements; on the heels of allurements, this pain. Seeing an allurements' drawback, wander alone like a rhinoceros.

One whose mind is enmeshed in sympathy for friends and companions, neglects the true goal. Seeing this danger in intimacy, wander alone like a rhinoceros.

Like spreading bamboo, entwined, is concern for offspring and spouses. Like a bamboo sprout, un-entangling, wander alone like a rhinoceros.

As a deer in the wilds, unfettered, goes for forage wherever it wants: the wise person, valuing freedom, wanders alone like a rhinoceros.

In the midst of companions -- when staying at home, when going out wandering-- you are prey to requests. Valuing the freedom wander alone like a rhinoceros.

There is sporting and love in the midst of companions, and abundant fondness for offspring. Feeling disgust at the prospect of parting from those who'd be dear, wander alone like a rhinoceros.

Without resistance in all four directions, content with whatever you get, enduring troubles with no dismay, wander alone like a rhinoceros.

They are hard to please, some of those gone forth, as well as those living the household life. Shedding concern for these offspring of others, wander alone like a rhinoceros.

Cutting off the householder's marks, [1] like a kovilara tree that has shed its leaves, the prudent one, cutting all household ties, wander alone like a rhinoceros.

If you gain a mature companion, a fellow traveler, right living and wise, overcoming all dangers go with him, gratified, mindful.

If you don't gain a mature companion, a fellow traveler, right-living and wise, wander alone like a king renouncing his kingdom, like the elephant in the Matanga wilds, his herd.

We praise companionship -- yes!

Those on a par, or better, should be chosen as friends. If they're not to be found, living faultlessly, wander alone like a rhinoceros.

Seeing radiant bracelets of gold, well made by a smith, clinking, clashing, two on an arm, wander alone like a rhinoceros,

[Thinking:]

"In the same way, if I were to live with another, there would be careless talk or abusive." Seeing this future danger, wander alone like a rhinoceros.

Because sensual pleasures, elegant, honeyed, and charming, bewitch the mind with their manifold forms -- seeing this drawback in sensual strands -- wander alone like a rhinoceros.

"Calamity, tumor, misfortune, disease, an arrow, a danger for me." Seeing this danger in sensual strands, wander alone like a rhinoceros.

Cold and heat, hunger and thirst, wind and sun, horseflies and snakes: enduring all these, without exception, wander alone like a rhinoceros.

As a great white elephant, with massive shoulders, renouncing his herd, lives in the wilds wherever he wants, wander alone like a rhinoceros.

"There's no way that one delighting in company can touch even momentary release." Heeding the Solar Kinsman's words, wander alone like a rhinoceros.

Transcending the contortion of views, the sure way attained, the path gained, [realizing:] "Un-led by others, I have knowledge arisen," wander alone like a rhinoceros.

With no greed, no deceit, no thirst, no hypocrisy -- delusion and blemishes blown away -- with no inclinations for all the world, every world, wander alone like a rhinoceros.

Avoid the evil companion disregarding the goal, intent on the out-of-tune way. Don't take as a friend someone heedless and hankering. Wander alone like a rhinoceros.

Consort with one who is learned, who maintains the Dhamma, a great and quick-witted friend. Knowing the meanings, subdue your perplexity, [then] wander alone like a rhinoceros,

Free from longing, finding no pleasure in the world's sport, love, or sensual bliss, abstaining from adornment, speaking the truth, wander alone like a rhinoceros.

Abandoning offspring, spouse, father, mother, riches, grain, relatives, and sensual pleasures altogether, wander alone like a rhinoceros.

"This is a bondage, a baited hook. There's little happiness here, next to no satisfaction, all the more suffering and pain." Knowing this, circumspect, wander alone like a rhinoceros.

Shattering fetters, like a fish in the water tearing a net,
like a fire not coming back to what's burnt, wander alone
like a rhinoceros.

Eyes downcast, not footloose, senses guarded, with protected
mind, not oozing -- not burning -- with lust, wander alone
like a rhinoceros.

Taking off the householder's marks, [2] like a coral tree that
has shed its leaves, going forth in the ochre robe, wander
alone like a rhinoceros.

Showing no greed for flavors, not careless, going from house
to house for alms, with mind un-enmeshed in this family or
that, wander alone like a rhinoceros.

Abandoning barriers to awareness, expelling all defilements --
all -- non-dependent, cutting aversion, allurements, wander
alone like a rhinoceros.

Turning your back on pleasure and pain, as earlier with
sorrow and joy, attaining pure equanimity, tranquility,
wander alone like a rhinoceros.

With persistence aroused for the highest goal's attainment,
with mind un-smear'd, not lazy in action, firm in effort, with
steadfastness and strength arisen, wander alone like a
rhinoceros.

Not neglecting seclusion, absorption, constantly living the
Dhamma in line with the Dhamma, comprehending the
danger in states of becoming, wander alone like a rhinoceros.

Intent on the ending of craving and heedful, learned, mindful,
not muddled, certain -- having reckoned the Dhamma --
and striving, wander alone like a rhinoceros.

Un-startled, like a lion at sounds. Un-snared, like the wind in a
net. Un-smear'd, like a lotus in water: wander alone like a
rhinoceros.

Like a lion -- forceful, strong in fang, living as a conqueror, the king of beasts -- resort to a solitary dwelling. Wander alone like a rhinoceros.

At the right time consorting with the release through good will, compassion, appreciation, equanimity, unobstructed by all the world, any world, wander alone like a rhinoceros.

Having let go of passion, aversion, delusion; having hattered the fetters; undisturbed at the ending of life, wander alone like a rhinoceros.

People follow and associate for a motive. Friends without a motive these days are rare. They're shrewd for their own ends, and impure. Wander alone like a rhinoceros.

Khandha Sutta

Aggregates

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. There the Blessed One said, "Monks, I will teach you the five aggregates and the five clinging-aggregates. Listen and pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said, "Now what, monks, are the five aggregates?"

"Whatever form is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of form.

"Whatever feeling is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of feeling.

"Whatever perception is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of perception.

"Whatever (mental) fabrications are past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: those are called the aggregate of fabrications.

"Whatever consciousness is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of consciousness.

"These are called the five aggregates.

"And what are the five clinging-aggregates?"

"Whatever form -- past, future, or present; internal or external; blatant or subtle; common or sublime; far or near -- is cling-able, offers sustenance, and is accompanied with mental fermentation: that is called form as a clinging-aggregate.

"Whatever feeling -- past, future, or present; internal or external; blatant or subtle; common or sublime; far or near -- is cling-able, offers sustenance, and is accompanied with mental fermentation: that is called feeling as a clinging-aggregate.

"Whatever perception -- past, future, or present; internal or external; blatant or subtle; common or sublime; far or near -- is cling-able, offers sustenance, and is accompanied with mental fermentation: that is called perception as a clinging-aggregate.

"Whatever (mental) fabrications -- past, future, or present; internal or external; blatant or subtle; common or sublime; far or near -- are cling-able, offer sustenance, and are accompanied with mental fermentation: those are called fabrications as a clinging-aggregate.

"Whatever consciousness -- past, future, or present; internal or external; blatant or subtle; common or sublime; far or near - is cling-able, offers sustenance, and is accompanied with mental fermentation: that is called consciousness as a clinging-aggregate.

"These are called the five clinging-aggregates."

Khuddaka Pátha

Khuddaka Pá.tha, or "Lesser Readings," is one of the books of the Buddhist Scriptures. It is the first of the fifteen divisions of Khuddaka Nikáya, and immediately precedes Dhammapada. The text which I have adopted is that of a manuscript written and collated for me by a Singhalese priest of great learning. I have compared with it the Burmese manuscript belonging to the collection presented by Sir A. Phayre to the India Office Library. This, however, I found to contain numerous clerical and other errors, and it failed to supply me with a single corrected reading.

Khuddaka Pá.tha possesses a high authority in Ceylon. It is quoted in the Commentaries of Buddhaghosa, many of the examples in Sandhi Kappa and other grammatical works are drawn from it, and seven of its nine chapters are included in the course of homilies read at the Buddhist ceremony of Pirit. Three of the sútras, viz., Ma"ngala Sutta, Ratana Sutta, and Metta Sutta recur in Sutta Nipáta, the fifth division of Khuddaka Nikáya, and Paramattha Jotiká, Buddhaghosa's commentary on Sutta Nipáta, is also looked upon as the commentary of Khuddaka Pá.tha.

Khuddaka Pá.tha takes its name from its first four texts, which are very brief, and are termed Pá.thas in contradistinction to the Sútras, or sermons, which follow. The four Pá.thas, and the Ma"ngala, Ratana and Metta Sútras, are translated by Gogerly in his version of Pirit in the "Ceylon Friend" (June, July, and August, 1839).

Mangala Sutta

The Sources Of Happiness

{1.} Thus I have heard. On a certain day dwelt Buddha at Çravasti, at the Jetavana monastery, in the garden of Anáthapi.n.daka. And when the night was far advanced a certain radiant celestial being, illuminating the whole of Jetavana, approached the Blessed One, and saluted him and stood aside. And standing aside addressed him with this verse,--

{2.} Many gods and men, yearning after good, have held divers things to be blessings; say thou, what is the greatest blessing.

{3.} *Buddha*: To serve wise men and not serve fools, to give honour to whom honour is due, this is the greatest blessing.

{4.} To dwell in a pleasant land, to have done good deeds in a former existence, to have a soul filled with right desires, this is the greatest blessing.

{5.} Much knowledge and much science, the discipline of a well trained mind, and a word well spoken, this is the greatest blessing.

{6.} To succour father and mother, to cherish wife and child, to follow a peaceful calling, this is the greatest blessing.

{7.} To give alms, to live religiously, to give help to relatives, to do blameless deeds, this is the greatest blessing,

{8.} To cease and abstain from sin, to eschew strong drink, to be diligent in good deeds, this is the greatest blessing.

{9.} Reverence and lowliness, contentment and gratitude, to receive religious teaching at due seasons, this is the greatest blessing.

{10.} To be long-suffering and meek, to associate with the priests of Buddha, to hold religious discourse at due seasons, this is the greatest blessing.

{11.} Temperance and chastity, discernment of the four great truths, the prospect of Nirvána, this is the greatest blessing.

{12.} The soul of one unshaken by the changes of this life, a soul inaccessible to sorrow, passionless, secure, this is the greatest blessing.

{13.} They that do these things are invincible on every side, on every side they walk in safety, yea, theirs is the greatest blessing.

Tirokudda Sutta

The Spirits Of The Departed

{1.} They stand outside our dwellings, at our windows, at the corners of our streets; they stand at our doors, revisiting their old homes.

{2.} When abundant food and drink is set before them, by reason of the past sins of these departed ones, their friends on earth remember them not.

{3.} Yet do such of their kinsmen as are merciful bestow upon them at due seasons food and drink, pure, sweet and suitable. Let this be done for your departed friends, let them be satisfied.

{4.} Then, gathering together here, the assembled spirits of our kinsmen rejoice greatly in a plentiful repast.

{5.} "Long," they say, "may our kinsmen live through whom we have received these things: to us offerings are made and the givers are not without reward."

{6.} For in the land of the dead there is no husbandry, no keeping of flocks, no commerce as with us, no trafficking for gold: the departed live in that world by what they receive in this.

{7.} As water fallen upon a height descends into the valley, so surely do alms bestowed by men benefit the dead.

{8.} As the brimming rivers fill the ocean, so do alms bestowed by men benefit the dead.

{9.} Let a man consider thus--"Such a one gave me this gift, such a one wrought me this good deed; they were my kinsmen, my friends, my associates." Then let him give alms to the dead, mindful of past benefits.

{10.} For weeping and sorrow and all manner of lamentation are of no avail, if their relatives stand thus sorrowing it benefits not the dead.

{11.} But this charity bestowed by you, well secured in the priesthood, if it long bless the dead, then does it benefit them indeed.

{12.} And the fulfilment of this duty to relatives to the dead is a great service rendered, to the priests a great strength given, by you no small merit acquired.

Nidhikanda Sutta

The Hidden Treasure

{1.} A man buries a treasure in a deep pit, reasoning thus within himself, "When occasion arises this treasure will be of use to me,--{2.} if I am accused by the king, or plundered by robbers, or for release from debt, or in famine or in misfortune." Such are the reasons for which men conceal what in this world is called treasure.

{3.} Meanwhile all this treasure, lying day after day concealed in a deep pit, profits him nothing.

{4.} Either the treasure vanishes from its resting place, or its owner's sense becomes distracted with care, or Nágas remove it,{5.} or malignant spirits convey it away, or his enemies or his kinsmen dig it up in his absence. The treasure is gone when the merit that produced it is exhausted.

{6.} There is a treasure that man or woman may possess, a treasure laid up in the heart, a treasure of charity, piety, temperance, soberness.

{7.} It is found in the sacred shrine, in the priestly assembly, in the individual man, in the stranger and sojourner, in the father, the mother, the elder brother.

{8.} A treasure secure, impregnable, that cannot pass away. When a man leaves the fleeting riches of this world, this he takes with him after death.

{9.} A treasure unshared with others, a treasure that no thief can steal. Let the wise man practise virtue: this is a treasure that follows him after death.

{10.} A treasure that gives every delight to gods and men; for whatsoever they desire with this treasure it may be bought.

{11.} Bloom, a sweet voice, grace and beauty, power and pomp, all these this treasure can procure.

{12.} Sovereignty and lordship, the loved bliss of universal empire, yea celestial rule among the gods, all these this treasure can procure.

{13.} All human prosperity, every pleasure in celestial abodes, the full attainment of Nirvána, all these this treasure can procure.

{14.} Wisdom, enlightenment, tranquility, in one who lives wisely for the sake of virtuous friends, all these this treasure can procure.

{15.} Universal science, the eight emancipations of the mind, all the perfections of the disciple of Buddha, supernatural knowledge, supreme buddhaship itself, all these this treasure can procure.

{16.} Thus this possession of merit is of great and magical effect, therefore are good works praised by the wise and learned.

Kimattha Sutta

What is the Purpose?

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Then Ven. Ānanda went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "What is the purpose of skillful virtues? What is their reward?"

"Skillful virtues have freedom from remorse as their purpose, Ānanda, and freedom from remorse as their reward."

"And what is the purpose of freedom from remorse? What is its reward?"

"Freedom from remorse has joy as its purpose, joy as its reward."

"And what is the purpose of joy? What is its reward?"

"Joy has rapture as its purpose, rapture as its reward."

"And what is the purpose of rapture? What is its reward?"

"Rapture has serenity as its purpose, serenity as its reward."

"And what is the purpose of serenity? What is its reward?"

"Serenity has pleasure as its purpose, pleasure as its reward."

"And what is the purpose of pleasure? What is its reward?"

"Pleasure has concentration as its purpose, concentration as its reward."

"And what is the purpose of concentration? What is its reward?"

"Concentration has knowledge and vision of things as they actually are as its purpose, knowledge and vision of things as they actually are as its reward."

"And what is the purpose of knowledge and vision of things as they actually are? What is its reward?"

"Knowledge and vision of things as they actually are has disenchantment as its purpose, disenchantment as its reward."

"And what is the purpose of disenchantment? What is its reward?"

"Disenchantment has dispassion as its purpose, dispassion as its reward."

"And what is the purpose of dispassion? What is its reward?"

"Dispassion has knowledge and vision of release as its purpose, knowledge and vision of release as its reward."

"Thus in this way, Ánanda, skillful virtues have freedom from remorse as their purpose, freedom from remorse as their reward. Freedom from remorse has joy as its purpose, joy as its reward. Joy has rapture as its purpose, rapture as its reward. Rapture has serenity as its purpose, serenity as its reward. Serenity has pleasure as its purpose, pleasure as its reward. Pleasure has concentration as its purpose, concentration as its reward. Concentration has knowledge and vision of things as they actually are as its purpose, knowledge and vision of things as they actually are as its reward. Knowledge and vision of things as they actually are has disenchantment as its purpose, disenchantment as its reward. Disenchantment has dispassion as its purpose, dispassion as its reward. Dispassion has knowledge and

vision of release as its purpose, knowledge and vision of release as its reward.

"In this way, Ānanda, skillful virtues lead step-by-step to the consummation of Arahantship."

Kimila Sutta

To Kimila

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying at Kimila, in the Bamboo Grove. Then Ven. Kimila went to the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One: "What is the cause, lord, what is the reason why, when a Tathágata has become totally unbound has entered total Nibbána, the true Dhamma does not last a long time?"

"Kimila, there is the case where, when a Tathágata has become totally unbound, the monks, nuns, male lay followers, and female lay followers live without respect, without deference, for the Teacher; live without respect, without deference, for the Dhamma... the Sangha... the Training... concentration... heedfulness; live without respect, without deference, for hospitality. This is the cause, this is the reason why, when a Tathágata has become totally unbound, the true Dhamma does not last a long time."

"And what is the cause, what is the reason why, when a Tathágata has become totally unbound, the true Dhamma does last a long time?"

"Kimila, there is the case where, when a Tathágata has become totally unbound, the monks, nuns, male lay followers, and female lay followers live with respect, with deference, for the Teacher; live with respect, with deference, for the Dhamma... the Sangha... the Training... concentration... heedfulness; live with respect, with deference, for hospitality. This is the cause, this is the reason why, when a Tathágata has become totally unbound, the true Dhamma does last a long time."

Kimsila Sutta

Right Conduct

Translated from the Pali by John D. Ireland

"By developing what habit, what conduct, what actions may man be correctly established in and arrive at the highest goal?"

"He should respect his elders and not be envious of them. He should know the right time for seeing his teacher. [1] If a talk on Dhamma has started he should know the value of the opportunity and should listen carefully to the well-spoken words. [2]

"When the time is right let him go to his teacher's presence, unassuming, putting aside stubbornness. Let him keep in mind and practice what he has learned: the meaning and the text of the Teaching, self-control and the other virtues of the Holy Life. [3] Delighting in the Dhamma, devoted to the Dhamma, established in the Dhamma, skilled in investigating the Dhamma, [4] let him not indulge in talk harmful to the practice of Dhamma. Let him be guided by well-spoken truths.

"Abandoning the uttering of laughter and lamentations; giving up anger, fraud, hypocrisy, longing, conceit, violence, harshness, moral taints and infatuation; let him live without pride, self controlled. Understanding is essential for listening to a well-spoken word. Learning and understanding are essential to meditation, but a man who is hasty and heedless does not increase his wisdom and learning.

"Those who are devoted to the Dhamma made known by the Noble Ones (ariya) are unsurpassed in speech, thought and action. They are established in peace, gentleness and concentration, and have reached the essence of learning and wisdom."

Kindada Sutta

A Giver of What

For free distribution only, as a gift of Dhamma

A deva:

A giver of what is a giver of strength?
A giver of what, a giver of beauty?
A giver of what, a giver of ease?
A giver of what, a giver of vision?
And who is a giver of everything?
Being asked, please explain this to me.

The Buddha:

A giver of food is a giver of strength.
A giver of clothes, a giver of beauty.
A giver of a vehicle, a giver of ease.
A giver of a lamp, a giver of vision.
And the one who gives a residence,
is the one who is a giver of everything.
But the one who teaches the Dhamma
is a giver of the Deathless.

Kintisuttam

What Do You Think Of Me?

I heard thus:

At one time the Blessed One lived in Kusinaaraa, in a stretch of forest in Baliharana. From there the Blessed One addressed the Bhikkhus. 'Bhikkhus, do you think, the recluse Gotama proclaims this Teaching to gain, robes, morsels and dwellings?'

'Venerable sir, it does not occur to us the recluse Gotama proclaims this Teaching to gain, robes, morsels and dwellings.'

'Bhikkhus, you see that the recluse Gotama does not proclaim the Teaching to gain robes, morsels and dwellings, is there a reason to proclaim the Teaching?'

'Venerable sir, it occurs to us, the Blessed One proclaims the Teaching out of compassion.'

'Bhikkhus, it occurs to me, the Blessed One proclaims the Teaching out of compassion. Therefore you should train in these, that I have realized and proclaimed such as the four establishments of mindfulness, the four right endeavors, the four psychic powers, the five mental faculties, the five powers, the seven enlightenment factors and the noble eightfold path, united and without a dispute. When training united and without a dispute, two Bhikkhus could have a dispute about the higher Teaching. Then it would occur to you. These venerable ones have aroused a dispute on something, which is different in meaning and different in words. The more domicile of the two should be approached and told.

'Venerable one, this dispute is on something which is different in meaning and different in words. Venerable ones should not have a dispute on this.' Then the most domicile one, on the

other side should be approached and told. 'Venerable one, this dispute is on something which is different in meaning and different in words. Venerable ones should not have a dispute on this.. If it is something difficult to understand, it should be borne as something difficult to understand. The Teaching and the Discipline should be consulted.' If it occurs to you, these venerable ones interpret it in different ways the words are the same. Of the two, the more domicile one should be approached and told. 'Venerable one, here the meaning is different and the words are the same. The venerable one should know, that the meaning is different and the words are the same, you should not dispute on this. The difficult to understand should be borne as the difficult to understand the easily understood should be borne as the easily understood. The Teaching and the Discipline should be consulted.' Then the most domicile one on the other side should be approached and told. 'Venerable one, here the meaning is different and the words are the same. The venerable one should know, that the meaning is different and the words are the same, you should not dispute on this. The difficult to understand should be borne as the difficult to understand the easily understood should be borne as the easily understood. The Teaching and the Discipline should be consulted.' If it occurs to you, these venerable ones interpret it in the same way here the words are different. Of the two the more domicile one should be approached and told. 'Venerable one, here the meaning is the same and the words are different. The venerable one should know, that the meaning is the same and the words are different, you should not dispute on this. The difficult to understand should be borne as the difficult to understand the easily understood should be borne as the easily understood. The Teaching and the Discipline should be consulted.' Then the one most domicile on the other side should be approached and told. 'Venerable one, here the meaning is the same and the words are different. The venerable one should know, that the meaning is the same and the words are different, you should not dispute on this.

The difficult to understand should be borne as the difficult to understand the easily understood should be borne as the easily understood. The Teaching and the Discipline should be consulted.'

Then it would occur to you. These venerable ones have aroused a dispute on something, which is the same in meaning and the same in words. The more domicile of the two should be approached and told. 'Venerable one, this dispute is on something which is the same in meaning and the same in words. Venerable ones should not have a dispute on this.' Then the most domicile one on the other side should be approached and told. 'Venerable one, this dispute is on something which is the same in meaning and the same in words. Venerable ones should not have a dispute on this.. If it is something difficult to understand, it should be borne as something difficult to understand. The Teaching and the Discipline should be consulted.'

Bhikkhus, when you train thus united, agreeable and without a dispute, a certain Bhikkhu breaks a rule and comes to a transgression, he should not be blamed, but the situation should be examined. We should see whether this person is not foolish is not with anger and ill will, whether he can be easily corrected without hurting, and can be raised from demerit and establish in merit, without annoyance to me. If this is possible, it is good beyond words. Bhikkhus, if it occurs to you, this person is foolish, angry, with ill will, can be corrected hurting him, and it is possible for me to raise him from demerit and establish him in merit without annoyance to me. The hurt done to him is insignificant; the good done to him would be much. Bhikkhus it is good beyond words. Bhikkhus, if it occurs to you, this person is not foolish, is without anger and ill will, is difficult to be corrected, yet it is possible for me to raise him from demerit and establish him in merit, without annoyance to him but with annoyance to me. The annoyance to me is insignificant; the good done to him would be much. If this is possible, it is good beyond words.

Bhikkhus, if it occurs to you, this person is foolish, is with anger and ill will, difficult to be corrected, yet it is possible for me to raise him from demerit and establish him in merit, hurting him and with annoyance to me. The annoyance to me and the hurt to him are both negligible, the good done is much. If this is possible, it is good beyond words. Bhikkhus, if it occurs to you, this person is foolish, is with anger and ill will, difficult to be corrected. It is not possible to correct this person, raise him from demerit and establish him in merit, even with a hurt to him and an annoyance to me. Bhikkhus, such ones should be ignored and left alone

Bhikkhus. When you train thus united, agreeable and without a dispute, to a certain Bhikkhu, a malicious thought arises, with anger aversion and disinterest in the holy life. Then a certain Bhikkhu, more domicile than the others should be approached and told. 'When we were training, united, agreeable and without a dispute, a malicious thought, anger, aversion and disinterest in the holy life has arisen among us. Recluses who know, blame such thoughts.' Bhikkhus, replying it correctly that Bhikkhu should say. When we were training, united, agreeable and without a dispute a malicious thought, anger and aversion and disinterest in the holy life has arisen among us, without dispelling that malicious thought, it is not possible to realize extinction.' Then a Bhikkhu on the other side, more domicile than the others should be approached and told. 'When we were training, united, agreeable and without a dispute a malicious thought, anger and aversion and disinterest in the holy life has arisen among us, without dispelling that malicious thought, it is not possible to realize extinction.'

'Then the others should ask that Bhikkhu 'Did the venerable one raise him from demerit and establish him in merit?' That Bhikkhu replying correctly should reply. 'I approached the Blessed One, heard this Teaching from the Blessed One, and told it to that Bhikkhu. He hearing that Teaching raised himself from demerit and established himself in merit.'

Bhikkhus, when saying it thus you do not praise yourself nor do you disparage others and do not come to be blamed for anything.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Kitágirisutta

Advice given at Kitagiri

I heard thus:

At one time, the Blessed One was touring Kashmire with a large community of Bhikkhus. Then the Blessed One addressed those Bhikkhus: "Bhikkhus, I refrain from food at night and experience few afflictions, few illnesses, lightness, power, and a pleasant living. Come! Bhikkhus, you too refrain from food at night and experience few afflictions, few illnesses, lightness, power and a pleasant abiding." Those Bhikkhus agreed. Then the Blessed One touring in stages arrived in a hamlet named Kitagiri in Kashmire. At that time a Bhikkhu named Assaji-Punabbasuka was a resident of Kitagiri. Then many Bhikkhus approached the Bhikkhu Assaji-Punabbasuka and said thus: "Friend, the Blessed One and the Community of Bhikkhus refrain from food at night and experience few afflictions, few illnesses, lightness, power, and a pleasant living. Come! Bhikkhu, you too, refrain from food at night and experience few afflictions, few illnesses, lightness, power and a pleasant abiding." When this was said, the Bhikkhu Assaji-punabbasuka said thus to those Bhikkhus, "Friends, we partake food in the evening, early in the morning, during the day and at untimely hours. Partaking in this manner we experience few afflictions, few illnesses, lightness, power and a pleasant abiding. Why should we give up what we experience here and now and go after new experiences?"

Those Bhikkhus, not able to convince the Bhikkhu Assaji-Punabbasuka, approached the Blessed One, worshipped, sat on a side and said to the Blessed One, "Venerable sir, we approached the Bhikkhu Assaji-Punabbasuka and said to him, 'Friend, the Blessed One and the Community of Bhikkhus refrain from food at night and experience few afflictions, few illnesses, lightness, power, and a pleasant living. Bhikkhu, you too, refrain from food at night and experience few

afflictions, few illnesses, lightness, power and a pleasant abiding.' When this was said, the Bhikkhu Assaji-punabbasuka said thus to us, 'Friends, we partake food in the evening, early in the morning, during the day and at untimely hours. Partaking in this manner we experience few afflictions, few illnesses, lightness, power and a pleasant abiding. Why should we give up what we know here and now and go for new experiences?' Venerable sir, as we could not convince the Bhikkhu Assaji-Punabbasukha, we came to inform this to the Blessed One."

Then the Blessed One addressed a certain Bhikkhu, "Come Bhikkhu! Tell the Bhikkhu Assaji-Punabbasuka in my words, the Teacher wants you." That Bhikkhu agreed, approached the Bhikkhu Assaji-Punabbasuka and said to him: "The Teacher wants you." The Bhikkhu Assaji-Punabbasuka agreeing approached the Blessed One, worshipped and sat on a side. Then the Blessed One addressed the Bhikkhu Assaji-punabbasuka: "Bhikkhu, is it true that many Bhikkhus approached you and said to you, 'Friend, the Blessed One and the Community of Bhikkhus refrain from food at night and experience few afflictions, few illnesses, lightness, power, and a pleasant living? Come! Bhikkhu, you too, refrain from food at night and experience few afflictions, few illnesses, lightness, power and a pleasant abiding.' Did you say this to them? 'Friends, we partake food in the evening, early in the morning, during the day and at untimely hours. Partaking in this manner we know of few afflictions, few illnesses, lightness, power and a pleasant abiding. Why should I give up what I know here and now to seek new experiences?'"

"Yes, I said so Venerable sir."

"Bhikkhus, do you know this Teaching preached by me: Whatever this person feels, pleasant, unpleasant, or neither unpleasant-nor pleasant feelings, to him, there is decrease and increase of merit and demerit."

"No, venerable sir, we do not know this."

"Bhikkhus, do you not know this Teaching preached by me: 'When a person experiences a certain kind of pleasant feeling, demerit increases, merit decreases. When a person experiences a certain kind of pleasant feeling, demerit decreases, merit increases. When a person experiences a certain kind of unpleasant feeling, demerit increases, merit decreases.. When a person experiences a certain kind of unpleasant feeling, demerit decreases, merit increases.. When a person experiences a certain kind of neither unpleasant-nor-pleasant feeling, demerit increases, merit decreases. When a person experiences a certain kind of neither-unpleasant-nor-pleasant feeling, demerit decreases, merit increases?'"

"Yes, we know it, venerable sir."

"Bhikkhus, it is good that you have understood it. If I had not known, seen, experienced, realized it and mentally touched a certain person experiencing such a kind of pleasant feeling increase demerit and decrease merit. Not knowing it, I would have said, 'give up that kind of pleasant feeling.' Yet to a person like me, is it suitable to do so?"

"No, venerable sir."

"Since, Bhikkhus, I have known, seen, experienced, realized and mentally touched a certain person experiencing such a kind of pleasant feeling, increase demerit and decrease merit I say dispel such a kind of pleasant feeling. If I had not known, seen, experienced, realized it and mentally touched a certain person experiencing such a kind of pleasant feeling decrease demerit and increase merit. Not knowing I would have said, 'pursue that kind of pleasant feeling.' Yet to a person like me, is it suitable?"

"No, venerable sir."

"Since, Bhikkhus, I have known, seen, experienced, realized and mentally touched a certain person experiencing such a kind of pleasant feeling decrease demerit and increase merit, I say pursue such a kind of pleasant feeling."

"If I had not known, seen, experienced, realized and mentally touched a certain person experiencing such a kind of unpleasant feeling increase demerit and decrease merit...a certain person experiencing such a kind of unpleasant feeling decrease demerit and increases merit...a certain person experiencing such a kind of neither unpleasant-nor-pleasant-feeling, increase demerit and decrease merit. Not knowing it, I would have said, 'give up that kind of neither-unpleasant-nor pleasant feeling.' Yet to a person like me, is it suitable?"

"No, venerable sir."

"Since, Bhikkhus, I have known, seen, experienced, realized and mentally touched a certain person experiencing such a kind of neither unpleasant nor- pleasant feeling increase demerit and decrease merit, I say dispel such a kind of neither unpleasant nor pleasant feeling. If I had not known, seen, experienced, realized it and mentally touched, a certain person experiencing such a kind of neither unpleasant nor pleasant feeling, decrease demerit and increase merit, I would have said, pursue that kind of neither unpleasant nor pleasant feeling. Yet to a person like me is it suitable to do?"

"No, venerable sir."

"Since, Bhikkhus, I have known, seen, experienced, realized and mentally touched a certain person experiencing such a kind of neither unpleasant nor pleasant feeling decrease merit and increase merit, I say pursue such a kind of pleasant feeling."

"Bhikkhus, I do not ask all Bhikkhus to abide diligently, neither do I ask all Bhikkhus not to abide diligently. To those Bhikkhus, who are perfect, have destroyed desires, lived the

holy life, done what should be done, have put down the weight, have come to the highest good, have destroyed the bonds 'to be' and released rightfully knowing, to such Bhikkhus, I do not say abide diligently. What is the reason: They have done what should be done diligently, and it is impossible that they should be negligent. Bhikkhus, as for those trainers, not yet attained to the highest end of the yoke, and abiding aiming it, to such Bhikkhus, I say, abide diligently. What is the reason? These venerable ones partaking of suitable dwellings, associating good friends, and with the development of their faculties, for whatever reason these sons of clansmen left the household and became homeless, that highest end of the holy life, they here and now realize and abide. Bhikkhus, seeing these results of diligence I tell these Bhikkhus to be diligent."

"Bhikkhus, there are seven persons evident in the world: What seven: those released both ways, released through wisdom, those with body witness, those come to righteousness of view, those released in faith, those living according to the Teaching, and those living according to faith."

"Bhikkhus, who is released both ways? Here Bhikkhus, a certain person experiences with the body those immaterial attainments and also with wisdom sees the destruction of desires."

"To such a one is said released both ways. Bhikkhus, to such ones, I do not say abide diligently. What is the reason? They have done it diligently and it is impossible that they be negligent."

"Bhikkhus, who is released through wisdom? Bhikkhus, a certain person does not experience those immaterial attainments with the body, seeing with wisdom his desires are destroyed. To this one is said, released through wisdom. Bhikkhus, to such a one too I do not say, abide diligently."

What is the reason: They have done it diligently and it is impossible that they be negligent."

"Bhikkhus, who witnesses with the body? Bhikkhus, a certain person experiences those immaterial attainments with the body. Some of his desires are destroyed seeing with wisdom, 'Bhikkhus, this one is a body witness.' To this Bhikkhu I say, 'there is something to be done diligently.' What is the reason? Bhikkhus, this one partaking of suitable dwellings, associating good friends, and with the development of his faculties, for whatever reason this son of a clansman left the household and became homeless, that highest end of the holy life, he here and now, would realize and abide. Seeing these results of diligence I tell this Bhikkhu, to be diligent."

"Bhikkhus, who is the person come to righteousness of view? Here, Bhikkhus, a certain person does not experience those immaterial attainments with the body, seeing with wisdom some of his desires are destroyed. Through wisdom he sees the Teaching of the Thus Gone One, and behaves accordingly. Bhikkhus, to this one is said, come to righteousness of view To this Bhikkhu I say, 'there is something to be done diligently.' What is the reason? Bhikkhus, this one partaking of suitable dwellings, associating good friends, and with the development of his faculties, for whatever reason this son of a clansman left the household and became homeless, that highest end of the holy life, he here and now, would realize and abide. Seeing these good results of diligence I tell this Bhikkhu to be diligent."

"Bhikkhus, who is the person released in faith? Here, Bhikkhus, a certain person does not experience those immaterial attainments with the body, and seeing with wisdom some of his desires are destroyed. His faith in the Thus Gone One is thoroughly established, well rooted. To this one is said, released in faith. To this Bhikkhu too I say, 'there is something to be done diligently.' What is the reason: Bhikkhus, this one partaking of suitable dwellings, associating good friends, and

with the development of his faculties, for whatever reason this clansman left the household and became homeless, that highest end of the holy life, he here and now, will realize and abide. Seeing these good results of diligence I tell this Bhikkhu to be diligent."

"Bhikkhus, who is the person living according to the Teaching: Here, Bhikkhus, a certain person does not experience those immaterial attainments with the body. His desires are not destroyed, not seeing with wisdom. He is convinced in the Teaching of the Thus Gone One to a certain extent, by wisely thinking about it. Yet to him there are the faculties of faith, effort, mindfulness, concentration and wisdom. To this one is said, living according to the Teaching. To this Bhikkhu too I say, 'there is something to be done diligently.' What is the reason: Bhikkhus, this one partaking of suitable dwellings, associating good friends, and with the development of his faculties, for whatever reason this clansman left the household and became homeless, that highest end of the holy life, he here and now, would realize and abide. Seeing these good results for diligence I tell this Bhikkhu to be diligent."

"Bhikkhus, who is the person living according to faith? Bhikkhus, a certain person does not experience the immaterial attainments with the body. His desires are not destroyed, not seeing with wisdom. He has some faith and love for the Thus Gone One. Yet to him there are the faculties of faith, effort, mindfulness, concentration and wisdom. To this one is said, living according to faith. To this Bhikkhu too I say, 'there is something to be done diligently.' What is the reason: Bhikkhus, this one partaking of suitable dwellings, associating good friends, and with the development of his faculties, for whatever reason this clansman left the household and became homeless, that highest end of the holy life, he here and now, will realize. Seeing these good results for diligence, I tell this Bhikkhu to be diligent."

"Bhikkhus, I do not convince of perfection right at the beginning. It is a gradual ascent, with gradual training, action, and follow up. Bhikkhus, how does the conviction of perfection come about with gradual training, action, and follow up? Bhikkhus, someone approaches when faith is born. Then he associates. Associating lends ear. Listening bears the Teaching. Bearing the Teaching examines the meanings. Examining the meanings some conviction arises. Pleased with that conviction an interest arises for the Teaching. With interest there is effort. With that effort there is weighing. Weighing realizes the highest truth with the body, and wisely penetrates it. Bhikkhus, without faith, there is no approach...Without the approach there is no association. Without association there is no lending ear. Without lending ear there is no listening, Without listening, the Teaching is not borne in the mind. Without bearing the Teaching there is no examining of the meanings. Without an examination, there is no conviction. Without a conviction, there is no interest. Without an interest, there is no effort. Without effort there is no discrimination...Without discrimination there is no weighing. Without weighing, there is no confrontation. Those gone astray are on the wrong track. Bhikkhus, the foolish, not interested in this dispensation of Teaching, how far have they strayed?"

"Bhikkhus, there is an explanation given with four lines through which the wise learn the meaning quickly. Explain it Bhikkhus, do you know it?"

"Venerable sir, do we know the Teaching to explain?"

"Bhikkhus, if a Teacher honors materiality, leaves a material heritage, abides engrossed in materiality, these doings and non-doings, occur to him. That is to us, we will do that that is not to us, we will not do that. Bhikkhus, if the Thus Gone One abides unyoked from all materiality, to the disciple with faith in the dispensation of the Teacher penetration into the Teaching is lawfulness."

"The Blessed One is the Teacher, we, his disciples. The Blessed One knows, we do not know. Bhikkhus, to the disciple with faith in the dispensation of the Teacher the essentials for growth and penetration into the Teaching are there."

"Bhikkhus, to the disciple with faith in the dispensation of the Teacher, the penetration into the teaching is lawful. Let skin, nerves, and bones remain, let the body dry up with the flesh and blood, that which should be attained by manly strength, manly effort and manly power should be attained. I will not give up the inner effort without attaining it. Bhikkhus, to the disciples with faith in the dispensation of the Teacher yoked to penetration, one of these results could be expected. Either perfection here and now, or with substratum remaining mindfulness of not returning."

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Kucchivikara-vatthu

The Monk with Dysentery

Translated from the Pali by Thanissaro Bhikkhu.

Now at that time a certain monk was sick with dysentery. He lay fouled in his own urine and excrement. Then the Blessed One, on an inspection tour of the lodgings with Ven. Ánanda as his attendant, went to that monk's dwelling and, on arrival, saw the monk lying fouled in his own urine and excrement. On seeing him, he went to the monk and said, "What is your sickness, monk?"

"I have dysentery, Oh Blessed One."

"But do you have an attendant?"

"No, Oh Blessed One."

"Then why don't the monks attend to you?"

"I don't do anything for the monks, lord, which is why they don't attend to me."

Then the Blessed One addressed Ven. Ánanda: "Go fetch some water, Ánanda. We will wash this monk."

"As you say, lord," Ven. Ánanda replied, and he fetched some water. The Blessed One sprinkled water on the monk, and Ven. Ánanda washed him off. Then -- with the Blessed One taking the monk by the head, and Ven. Ánanda taking him by the feet -- they lifted him up and placed him on a bed.

Then the Blessed One, from this cause, because of this event, had the monks assembled and asked them: "Is there a sick monk in that dwelling over there?"

"Yes, Oh Blessed One, there is."

"And what is his sickness?"

"He has dysentery, O Blessed One."

"But does he have an attendant?"

"No, Oh Blessed One."

"Then why don't the monks attend to him?"

"He doesn't do anything for the monks, lord, which is why they don't attend to him."

"Monks, you have no mother, you have no father, who might tend to you. If you don't tend to one another, who then will tend to you? Whoever would tend to me, should tend to the sick.

"If one's preceptor is present, the preceptor should tend to one as long as life lasts, and should stay until one's recovery. If one's teacher is present, the teacher should tend to one as long as life lasts, and should stay until one's recovery. If one's student is present, the student should tend to one as long as life lasts, and should stay until one's recovery. If one's apprentice is present, the apprentice should tend to one as long as life lasts, and should stay until one's recovery. If one who is a fellow student of one's preceptor is present, the fellow student of one's preceptor should tend to one as long as life lasts, and should stay until one's recovery. If one who is a fellow apprentice of one's teacher is present, the fellow apprentice of one's teacher should tend to one as long as life lasts, and should stay until one's recovery. If no preceptor, teacher, student, apprentice, fellow student of one's preceptor, or fellow apprentice of one's teacher is present, the Sangha should tend to one. If it does not, [all the monks in that community] incur an offense of wrongdoing.

"A sick person endowed with five qualities is hard to tend to: he does what is not amenable to his cure; he does not know

the proper amount in things amenable to his cure; he does not take his medicine; he does not tell his symptoms, as they actually are present, to the nurse desiring his welfare, saying that they are worse when they are worse, improving when they are improving, or remaining the same when they are remaining the same; and he is not the type who can endure bodily feelings that are painful, fierce, sharp, wracking, repellent, disagreeable, life-threatening. A sick person endowed with these five qualities is hard to tend to.

"A sick person endowed with five qualities is easy to tend to: he does what is amenable to his cure; he knows the proper amount in things amenable to his cure; he takes his medicine; he tells his symptoms, as they actually are present, to the nurse desiring his welfare, saying that they are worse when they are worse, improving when they are improving, or remaining the same when they are remaining the same; and he is the type who can endure bodily feelings that are painful, fierce, sharp, wracking, repellent, disagreeable, life-threatening. A sick person endowed with these five qualities is easy to tend to.

"A nurse endowed with five qualities is not fit to tend to the sick: He is not competent at mixing medicine; he does not know what is amenable or un-amenable to the patient's cure, bringing to the patient things that are un-amenable and taking away things that are amenable; he is motivated by material gain, not by thoughts of good will; he gets disgusted at cleaning up excrement, urine, saliva, or vomit; and he is not competent at instructing, urging, rousing, and encouraging the sick person at the proper occasions with a talk on Dhamma. A nurse endowed with these five qualities is not fit to tend to the sick.

"A nurse endowed with five qualities is fit to tend to the sick: He is competent at mixing medicine; he knows what is amenable or un-amenable to the patient's cure, taking away things that are un-amenable and bringing things that are

amenable; he is motivated by thoughts of good will, not by material gain; he does not get disgusted at cleaning up excrement, urine, saliva, or vomit; and he is competent at instructing, urging, rousing, and encouraging the sick person at the proper occasions with a talk on Dhamma. A nurse endowed with these five qualities is fit to tend to the sick."

Kukkuravatika Sutta

The Dog-duty Ascetic

Thus have I heard:

1. On one occasion the Blessed One was living in the Koliyan country: there is a town of the Koliyans called Haliddavasana.

2. Then Punna, a son of the Koliyans and an ox-duty ascetic, and also Seniya a naked dog duty ascetic, went to the Blessed One, and Punna the ox duty ascetic paid homage to the Blessed One and sat down at one side, while Seniya the naked dog-duty ascetic exchanged greetings with the Blessed One, and when the courteous and amiable talk was finished, he too sat down at one side curled up like a dog. When Punna the ox-duty ascetic sat down, he asked the Blessed One: "Venerable sir, this naked dog-duty ascetic Seniya does what is hard to do: he eats his food when it is thrown on the ground. That dog duty has long been taken up and practiced by him. What will be his destination? What will be his future course?"[1]"Enough, Punna, let that be. Do not ask me that."

A second time... A third time Punna the ox-duty ascetic asked the Blessed One: "Venerable sir, this naked dog-duty ascetic Seniya does what is hard to do: he eats his food when it is thrown on the ground. That dog duty has long been taken up and practiced by him. What will be his destination? What will be his future course?"

"Well, Punna, since I certainly cannot persuade you when I say 'Enough, Punna, let that be. Do not ask me that,' I shall therefore answer you.

3. "Here, Punna, someone develops the dog duty fully and unstintingly, he develops the dog-habit fully and unstintingly, he develops the dog mind fully and unstintingly, he develops dog behavior fully and unstintingly. Having done that, on the

dissolution of the body, after death, he reappears in the company of dogs. But if his view is such as this: 'By this virtue or duty or asceticism or religious life I shall become a (great) god or some (lesser) god,' that is wrong view in his case. Now there are two destinations for one with wrong view, I say: hell or the animal womb. So, Punna, if his dog duty is perfected, it will lead him to the company of dogs; if it is not, it will lead him to hell."

4. When this was said, Seniya the naked dog-duty ascetic wept and shed tears. Then the Blessed One told Punna, son of the Koliyans and an ox-duty ascetic: "Punna, I could not persuade you when I said, 'Enough Punna, let that be. Do not ask me that.'"

"Venerable sir, I am not weeping that the Blessed One has spoken thus. Still, this dog duty has long been taken up and practiced by me. Venerable sir, there is this Punna, a son of the Koliyans and an ox duty ascetic: that ox duty has long been taken up and practiced by him. What will be his destination? What will be his future course?"

"Enough, Seniya, let that be. Do not ask me that." A second time... A third time Seniya the naked dog-duty ascetic asked the Blessed One: "Venerable sir, there is this Punna, a son of the Koliyans and an ox-duty ascetic; that ox duty has long been taken up and practiced by him. What will be his destination? What will be his future course?"

"Well, Seniya, since I certainly cannot persuade you when I say 'Enough, Seniya, let that be. Do not ask me that,' I shall therefore answer you."

5. "Here, Seniya, someone develops the ox duty fully and unstintingly, he develops the ox habit fully and unstintingly, he develops the ox mind fully and unstintingly, he develops the ox behavior fully and unstintingly. Having done that, on the dissolution of the body, after death, he reappears in the company of oxen. But if his view is such as this: 'By this virtue

or duty or asceticism or religious like I shall become a (great) god or some (lesser) god,' that is wrong view in his case. Now there are two destinations for one with wrong view, I say: hell or the animal womb. So, Seniya, if his ox duty is perfected, it will lead him to the company of oxen; if it is not, it will lead him to hell."

6. When this was said, Punna, a son of the Koliyans and an ox-duty ascetic, wept and shed tears. Then the Blessed One told Seniya, the naked dog duty ascetic: "Seniya, I could not persuade you when I said, 'Enough, Seniya, let that be. Do not ask me that.'"

"Venerable sir, I am not weeping that the Blessed One has spoken thus. Still, this ox duty has long been taken up and practiced by me. Venerable sir, I have confidence in the Blessed One thus: 'The Blessed One is capable of teaching me the Dhamma in such a way that I may abandon this ox duty and that this naked dog-duty ascetic Seniya may abandon that dog duty.'"

7. "Then, Punna, listen and heed well what I shall say."

"Yes, venerable sir," he replied. The Blessed One said this:

8. "Punna, there are four kinds of kamma proclaimed by me after realization myself with direct knowledge. What are the four? There is dark kamma with dark ripening, there is bright kamma with bright ripening, there is dark-and-bright kamma with dark-and-bright ripening, and there is kamma that is not dark and not bright with neither-dark-nor-bright ripening that conduces to the exhaustion of kamma.

9. "What is dark kamma with dark ripening? Here someone produces a kammic bodily process bound up with affliction, [2] he produces a kammic verbal process bound up with affliction, and he produces a kammic mental process bound up with affliction. By so doing, he reappears in a world with affliction. When that happens, afflicting contacts [3] touch him. Being

touched by these, he feels afflicting feelings entirely painful as in the case of beings in hell. Thus a being's reappearance is due to a being: he reappears owing to the kammās he has performed. When he has reappeared, contacts touch him. Thus I say are beings heirs of their kammās. This is called dark kamma with dark ripening.

10. "And what is bright kamma with bright ripening? Here someone produces a kammic bodily process not bound up with affliction, he produces a kammic verbal process not bound up with affliction, he produces a kammic mental process not bound up with affliction. By doing so, he reappears in a world without affliction. When that happens, un-afflicting contacts touch him. Being touched by these, he feels un-afflicting feelings entirely pleasant as in the case of the Subhakinha, the gods of Refulgent Glory. Thus a being's reappearance is due to a being: he reappears owing to the kammās he has performed. When he has reappeared, contacts touch him. Thus I say are beings heirs of their kammās. This is called bright kamma with bright ripening.

11. "What is dark-and-bright kamma with dark-and-bright ripening? Here someone produces a kammic bodily process both bound up with affliction and not bound up with affliction... verbal process... mental process both bound up with affliction and not bound up with affliction. By doing so, he reappears in a world both with and without affliction. When that happens, both afflicting and un-afflicting contacts touch him. Being touched by these, he feels afflicting and un-afflicting feelings with mingled pleasure and pain as in the case of human beings and some gods and some inhabitants of the states of deprivation. Thus a being's reappearance is due to a being: he reappears owing to the kammās he has performed. When he has reappeared, contacts touch him. Thus I say are beings heirs of their kammās. This is called dark-and-bright kamma with dark-and-bright ripening.

12. "What is neither-dark-nor-bright kamma with neither-dark-nor-bright ripening that leads to the exhaustion of kamma? As to these three kinds of kamma, any volition in abandoning the kind of kamma that is dark with dark ripening, any volition in abandoning the kind of kamma that is bright with bright ripening, and any volition in abandoning the kind of kamma that is dark-and bright with dark-and-bright ripening: this is called neither-dark-nor-bright kamma with neither-dark-nor-bright ripening. "These are the four kinds of kamma proclaimed by me after realization myself with direct knowledge."

13. When this was said, Punna, a son of the Koliyans and an ox-duty ascetic, said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama as though he were turning upright what had been overthrown, revealing the hidden, showing the way to one who is lost, holding up a lamp in the darkness for those with eyesight to see forms.

14. "I go to Master Gotama for refuge and to the Dhamma and to the Sangha of Bhikkhus. From today let Master Gotama remember me as a lay follower who has gone to him for refuge for life."

15. But Seniya the naked dog-duty ascetic said: "Magnificent, Master Gotama!... The Dhamma has been made clear... for those with eyesight to see forms.

16. "I go to Master Gotama for refuge and to the Dhamma and to the Sangha of Bhikkhus. I would receive the going forth under Master Gotama and the full admission." [4]

17. "Seniya, one who belonged formerly to another sect and wants the going forth and the full admission in this Dhamma and Discipline lives on probation for four months. At the end of the four months Bhikkhus who are satisfied in their minds give him the going forth into homelessness and also the full

admission to the Bhikkhus' state. A difference in persons has become known to me in this probation period."

"Venerable sir, if those who belonged formerly to another sect and want the going forth and the full admission in this Dhamma and Discipline live on probation for four months and at the end of four months Bhikkhus who are satisfied in their minds give them the going forth into homelessness and the full admission to the Bhikkhus' state, I will live on probation for four years and at the end of the four years let Bhikkhus who are satisfied in their minds give me the going forth into homelessness and the full admission to the Bhikkhus' state."

18. Seniya the naked dog duty ascetic received the going forth under the Blessed One, and he received the full admission. And not long after his full admission, dwelling alone, withdrawn, diligent, ardent, and self-controlled, the venerable Seniya by realization himself with direct knowledge here and now entered upon and abode in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. He had direct knowledge thus: "Birth is exhausted, the holy life has been lived, what had to be done has been done, there is no more of this to come." And the venerable Seniya became one of the Arahants.

Footnotes:

1. Of births in samsára, the wandering-on in birth and death.
2. A defiled kamma expressed through the body (speech, mind).
3. Painful "touches" through eye, ear, nose, tongue, body, mind.
4. That is, the novice ordination and the full ordination as a Bhikkhu or monk.

Kula Sutta

On Families

Translated from the Pali by Thanissaro Bhikkhu

"In every case where a family cannot hold onto its great wealth for long, it is for one or another of these four reasons. Which four? They don't look for things that are lost. They don't repair things that have gotten old. They are immoderate in consuming food and drink. They place a woman or man of no virtue or principles in the position of authority. In every case where a family cannot hold onto its great wealth for long, it is for one or another of these four reasons.

"In every case where a family can hold onto its great wealth for long, it is for one or another of these four reasons. Which four? They look for things that are lost. They repair things that have gotten old. They are moderate in consuming food and drink. They place a virtuous, principled woman or man in the position of authority. In every case where a family can hold onto its great wealth for long, it is for one or another of these four reasons."

Kusita Arambhavatthu Sutta

The Grounds for Laziness and the Arousal of Energy

Translated from the Pali by Thanissaro Bhikkhu.

"Monks, there are these eight grounds for laziness. Which eight?"

"There is the case where a monk has some work to do. The thought occurs to him: 'I will have to do this work. But when I have done this work, my body will be tired. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the first grounds for laziness.

"Then there is the case where a monk has done some work. The thought occurs to him: 'I have done some work. Now that I have done work, my body is tired. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the second grounds for laziness.

"Then there is the case where a monk has to go on a journey. The thought occurs to him: 'I will have to go on this journey. But when I have gone on the journey, my body will be tired. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the third grounds for laziness.

"Then there is the case where a monk has gone on a journey. The thought occurs to him: 'I have gone on a journey. Now that I have gone on a journey, my body is tired. Why don't I lie

down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fourth grounds for laziness.

"Then there is the case where a monk, having gone for alms in a village or town, does not get as much coarse or refined food as he needs to fill himself up. The thought occurs to him: 'I, having gone for alms in a village or town, have not gotten as much coarse or refined food as I need to fill myself up. This body of mine is tired & unsuitable for work. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fifth grounds for laziness.

"Then there is the case where a monk, having gone for alms in a village or town, does get as much coarse or refined food as he he needs to fill himself up. The thought occurs to him: 'I, having gone for alms in a village or town, have gotten as much coarse or refined food as I need to fill myself up. This body of mine is heavy & unsuitable for work, as if I were many months pregnant. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the sixth grounds for laziness.

"Then there is the case where a monk comes down with a slight illness. The thought occurs to him: 'I have come down with a slight illness. There's a need to lie down.' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the seventh grounds for laziness.

"Then there is the case where a monk has recovered from his illness, not long after his recovery. The thought occurs to him:

'I have recovered from my illness. It's not long after my recovery. This body of mine is weak & unsuitable for work. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the eighth grounds for laziness.

"These are the eight grounds for laziness.

"There are these eight grounds for the arousal of energy. Which eight?

"There is the case where a monk has some work to do. The thought occurs to him: 'I will have to do this work. But when I am doing this work, it will not be easy to attend to the Buddha's message. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the first grounds for the arousal of energy.

"Then there is the case where a monk has done some work. The thought occurs to him: 'I have done some work. While I was doing work, I couldn't attend to the Buddha's message. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the second grounds for the arousal of energy.

"Then there is the case where a monk has to go on a journey. The thought occurs to him: 'I will have to go on this journey. But when I am going on the journey, it will not be easy to attend to the Buddha's message. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-

yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the third grounds for the arousal of energy.

"Then there is the case where a monk has gone on a journey. The thought occurs to him: 'I have gone on a journey. While I was going on the journey, I couldn't attend to the Buddha's message. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fourth grounds for the arousal of energy.

"Then there is the case where a monk, having gone for alms in a village or town, does not get as much coarse or refined food as he needs to fill himself up. The thought occurs to him: 'I, having gone for alms in a village or town, have not gotten as much coarse or refined food as I need to fill myself up. This body of mine is light & suitable for work. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fifth grounds for the arousal of energy.

"Then there is the case where a monk, having gone for alms in a village or town, does get as much coarse or refined food as he needs to fill himself up. The thought occurs to him: 'I, having gone for alms in a village or town, have gotten as much coarse or refined food as I need to fill myself up. This body of mine is light & suitable for work. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the

realization of the as-yet-unrealized. This is the sixth grounds for the arousal of energy.

"Then there is the case where a monk comes down with a slight illness. The thought occurs to him: 'I have come down with a slight illness. Now, there's the possibility that it could get worse. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the seventh grounds for the arousal of energy.

"Then there is the case where a monk has recovered from his illness, not long after his recovery. The thought occurs to him: 'I have recovered from my illness. It's not long after my recovery. Now, there's the possibility that the illness could come back. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the eighth grounds for the arousal of energy.

"These are the eight grounds for the arousal of energy."

Kuta Sutta

The Peak of the Roof

I have heard this:

Anathapindika the householder went to the Blessed One and, on arrival, having bowed to him, sat to one side. As he was sitting there, the Blessed One said to him: "Householder, when the mind is unprotected, bodily actions are unprotected as well, verbal actions are unprotected as well, mental actions are unprotected as well. When one's bodily actions, verbal actions, and mental actions are unprotected, one's bodily actions get soggy, one's verbal actions get soggy, one's mental actions get soggy. When one's bodily actions, verbal actions, and mental actions are soggy, one's bodily actions...verbal actions...mental actions rot. When one's bodily actions, verbal actions, and mental actions rot, one's death is not auspicious; the mode of one's dying not good.

"Just as when a peak-roofed house is poorly roofed: The peak of the roof is unprotected, the roof beams are unprotected, the walls are unprotected. The peak of the roof...the roof beams...the walls get soggy. The peak of the roof...the roof beams...the walls then rot.

"In the same way, when the mind is unprotected, bodily actions...verbal actions...mental actions are unprotected as well...One's bodily...verbal...mental actions get soggy...One's bodily...verbal...mental actions rot. When one's bodily actions, verbal actions, and mental actions rot, one's death is not auspicious, the mode of one's dying not good.

"Now, when the mind is protected, bodily actions are protected as well, verbal actions are protected as well, mental actions are protected as well. When one's bodily actions, verbal actions, and mental actions are protected, one's bodily actions...verbal actions...mental actions don't get soggy.

When one's bodily actions, verbal actions, and mental actions aren't soggy, one's bodily actions...verbal actions...mental actions don't rot. When one's bodily actions, verbal actions, and mental actions don't rot, one's death is auspicious, the mode of one's dying is good.

"Just as when a peak-roofed house is well roofed: The peak of the roof is protected, the roof beams are protected, the walls are protected. The peak of the roof...the roof beams...the walls don't get soggy. The peak of the roof...the roof beams...the walls don't rot.

"In the same way, when the mind is protected, bodily actions...verbal actions...mental actions are protected as well...One's bodily...verbal...mental actions don't get soggy...One's bodily...verbal...mental actions don't rot. When one's bodily actions, verbal actions, and mental actions don't rot, one's death is auspicious, the mode of one's dying is good."

Introduction to the Kutadanta Sutta

Whoever put this Sutta together must have been deeply imbued with the spirit of subtle irony that plays no less a part in the Suttas than it does in so many of the Jatakas. I have already called attention to the great importance for the right understanding of early Buddhist teaching of a constant appreciation of this sort of subtle humour[1]. It has been hitherto, so far as I am aware, entirely overlooked that is, in the Suttas ; every one recognizes it in the Jataka tales. The humor is not at all intended to raise a laugh, scarcely even a smile. And the aroma of it, pervading the whole of an exposition -- none the less delightful because of the very serious earnestness of the narrator, all the while, as regards the ethical point at issue -- is apt to be lost sight of precisely because of that earnestness. And just as a joke may be explained, but the point of it spoilt in the process, so in the attempt to write about this irony, much more delicate than any joke, one runs great danger of smothering it under the explanatory words.

The attempt, nevertheless, must be made. And it is most easy, perhaps, to do so by an example which no one will dispute. In the Rajovada Jataka [2] we are told of the two kings, reigning over the famous lands of Benares and Kosala, who simultaneously determined to examine into their own faults! No courtier would tell them of any. So they each went, and went in vain, to the people in the city, outside the palace on a similar quest. Finding no fault-finders there, they each went on to the city gate, and then to the surrounding suburbs, all in vain. So they each made over the kingdom to their respective ministers, and with a single attendant as charioteer, sallied forth into the world, to find some one to tell them of their faults. Bent on this, so serious, quest, the two came face to face in a low cart-track with precipitous sides. Each calls on the other to make way for a king. Both are kings! How to settle the point? 'I have it,' says one charioteer: 'Let the younger give way. the

kings turn out to be exactly of an age. 'Then let the lord of the lesser realm go back.' their kingdoms are exactly equal in size. And so on, in succession, are found to be the strength of their two armies, the amount of their treasure, the glory of their renown, the fame of their realms, the distinction of their caste, and tribe, and family. then at last comes the solution. the king of Kosala overcomes evil by evil. Of the other, the king of Benares, it is said:

Anger he conquers by calmness,
And by goodness the wicked,
the stingy he conquers by gifts.
And by truth the speaker of lies [3]

And on this being proclaimed, the king of Kosala and his charioteer alighted from their chariot. And they took out the horses, and removed their chariot, and made way for the king of Benares.

there is not a word in the whole story, here told in abstract [4] to suggest that it is not all sober history. But of course the whole story is invented. the two kings are brought on to the stage merely to carry on their broad shoulders, the moral of the tale, and the dry humor of the predicament in which they find themselves is there to attract attention to, to add emphasis to, the lesson taught.

What is the especial point in this fun -- a kind of fun quite unknown in the West? It is the piquancy of the contrast between the mock seriousness of the extravagant, even impossible details, and the real serious earnestness of the ethical tone. the fun of the extravagance can be matched, easily enough, in European, and especially in American humor. the piquancy of this contrast is Indian, and especially Buddhist. Even the theosophic myth-makers of the Vedas had a sense of the humor in the incongruities, the half realities of their myths. One feels it occasionally even in The Brahmanas. In the Upanishads it is very marked. the Liturgy of the Dogs,

the Fable of the Senses, the War of the Devas and Asuras, and several other such episodes have this mixture of unreality and earnestness, and it finds its perhaps most touching expression in the legend of Naciketas. And The Buddhists, in their Jataka stories, often adopted and developed old Indian tales of a similar sort.

But why should we think that this sort of humor is confined to the Jatakas? We have a Jataka story of the Great King of Glory, certainly based on the Sutta of the same name, for it expressly quotes it, and embodies the numerous details which lead up to the sublime lesson at the end of it [5]. And those details are at least as extravagant as the details in the Rajovada Jataka. Allowing for all the earnestness undeniably animating both the story-teller and the hearers, it is clear that they enjoyed, all the time, the dry humor of the exaggeration and grotesqueness of the details of the story as it went along. Now the details are given only in the Sutta; and omitted, as well known, in the Jataka. they build up a gorgeous fairy tale in which the ancient mythology of the sun-myth is brought into play in order to show how the greatest possible majesty and glory of the greatest and best of all possible kings is, after all, but vanity. And the details, here also, in the Sutta, are enlivened by an intentional exaggeration, a designed dry humor, similar to that in the Rajovada Jataka, above referred to.

A similar state of things is found in the [Agganna Sutta](#), as pointed out in the Introduction to the [Ambattha](#); in the [Kevaddha Sutta](#), translated below; and in many other Suttas. In all of them there is the same exaggeration, the same dry humor, the same restrained art of the storyteller. It is impossible not to see that to the early tellers and hearers of these legends, always striking, often with a special beauty of their own, the unreality of the whole thing was just as evident, and was meant to be as evident, as it is now to us. they knew quite well that the lesson taught was the principal matter, the main point compared with which all others were quite

subservient. And it made no difference that, for instance, the Great King of Glory was expressly identified with The Buddha in a former birth. they accepted it all; and entered none the less into the spirit of the legend as legend, because they enjoyed both the lesson and the manner of the telling of it.

And so, I would submit, stands the case also with our present Sutta. the whole legend is obviously invented ad hoc. Its details are not meant to be taken seriously as historical fact. the forced twist given to the meaning of the words vidha and parikkharo is not serious. the words could not be used in the new sense assigned. What we have is a sort of pun, a play upon the words, a piece of dialectic smartness, delightful to the hearers then, and unfortunately quite impossible to be rendered adequately, in English prose, for readers now.

And it is quite open to question whether this does not apply as much to the whole Sutta as to the legend of King Wide-realm. The Brahman Kutadanta (pointed-tooth) is mentioned nowhere else, and is very likely meant to be rather the hero of a tale than an historical character. In that case we should have before us a novelette, an historical romance, in which the Very Reverend Sir Goldstick Sharp-tooth, lord of the manor of Khanumata, -- cruel enough, no doubt, and very keen on being sure that his 'soul' should be as comfortable in the next world as he was, now, in this, makes up his mind to secure that most desirable end by the murder of a number of his fellow creatures, in honor of a god, or as he would put it, by celebrating a sacrifice.

In order to make certain that not one of the technical details -- for to the accurate performance of all these the god was supposed to attach great weight -- should be done wrong, the intending sacrificer is ironically represented as doing the very last thing any Brahman of position, under similar circumstances, would think of doing. He goes to the Samana Gotama for advice about the modes of the ritual to be

performed at the sacrifice; and about the requisite utensils, the altar-furniture, to be used in making it.

The Buddha's answer is to tell him a wonderful legend of a King Wide-realm, and of the sacrifice he offered -- truly the most extraordinary sacrifice imaginable. All its marvelous details, each one settled, be it noted, on the advice of a Brahman, are described with a deliberate extravagance none the less delicious because of the evident earnestness of the moral to be inferred.

The Brahman of our Sutta wants to know the three modes in which the ritual is to be performed. the three 'modes' are declared in the legend to be simply three conditions of mind, or rather one condition of mind at three different times, the harboring of no regret, either before or during or after the sacrifice, at the expenditure involved. And the material accessories required, the altar-furniture, the priest's outfit, what is that? It is the hearty co-operation with the king of four divisions of his people, the nobles, the officials, The Brahmans, and the householders. that makes four articles of furniture. And eight personal qualifications of the king himself. that makes other eight. And four personal qualifications of his advising Brahman make up the total of the sixteen articles required. No living thing, either animal or vegetable, is injured. All the labor is voluntary. And all the world co-operates in adding its share to the largesse of food, on strict vegetarian principles, in which, alone, the sacrifice consists. It is offered on behalf, not only of the king himself, but of all the good. And the king desires to propitiate, not any god, but living men. And the muttering of mystic verses over each article used and over mangled and bleeding bodies of unhappy victims, verses on which all the magic efficacy of a sacrifice had been supposed to depend, is quietly ignored.

It is all ironical, of course -- just the very contrary, in every respect, of a typical Vedic sacrifice. And the evident unreality of the legend may be one explanation of the curious fact that

the authors of the Jataka book (notwithstanding that King Wide-realm's Chaplain is actually identified in the Sutta with The Buddha himself in a previous birth) have not included this professedly Jataka story in their collection. this is the only case, so far discovered, in which a similar omission has been made.

Having thus laughed The Brahman ideal of sacrifice out of court with the gentle irony of a sarcastic travesty, the author or authors of the Sutta go on to say what they think a sacrifice ought to be. Far from exalting King Wide-realm's procedure, they put his sacrifice at the very bottom of a long list of sacrifices each better than the other, and leading up to the sweetest and highest of all, which is the attainment of Arahatsip.

Here again, except in the last paragraph, there is nothing exclusively Buddhistic. that a sacrifice of the heart is better than a sacrifice of bullocks, the ethical more worthy than any physical sacrifice, is simply the sensible, rational, human view of the matter. the whole long history of the development of Indian thought, as carried on chiefly by Brahmans (however much it may have owed in the earliest period to the nobles and others), shows that they, the more enlightened and cultured of The Brahmans, were not only as fully alive to this truth as any Buddhist, but that they took it all along for granted.

Even in the Vedas themselves there is already the germ of this view in the mental attitude as regards Aditi and Varuna. And in the pre-Buddhistic Chandogya, in the mystic identification of the sacrifice with man [6] we find certain moral states placed on an equality with certain parts of the sacrificial procedure. And among these moral states, ahimsa, the habit of causing no injury to any living thing, is especially mentioned. this comes very near to the Hebrew prophet's: 'I will have mercy, and not sacrifice [7].' the more characteristically Indian point of view is, no doubt, in the

words of the old saying long afterwards taken up into the Mahabharata, that it is truth (not mercy) that outweighs a thousand sacrifices [8] . But there is a very great probability that the ahimsa doctrine, foreshadowed in the Upanishad, and afterwards so extravagantly taken up by the Niganthas, the Gains of The Buddha's time, was also a part of the earlier Gain doctrine, and therefore not only in germ, but as a developed teaching, pre-Buddhistic. though The Buddhists did not accept this extreme position, there would seem therefore to be no valid reason for doubting the accuracy of The Buddhist tradition that their view of sacrifice was based on a very ancient belief which was, in fact, common ground to the wise, whether inside or outside, the ranks of The Brahmans.

Our Sutta is, then, merely the oldest extant expression, in so thorough and uncompromising a way, of an ancient and widely held trend of opinion. On this question, as on the question of caste or social privileges, the early Buddhists took up, and pushed to its logical conclusions, a rational view held also by others. And on this question of sacrifice their party won. the Vedic sacrifices, of animals, had practically been given up when the long struggle between Brahmanism and Buddhism reached its close. Isolated instances of such sacrifices are known even down to the Muhammadan invasion. But the battle was really won by The Buddhists and their allies. And the combined ridicule and earnestness of our Sutta will have had its share in bringing about the victory.

That they did win is a suggestive fact. How could they have done so if the Indians of that time had been, as is so often asserted of them by European writers, more deeply addicted to all manner of ritual than any other nation under heaven, more superstitious, more averse to change in religious ceremonial? there seems to me no reason to believe that they were very different, in these respects, from Greeks or Romans of the same period. On the contrary there was a well marked lay feeling, a wide-spread antagonism to the priests,

a real sense of humor, a strong fund of common sense. Above all there was then the most complete and unquestioned freedom of thought and expression in religious matters that the world had yet witnessed. to regard the Indian peoples through Brahman spectacles, to judge them from the tone prevalent in the úrauta and Grihya Suttas, it would seem impossible that this victory could have been won. But it was won. And our views of Indian history must be modified accordingly.

there is a curious expression in the stock phrase describing the learned Brahman, so often found in the Pitakas, which I have left un-translated in this Sutta, being uncertain as to the meaning in which it was used at the time when our Sutta was composed. It will be instructive, in more ways than one, to collect and consider the other passages in which the word occurs.

Lokayata is explained by Wilson as 'The system of atheistical philosophy taught by Carvaka [9], and by the Petersburg Dictionary as 'Materialism'. Now the description of the good Brahman as put, in The Buddhist Suttas, into the mouth of Brahmans themselves [10], mentions Lokayata as one branch of his learning. the whole paragraph is complimentary. And though the exact connotation of one or two of the other terms is doubtful, they are all descriptive of just those things which a Brahman would have been rightly proud to be judged a master of. It is evident, therefore, that the Dictionary interpretations of the word are quite out of place in this connection.

Yet they are each of them, at least for a later period, well authenticated. Kumarila Bhatta, in his Varttika (verse 10), charges the Mimamsa system with having been, for the most part, converted into a Lokayata system, and claims for his own book the merit of bringing it back to theistic lines [11]. Now of course the Mimamsists would indignantly deny this. Kumarila, who seems to have been a good deal of a bigot, is

here merely hurling at adversaries, who claimed to be as orthodox as himself, a term of abuse. But it is clear that he uses that term in the sense of 'atheistic.' the exact phrase would be nastika, as opposed to his own astika-patha: that is, the system or the man who says 'There is not,' an infidel. this is somewhat wider than atheist; it comes however, in Kumarila's mouth, to much the same thing.

Saṅkaracarya uses the word Lokayata several times [12], and always in the same specific sense as the view of those who look upon the soul as identical with the body, as existing only so long as the body exists, not continuing, after death, in a new condition and separate from the body. A very similar, if not indeed the very same view is also controverted in The [Brahmajala Sutta](#) and is constantly referred to throughout the Pitakas under the stock phrase tam jivam tam sariram[13]. But it is never called Lokayata in the Pitakas. It seems to be the view that there is a soul; but that it is diffused through the body, and dies with it; and is not a separate unity, within the body but not of it, which flies away from the body after death. It is not necessary to suppose that either Sakara or The Buddhists had in their minds any book setting forth a philosophy based on this single proposition, or any actual school using such a book as a manual. It may have been so. But the expressions used point rather to an opinion held by certain thinkers, in union with other opinions, and not expounded in any special treatise. Nor do either The Buddhists or Sakara pretend to set out that opinion in full. they are dealing with it only so far as is necessary to enforce their own contrary positions. And though 'materialist,' as a rough and ready translation of Sakara's Lokayatika, gives a good idea, to a European reader, of the sort of feeling conveyed to Sakara's Indian readers, yet it is not quite exact. European 'materialists' (and one or two may be discovered by careful search) do not hold the view which úakara describes to his Lokayatikas.

Buddhaghosa in our passage has: Lokayatam vuccati vitanda-vada-sattham, 'The Lokayata is a text-book of the Vitandas (Sophists)[14] this does not help us much; but previously, p. 91, he explains Lokakkhayika as follows: 'Foolish talk according to the Lokayata, that is the Vitanda, such as: "By whom was this world created? By such a one. A crow is white from the whiteness of its bones; cranes are red from the redness of their blood.'"

Other Pali comments on the word are the Abhidhana Padipika (verse 112), which says simply, probably following Buddhaghosa: Vitanda-sattham vinneyyam yam tam lokayatam. the date of this work is, the middle of the twelfth century A. D. Much clearer is Aggavamsa in the Sadda-niti, which is a generation older. He says [15]:

Loko ti bala-loko; ettha ayatanti ussahanti vayamanti vadassadenati lokayatam. Ayatati va tena loko, na yatati na ihati va, lokayatam. tam hi gandham nissaya satta punna-kiriyaya. kittam na uppadenti. Lokayatam. nama: sabbam Ucchittham sabbam anucchittham seto kako kalo bako imina va imina va karanenati evam-adi-niratthaka-karama-patisamyuttam titthiya-sattham, yam loke Vitandasattham vuccati, yam sandhaya Bodhisatto asamadhuro Vidhura-pandito:

Na seve Lokayatikam, n'etam punnaya vaddhanam ti aha.

'Loko means the common world. Lokayata means: "on that they ayatanti;" that is, they exert themselves about it, strive about it, through the pleasure they take in discussion. Or perhaps it means: "the world does not yatati by it;" that is, does not depend on it, move on by it. For living beings do not stir up their hearts to right-doing by reason of that book [16]. Now the Lokayata is the book of the unbelievers (of the titthiyas) full of such useless disputations as the following: "All is impure; all is not impure; the crow is white, the crane is black; and for this reason or for that" -- the book known in the

world as the Vitanda-sattha, of which The Bodisat, the incomparable leader, Vidhura the pandit, said:

"Follow not the Lokayata, that works not for progress in merit."

the verse quoted-certainly a very old one-is in the Vidhura Jataka [17], and the commentator there says: 'this means: Follow not Lokayata disputation, Vitanda chatter, concerned with useless matters which neither give paradise nor lead men on into the Path.'

Sakara says: 'There is thus, according to them, no soul, separate from the body, and capable of going to the heavenly world or obtaining release [18].' the unknown author of the Jataka commentary, who certainly wrote however in the fifth century, gives the allied proposition as his own conclusion from the uselessness of their discussions, not as the opinion of the Lokayatikas themselves. It would be an easy transition from the one expression to the other. And the difference is suggestive, especially in the light of other passages in both Sanskrit and Pali books.

For while the Mahabharata has precisely the same use of the word as the Pitakas, later works use it in a manner approximating more and more nearly to that of Sakara. the passage in the Mahabharata is at I, 2889 (or Hari Vamsa 14068), where, at the end of a list of the accomplishments of learned Brahmans, they are said to be masters of the Lokayata. Being mentioned, as in our passage, at the end of the list, it is plain that this branch of learning is meant to be taken as of minor importance. But it is not yet considered unfavourably, much less opprobiously. And the Petersburg Dictionary, from which I take most of these references, points out that the word may possibly, in this passage, have some other meaning than 'Materialism.'

the Ramayana goes further. there the word is also in a list, but the Laukayatika are blamed as 'clever in useless things

[19]. So in the Saddharma Pundarika, the good Mahayanist does not serve or court or wait upon (among other low people) 'The Lokayatikas who know by heart the Lokayata mantras (mystic verses)[20].' the date of this may be a century or two after Christ. And in the Gain book, entitled The Bhagavati, which Weber puts at about the same time, the Lokayatikas occur in a similar list of blameworthy persons [21].

In the Milinda, which is probably somewhat earlier, the word is mentioned twice. One passage ascribes a knowledge of the Lokayata (in a sentence expanded from the very clause in our Sutta) to the hero of the story, Nagasena [22]. Here the Milinda is quite at the old standpoint. the other passage is in a parenthesis, [23] in which the sub-hero, the king, is described as 'fond of wordy disputations, and in the habit of wrangling against the quibbles of Lokayatas and Vitandas.' this may possibly be a gloss which has crept into the text. But in any case it is evidence that, at the time when it was written, the later view of the meaning of the word had become prevalent.

In the long list of various sorts of hermits given in the Harsha Carita the Lokayatikas come among others who would be classed by Vedantists as heretics [24]. We cannot, unfortunately, draw any certain conclusion as to whether or not there were actually any Lokayatikas living in Bana's time. In expanding previous descriptions of the concourse of hermits in the forest, he may be merely including in his list all the sorts of such people he had ever heard or read of.

Lastly, the Lokayata system is, in various works of the fourteenth century and later, appropriately fathered on Carvaka, a mythical character in the Mahabharata, an ogre, who appears in the garb of a Brahman [25],. It is not certain whether this is due to the ingenuity of a friend or a foe. In either case, like the fathering of the later Sakhya on the ancient sage Kapila; or the fathering of the collection of fables, made by Planudes in the fourteenth century A. D., upon Aesop the story-teller of the -- fifth century B. C., it has been

eminently successful, has deceived many, and is still widely accepted.

Pending the discovery of other texts, and especially of such as are not only the testimony of opponents, the best working hypothesis to explain the above facts seems to be that about 500 B. C. the word Lokayata was used in a complimentary way as the name of a branch of Brahman learning, and probably meant Nature-lore-wise sayings, riddles, rhymes, and theories handed down by tradition as to cosmogony, the elements, the stars, the weather, scraps of astronomy, of elementary physics, even of anatomy, and knowledge of the nature of precious stones, and of birds and beasts and plants. to be a master of such lore was then considered by no means unbecoming to a learned Brahman, though it ranked, of course, below his other studies. At that time there was no school so called, and no special handbook of such knowledge. But portions of it trenched so closely upon, were so often useful as metaphor in discussing the higher and more especially priestly wisdom, that we find sayings that may well have belonged to it preserved in the pre-Buddhistic literature. Such passages, for instance, as B.r.i. ar. Up. III, 8, 3, Chand. Up. IV, 17, 1, and VI, 2-7, on the worlds and on cosmogony; Chand. III. on the color of the rays of the sun; .B.r.i. ar. Up. II, 1, 5-7, and III, 7, 3-7, on the elements; Ait. ar. III, 2, 1, 4, and others, on the parts of the body; and many others of a similar kind on these and other subjects might be cited as examples.

the amount then existing of such lore was too small to make a fair proficiency in it incompatible with other knowledge. As the amount of it grew larger, and several branches of natural science were regularly studied, a too exclusive acquaintance with Lokayata became looked upon with disfavor. Even before the Christian era masters of the dark sayings, the mysteries, of such mundane lore were marked with sophists and casuists. this feeling is increasingly vouched for in the early centuries of our era. In the fifth century we hear of a book, presumably on the 'riddles and mysteries of the craft, as it is

called 'a book of quibbles.' Various branches of mundane science had been by that time fairly well worked out. Lokayata was still the name for the old Nature-lore, on the same level as folk-lore, and in contradistinction, not only to theosophy on the one hand, but to such science as there was on the other.

In the first half of the eighth century Kumarila uses the word as a mere term of abuse, and in the sense of infidel of his equally orthodox opponents, the Mimamsists. And shortly afterwards Sakara, in setting forth his theory of the soul, controverts a curious opinion which he ascribes to Lokayatikas, -- possibly wrongly, as the very same opinion was controverted ages before in the Pitakas, and not there called Lokayata, though the word was in use in Pitaka times.

Finally in the fourteenth century the great theologian Sayana-Madhava has a longish chapter in which he ascribes to the Lokayatikas the most extreme forms of the let-us-eat-and-drink-for-to-morrow-we-die view of life; of Pyrrhonism in philosophy, and of atheism in theology. the Lokayata had no doubt, at that time, long ceased to exist. His very able description has all the appearance of being drawn from his own imagination; and is chiefly based on certain infidel doggerel verses which cannot possibly have formed a part of the Lokayata studied by The Brahmans of old [26]. It is the ideal of what will happen to the man of some intellect, but morally so depraved that he will not accept the theosophist position.

Throughout the whole story we have no evidence of any one who called himself a Lokayatika, or his own knowledge Lokayata. After the early use of the word in some such sense as Nature-lore, folk-lore, there is a tone of unreality over all the statements we have. And of the real existence of a school of thought, or of a system of philosophy that called itself by the name there is no trace. In the middle period the riddles and quibbles of the Nature-lorists are despised. In the last period the words Lokayata, Lokayatika, become mere hobby

horses, pegs on which certain writers can hang the views that they impute to their adversaries, and give them, in doing so, an odious name.

Kutadanta Sutta

The Wrong Sacrifice and the Right

Thus have I heard:

The Blessed One once, when going on a tour through Magadha, with a great multitude of the brethren, with about five hundred brethren, came to a Brahman village in Magadha called Khanumata. And there at Khanumata he lodged in the Ambalatthika pleasaunce [27].

Now at that time The Brahman K-tadanta was dwelling at Kanumata, a place teeming with life, with much grassland and woodland and water and corn, on a royal domain presented him by Seniya Bimbisara the king of Magadha, as a royal gift, with power over it as if he were the king.

And just then a great sacrifice was being got ready on behalf of Kutadanta The Brahman. And a hundred bulls, and a hundred steers, and a hundred heifers, and a hundred goats, and a hundred rams had been brought to the post for the sacrifice.

Now The Brahmans and householders of Khanumata heard the news of the arrival of the Samana Gotama [28]. And they began to leave Khanumata in companies and in bands to go to the Ambalatthika pleasaunce.

And just then Kutadanta The Brahman had gone apart to the upper terrace of his house for his siesta; and seeing the people thus go by, he asked his doorkeeper the reason. And the doorkeeper told him [29].

Then Kutadanta thought: 'I have heard that the Samana Gotama understands about the successful performance of a sacrifice with its threefold method and its sixteen accessory instruments. Now I don't know all this, and yet I want to carry

out a sacrifice. It would be well for me to go to the Samana Gotama, and ask him about it.'

So he sent his doorkeeper to The Brahmans and householders of Khanumata, to ask them to wait till he could go with them to call upon The Blessed One.

But there were at that time a number of Brahmans staying at Khanumata to take part in the great sacrifice. And when they heard this they went to Kutadanta, and persuaded him, on the same grounds as The Brahmans had laid before Sonadanda, not to go. But he answered them in the same terms as Sonadanda had used to those Brahmans. Then they were satisfied, and went with him to call upon The Blessed One [30].

And when he was seated there Kutadanta The Brahman told The Blessed One what he had heard [31], and requested him to tell him about success in performing a sacrifice in its three modes [32] and with its accessory articles of furniture of sixteen kinds [33].

'Well then, O Brahman, give ear and listen attentively and I will speak.'

'Very well, Sir,' said Kutadanta in reply; and The Blessed One-spake as follows :--

'Long ago, O Brahman, there was a king by name Wide-realm (Maha Vijita)[34], mighty, with great wealth and large property; with stores of silver and gold, of aids to enjoyment [35], of goods and corn; with his treasure-houses and his garners full. Now when King Wide-realm was once sitting alone in meditation he became anxious at the thought: " I have in abundance all the good things a mortal can enjoy. the whole wide circle of the earth is mine by conquest to possess. "twere well if I were to offer a great sacrifice that should ensure me weal and welfare for many days."

'And he had The Brahman, his chaplain, called; and telling him all that he had thought, he said: "So I would fain, O Brahman, offer a great sacrifice-let the venerable one instruct me how -- for my weal and my welfare for many days."

'Thereupon The Brahman who was chaplain said to the king: "the king's country, Sire, is harassed and harried. there are dacoits abroad who pillage the villages and townships, and who make the roads unsafe. Were the king, so long as that is so, to levy a fresh tax, verily his majesty would be acting wrongly. But perchance his majesty might think: 'I'll soon put a stop to these scoundrels' game by degradation and banishment, and fines and bonds and death!' But their license cannot be satisfactorily put a stop to so. the remnant left unpunished would still go on harassing the realm. Now there is one method to adopt to put a thorough end to this disorder. Whosoever there be in the king's realm who devote themselves to keeping cattle and the farm, to them let his majesty the king give food and seed-corn. Whosoever there be in the king's realm who devote themselves to trade, to them let his majesty the king give capital. Whosoever there be in the king's realm who devote themselves to government service [36], to them let his majesty the king give wages and food. then those men, following each his own business, will no longer harass the realm, the king's revenue will go up; the country will be quiet and at peace; and the populace, pleased one with another and happy, dancing their children in their arms, will dwell with open doors."

'Then King Wide-realm, O Brahman, accepted the word of his chaplain, and did as he had said. And those men, following each his business, harassed the realm no more. And the king's revenue went up. And the country became quiet and at peace. And the populace, pleased one with another and happy, dancing their children in their arms, dwelt with open doors.

'So King Wide-realm had his chaplain called, and said: "the disorder is at an end. the country is at peace. I want to offer that great sacrifice -- let the venerable one instruct me how -- for my weal and my welfare for many days."

Then let his majesty the king send invitations to whomsoever there may be in his realm who are Kshatriyas, vassals of his, either in the country or the towns ; or who are ministers and officials of his, either in the country or the towns; or who are Brahmans of position, either in the country or the towns; or who are householders of substance, either in the country or the towns, saying: "I intend to offer a great sacrifice. Let the venerable ones give their sanction to what will be to me for weal and welfare for many days."

'Then King Wide-realm, O Brahman, accepted the word of his chaplain, and did as he had said. And they each -- Kshatriyas and Ministers and Brahmans and householders -- made alike reply: "Let his majesty the king celebrate the sacrifice. the time is suitable, O king [37]! "

' Thus did these four, as colleagues by consent, become wherewithal to furnish forth that sacrifice [38].

'King Wide-realm was gifted in the following eight ways: --

'He was well born on both sides, on the mother's side and on the father's, of pure descent back through seven generations, and no slur was cast upon him, and no reproach, in respect of birth --

'He was handsome, pleasant in appearance, inspiring trust, gifted with great beauty of complexion, fair in color, fine in presence, stately to behold --

'He was mighty, with great wealth, and large property, with stores of silver and gold, of aids to enjoyment, of goods and corn, with his treasure-houses and his garner full --

'He was powerful, in command of an army, loyal and disciplined, in four divisions (of elephants, cavalry, chariots, and bowmen), burning up, methinks, his enemies by his very glory --

'He was a believer, and generous, a noble giver, keeping open house, a welling spring [39] whence Samanas and Brahmans, the poor and the wayfarers, beggars, and petitioners might draw, a doer of good deeds --

He was learned in all kinds of knowledge --

He knew the meaning of what had been said, and could explain: "this saying has such and such a meaning, and that such and such" --

'He was intelligent, expert and wise, and able to think out things present or past or future [40] --

'And these eight gifts of his, too, became wherewithal to furnish forth that sacrifice.

'The Brahman his chaplain was gifted in the following four ways: --

'He was well born on both sides, on the mother's and on the father's, of pure descent back through seven generations, with no slur cast upon him, and no reproach in respect of birth --

He was a student repeater who knew the mystic verses by heart, master of the three Vedas, with the indices, the ritual, the phonology, and the exegesis (as a fourth), and the legends as a fifth, learned in the idioms and the grammar, versed in Lokayata (Nature-lore) and in the thirty marks on the body of a great man --

'He was virtuous, established in virtue, gifted with virtue that had grown great --

'He was intelligent, expert, and wise; foremost, or at most the second, among those who hold out the ladle.'

'Thus these four gifts of his, too, became wherewithal to furnish forth that sacrifice.

'And further, O Brahman, the chaplain, before the sacrifice had begun, explained to King Wide-realm the three modes:

'Should his majesty the king, before starting on the great sacrifice, feel any such regret as: "Great, alas, will be the portion of my wealth used up herein," let not the king harbor such regret. Should his majesty the king, whilst he is offering the great sacrifice, feel any such regret as: "Great, alas, will be the portion of my wealth used up herein," let not the king harbor such regret. Should his majesty the king, when the great sacrifice has been offered, feel any such regret as : "Great, alas, has been the portion of my wealth used up herein," let not the king harbor such regret.'

'Thus did the chaplain, O Brahman, before the sacrifice had begun, explain to King Wide-realm the three modes.

'And further, O Brahman, the chaplain, before the sacrifice had-begun, in order to prevent any compunction that might afterwards, in ten ways, arise as regards those who had taken part therein, said: "Now there will come to your sacrifice, Sire, men who destroy the life of living things, and men who refrain there from -- men who take what has not been given, and men who refrain there from -- men who act evilly in respect of lusts, and men who refrain there from -- men who speak lies, and men who do not -- men who slander, and men who do not -- men who speak rudely, and men who do not -- men who chatter vain things, and men who refrain there from -- men who covet, and men who covet not -- men who harbor ill will, and men who harbor it not -- men whose views are wrong, and men whose views are right. Of each of these let them, who do evil, alone with their evil. For them who do well let

your majesty offer, for them, Sire, arrange the rites, them let the king gratify, in them shall your heart within find peace."

'And further, O Brahman, the chaplain, whilst the king was carrying out the sacrifice, instructed and aroused and incited and gladdened his heart in sixteen ways: "Should there be people who should say of the king, as he is offering the sacrifice: 'King Wide-realm is celebrating sacrifice without having invited the four classes of his subjects, without himself having the eight personal gifts, without the assistance of a Brahman who has the four personal gifts;' then would they speak not according to the fact. For the consent of the four classes has been obtained, the king has the eight, and his Brahman has the four, personal gifts. With regard to each and every one of these sixteen conditions the king may rest assured that it has been fulfilled. He can sacrifice, and be glad, and possess his heart in peace [41]."

'And further, O Brahman, at that sacrifice neither were any oxen slain, neither goats, nor fowls, nor fatted pigs, nor were any kinds of living creatures put to death. No trees were cut down to be used as posts, no Dabbha grasses mown to strew around the sacrificial spot. And the staves and messengers and workmen there employed were driven neither by rods nor fear, nor carried on their work weeping with tears upon their faces. Whoso chose to help, he worked; whoso chose not to help, worked not. What each chose to do, he did, what they chose not to do, that was left undone. With ghee, and oil, and butter, and milk, and honey, and sugar only was that sacrifice accomplished.

'And further, O Brahman, the Kshatriya vassals, and the ministers and officials, and The Brahmans of position, and the householders of substance, whether of the country or of the towns, went to King Wide-realm, taking with them much wealth, and said: "this abundant wealth, Sire, have we brought hither for the king's use. Let his majesty accept it at our hands!"

' "Sufficient wealth have I, my friends, laid up, the produce of taxation that is just. Do you keep yours, and take away more with you!"

'When they had thus been refused by the king, they went aside, and considered thus one with the other: "It would not beseem us now, were we to take this wealth away again to our own homes. King Wide-realm is offering, a great sacrifice. Let us too make an after-sacrifice!"

' So the Kshatriyas established a continual largesse to the east of the king's sacrificial pit, and the officials to the south thereof, and The Brahmans to the west thereof, and the householders to the north thereof. And the things given, and the manner of their gift, was in all respects like unto the great sacrifice of King Wide-realm himself.

'Thus, O Brahman, there was a fourfold co-operation, and King Wide-realm was gifted with eight personal gifts, and his officiating Brahman with four. And there were three modes of the giving of that sacrifice. this, O Brahman, is what is called the due celebration of a sacrifice in its threefold mode and with its furniture of sixteen kinds!

And when he had thus spoken, those Brahmans lifted up their voices in tumult, and said: 'How glorious the sacrifice, how pure its accomplishment!' But Kutadanta The Brahman sat there in silence.

then those Brahmans said to Kutadanta: 'Why do you not approve the good words of the Samana Gotama as well-said?'

'I do not fail to approve: for he who approves not as well-said that which has been well spoken by the Samana Gotama, verily his head would split in twain. But I was considering that the Samana Gotama does not say: "Thus have I heard," nor "Thus behooves it to be," but says only "Thus it was then," or "It was like that then." So I thought: "For a certainty the

Samana Gotama himself must at that time have been King Wide-realm, or The Brahman who officiated for him at that sacrifice. Does the venerable Gotama admit that he who celebrates such a sacrifice, or causes it to be celebrated, is reborn at the dissolution of the body, after death, into some state of happiness in heaven?'

'Yes, O Brahman, that I admit. And at that time I was The Brahman who, as chaplain, had that sacrifice performed.'

'Is there, O Gotama, any other sacrifice less difficult and less troublesome, with more fruit and more advantage still than this?'

'Yes, O Brahman, there is.'

'And what, O Gotama, may that be?'

'The perpetual gifts kept up in a family where they are given specifically to virtuous recluses.'

'But what is the reason, O Gotama, and what the cause, why such perpetual givings specifically to virtuous recluses, and kept up in a family, are less difficult and troublesome, of greater fruit and greater advantage than that other sacrifice with its three modes and its accessories of sixteen kinds

'To the latter sort of sacrifice, O Brahman, neither will the Arahats go, nor such as have entered on the Arahat way. And why not? Because at it beating with sticks takes place, and seizing by the throat [42]. But they will go to the former, where such things are not. And therefore are such perpetual gifts above the other sort of sacrifice.'

24. 'And is there, O Gotama, any other sacrifice less difficult and less troublesome, of greater fruit and of greater advantage than either of these?'

'Yes, O Brahman, there is.'

'And what, O Gotama, may that be? "the putting up of a dwelling place (Vihara) on behalf of the Order in all the four directions.'

'And is there, O Gotama, any other sacrifice less difficult and less troublesome, of greater fruit and of greater advantage than each and all of these three?'

'Yes, O Brahman, there is.'

'And what, O Gotama, may that be?'

He who with trusting heart takes a Buddha as his guide, and the truth, and the Order -- that is a sacrifice better than open largesse, better than perpetual alms, better than the gift to a dwelling place.'

'And is there, O Gotama, any other sacrifice less difficult and less troublesome, of greater fruit and of greater advantage than all these four?'

'When a man with trusting heart takes upon himself the precepts -- abstinence from destroying life; abstinence from taking what has not been given abstinence from evil; conduct in respect of lusts; abstinence from lying words; abstinence from strong, intoxicating, maddening drinks, the root of carelessness -- that is a sacrifice better than open largesse, better than perpetual alms, better than the gift of dwelling places, better than accepting guidance.'

'And is there, O Gotama, any other sacrifice less difficult and less troublesome, of greater fruit and of greater advantage than all these five?'

'Yes, O Brahman, there is.'

'And what, O Gotama, may that be?'

[the answer is the long passage from the Samanna-phala, § 40, p. 62 (of the text), down to § 75 (P. 74), on the First Jhana, as follows:

- 1. the Introductory paragraphs on the appearance of a Buddha, his preaching, the conversion of a hearer, and his renunciation of the world.*
- 2. the Silas (minor morality).*
- 3. the paragraph on Confidence.*
- 4. the paragraph on 'Guarded is the door of his senses. '*
- 5. the paragraph on 'Mindful and self possessed.'*
- 6. the paragraph on Content.*
- 7. the paragraph on Solitude.*
- 8. the paragraphs on the Five Hindrances.*
- 9. the description of the First Jhana.]*

'this, O Brahman, is a sacrifice less difficult and less troublesome, of greater fruit and greater advantage than the previous sacrifices.'

[the same is then said of the Second, third, and Fourth Jhanas, in succession (as in the Samanna-phala, II 77-82), and of the Insight arising from knowledge (ibid. II 83, 84), and further (omitting direct mention either way of II 85-96 inclusive) of the knowledge of the destruction of the asavas, the deadly intoxications or floods (ibid. II 97-98).]

'And there is no sacrifice man can celebrate, O Brahman, higher and sweeter than this.'

And when he had thus spoken, Kutadanta The Brahman said to The Blessed One .

'Most excellent, O Gotama, are the words of thy mouth, most excellent! just as if a man were to set up what has been thrown down, or were to reveal that which has been hidden away, or were to point out the right road to him who has gone astray, or were to bring a light into the darkness so that those who had eyes could see external forms -- just even so has the

truth been made known to me in many a figure by the venerable Gotama. I, even I, betake myself to the venerable Gotama as my guide, to the Doctrine and the Order. May the venerable One accept me as a disciple, as one who, from this day forth, as long as life endures, has taken him as his guide. And I myself, O Gotama, will have the seven hundred bulls, and the seven hundred steers, and the seven hundred heifers, and the seven hundred goats, and the seven hundred rams set free. to them I grant their life. Let them eat green grass and drink fresh water, and may cool breezes waft around them.'

Then The Blessed One discoursed to Kutadanta The Brahman in due order; that is to say, he spake to him of generosity, of right conduct, of heaven, of the danger, the vanity, and the defilement of lusts, of the advantages of renunciation. And when The Blessed One became aware that Kutadanta The Brahman had become prepared, softened, unprejudiced, upraised, and believing in heart, then did he proclaim the doctrine The Buddhas alone have won; that is to say, the doctrine of sorrow, of its origin, of its cessation, and of the Path. And just as a clean cloth, with all stains in it washed away, will readily take the dye, just even so did Kutadanta The Brahman, even while seated there, obtain the pure and spotless Eye for the truth, and he knew: 'Whatsoever has a beginning, in that is inherent also the necessity of dissolution.'

And then The Brahman Kutadanta, as one who had seen the truth, had mastered it, understood it, dived deep down into it, who had passed beyond doubt, and put away perplexity and gained full confidence, who had become dependent on no other for his knowledge of the teaching of the Master, addressed The Blessed One and said:

May the venerable Gotama grant me the favor of taking his to-morrow's meal with me, and also the members of the Order with him.'

And The Blessed One signified, by silence, his consent. then The Brahman Kutadanta, seeing that The Blessed One had accepted, rose from his seat, and keeping his right towards him as he passed, he departed thence. And at daybreak he had sweet food, both hard and soft, made ready at the pit prepared for his sacrifice, and had the time announced to The Blessed One: 'It is time, O Gotama; and the meal is ready.' And The Blessed One, who had dressed early in the morning, put on his outer robe, and taking his bowl with him, went with the brethren to Kutadanta's sacrificial pit, and sat down there on the seat prepared for him. And Kutadanta The Brahman satisfied the brethren with The Buddha at their head, with his own hand, with sweet food, both hard and soft, till they refused any more. And when The Blessed One had finished his meal, and cleansed the bowl and his hands, Kutadanta The Brahman took a low seat and seated himself beside him. And when he was thus seated The Blessed One instructed and aroused and incited and gladdened Kutadanta The Brahman with religious discourse; and then arose from his seat and departed thence.

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Ladukikopama Sutta

The Quail Simile

Translated from the Pali by Thanissaro Bhikkhu.

I have heard that on one occasion the Blessed One was staying among the Anguttarapans at an Anguattarapan town named Apana. Then, early in the morning, having put on his robes and carrying his outer robe & bowl, went into Apana for alms. Having wandered for alms in Apana and returning from his alms round after his meal, he went to a certain forest grove for the day's abiding. Plunging into the grove, he sat down for his day's abiding at the root of a certain tree.

Ven. Udayin, too, early in the morning, having put on his robes and carrying his outer robe & bowl, went into Apana for alms. Having wandered for alms in Apana and returning from his alms round after his meal, he went to that forest grove for the day's abiding. Plunging into the grove, he sat down for his day's abiding at the root of a certain tree. Then, as he was alone in seclusion, this train of thought arose in his awareness: "So many painful things has the Blessed One taken away from us! So many pleasant things has he brought us! So many unskillful qualities has the Blessed One taken away from us! So many skillful qualities has he brought us!"

Then, in the evening, Ven. Udayin left seclusion and went to the Blessed One. On arrival, having bowed down to him, he sat to one side. As he was sitting there he said to the Blessed One: "Just now, lord, as I was alone in seclusion, this train of thought arose in my awareness: 'So many painful things has the Blessed One taken away from us! So many pleasant things has he brought us! So many unskillful qualities has the Blessed One taken away from us! So many skillful qualities has he brought us!' For in the past, lord,

we used to eat in the morning, in the evening, and in the day at the wrong time (the afternoon). Then there was the time when the Blessed One addressed the monks, saying, 'Monks, please discontinue that daytime meal at the wrong time.' [1] At the time I was upset, at the time I was sad, [thinking], 'The exquisite staple & non-staple foods that faithful householders give us during the day at the wrong time: even those the Blessed One has us abandon; even those the One Well-gone has us relinquish!' But, out of consideration for our love & respect for the Blessed One, out of consideration for shame & fear of wrongdoing, we abandoned that daytime meal at the wrong time.

"So we ate both in the evening & in the morning. Then there was the time when the Blessed One addressed the monks, saying, 'Monks, please discontinue that evening meal at the wrong time.' At the time I was upset, at the time I was sad, [thinking], 'The more exquisitely prepared of our two meals: even that the Blessed One has us abandon; even that the One Well-gone has us relinquish! It has happened, lord, that a man -- obtaining some good curry ingredients during the day -- would say to his wife, 'Put this aside and we'll all eat it together in the evening.' All fine cooking is done in the evening, and next to none during the day. But, out of consideration for our love & respect for the Blessed One, out of consideration for shame & fear of wrongdoing, we abandoned that evening meal at the wrong time.

"It has happened, lord, that monks wandering for alms in the pitch dark of the night have walked into a waste-water pool, fallen into a cesspool, stumbled over a thorn patch, or stumbled over a sleeping cow. They have encountered young hooligans on the way to or from a crime. They have been sexually propositioned by women. Once I went for alms in the pitch dark of night. A woman washing a pot saw me by a lightning flash and, on seeing me, screamed out: 'I'm done for! A demon is after me!' When this was said, I said to her, 'I'm no demon, sister. I'm a monk waiting for alms.' 'Then

you're a monk whose daddy's dead and whose momma's dead. Better for you, monk, that your belly be slit open with a sharp butcher's knife than this prowling for alms for your belly's sake in the pitch dark of night!" On recollecting that, lord, the thought occurred to me: 'So many painful things has the Blessed One taken away from us! So many pleasant things has he brought us! So many unskillful qualities has the Blessed One taken away from us! So many skillful qualities has he brought us!'"

"In the same way, Udayin, there are some worthless men who, when I tell them, 'Abandon this,' say: 'Why this petty, elementary thing? He's too much of a stickler, this contemplative.' They don't abandon it. They're rude to me and to the monks keen on training. For them that's a strong snare, a thick snare, a heavy snare, an unrotting snare, and a thick yoke.

"Suppose a quail were snared by a rotting creeper, by which it could expect injury, capture, or death, and someone were to say, 'This rotting creeper by which this quail is snared, and by which she could expect injury, capture, or death, is for her a weak snare, a feeble snare, a rotting snare, an insubstantial snare.' Would the person speaking that way be speaking rightly?"

"No, lord. That rotting creeper... is for her a strong snare, a thick snare, a heavy snare, an unrotting snare, and a thick yoke.

"In the same way, Udayin, there are some worthless men who, when I tell them, 'Abandon this,' say: 'Why this petty, elementary thing? He's too much of a stickler, this contemplative.' They don't abandon it. They're rude to me and to the monks keen on training. For them that's a strong snare, a thick snare, a heavy snare, an unrotting snare, and a thick yoke.

"Now there are some clansmen who, when I tell them, 'Abandon this,' say: 'Why does the Blessed One have us abandon this? Why does the One Well-gone have us relinquish this petty, elementary

thing?' But they abandon it and are not rude to me or to the monks keen on training. Having abandoned it, they live unconcerned, unruffled, their wants satisfied, with their mind like a wild deer. For them that's a weak snare, a feeble snare, a rotting snare, an insubstantial snare.

"Suppose a royal elephant -- immense, pedigreed, accustomed to battles, its tusks like chariot poles -- were snared with thick leather snares, but by twisting its body a bit it could break & burst those snares and go off wherever it liked. And suppose someone were to say, 'Those thick leather snares by which the royal elephant... was snared, but which -- by twisting its body a bit -- it could break & burst and go off wherever it liked: for him they were a strong snare, a thick snare, a heavy snare, an unrotting snare, and a thick yoke.' Would the person speaking that way be speaking rightly?"

"No, lord. Those thick leather snares... were for him a weak snare, a feeble snare, a rotting snare, an insubstantial snare."

"In the same way, Udayin, there are some clansmen who, when I tell them, 'Abandon this,' say: 'Why does the Blessed One have us abandon this? Why does the One Well-gone have us relinquish this petty, elementary thing?' But they abandon it and are not rude to me or to the monks keen on training. Having abandoned it, they live unconcerned, unruffled, their wants satisfied, with their mind like a wild deer. For them that's a weak snare, a feeble snare, a rotting snare, an insubstantial snare.

"Suppose there were a poor person, penniless & indigent, with a single little shack -- dilapidated, open to the crows, not the best sort; and a single bed -- dilapidated, not the best sort; and a single pot of rice & gourd seeds -- not the best sort; and a single wife -- not the best sort. He would go to a park and see a monk -- his hands & feet washed after a delightful meal, sitting in the cool shade, committed to the heightened mind. The thought would occur to him: 'How happy the contemplative state! How free of disease the

contemplative state! O that I -- shaving off my hair & beard and donning the ochre robe -- might go forth from the household life into homelessness!' But being unable to abandon his single little shack -- dilapidated, open to the crows, not the best sort; his single bed -- dilapidated, not the best sort; his single pot of rice & gourd seeds -- not the best sort; and his single wife -- not the best sort -- he wouldn't be able to shave off his hair & beard, to don the ochre robe, or to go forth from the household life into homelessness. And suppose someone were to say, 'That single little shack... that single bed... that single pot... and that single wife -- not the best sort -- by which that man was snared, which he was unable to abandon, and because of which he couldn't shave off his hair & beard, don the ochre robe, and go forth from the household life into homelessness: for him they were a weak snare, a feeble snare, a rotting snare, an insubstantial snare.' Would the person speaking that way be speaking rightly?"

"No, lord. That single hut... that single bed... that single pot... that single wife... were for that man a strong snare, a thick snare, a heavy snare, an unrotting snare, and a thick yoke."

"In the same way, Udayin, there are some worthless men who, when I tell them, 'Abandon this,' say: 'Why this petty, elementary thing? He's too much of a stickler, this contemplative.' They don't abandon it. They're rude to me and to the monks keen on training. For them that's a strong snare, a thick snare, a heavy snare, an unrotting snare, and a thick yoke.

"Now suppose, Udayin, that there were a householder or householder's son -- rich, prosperous, & wealthy -- with vast amounts of gold ingots, vast amounts of grain, a vast number of fields, a vast amount of land, a vast number of wives, and a vast number of male & female slaves. He would go to a park and see a monk -- his hands & feet washed after a delightful meal, sitting in the cool shade, committed to the heightened mind. The thought

would occur to him: 'How happy the contemplative state! How free of disease the contemplative state! O that I -- shaving off my hair & beard and donning the ochre robe -- might go forth from the household life into homelessness!' And being able to abandon his vast amounts of gold ingots, his vast amounts of grain, his vast number of fields, his vast amount of land, his vast number of wives, and his vast number of male & female slaves, he would be able to shave off his hair & beard, to don the ochre robe, and to go forth from the household life into homelessness. Now suppose someone were to say, 'Those vast amounts of gold ingots... and a vast number of male & female slaves by which that householder or householder's son was snared but which he was able to abandon so that he could shave off his hair & beard, don the ochre robe, and go forth from the household life into homelessness: for him they were a strong snare, a thick snare, a heavy snare, an unrotting snare, and a thick yoke.' Would the person speaking that way be speaking rightly?"

"No, lord. Those vast amounts of gold ingots... were for him a weak snare, a feeble snare, a rotting snare, an insubstantial snare.'

"In the same way, Udayin, there are some clansmen who, when I tell them, 'Abandon this,' say: 'Why does the Blessed One have us abandon this? Why does the One Well-gone have us relinquish this petty, elementary thing?' But they abandon it and are not rude to me or to the monks keen on training. Having abandoned it, they live unconcerned, unruffled, their wants satisfied, with their mind like a wild deer. For them that's a weak snare, a feeble snare, a rotting snare, an insubstantial snare.

"Udayin, there are these four types of people to be found existing in the world. Which four? There is the case where a certain person is practicing for the abandoning & relinquishing of acquisitions. As he is practicing for the abandoning & relinquishing of acquisitions, memories & resolves associated with acquisitions assail him. He

acquiesces to them. He does not abandon them, destroy them, dispel them, or wipe them out of existence. I tell you, Udayin, that this sort of person is fettered, not unfettered. Why is that? Because I have known the diversity of faculties with regard to this type of person.

"Then there is the case where a certain person practicing for the abandoning & relinquishing of acquisitions. As he is practicing for the abandoning & relinquishing of acquisitions, memories & resolves associated with acquisitions assail him. He does not acquiesce to them. He abandons them, destroys them, dispels them, & wipes them out of existence. I tell you, Udayin, that this sort of person is fettered, not unfettered. Why is that? Because I have known the diversity of faculties with regard to this type of person.

"Then there is the case where a certain person is practicing for the abandoning & relinquishing of acquisitions. As he is practicing for the abandoning & relinquishing of acquisitions, then -- from time to time, owing to lapses in mindfulness -- he is assailed by memories & resolves associated with acquisitions. Slow is the arising of his mindfulness, but then he quickly abandons [those memories & resolves], destroys them, dispels them, & wipes them out of existence. Just as when two or three drops of water fall onto an iron pan heated all day: Slow is the falling of the drops of water, but they quickly vanish & disappear. In the same way, there is the case where a certain person is practicing for the abandoning & relinquishing of acquisitions. As he is practicing for the abandoning & relinquishing of acquisitions, then -- from time to time, owing to lapses in mindfulness -- he is assailed by memories & resolves associated with acquisitions. Slow is the arising of his mindfulness, but then he quickly abandons [those memories & resolves], destroys them, dispels them, & wipes them out of existence. I tell you, Udayin, that this sort of person is fettered, not unfettered. Why

is that? Because I have known the diversity of faculties with regard to this type of person.

"Then there is the case where a certain person, realizing that acquisitions are the root of suffering & stress, is without acquisitions, released in the ending of acquisitions. I tell you, Udayin, that this sort of person is unfettered, not fettered. Why is that? Because I have known the diversity of faculties with regard to this type of person.

"There are these four types of people to be found existing in the world.

"And, Udayin, there are these five strings of sensuality. Which five? Forms cognizable via the eye -- agreeable, pleasing, charming, endearing, fostering desire, enticing. Sounds cognizable via the ear... Aromas cognizable via the nose... Flavors cognizable via the tongue... Tactile sensations cognizable via the body -- agreeable, pleasing, charming, endearing, fostering desire, enticing. These are the five strings of sensuality. Now, any pleasure & happiness that arises dependent on these five strings of sensuality is called sensual pleasure, a filthy pleasure, a run-of-the-mill pleasure, an ignoble pleasure. And of this pleasure I say that it is not to be cultivated, not to be developed, not to be pursued, that it is to be feared.

"Now, there is the case where a monk -- quite withdrawn from sensuality, withdrawn from unskillful mental qualities -- enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. With the stilling of directed thought & evaluation, he enters & remains in the second jhana: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation -- internal assurance. With the fading of rapture, he remains in equanimity, mindful & fully aware, and physically sensitive of pleasure. He enters & remains in the third jhana, of which the Noble Ones

declare, 'Equanimous & mindful, he has a pleasurable abiding.' With the abandoning of pleasure & pain -- as with the earlier disappearance of elation & distress -- he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain. This is called renunciation-pleasure, seclusion-pleasure, calm-pleasure, self-awakening-pleasure. And of this pleasure I say that it is to be cultivated, to be developed, to be pursued, that it is not to be feared.

"Now, there is the case where a monk -- quite withdrawn from sensuality, withdrawn from unskillful mental qualities -- enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. That, I tell you, comes under the perturbable. And what comes under the perturbable there? The directed thoughts & evaluations that haven't ceased there: that's what comes under the perturbable there.

"There is the case where a monk, with the stilling of directed thought & evaluation, enters & remains in the second jhana: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation -- internal assurance. That, I tell you, comes under the perturbable. And what comes under the perturbable there? The rapture-pleasure that hasn't ceased there: that's what comes under the perturbable there.

"There is the case where a monk, with the fading of rapture, remains in equanimity, mindful & fully aware, and physically sensitive of pleasure. He enters & remains in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasurable abiding.' That, I tell you, comes under the perturbable. And what comes under the perturbable there? The equanimity-pleasure that hasn't ceased there: that's what comes under the perturbable there.

"There is the case where a monk, with the abandoning of pleasure & pain -- as with the earlier disappearance of elation & distress -- enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain. Now that, I tell you, comes under the imperturbable.[2]

"Now there is the case where a monk... enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. That, I tell you, isn't enough. Abandon it, I tell you. Transcend it, I tell you. And what is its transcending?

"There is the case where a monk... enters & remains in the second jhana... That is its transcending. But that, too, I tell you, isn't enough. Abandon it, I tell you. Transcend it, I tell you. And what is its transcending?

"There is the case where a monk... enters & remains in the third jhana... That is its transcending. But that, too, I tell you, isn't enough. Abandon it, I tell you. Transcend it, I tell you. And what is its transcending?

"There is the case where a monk... enters & remains in the fourth jhana... That is its transcending. But that, too, I tell you, isn't enough. Abandon it, I tell you. Transcend it, I tell you. And what is its transcending?

"Then there is the case where a monk, with the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, thinking, 'Infinite space,' enters & remains in the dimension of the infinitude of space. That is its transcending. But that, too, I tell you, isn't enough. Abandon it, I tell you. Transcend it, I tell you. And what is its transcending?

"Then there is the case where a monk, with the complete transcending of the dimension of the infinitude of space, thinking, 'Infinite consciousness,' enters & remains in the dimension of the infinitude of consciousness. That is its transcending. But that, too, I tell you, isn't enough. Abandon it, I tell you. Transcend it, I tell you. And what is its transcending?"

"Then there is the case where a monk, with the complete transcending of the dimension of the infinitude of consciousness, thinking, 'There is nothing,' enters & remains in the dimension of nothingness. That is its transcending. But that, too, I tell you, isn't enough. Abandon it, I tell you. Transcend it, I tell you. And what is its transcending?"

"Then there is the case where a monk, with the complete transcending of the dimension of nothingness, enters & remains in the dimension of neither perception nor non-perception. That is its transcending. But that, too, I tell you, isn't enough. Abandon it, I tell you. Transcend it, I tell you. And what is its transcending?"

"There is the case where a monk, with the complete transcending of the dimension of neither perception nor non-perception, enters & remains in the cessation of perception & feeling. That is its transcending."

"Thus, Udayin, I speak even of the abandoning of the dimension of neither perception nor non-perception. Do you see any fetter, large or small, of whose abandoning I don't speak?"

"No, lord."

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

Lakkhana Sutta

"The Marks of a Great Man"

Thus have I heard. Once the Lord was staying at Savatthi, in Jetavana, Anathapindika's park.

"Monks!" He said, and the monks replied, "Lord?"

The Lord Said, "There are, monks, these thirty two marks peculiar to a great man, and for that great man who possesses them, only two careers are open. If he lives the household life he will become a ruler, a wheel turning righteous monarch of the law, conqueror of the four quarters who has established the security of his realm and is possessed of the seven treasures. These are: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Jewel Treasure, the Woman Treasure, the Householder Treasure, and, as seventh, the Counselor Treasure. He has more than a thousand sons who are heroes, of heroic stature, conquerors of the hostile army. He dwells having conquered this sea-girt land without stick or sword, by the law. But if he goes forth from the household life into homelessness, then he will become an Arahant, a fully enlightened Buddha, one who draws back the veil from the world.

"And what are these thirty-two marks of a great man?"

I. He has feet with level tread. This is one of the marks of a great man.

II. On the soles of his feet are wheels complete with felloe and hub

III. He has projecting heels

IV. He has long fingers and toes

V. He has soft and tender hands and feet

- VI. His hands and feet are net-like (webbed?)
- VII. He has high-raised ankles
- VIII. His legs are like an antelopes
- IX. Standing and without bending, he can touch and rub his knees with either hand.
- X. His male organs are enclosed in a sheath.
- XI. His complexion is bright, the color of gold
- XII. His skin is delicate and so smooth that no dust can adhere to his body
- XIII. His body hairs are separate, one to each pore.
- XIV. His body hair
- XV. grow upwards, bluish-black like collyruim, growing in rings to the right.
- XVI. His body is divinely straight
- XVII. He has the seven convex surfaces.
- XVIII. The front part of his body is like a Lion's.
- XIX. There is no hollow between his shoulders.
- XX. He is proportioned like a banyan-tree: his height is as the span of his arms.
- XXI. His bust is evenly rounded.
- XXII. He has a perfect sense of taste.
- XXIII. He has jaws like a lions

XXIV. He has forty teeth.

XXV. His teeth are even.

XXVI. There are no spaces between his teeth.

XXVII. His canine teeth are very bright.

XXVIII. His tongue is very long

XXIX. He has a Brahma-like voice, like that of the Karavika-bird.

XXX. His eyes are deep blue.

XXXI. He has eyelashes like a cow's.

XXXII. The hair between his eyebrows is white, and soft like cotton down.

XXXIII. His head is like a royal turban."

"There, monks, are the thirty two marks peculiar to a great man, and for that great man who possesses them, only two careers are open. If he lives the household life he will become a ruler, a wheel turning righteous monarch of the law, conqueror of the four quarters who has established the security of his realm and is possessed of the seven treasures. These are: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Jewel Treasure, the Woman Treasure, the Householder Treasure, and, as seventh, the Counselor Treasure. He has more than a thousand sons who are heroes, of heroic stature, conquerors of the hostile army. He dwells having conquered this sea-girt land without stick or sword, by the law. But if he goes forth from the household life into homelessness, then he will become an Arahant, a fully enlightened Buddha, one who draws back the veil from the world. And sages of other communions know these thirty-two marks, but they do not know the karmic reasons for the gaining of them.

"Monks, in whatever former life, former existence or dwelling place the Tathágata, being born a human being, undertook mighty deeds to good purpose, unwavering in good conduct of body, speech and thought, in generosity, self-discipline, observance of the fast-day, in honoring parents, ascetics and Brahmins and the head of the clan, and in other highly meritorious acts; by performing that Kamma, heaping it up, lavishly and abundantly, at the breaking up of the body after death he was reborn in a happy state, in a heavenly world, where he was endowed beyond other devas in ten respects: in length of heavenly life beauty, happiness, splendor, influence, and in sights, sounds, smells, tastes and contacts. Falling away from there and coming to be reborn here on earth, he acquired this mark of a great man: feet with level tread, so that he places his foot evenly on the ground, lifts it evenly, and touches the ground evenly with the entire sole.

"Being endowed with this mark, if he keeps to the household life, he will become a wheel turning righteous monarch of the law, conqueror of the four quarters who has established the security of his realm and is possessed of the seven treasures. These are: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Jewel Treasure, the Woman Treasure, the Householder Treasure, and, as seventh, the Counselor Treasure. He has more than a thousand sons who are heroes, of heroic stature, conquerors of the hostile army. He dwells having conquered this sea-girt land without stick or sword, but by justice, he rules over this earth as far as its ocean boundaries, a land open, un-infested with brigands, free from jungle, powerful, prosperous, happy and free from perils. As a ruler, how does he benefit? He cannot be impeded by any human foe with ill intent. That is his benefit as a ruler. And if he goes forth into homelessness how does he benefit? He will become a fully enlightened Buddha, one who draws back the veil from the world. As such, how does he benefit? He cannot be impeded by any enemy or adversary from within or without, from greed, hatred or delusion, nor by any ascetic or Brahmin, any deva, mara or

Brahma, or any being in the world. That is his benefit as a Buddha." This was what the Lord declared.

About this it was said,

"Truthful, Righteous, Tamed and Stilled,
Pure and Virtuous, keeping fasts,
Generous, Harming none, at peace
He undertook this mighty task
And at his end to heaven went,
To dwell in joy and happiness.
Returned from there to earth, his feet
With level tread did touch the ground,
Assembled Augurs then declared:
For him who level treads the ground
No obstacles can bar his path,
If he leads the household life,
Or if he leaves the world behind:
This mark does clearly show.
If a layman, no adversary,
No foes can stand before him.
No human power exists that can
Deprive him of his Kamma's Fruit.
Or if the Homeless Life's his choice:
On renunciation bent, and clear
Of Vision—chief of men he'll be,
Peerless, never more reborn:
This the law shall be for him."

"Monks, in whatever former life... The Tathágata, being born a human being, lived for the happiness of the many, as a dispeller of fright and terror, provider of lawful protection and shelter, and supplying all necessities, by performing that kamma...was reborn in a happy state, a heavenly world...Falling away from there and

coming to be reborn here on earth, he acquired this mark of a great man: on the soles of his feet are wheels of a thousand spokes, complete with felloe and hub.

"Being endowed with this mark, if he keeps to the household life, he will become a wheel turning righteous monarch of the law, conqueror of the four quarters who has established the security of his realm and is possessed of the seven treasures. These are: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Jewel Treasure, the Woman Treasure, the Householder Treasure, and, as seventh, the Counselor Treasure. He has more than a thousand sons who are heroes, of heroic stature, conquerors of the hostile army. He dwells having conquered this sea-girt land without stick or sword, but by justice, he rules over this earth as far as its ocean boundaries, a land open, un-infested with brigands, free from jungle, powerful, prosperous, happy and free from perils. As a ruler, how does he benefit? He has a great retinue: he is surrounded by Brahmin householders, citizens and villagers, treasurers, guards, doorkeepers, ministers, tributary kings, tenants in chief, and pages. That is his benefit as a ruler. And if he goes forth into homelessness, he will become a fully enlightened Buddha...as such, how does he benefit? He has a large retinue: he is surrounded by monks, nuns, laymen and laywomen, devas and humans, asuras, nagas, and gandhabbas. That is his benefit as a Buddha." This was what the Lord declared.

About this it was said:

"In times gone by, in former births
As man, to many doing good,
Dispelling fright and panic fear,
Eager to guard and give defense,
He undertook this mighty task,
And at his end to heaven went,
To dwell in joy and happiness.

Returned from there to earth, his feet
Are found to bear the mark of wheels,
Each a thousand spoked, complete.
Assembled augurs then declared,
Seeing these many marks of merit:
"Great will be his following,
All his foes he will subdue.
This is what the wheel-marks clearly show.
If he does not renounce the world,
He'll turn the wheel and rule the earth.
The nobles will his vassals be.
All in attendance on his power.
But if the homeless life's his choice:
On renunciation bent, and clear
Of vision—men and devas,
asuras, sakkas, rakkhasas,
gandhabbas, nagas, garudas,
Four foot beasts will serve him too,
Unrivalled, by devas and by men
Alike revered in all his glory."

"Monks, in whatever former life...The Tathágata, being born a human being, rejecting the taking of life and abstaining from it, and laying aside stick and sword, dwelt, kind and compassionate, having friendship and sympathy for all living beings, by performing that kamma...he was reborn in a happy state...falling away from there and coming to be reborn on earth, he acquired these three marks of the great man: Projecting heels, long fingers and toes, and a divinely straight body.

"Being endowed with these marks, if he keeps to the household life, as a ruler, how does he benefit? He is long lived, long enduring, attaining a great age, and during that time no human foe can

possible take his life...As a Buddha, how does he benefit? He is long lived... No foe, whether an ascetic or Brahmin, a deva, mara, or Brahma, or anyone in the world can possibly take his life. That is his benefit as a Buddha." This was what the Lord declared.

About this it was said:

"Knowing well their dread of death,
Beings he forbore to kill.
This goodness earned him heavenly birth,
Where he rejoiced in merit's fruit.
Returning thence to earth he bore
On his person these three marks:
His heels are full and very long,
Brahma like he's straight of form,
Fair to see, and shapely limbed,
His fingers tender, soft, and long.
By these three marks of excellence
It's known the youth will be long-lived.
"Long he'll live in household life
Longer still as homeless one
Practicing his noble powers:
So the three marks indicate.""

"Monks, in whatever former life...the Tathágata become a giver of fine food, delicious and tasty, hard and soft, and of drinks, by performing that kamma...he was reborn in a heavenly world...falling away from there and being reborn here on earth, he acquired this mark of the great man: the seven convex surfaces, on both hands, both feet, both shoulders, and his trunk.

"Being endowed with this mark...As a ruler, how does he benefit? He receives fine food and drinks, delicious and tasty, hard and soft...As a Buddha, likewise." This is what the Lord declared.

About this it was said:

"Dispenser of delicious foods
And finest tasting drinks he was.
This goodness brought him happy birth,
And long he dwelt in Nandana.
To earth returned, the seven signs
On gently swelling limbs he bore.
Assembled augurs then declared,
Fine food and drink he would enjoy:
Not merely in the household life-
For though he should renounce the world
And cut the bonds of worldly living,
Delicious food he'd still receive!"

"Monks, in whatever former life...the Tathágata made himself beloved through the four bases of sympathy: generosity, pleasing speech, beneficial conduct and impartiality...on returning to this earth he acquired these two marks of a great man: soft and tender hands and feet, and net like hands and feet.

"Being endowed with these two marks, as a ruler, how does he benefit? All his retinue are well disposed to him: Brahmin householders, citizens and villagers, treasures, guards, doorkeepers...pages. As a Buddha, how does he benefit? All his followers are well disposed to him: monks, nuns, laymen and laywomen, devas and humans, asuras, nagas, gandhabbas. That is his benefit as a Buddha." This is what the Lord declared.

About this it was said:

"Through giving and through helpful acts,
Pleasing speech and evenness
Of mind, of benefit to all,
He at death to heaven went.
When he thence returned to earth,

His hands and feet were soft and tender,
His toes and fingers netwise spread.
Very fair he was to see:
Thus the infant was endowed.
"He'll be a ruler of the people,
Surrounded by a faithful flock.
Fair of speech, to good deeds given,
In conduct virtuous and wise.
But if the joys of sense he spurns,
A Conqueror, he will teach the path,
And, delighted by his words,
All those who hear will follow him
In Dhamma's great and lesser ways!"

"Monks, in whatever former life...the Tathágata became a speaker to the people about their welfare, about Dhamma, explaining this to people and being a bearer of welfare and happiness to beings, a dispenser of Dhamma...on returning to this earth he acquired these two marks of the great man: high raised ankles, and upward growing body hairs.

"Being endowed with these marks...as a ruler, how does he benefit? He becomes the chief, foremost, highest supreme among the unrenounced...as a Buddha, he becomes the chief, foremost, highest, supreme among all beings. That is his benefit as a Buddha."

This was what the Lord declared.

About this it was said

"One time he spoke of all that's good,
Preaching loud to all mankind,
Bringing blessings to all beings,
Liberal dispenser of the law.
For such conduct and such deeds,

Heavenly birth was his reward.
Here returned, two marks were his,
Marks of happiness supreme:
Upward growing body hairs,
Ankles high above the foot.
Built up beneath the flesh and skin,
Well formed above and beautiful.
If he leads the household life
The greatest riches will be his,
No greater man will be found:
As Jambudipa's Lord he'll rule.
If, supremely strong, he leaves the world,
He will be the chief of beings,
No greater man will be found:
As Lord of all the world he'll rule.

"Monks, in whatever former life...the Tathágata became a skillful exponent of a craft, a science, a way of conduct or action, thinking: "What can I learn quickly and acquire, quickly practice without undue wariness?" ...On returning to earth he acquires this mark of the Great Man: legs like an antelope's.

"Being endowed with this mark...as a ruler he quickly acquires whatever things befit a ruler, the things that pertain to a ruler, delight him and are appropriate to him. As a Buddha, likewise." This is what the Lord declared.

About that it was said:

"Arts and sciences, ways and deeds:
"Let me learn with ease", he says.
skills that harm no living thing'
Fast he learned, with little toil.
From such deeds, skilled and sweet,
Graceful and fair his limbs will be,

While fairly set in spiral curves
From tender skin the hairs stand up.
Antelope-legged is such a man:
Wealthy, they say, will soon be his.
"Each single hairlet brings him luck,
If he maintains the household life.
But should he choose to leave the world
ON renunciation set,
Clear-eyed, all things he'll quickly find
Befitting such a lofty course."

"Monks, in whatever former life...the Tathágata approached an ascetic or Brahmin and asked, "Sir, what is the good and what is the bad? What is blameworthy, what is not? What course is to be followed, what is not? What, if I do it, will be to my lasting sorrow and harm, what to my lasting happiness?" ...On returning to this Earth he acquired this mark of a great man: his skin is so delicate and smooth that no dust can adhere to his body.

"Being endowed with this mark...as a ruler he will be very wise, and among the un-renounced there will be none equal or superior to him in wisdom...As a Buddha he will have great wisdom, extensive wisdom, joyous wisdom, swift wisdom, penetrative wisdom, discerning wisdom, and among all beings there will be none equal to him or superior to him in wisdom." This was what the Lord declared.

About this it was said:

"In former days, in former births
Eager to know, a questioner
He waited on the homeless ones:
Keen to learn the truth, he would
Heed their words about life's goal.
The fruit of this, when born again

As man, his skin was soft and tender.
Assembled augurs thus declared:
"Subtle meanings he'll discern.
If he does not leave the world,
He'll be a wheel revolving king
Wise to know all subtleties
Equaled or surpassed by none.
But should he choose to leave the world
On renunciation set,
Highest wisdom will be his,
Enlightenment supreme and vast."

"Monks, in whatever former life...The Tathágata lived without anger, perfectly unruffled, and even after many words had been uttered was not abusive, or agitated, or wrathful, or aggressive, displaying neither anger nor hatred nor resentment, but was in the habit of giving away fine, soft rugs, cloaks, fine linen, cotton, silk, and woolen stuffs...on returning to this earth, he acquired this mark of the Great Man: a bright complexion, the color of gold.

Being endowed with this mark...as a ruler he will receive such fine stuffs...as a Buddha, Likewise." This was what the Lord declared.

About this it was said:

Established in goodwill, he gave
Gifts of clothing, soft and fine.
In former lives he thus dispensed
As the rain-god pours down showers.
This goodness brought him heavenly birth.
Where he rejoiced in merit's fruit.
That time past, like fine wrought gold
His body is more fair than all
The Gods he seems, great Indra's like.
"If he lives the household life,
He'll regulate this wicked world,

And, for what he'd done, receive
Clothes of finest quality,
Rugs and coverlets of the best.
And should he choose to leave the world,
Such things likewise he'll receive:
Virtue's fruits cannot be lost."

"Monks, in whatever former life...The Tathágata reunited those long lost with relatives, friends, and companions who had missed them, reunited mother with child and child with mother, father with child and child with father, brother with brother, brother with sister and sister with brother, making them one again with great rejoicing...on returning to Earth he acquired this mark of the great man: his male organs are enclosed in a sheath.

"Being endowed with this mark...as a ruler he will have numerous sons, more than a thousand sons, powerfully built heroes, crushers of the enemy host. As a Buddha, likewise." This was what the lord declared.

About this it was said:

"In former days, in former births
Long lost friends and relatives
Companions too, he brought together
Thus uniting them in joy.
This good deed brought heavenly birth
Bliss and joy were his reward.
When he thence returned to earth
Sheath Enclosed his organs were.
"Numerous children such will have,
More than a thousand sons are his,
Hero-champions, conquerors,
And filial too, the layman's joy.
But if he leaves the world, still more

With children he will be endowed:
Those who depend upon his word.
And so, renounced or not, this sign
Such benefits as this portends.
End of First Recitation Section]

"Monks, in whatever former life...the Tathágata, considering the welfare of people, knew the nature of each, knew each one himself, and knew how each one differed: "This one deserves such and such, that one deserves so and so," so he distinguished them...on returning to earth he acquired these two marks of the great man: he is proportioned like a Banyan Tree, and standing, without bending, he can touch and rub his knees with both hands.

"Being endowed with these marks...as a ruler he will be rich, of great wealth and resources, having a full treasury of gold and silver, all sorts of goods, and his granary will be filled with corn. As a Buddha he will be wealthy and rich: and these will be his treasures; Faith, Morality, Moral Shame, Moral Dread, Learning, Renunciation and Wisdom."

This was what the Lord Declared:

About this it was said:

"Weighing in the balance, noting
Seeking people's benefit
Seeing: "This one that deserves
And that one this," he judged them.
Now he can unbending stand
And touch his knees with both his hands,
And his tree like girth and height
Is the fruit of virtuous deeds.
Those who read the marks and signs
Experts in such lore declare:

"Things that suit the household life
As a child he'll get in plenty,
Much worldly wealth as this world's lord
As befits a layman shall be his.
But should he the worldly wealth renounce,
He'll gain the wealth that's unsurpassed."

"Monks, in whatever former life the Tathágata...desired the welfare of the many, their advantage, comfort, freedom from bondage, thinking how they might increase in faith, morality, learning, renunciation, in Dhamma, in wisdom, in wealth and possessions, in bipeds and quadrupeds, in wives and children and servants, workers and helpers, in relatives, friends and acquaintances...on returning to earth he acquired these three marks of the great man: the front part of his body is like a lion's, there is no hollow between his shoulders, and his bust is evenly rounded.

"Being endowed with these marks...as a ruler he cannot lose anything: wealth and possessions, bipeds and quadrupeds, wives and children losing nothing, he will succeed in all things. As a Buddha he cannot lose anything: faith, morality, learning, renunciation or wisdom—losing nothing, he will succeed in all things." This was what the Lord declared.

About this it was said:

"Faith, morality, learning, wisdom
Restraint and justice, much good else
Wealth, possessions, wives and sons,
Flocks, kin, friends, colleagues,
Strength, good looks and happiness:
These things he wished for others
that they might keep and never lose.
So, Lion Fronted, he was born,
Not hollow backed, and round before.
Through past good kamma well stored up,

With such birth marks spared all loss,
In household life he's rich in goods,
In wife and sons and quadrupeds,
Or if renounced, possessing naught,
Supreme enlightenment is his,
Where no failure enters in."

"Monks, in whatever former life the Tathágata...was one who avoided harming beings by hand, by stones, stick or sword...on returning to earth he acquired this mark of the great man: he has a perfect sense of taste. Whatever he touches with the tip of his tongue he tastes in his throat, and the taste is dispersed everywhere.

"Being endowed with this mark...as a ruler he will suffer little distress or sickness, his digestion will be good, being neither too cold nor too hot. As a Buddha, likewise, he is also equable and tolerant of exertion." This was what the Lord declared.

About this it was said,

"Harming none by hand, stick, stone
Causing death to none by sword,
Harmless, threatening none with bonds,
With happy birth he gained the fruit
Of these good deeds, and then reborn,
Erect his taste buds, and well set.
Those who know the marks declare:
"Great happiness will be his lot
As layman or as wanderer:
That's the meaning of this sign."

"Monks, in whatever former life the Tathágata...was accustomed to look at people not askance, obliquely or furtively, but directly, openly and straight forwardly, and with a kindly glance...and on

returning to the earth he acquired these two marks of the great man: Deep blue eyes, and eyelashes like a cow's.

"Being endowed with these marks...as a ruler he will be looked upon with love by the common people; he will be popular and loved by Brahmin householders citizens and villagers, treasurers, guards, doorkeepers, pages. As a Buddha, he will be popular with and loved by monks, nuns, laymen, and laywomen, devas and humans, asuras, nagas and gandabbas." This was what the Lord declared.

About this it was said

"Not looking askance, obliquely, or
Turning aside his glance, he looks
Direct and openly at folk
With candor and with kindly eye.
In happy place reborn, he there
Enjoys the fruits of his good deeds.
Reborn here, his lashes are like a cow's; his eyes are blue.
Those who know such things declare
(Interpreting the marks with skill)
"A child which such fine eyes
will be one who's looked upon with joy.
If a layman, thus he'll be
Pleasing to the sight of all.
If ascetic he becomes,
Then loved as healer of folk's woes."

"Monks, in whatever former life the Tathágata...became the foremost in skilled and behavior, a leader in right action of body, speech and thought, in generosity, virtuous conduct, observances of fasts, in honoring father and mother, ascetics and Brahmins and the head of the clan, and in various other proper activities...on returning to earth he acquired this mark of the great man: a head like a royal turban.

"Being endowed with this mark...as a ruler he will receive the loyalty of Brahmin householders, citizens...as a Buddha he will receive the loyalty of monks and nuns..." This is what the Lord declared.

About this it was said:

"He led the way in conduct then
Intent of living righteously.
Thus folk were loyal to him here
And heavenly reward was his.
And after that reward was done,
He reappeared with turbaned head.
Those who know the signs declared:
He will be the first of men
All will serve him in this life
Just as was the case before.
If a nobleman of wealth
He'll gain the service of his folk,
But should he leave the world, this man
Of doctrine will a master be,
And all the folk will flock to hear
The teaching that he will proclaim."

"Monks, in whatever former life the Tathágata...rejecting false speech, put away lies and became a truth speaker, wedded to the truth, reliable, consistent, not deceiving the world...on returning to earth he acquired these two marks of a great man: his body hairs separate, one to each pore and the hair between his brows white and soft like cotton down.

"Being endowed with these marks...as a ruler he will be obeyed by Brahmin householders...as a Buddha, by monks..." This was what the Lord declared.

About this was said:

"True to his promise in past births
Sincere of speech, he shunned all lies
Breaker of his word to none
He pleased by truth and honesty.
White and Bright and soft as down
The hairs appeared between his brows,
And from one pore no two hairs grew,
But each one separate appeared.
Assembled Augurs thus declared
(Having read the marks with skill)
With such a mark between his brows
And such hairs he'll be obeyed
By all and if a layman still
They'll respect him for past deeds;
If renounced, possession-less,
As Buddha they will worship him."

"Monks, in whatever former life the Tathágata...rejecting slander, abstained from it, not repeating there what he had heard here to the detriment of these, or repeating what he had heard there to be detriment to those...Thus he was a reconciler of those at variance and an encourager of those at one, rejoicing in peace, loving it, delighting in it, one who spoke up for peace: Abandoning false speech, the ascetic Gotama dwells refraining from false speech, a truth-speaker, one to be relied on, trustworthy, dependable, not a deceiver of the world. Abandoning malicious speech, he does not repeat there what he has heard here to the detriment of these, or repeat here what he has heard there to the detriment of those. Thus he is a reconciler of those at variance and an encourager of those at one, rejoicing in peace, loving it, delighting in it, one who speaks up for peace. Abandoning harsh speech, he refrains from it. He speaks whatever is blameless, pleasing to the ear, agreeable, reaching the heart, urbane, pleasing and attractive to the multitude. Abandoning idle chatter, he speaks at the right time, what is correct and to the point, of Dhamma and

discipline. He is a speaker whose words are to be treasured, seasonable, reasoned, well-defined and connected with the goal. On returning to earth he acquired these two marks of the great man: forty teeth, with no spaces between them.

"Being endowed with these marks...as a ruler, his follower, Brahmin Householders, citizens...will not be divided among themselves. Likewise, as a Buddha, his followers, monks, nuns...will not be divided among themselves." This was what the Lord declared.

About this it was said:

"He's no speaker of wicked words
That cause dissension or increase it,
Prolonging strife and bitterness,
Leading to good friendships end.
What he spoke was all for peace,
And re-linking severed bonds.
His power he used to end all strife,
Harmony was his delight.
In happy realm reborn, he there
Enjoyed the fruits of his good deeds.
Returned to earth, his teeth grew close,
Forty of them, firmly set.
If a nobleman of wealth
Gentle will his subjects be
If a recluse—free from taint,
Well set up his flock will be."

"Monks, in whatever former life the Tathágata...rejecting harsh speech, abstained from it, spoke what was blameless, pleasing to the ear, agreeable, reaching the heart, urbane, pleasing and attractive to the multitude...on returning to earth he acquired these two marks of the great man: his tongue was very long, and he had a Brahma like voice, like the karavika bird.

"Being endowed with these marks...as a ruler he will have a persuasive voice, all subjects will take his words to heart, as a Buddha too, he will have a persuasive voice: all monks and nuns...will take his words to heart." This was what the Lord declared.

About this it was said:

"He's no speaker of abuse,
Harsh and painful, hurting folk
His voice is gentle kind and sweet
Appealing to the hearts of folk
And delightful to their ears.
In happy realm reborn, he there
Enjoyed the fruits of his good deeds.
Having tasted his reward,
With Brahma voice endowed, to earth
He returned, and long his tongue.
And what he says will carry weight
If layman he will prosper much
But if this man should leave the world
Folk will take his words to heart
And set great store by all he says."

"Monks, in whatever former life the Tathágata...rejecting idle chatter, spoke at the right time, what was correct and to the point, Dhamma and Discipline, and what was bound up with profit...on returning to earth he acquired this mark of the great man: jaws like a lion's.

"Being endowed with this mark...as a ruler he cannot be overcome by any human foe or opponent. As a Buddha he cannot be overcome by any foe or hostile thing from within or without, by lust, hatred, delusion, by any ascetic or Brahmin, deva, Mara, Brahma, or anything in the world." This was what the Lord declared.

About this it was said:

"No idle talk or foolishness
Fruit of scatterbrain was his
Harmful things he put aside
Speaking only all men's good.
And so at death he went to heaven
To taste the fruit of deed well done.
Returned to earth once more, his jaw
Resembled that of him that's lord
Of all twice-two-footed things.
He will be a king unbeaten
Lord of Men, Of Mighty power
Like the lord of threefold heaven
Like the greatest of the gods.
Gandhabbas, Sakkas, Asuras
Will strive in vain to cast him down.
As layman thus he'll be throughout
All quarters in the world.

"Monks, in whatever former life the Tathágata...rejecting wrong livelihood, lived by right livelihood, refraining from cheating with false weights and measures, from bribery and corruption, deception and insincerity, from wounding, killing, imprisoning, highway robbery, and taking goods by force. On returning to earth he acquired these two marks of the great man: even teeth and very bright canine teeth.

"Being endowed with these marks, if he keeps to the household life he will be a wheel turning monarch... his followers will be pure...as a Buddha, his followers...monks, nuns...will be pure." This is what the Lord declared.

About this it was said.

"Wrongful living he gave up
And took a pure and righteous course
Harmful things he cast aside
Working only for folks good.
Heaven brings him sweet reward
For deeds he's done that earn the praise
Of those who're wise and skilled:
He shares in all delights and joys
Like the Lord of threefold heaven
Falling thence to human state
As residue of virtue's fruit
He gains evenness of teeth
Purity and brightness too
Assembled Augurs thus declared
He'll be the wisest of mankind
And pure his followers will be
Whose even teeth like bird's plumes shine.
As king his pure retainers will
Bow to his, their lord's command.
Not oppressed by force, they will
Strive for general weal and joy.
But if he dwells a wanderer,
Free from evil, all lust quenched,
Drawing back the veil; with pain
And weariness gone; he'll see
This world and the next, and there
Lay folk and renounced who flock
To cast aside, as he taught.
Those impure, evil things he blames.
Thus his followers are pure.
For he drives out from their hearts
Evil and corrupting states."

The Lankavatara Sutra

[Dream World](#) {A Commentary}

Chapter I

Discrimination

Thus have I heard:

The Blessed One once appeared in the Castle of Lanka, which is on the summit of Mt. Malaya in the midst of the great Ocean. A great many Bodhisattvas-Mahasattvas had miraculously assembled from all the Buddha-lands, and a large number of Bhikshus were gathered there. The Bodhisattvas-Mahasattvas with Mahamati at their head were all perfect masters of the various Samádhis, the tenfold Self-mastery, the ten Powers, and the six Psychic Faculties. Having been anointed by the Buddha's own hands, they all well understood the significance of the objective world; they all knew how to apply the various means, teachings and disciplinary measures according to the various mentalities and behaviors of beings; they were all thoroughly versed in the five Dharmas, the three Svabhavas, the eight Vijnanas, and the twofold Ego-less-ness.

The Blessed One, knowing the mental agitations going on in the minds of those assembled (like the surface of the ocean stirred into waves by the passing winds), and his great heart moved by compassion, smiled and said, "In the days of old the Tathágatas of the past who were Arhats and fully-enlightened Ones came to the Castle of Lanka on Mount Malaya and discoursed on the Truth of Noble Wisdom that is beyond the reasoning knowledge of the philosophers as well as being beyond the understanding of

ordinary disciples and masters; and which is realizable only within the inmost consciousness; for your sakes, I too, would discourse on the same Truth. All that is seen in the world is devoid of effort and action because all things in the world are like a dream, or like an image miraculously projected. This is not comprehended by the philosophers and the ignorant, but those who thus see things see them truthfully. Those who see things otherwise walk in discrimination and, as they depend upon discrimination, they cling to dualism. The world as seen by discrimination is like seeing one's own image reflected in a mirror, or one's shadow, or the moon reflected in water, or an echo heard in a valley. People grasping their own shadows of discrimination become attached to this thing and that thing and failing to abandon dualism they go on forever discriminating and thus never attain tranquility. By tranquility is meant Oneness, and Oneness gives birth to the highest Samádhi, which is gained by entering into the realm of Noble Wisdom that is realizable only within one's inmost consciousness.

Then all Bodhisattvas-Mahasattvas rose from their seats and respectfully paid him homage and Mahamati the Bodhisattva-Mahasattva sustained by the power of the Buddhas drew his upper garment over one shoulder, knelt and pressing his hands together, praised him in the following verses:

As you review the world with your perfect intelligence and compassion, it must seem to you like an ethereal flower of which one cannot say: it is born, it is destroyed, for the terms beings and non-being do not apply to it.

As you review the world with your perfect intelligence and compassion, it must seem to you like a dream of which it cannot be said: it is permanent or it is destructible, for the being and non-being do not apply to it.

As you review all things by your perfect intelligence and compassion, they must seem to you like visions beyond the reach of the human mind, as being and non-being do not apply to them.

With your perfect intelligence and compassion, which are beyond all limit, you comprehend the ego-less-ness of things and persons, and are free and clear from the hindrances of passion and learning and egoism.

You do not vanish into Nirvana, nor does Nirvana abide in you, for Nirvana transcends all duality of knowing and known, of being and non-being.

Those who see thee thus, serene and beyond conception, will be emancipated from attachment, will be cleansed of all defilements, both in this world and in the spiritual world beyond.

In this world whose nature is like a dream, there is place for praise and blame, but in the ultimate Reality of Dharmakaya, which is far beyond the senses and the discriminating mind, what is there to praise? O you who are most Wise!

Then said Mahamati the Bodhisattva-Mahasattva: O blessed One, Sugata, Arhat and Fully-Enlightened One, pray tell us about the realization of Noble Wisdom which is beyond the path and usage of philosophers; which is devoid of all predicates such as being and non-being, oneness and otherness, both-ness and non-both-ness, existence and non-existence, eternity and non-eternity; which has nothing to do with individuality and generality, nor false-imagination, nor any illusions arising from the mind itself; but which manifests itself as the Truth of Highest Reality. By which, going up continuously by the stages of purification, one enters at last upon the stage of Tathágata-hood, whereby, by the power of his original vows unattended by any striving, one will radiate its influence to infinite worlds, like a gem reflecting its variegated colors, whereby I

and other Bodhisattvas-Mahasattvas will be enabled to bring all beings to the same perfection of virtue.

Said the Blessed One: Well done, well done, Mahamati! And again, well done, indeed! It is because of your compassion for the world; because of the benefit it will bring upon many people both human kind and celestial, that you have presented yourself before us to make this request. Therefore, Mahamati, listen well and truly reflect upon what I shall say, for I will instruct you.

Then Mahamati and the other Bodhisattva-Mahasattvas gave devout attention to the teaching of the Blessed One.

Mahamati, since the ignorant and simple-minded, not knowing that the world is only something seen of the mind itself, cling to the multitudinous-ness of external objects, cling to the notions of beings and non-being, oneness and otherness, both-ness and non-both-ness, existence and non-existence eternity and non-eternity, and think that they have a self-nature of their own, and all of which rises from the discriminations of the mind and is perpetuated by habit-energy, and from which they are given over to false imagination. It is all like a mirage in which springs of water are seen as if they were real. They are imagined by animals who, made thirsty by the heat of the season, run after them. Animals not knowing that the springs are merely hallucinations of their own minds, do not realize that there are no such springs. In the same way, Mahamati, the ignorant and simple-minded, their minds burning with the fires of greed, anger and folly, finding delight in a world of multitudinous forms, their thoughts obsessed with ideas of birth, growth and destruction, not well understanding what is meant by existence and non-existence, and being impressed by erroneous discriminations and speculations since beginning-less time, fall into the habit of grasping this and that and thereby becoming attached to them.

It is like the city of the Gandharvas which the unwitting take to be a real city when in fact it is not so. The city appears as in a vision owing to their attachment to the memory of a city preserved in the mind as a seed; the city can thus be said to be both existent and non-existent. In the same way, clinging to the memory of erroneous speculations and doctrines accumulated since beginning-less time, they hold fast to such ideas as oneness and otherness, being and non-being, and their thoughts are not at all clear as to what after all is only seen of the mind. It is like a man dreaming in his sleep of a country that seems to be filled with various men, women, elephants, horses, cars, pedestrians, villages, towns, hamlets, cows, buffalos, mansions, woods, mountains, rivers and lakes, and who moves about in that city until he is awakened. As he lies half awake, he recalls the city of his dreams and reviews his experiences there; what do you think, Mahamati, is this dreamer who is letting his mind dwell upon the various unrealities he has seen in his dream, is he to be considered wise or foolish? In the same way, the ignorant and simple-minded who are favorably influenced by the erroneous views of the philosophers do not recognize that the views that are influencing them are only dream-like ideas originating in the mind itself, and consequently they are held fast by their notions of oneness and otherness, of being and non-being. It is like a painter's canvas on which the ignorant imagine they see the elevations and depressions of mountains and valleys.

In the same way there are people today being brought up under the influence of similar erroneous views of oneness and otherness, of both-ness and not-both-ness, whose mentality is being conditioned by the habit-energy of these false-imaginings and who later on will declare those who hold the true doctrine of no-birth which is free from the alternatives of being and non-being, to be nihilists and by so doing will bring themselves and others to ruin. By the natural law of cause and effect these followers of pernicious views uproot meritorious causes that otherwise would lead to

unstained purity. They are to be shunned by those whose desires are for more excellent things.

It is like the dim-eyed ones who seeing a hairnet exclaim to one another: "It is wonderful! Look, Honorable sirs, it is wonderful!" But the hairnet has never existed; in fact; it is neither an entity, nor a non-entity, for it has both been seen and has not been seen. In the same manner those whose minds have been addicted to the discriminations of the erroneous views cherished by the philosophers which are given over to the unrealistic views of being and non-being, will contradict the good Dharma and will end in the destruction of themselves and others.

It is like a wheel of fire made by a revolving firebrand which is no wheel but which is imagined to be one by the ignorant. Nor is it a not a wheel because it has not been seen by some. By the same reasoning, those who are in the habit of listening to the discriminations and views of the philosophers will regard things born as non-existent and those destroyed by causation as existent. It is like a mirror reflecting colors and images as determined by conditions but without any partiality. It is like the echo of the wind that gives the sound of a human voice. It is like a mirage of moving water seen in a desert. In the same way the discriminating mind of the ignorant, which has been heated by false-imaginings and speculations, is stirred into mirage-like waves by the winds of birth, growth, and destruction. It is like the magician Pisaca, who by means of his spells makes a wooden image or a dead body to throb with life, though it has no power of its own. In the same way the ignorant and the simple-minded, committing themselves to erroneous philosophical views become thoroughly devoted to the ideas of oneness and otherness, but their confidence is not well grounded. For this reason, Mahamati, you and other Bodhisattvas-Mahasattvas should cast off all discriminations leading to the notions of birth, abiding, and destructions, of oneness and otherness, of both-ness and not-both-ness, of being and non-being

and thus getting free of the bondage of habit-energy become able to attain reality realizable within yourselves of Noble Wisdom.

Then said Mahamati to the Blessed One: Why is it that the ignorant are given up to discrimination and the wise are not?

The Blessed One replied: it is because the ignorant cling to names, signs and ideas; as their minds move along these channels they feed on multiplicities of objects and fall into the notion of an ego-soul and what belongs to it; they make discriminations of good and bad among appearances and cling to the agreeable. As they thus cling there is a reversion to ignorance, and karma born of greed, anger and folly, is accumulated. As the accumulation of karma goes on they become imprisoned in a cocoon of discrimination and are thenceforth unable to free themselves from the round of birth and death.

Because of folly they do not understand that all things are like Maya, like the reflection of the moon in water, that there is no self-substance to be imagined as an ego-soul and its belongings, and that all their definite ideas rise from their false discriminations of what exists only as it is seen of the mind itself. They do not realize that things have nothing to do with qualify and qualifying, nor with the course of birth, abiding and destruction, and instead they assert that they are born of a creator, of time, of atoms, of some celestial spirit. It is because the ignorant are given up to discrimination that they move along with the stream of appearances, but it is not so with the wise.

Chapter II

False-Imaginations and Knowledge of Appearances

Then Mahamati the Bodhisattva-Mahasattva spoke to the Blessed One, saying: You speak of the erroneous views of the philosophers,

will you please tell us of them, that we may be on our guard against them?

The Blessed One replied, saying: Mahamati, the error in these erroneous teachings that are generally held by the philosophers lies in this: they do not recognize that the objective world rises from the mind itself; they do not understand that the whole mind-system also arises from the mind itself; but depending upon these manifestations of the mind as being real they go on discriminating them, like the simple-minded ones that they are, cherishing the dualism of this and that, of being and non-being, ignorant to the fact that there is but one common Essence.

On the contrary my teaching is based upon recognition that the objective world, like a vision, is a manifestation of the mind itself; it teaches the cessation of ignorance, desire, deed and causality; it teaches the cessation of suffering that arises from the discriminations of the triple world.

There are some Brahman scholars who, assuming something out of nothing, assert that there is a substance bound up with causation, which abides in time, and that the elements that make up personality and its environment have their genesis and continuation in causation and after thus existing, pass away. Then there are other scholars who hold a destructive and nihilistic view concerning such subjects as continuation, activity, breaking-up, existence, Nirvana, the Path, karma, fruition and Truth. Why, because they have not attained an intuitive understanding of Truth itself and therefore they have no clear insight into the fundamentals of things. They are like a jar broken into pieces, which is no longer able to function as a jar; they are like a burnt seed, which is no longer capable of sprouting. But the elements that make up personality and its environment, which they regard as subject to change are really incapable of uninterrupted transformations. Their

views are based upon erroneous discriminations of the objective world; they are not based upon the true conception.

Again, if it is true that something comes out of nothing and there is the rise of the mind-system by reason of the combinations of the three effect-producing causes, we could say the same of any non-existing thing: for instance, that a tortoise could grow hair, or sand produce oil. This proposition is of no avail; it ends up in affirming nothing. It follows that the deed, work and cause of which they speak is of no use, and so also is their reference to being and non-being, if they argue that there is a combination of the three effect-producing causes, they must do it on the principle of cause and effect, that is, that something comes out of something and not out of nothing. As long a world of relativity is asserted, there is an ever-recurring chain of causation, which cannot be denied under any circumstance; therefore we cannot talk of anything coming to an end or of cessation. As long as these scholars remain on their philosophical ground their demonstration must conform to logic and their textbooks, and the memory habit of erroneous intellection will ever cling to them. To make the matter worse, the simple-minded ones, poisoned by this erroneous view, will declare this incorrect way of thinking taught by the ignorant, to be the same as that presented by the All-knowing One.

But the way of instruction presented by the Tathágatas is not based on assertions and refutations by means of words and logic. There are four forms of assertion that can be made concerning things not in existence, namely, assertions made about individual marks that are not in existence; about objects that are not in existence, about a cause that is non-existent; and about philosophical views that are erroneous. By refutation is meant that one, because of ignorance, has not examined properly the error that lies at the base of these assertions.

The assertion about individual marks that really have no existence, concerns the distinctive marks as perceived by the eye, ear, nose, etc., as indicating individuality and generality in the elements that make up personality and its external world; and then, taking these marks for reality and getting attached to them, to get into the habit or affirming that things are just so and not otherwise.

The assertion about objects that are non-existent is an assertion that rises from attachment to these associated marks of individuality and generality. Objects in themselves are neither in existence nor in non-existence and are quite devoid of the alternative of being and non-being; and should only be thought of as one thinks of the horns of a hare, a horse, or a camel, which never existed. Objects are discriminated by the ignorant who are addicted to assertion and negation, because their intelligence has not been acute enough to penetrate into the truth that there is nothing but what is seen of the mind itself.

The assertion of a cause that is non-existent assumes the causeless birth of the first element of the mind-system, which later on comes to have only a Maya-like non-existence. That is to say, there are philosophers who assert that an originally unborn mind-system begins to function under the conditions of eye, form, light and memory, which functioning goes on for a time and then ceases. This is an example of a cause that is non-existent.

The assertion of philosophical views concerning the elements that make up personality and its environing world that are non-existent, assume the existence of an ego, a being, a soul, a living being, a "nourisher", or a spirit. This is an example of philosophical views that are not true. It is this combination of discrimination of imaginary marks of individuality, grouping them and giving them a name and becoming attached to them as objects, by reason of habit-energy that has been accumulated since beginning-less time, that one builds up erroneous views whose only basis is false-

imaginations. For this reason Bodhisattvas should avoid all discussions relating to assertions and negations whose only basis is words and logic.

Word-discrimination goes on by the coordination of brain, chest, nose, throat, palate, tongue, teeth and lips. Words are neither different nor not different from discrimination. Words rise from discrimination as their cause; if words were different from discrimination they could not have discrimination for their cause; then again, if words are not different, they could not carry and express meaning. Words, therefore, are produced by causation and are mutually conditioning and shifting and, just like things, are subject to birth and destruction.

There are four kinds of word discrimination, all of which are to be avoided because they are alike unreal. First there are words indicating individual marks which rise from discriminating forms and signs as being real in themselves and, then, becoming attached to them. There are memory-words, which rise from the unreal surroundings, which come before the mind when it recalls some previous experience. Then there are words growing out of attachment to the erroneous distinctions and speculations of the mental processes. And finally, there are words growing out of inherited prejudices as seeds of habit-energy accumulated since beginning-less time, or which had their origin in some long forgotten clinging to false-imagination and erroneous speculation.

Then there are words where there are no corresponding objects, as for instance, the hare's horns, a barren woman's child, etc., there are no such things but we have the words, just the same. Words are an artificial creation; there are Buddha-lands where there are no words. In some Buddha-lands ideas are indicated by looking steadily, in others by gestures, in still others by a frown, by a movement of the eyes, by laughing, by yawning, by the clearing of the throat, or by trembling. For instance, in the Buddha-land of

the Tathágata Samantabhadra, Bodhisattvas, by a Dhyana transcending words and ideas, attain recognition of all things as un-born and they, also, experience various most excellent Samádhis that transcend words. Even in this world such specialized beings as ants and bees carry on their activities very well without recourse to words. No, Mahamati, the validity of things is independent of the validity of words.

Moreover, there are other things that belong to words, namely, the syllable-body of words, the name-body of words, and the sentence-body of words. By the syllable-body is meant that by which words and sentences are set up or indicated: there is a reason for some syllables, some are mnemonic, and some are chosen arbitrarily. By name-body is meant the object depending upon which a name-word obtains its significance, or in other words, name-body is the "substance" of a name-word. By sentence-body is meant the completion of the meaning by expressing the word more fully in a sentence. The name for this sentence-body is suggested by the footprints left in the road by elephants, horses, people, deer, cattle, goats, etc. But neither words nor sentences can exactly express meanings, for words are only sweet sounds that are arbitrarily chosen to represent things, they are not the things themselves, which in turn are only manifestations of mind. Discrimination of meaning is based upon the false-imagination that these sweet sounds which we call words and which are dependent upon whatever subjects they are supposed to stand for, and which subjects are supposed to be self-existent, all of which is based on error. Disciples should be on their guard against the seductions of words and sentences and their illusive meanings, for by them the ignorant and the dull-witted become entangled and helpless as an elephant floundering about in the deep mud.

Words and sentences are produced by the law of causation and are mutually conditioning they cannot express highest Reality. Moreover, in highest Reality there are no differentiations to be

discriminated and there is nothing to be predicated in regards to it. Highest Reality is an exalted state of bliss, it is not a state of word-discrimination, and it cannot be entered into by mere statements concerning it. The Tathágotas have a better way of teaching, namely, through self-realization of Noble Wisdom.

Mahamati asked the Blessed One: Pray tell us about the causation of all things whereby I and other Bodhisattvas may see into the nature of causation and may no more discriminate it as to the gradual or simultaneous rising of all things?

The Blessed One replied: There are two factors of causation by reason of which all things come into seeming existence: external and internal factors. The external factors are a lump of clay, a stick, a wheel, a thread, water, a worker, his labor, and the combination of these produces a jar. As with a jar which is made from a lump of clay, or a piece of cloth made from thread, or matting made from fragrant grass, or a sprout growing out of a seed, or fresh butter made from sour milk by a man churning it; so it is with all things which appear one after another in continuous succession. As regards the inner factors of causation, they are of such kinds as ignorance, desire, purpose, all of which enter into the idea of causation. Born of these two factors there is the manifestation of personality and the individual things that make up its environment, but they are not individual and distinctive things: they are only so discriminated by the ignorant.

Causation may be divided into six elements: indifference-cause, dependence-cause, possibility-cause, agency-cause, objectivity-cause, manifesting-cause. Indifference-cause means that if there is no discrimination present, there is no power of combination present and so no combination takes place, or if present there is dissolution. Dependence-cause means that the elements must be present. Possibility-cause means that when a cause is to become effective there must be a suitable meeting of conditions both internal and

external. Agency-cause means that there must be a principle vested with supreme authority like a sovereign king present and asserting itself. Objectivity-cause means that to be a part of the objective world the mind-system must be in existence and must be keeping up its continuous activity. Manifesting-cause means that as the discriminating faculty of the mind-system becomes busy individual marks will be revealed as forms are revealed by the light of a lamp.

All causes are thus seen to be the outcome of discrimination carried on by the ignorant and simple-minded, and there is, therefore, no such thing as gradual or simultaneous rising of existence. If such a thing as the gradual rising of existence is asserted, it can be disapproved by showing that there is no basic substance to hold the individual signs together which makes a gradual rising impossible. If simultaneous rising of existence is asserted, there would be no distinction between cause and effect and there will be nothing to characterize a cause as such. While a child is not yet born, the term father has no significance. Logicians argue that there is that which is born and that which gives birth by the mutual functioning of such causal factors as cause, substance, continuity, acceleration, etc., and so they conclude that there is a gradual rising of existence; but this gradual rising does not obtain except by reason of attachment to the notion of a self-nature.

When ideas of body, property and abode are seen, discriminated and cherished in what after all is nothing but what is conceived by the mind itself, an external world is perceived under the aspect of individuality and generality which, however, are not realities and, therefore, neither a gradual nor a simultaneous rising of things is possible. It is only when the mind-system comes into activity and discriminates the manifestations of mind that existence can be said to come into view. For these reasons, Mahamati, you must get rid of notions of graduation and simultaneity in the combination of causal activities.

Mahamati said: Blessed One; to what kind of discrimination and to what kind of thoughts should the term, false-imagination, be applied?

The Blessed One replied: So long as people do not understand the true nature of the objective world, they fall into the dualistic view of things. They imagine the multiplicity of external objects to be real and become attached to them and are nourished by their habit-energy. Because of this system of mentation-mind and what belongs to it is discriminated and is thought of as real; this leads to the assertion of an ego-soul and its belongings, and thus the mind-system goes on functioning. Depending upon and attaching itself to the dualistic habit of mind, they accept the views of the philosophers founded upon these erroneous distinctions, of being and non-being, existence, and non-existence, and there evolves what we call, false-imaginings. But Mahamati, discrimination does not evolve nor is it put away because, when all that is seen is truly recognized to be nothing but the manifestation of mind, how can discrimination as regards being and non-being evolve? It is for the sake of the ignorant who are addicted to the discriminations of the multiplicity of things, which are of their own mind, that it is said by me that discrimination takes its rise owing to attachment to the aspect of multiplicity, which is characteristic of objects. How otherwise can the ignorant and simple-minded recognize that there is nothing but what is seen of the mind itself, and how otherwise can they gain an insight into the true nature of mind and be able to free themselves from wrong conceptions of cause and effect? How otherwise can they gain a clear conception of the Bodhisattva stages, and attain and "turning-about" in the deepest seat of their consciousness, and finally attain an inner self-realization of Noble Wisdom which transcends the five Dharmas, the three Self-natures, and the whole idea of a discriminated Reality? For this reason it is said by me that discrimination takes its rise from the mind becoming attached to the multiplicities of things, which in themselves are not real, and that emancipation comes from

thoroughly understanding the meaning of Reality as it truly is. False-imaginings rise from the consideration of appearances; things are discriminated as to form, signs and shape; as to having color, warmth, humidity, motility or rigidity. False-imagination consists in becoming attached to these appearances and their names. By attachment to objects is meant, the getting attached to inner and outer things as if they were real. By attachment to names is meant, the recognition in these inner and outer things of the characteristic marks of individuation and generality, and to regard them as definitely belonging to the names of the objects.

False-imagination teaches that because all things are bound up with causes and conditions of habit-energy that has been accumulating since beginning-less time by not recognizing that the external world is of mind itself, all things are comprehensible under the aspects of individuality and generality. By reason of clinging to these false-imaginings there is multitudinous-ness of appearances, which are imagined, to be real but which are only imaginary. To illustrate: when a magician depending on grass, wood, shrubs and creepers, exercises his art, many shapes and beings take form that are only magically created; sometimes they even make figures that have bodies and that move and act like human beings; they are variously and fancifully discriminated but there is no reality in them; everyone but children and the simple-minded know that they are not real. Likewise based upon the notion of relativity false-imagination perceives a variety of appearances, which the discriminating mind proceeds to objectify and name and become attached to, and memory and habit-energy perpetuate. Here is all that is necessary to constitute the self-nature of false-imagination. The various features of false imagination can be distinguished as follows: as regards words, meaning, individual marks, property, self-nature, cause, philosophical views, reasoning, birth, no-birth, dependence, bondage and emancipation. Discrimination of words is the becoming attached to various sounds carrying familiar meanings.

Discrimination of meaning comes when one imagines that words rise depending upon whatever subjects they express, and which subjects are regarded as self-existent. Discrimination of individual marks is to imagine that whatever is denoted in words concerning the multiplicities of individual marks (which in themselves are like a mirage) is true, and clinging tenaciously to them, to discriminate all things according to such categories as warmth, fluidity, motility, and solidity. Discrimination of property is to desire a state of wealth, such as gold, silver, and various precious stones.

Discrimination of self-nature is to make discriminations according to the views of the philosophers in reference to the self-nature of all things which they imagine and stoutly maintain to be true, saying: "This is just what it is and it cannot be otherwise." Discrimination of cause is to distinguish the notion of causation in reference to being and non-being and to imagine that there are such things as "cause-signs." Discrimination of philosophical views means considering different views relating to the notions of being and non-being, oneness and otherness, both-ness and not-both-ness, existence and non-existence, all of which are erroneous, and becoming attached to particular views. Discrimination of reasoning means the teaching whose reasoning is based on the grasping of the notion and ego-substance and what belongs to it. Discrimination of birth means getting attached to the notion that things come into existence and pass out of existence according to causation. Discrimination of no-birth is to see that causeless substances which were not, come into existence by reason of causation. Discrimination of dependence means the mutual dependence of gold and the filaments made of it. Discriminations of bondage and imagination is like imagining that there is something bound because of something binding, as in the case of a man who ties a knot and loosens one. These are the various features of false-imagination to which all the ignorant and simple-minded cling. Those attached to the notion of relativity are attached to the notion of the multitudinous-ness of things, which arises from false-

imagination. It is like seeing varieties of objects depending upon Maya, but these varieties thus revealing themselves are discriminated by the ignorant as something other than Maya itself, according to their way of thinking. Now the truth is, Maya and varieties of objects are neither different nor not different; if they were different, varieties of objects would not have Maya for their characteristic; if they were not different there would be no distinction between them. But as there is a distinction these two-- Maya and variety of objects--are neither different nor not different, for the very good reason: they are one thing.

Mahamati said to the Blessed One: Is error an entity or not? The Blessed One replied: Error has no character in it making for attachment; if error had such a character no liberation would be possible from its attachment to existence, and the chain of origination would only be understood in the sense of creation as upheld by the philosophers. Error is like Maya, also, and as Maya is incapable from producing other Maya, so error in itself cannot produce error; it is discrimination and attachment that produce evil thoughts and faults. Moreover, Maya has no power of discrimination in itself; it only rises when invoked by the charm of the magician. Error has in itself no habit-energy; habit-energy only rises from discrimination and attachment. Error in itself has no faults; faults are due to the confused discriminations fondly cherished by the ignorant concerning ego-soul and its mind. The wise have nothing to do either with Maya or error.

Maya, however, is not an unreality because it only has the appearance of reality; all things have the nature of Maya. It is not because all things are imagined and clung to because of the multitudinous-ness of individual signs that they are like Maya; it is because they are alike unreal and as quickly appearing and disappearing. Being attached to erroneous thoughts they confuse and contradict themselves and others. As they do not clearly grasp the fact that the world is no more than mind itself, they imagine and

cling to causation, work, birth and individual signs, and their thoughts are characterized by error and false-imaginings. The teaching that all things are characterized by the self-nature of Maya and a dream is meant to make the ignorant and simple-minded cast aside the idea of self-nature in anything.

False-imagining teaches that such things as light and shade, long and short, black and white are different and are to be discriminated; but they are not independent of each other; they are only different aspects of the same thing, they are terms of relation and not of reality. Conditions of existence are not of a mutually exclusive character; in essence things are not two but one. Even Nirvana and Samsára's world of life and death are aspects of the same thing, for there is no Nirvana except where is Samsára, and no Samsára except where is Nirvana. All duality is falsely imagined.

Mahamati, you, and all Bodhisattvas should discipline yourselves in the realization and patience acceptance of the truths of the emptiness, un-born-ness, no self-nature-ness, and the non-duality of all things. This teaching is found in all the sutras of all the Buddhas and is presented to meet the varied dispositions of all beings, but it is not the Truth itself. These teachings are only a finger pointing towards Noble Wisdom. They are like a mirage with its springs of water, which the deer take to be real and chase after. So with the teachings in all the sutras: They are intended for the consideration and guidance of the discriminating minds of all people, but they are not the Truth itself, which can only be self-realized within one's deepest consciousness.

Mahamati, you and all the Bodhisattvas must seek for this inner self-realization of Noble Wisdom, and not be captivated by word teaching.

Chapter III

Right Knowledge or Knowledge of Relations

Then Mahamati said: Pray tell us, Blessed One, about the being and the non-being of all things?

The Blessed One replied: People of this world are dependent in their thinking on one of two things: on the notion of being whereby they take pleasure in realism, or in the notion of non-being whereby they take pleasure in nihilism; in either case they imagine emancipation where there is no emancipation. Those who are dependent upon notions of being, regard the world as rising from a causation that is really existent, and that this actually existing and becoming world does not take its rise from a causation that is non-existent. This is the realistic view as held by some people. Then there are other people who are dependent on the notion of the non-being of all things. These people admit the existence of greed, anger and folly, and at the same time they deny the existence of the things that produce greed, anger and folly. This is not rational, for greed, anger and folly are no more to be taken hold of as real than are things; they neither have substance nor individual marks. Where there is a state of bondage, there is binding and means for binding; but where there is emancipation, as in the case of Buddhas, Bodhisattvas, masters and disciples, who have ceased to believe in both being and non-being, there is neither bondage, binding nor means for binding.

It is better to cherish the notion of an ego-substance than to entertain the notion of emptiness derived from the view of being and non-being, for those who so believe fail to understand the fundamental fact that the external world is nothing but a manifestation of mind. Because they see things as transient, as rising from cause and passing away from cause, now dividing, now combining into the elements which make up the aggregates of personality and its external world and now passing away, they are

doomed to suffer every moment from the changes that follow one after another, and finally are doomed to ruin.

Then Mahamati asked the Blessed One, saying: Tell us, Blessed One, how all things can be empty, un-born, and have no self-nature, so that we may awakened and quickly realize highest enlightenment?

The Blessed One replied: What is emptiness, indeed! It is a term whose very self-nature is false-imagination, but because of one's attachment to false-imagination we are obliged to talk of emptiness, no-birth, and no self-nature. There are seven kinds of emptiness: emptiness of mutuality which is non-existence; emptiness of individual marks; emptiness of self-nature; emptiness of no-work, emptiness of work; emptiness of all things in the sense that they are unpredictable, and emptiness in its highest sense of Ultimate Reality.

By the emptiness of mutuality, which is non-existent, is meant that when a thing is missing here, one speaks of it being empty here. For instance: in the lecture hall of Mrigarama there are no elephants present, nor bulls, nor sheep; but as to monks there are many present. We can rightly speak of the hall as being empty as far as animals are concerned. It is not asserted that the lecture hall is empty of its own characteristics, or that the monks are empty of that which makes up their monk hood, nor that in some other place there are no elephants, bulls, nor sheep to be found. In this case we are speaking of things in their aspect of individuality and generality, but from the point of view of mutuality some things do not exist somewhere. This is the lowest form of emptiness and is to be sedulously put away.

By emptiness of individual marks is meant that all things have no distinguishing marks of individuality and generality. Because of mutual relations and interactions things are superficially discriminated but when they are further and more carefully

investigated and analyzed they are seen to be non-existent and nothing as to individuality and generality can be predicated of them. Thus when individual marks can no longer be seen, ideas of self, otherness and both-ness, no longer hold good. So it must be said that all things are empty of self-marks.

By emptiness of self-nature is meant that all things in their self-nature are un-born; therefore, it is said that things are empty as to self-nature. By emptiness of 'no work' is meant that the aggregate of elements that makes up personality and its external world is Nirvana itself and from the beginning there is no activity in them; therefore, one speaks of the emptiness of 'no work'. By emptiness of work is meant that the aggregates being devoid of an ego and its belongings, go on functioning automatically as there is mutual conjunction of causes and conditions; thus one speaks of the emptiness of work. By emptiness of all things in the same sense that they are unpredictable is meant that, as the very nature of false-imagination is inexpressible, so all things are unpredictable, and, therefore, are empty in that sense. By emptiness in its highest sense of the emptiness of Ultimate Reality is meant that the in the attainment of inner self-realization of Noble Wisdom there is no trace of habit-energy generated by erroneous conceptions; thus one speaks of the highest emptiness of Ultimate Reality.

When things are examined by right knowledge there are no signs obtainable which could characterize them with marks of individuality and generality, therefore, they are said to have no self-nature. Because these signs of individuality and generality are seen both as existing and yet are known to be non-existent, are seen as going out and yet are known not to be going out, they are never annihilated. Why is this true? For this reason; because individual signs that should make up the self-nature of all things are non-existent. Again in their self-nature things are both eternal and non-eternal. Things are not eternal because the marks of individuality appear and disappear, that is, the marks of self-nature

are characterized by non-eternality. On the other hand, because things are un-born and are only mind-made, they are in a deep sense eternal. That is, things are eternal because of their very non-eternality.

Further, besides understanding the emptiness of all things both in regard to substance and self-nature, it is necessary for Bodhisattvas to clearly understand that all things are un-born. It is not asserted that things are not born in a superficial sense, but that in a deep sense they are not born of themselves. All that can be said, is this, that relatively speaking, there is a constant stream of becoming, a momentary and uninterrupted change from one state of appearance to another. When it is recognized that the world as it presents itself is no more than a manifestation of mind, then birth is seen as no-birth, and all existing objects, concerning which discrimination asserts that they are and are not, are non-existent and, therefore, un-born; being devoid of agent and action things are un-born.

If things are not born of being and non-being, but are simply manifestations of mind itself, they have no reality, no self-nature: they are like the horns of a hare, a horse, a donkey, a camel. But the ignorant and simple-minded, who are given over to their false and erroneous imaginings, discriminate things where they are not. To the ignorant the characteristic marks of the self-nature of body-property-and-abode seem to be fundamental and rooted in the very nature of mind itself, so they discriminate their multitudinous-ness and become attached to them.

There are two kinds of attachment: attachment to objects as having a self-nature, and attachment to words as having self-nature. The first takes place by not knowing that the external world is only a manifestation of the mind itself; and the second arises from one's clinging to words and names by reason of habit-energy. In the teaching of no-birth, causation is out of place because, seeing that

all things are like Maya and a dream, one does not discriminate individual signs. That all things are un-born and have no self-nature because they are like Maya is asserted to meet the thesis of the philosophers that birth is by causation. They foster the notion that the birth of all things is derived from the concept of being and non-being, and fail to regard it as it truly is, as caused by attachments to the multitudinous-ness which arises from discriminations of the mind itself.

Those who believe in the birth of something that has never been in existence and, coming into existence, vanishes away, are obliged to assert that things come to exist and vanish away by causation – such people find no foothold in my teachings. When it is realized that there is nothing born, and nothing passes away, then there is no way to admit being and non-being, and the mind becomes quiescent.

Then Mahamati said to the Blessed One: The philosophers declare that the world rises from causal agencies according to the law of causation; they state that their cause is unborn and is not annihilated. They mention nine primary elements: Ishvara the Creator, the Creation, atoms, etc., which being elementary are unborn and not to be annihilated. The Blessed One, while teaching that all things are un-born and that there is no annihilation, also declares that the world takes its rise from ignorance, discrimination, attachment, deed, etc., working according to the law of causation. Though the two sects of elements may differ in form and name, there does not appear to be any essential difference between the two positions. If there is anything that is distinctive and superior in the Blessed One's teaching, pray tell us, Blessed One, what is it?

The Blessed One replied: My teaching of no-birth and no-annihilation is not like that of the philosophers, nor is it like their doctrine of birth and impermanency. That to which the philosophers ascribe the characteristic of no-birth and no-annihilation is the self-

nature of all things, which causes them to fall into the dualism of being and non-being. My teaching transcends the whole conception of being and non-being; it has nothing to do with birth, abiding and destruction; nor with existence and non-existence. I teach that the multitudinous-ness of objects have no reality in themselves but are only seen of the mind and, therefore, are of the nature of Maya and a dream. I teach the non-existence of things because they carry no signs of any inherent self-nature. It is true that in one sense they are seen and discriminated by the senses as individualized objects; but in another sense, because of the absence of any characteristic marks of self-nature, they are not seen but are only imagined. In one sense they are graspable, but in another sense, they are not graspable.

When it is clearly understood that there is nothing in the world but what is seen of the mind itself, discrimination no more rises, and the wise are established in their true abode, which is the realm of quietude. The ignorant discriminate and work trying to adjust themselves to external conditions, and are constantly perturbed in mind; unrealities are imagined and discriminated, while realities are unseen and ignored. It is not so with the wise. To illustrate: What the ignorant see is like the magically-created city of the Gandharvas, where children are shown, street and houses, and phantom merchants, and people going in and coming out. This imaginary city with its streets and houses and people going in and coming out, are not thought of as being born or being annihilated, because in their case there is no question as to their existence or non-existence. In like manner, I teach, that there is nothing made nor un-made; that there is nothing that has connection with birth and destruction except as the ignorant cherish falsely imagined notions as to the reality of the external world. When objects are not seen and judged as they truly are in themselves, there is discrimination and clinging to the notions of being and non-being, and individualized self-nature, and as long as these notions of individuality and self-nature persist, the philosophers are bound to

explain the external world by a law of causation. This position raises the question of a first cause, which the philosophers meet by asserting that their first cause, Ishvara and the primal elements, are un-born and un-annihilate; which position is without evidence and is irrational.

Ignorant people and worldly philosophers cherish a kind of no-birth, but it is not the no-birth, which I teach. I teach the un-born-ness of the un-born essence of all things which teaching is established in the minds of the wise by their self-realization of Noble Wisdom. A ladle, clay, a vessel, a wheel, or seeds, or elements – these are external conditions; ignorance, discrimination, attachment, habit, karma, - these are inner conditions. When this entire universe is regarded as concatenation and as nothing else but concatenation, then the mind, by its patient acceptance of the truth that all things are un-born, gains tranquility.

Chapter IV

Perfect Knowledge or Knowledge of Reality

Then Mahamati asked the Blessed One: Pray tell us, Blessed One, about the five Dharmas, so that we may fully understand perfect knowledge?

The Blessed One replied: The five Dharmas are: appearance, name, discrimination, right-knowledge, and Reality. By appearance is meant that which reveals itself to the senses and to the discriminating-mind and is perceived as form, sound, odor, taste, and touch. Out of these appearances ideas are formed, such as clay, water, jar, etc., by which one says: this is such and such a thing and no other, this is name. When appearances are contrasted and names compared, as when we say: this is an elephant, this is horse, a cart, a pedestrian, a man, a woman, or, this is mind and what belongs to it, the things thus named are said to be discriminated. As these discriminations come to be seen as

mutually conditioning, as empty of self-substance, as un-born, and thus come to be seen as they truly are, that is, as manifestations of the mind itself, this is right-knowledge. By it the wise cease to regard appearances and names as realities.

When appearances and names are put away and all discrimination ceases, that which remains is the true and essential nature of things and, as nothing can be predicated as to the nature of essence, it is called the "Suchness" of Reality. This universal, undifferentiated, inscrutable, "Suchness" is the only Reality, but it is variously characterized as Truth, Mind-essence, Transcendental Intelligence, Noble Wisdom, etc. This Dharma of the imagelessness of the Essence-nature of Ultimate Reality is the Dharma, which has been proclaimed by all the Buddhas, and when all things are understood in full agreement with it, one is in possession of Perfect Knowledge, and is on his way to the attainment of the Transcendental Intelligence of the Tathágotas.

Then Mahamati said to the Blessed One: Are the three self-natures, of things, ideas, and Reality, to be considered as included in the Five Dharmas, or as having their own characteristics complete in themselves.

The Blessed One replied: The three self-natures, the eightfold mind-system, and the twofold ego-less-ness are all included in the Five Dharmas. The self-natures of things, of ideas, and of the six-fold mind-system, correspond with the Dharmas of appearance, name and discrimination; the self-nature of Universal Mind and Reality corresponds to the Dharmas of right-knowledge and "Suchness."

By becoming attached to what is seen of the mind itself, there is an activity awakened which is perpetuated by habit-energy that becomes manifest in the mind-system, from the activities of the mind-system there rises the notion of an ego-soul and its

belongings; the discriminations, attachments, and notion of an ego-soul, rising simultaneously like the sun and its rays of light.

By the ego-less-ness of things is meant that the elements that make up the aggregates of personality and its objective world being characterized by the nature of Maya and destitute of anything that can be called self-substance are therefore un-born and have no self-nature. How can *things* be said to have an ego-soul? By the ego-less-ness of persons is meant is that in the aggregates that make up personality there is no ego-substance, nor anything that is like an ego-substance nor that belongs to it. The mind-system, which is the most characteristic mark of personality, originated in ignorance, discrimination, desire, and deed; and its activities are perpetuated by perceiving, grasping, and becoming attached to objects as if they were real. The memory of these discriminations, desires, attachments and deeds is stored in Universal Mind since beginning-less time, and is still being accumulated where it conditions the appearance of personality and its environment and brings about constant change and destruction from moment to moment. The manifestations are like a river, a seed, a lamp, a cloud, the wind; Universal mind in its voraciousness to store up everything, is like a monkey never at rest, like a fly ever in search of food and without partiality, like a fire that is never satisfied, like a water-lifting machine that goes on rolling. Universal mind as defiled by habit-energy is like a magician that causes phantom things and people to appear and move about. A thorough understanding of these things is necessary to an understanding of the ego-less-ness of persons.

There are four kinds of Knowledge: Appearance-knowledge, relative-knowledge, perfect-knowledge, and Transcendental Intelligence. Appearance-knowledge belongs to the ignorant and simple-minded who are addicted to the notion of being and non-being, and who are frightened at the thought of being un-born. It is produced by the concordance of the triple combination and

attaches itself to the multiplicities of objects; it is characterized by attainability and accumulation; it is subject to birth and destruction. Appearance-knowledge belongs to wordmongers who revel in discriminations, assertions, and negations.

Relative-knowledge belongs to the mind-world of the philosophers. It rises from the mind's ability to consider the relations which appearances bear to each other and to the mind considering them, it rises from the mind's ability to arrange, combine, and analyze these relations by its powers of discursive logic and imagination, by reason of which it is able to peer into the meaning and significance of things.

Perfect-knowledge (*jnana*) belongs to the world of the Bodhisattvas who recognize that all things are but manifestations of mind; who clearly understand the emptiness, the un-born-ness, the ego-less-ness of all things; and who have entered into an understanding of the Five Dharmas, the twofold ego-less-ness, and into the truth of imageless-ness. Perfect-knowledge differentiates the Bodhisattva stages, and is the pathway and entrance into the exalted state of self-realization of Noble Wisdom.

Perfect-knowledge belongs to the Bodhisattvas who are entirely free from the dualisms of being and non-being, no-birth and no-annihilation, all assertions and negations, and who, by reason of self-realization, have gained an insight into the truths of ego-less-ness and imageless-ness. They no longer discriminate the world as subject to causation: they regard the causation that rules the world as something like the fabled city of the Gandharvas. To them the world is like a vision and a dream, it is like the birth and death of a barren-woman's child; to them there is nothing evolving and nothing disappearing.

The wise who cherish Perfect-knowledge, may be divided into three classes, disciples, masters and Arhats. Common disciples are separated from masters as common disciples continue to cherish

the notion of individuality and generality; masters rise from common disciples when, forsaking the errors of individuality and generality, they still cling to the notion of an ego-soul by reasons of which they go off by themselves into retirement and solitude. Arhats rise when the error of all discrimination is realized. Error being discriminated by the wise turns into Truth by virtue of the "turning-about" that takes place within the deepest consciousness. Mind, thus emancipated, enters into perfect self-realization of Noble Wisdom.

But, Mahamati, if you *assert* that there is such a thing as Noble Wisdom, it no longer holds good, because anything of which something is asserted thereby partakes of the nature of being and is thus characterized with the quality of birth. The very assertion: "All things are un-born" destroys the truthfulness of it. The same is true of the statements: "All things are empty", and "All things have no self-nature," both are untenable when put in the form of assertions. But when it is pointed out that all things are like a dream and a vision, it means that in one way they are perceived, and in another way they are not perceived; that is, in ignorance they are perceived but in Perfect-knowledge they are not perceived. All assertions and negations being thought-constructions are un-born. Even the assertion that Universal Mind and Noble Wisdom are Ultimate Reality, is thought construction and, therefore, is un-born. As "things" there is no Universal Mind, there is no Noble Wisdom; there is no Ultimate Reality. The insight of the wise who move about in the realm of imageless-ness and its solitude is pure. That is, for the wise all "things" are wiped away and even the state of imageless-ness ceases to exist.

Chapter V

The Mind System

Then Mahamati said to the Blessed One: Pray tell us, Blessed One, what is meant by the mind (*citta*)?

The Blessed One replied: All things of this world, be they seemingly good or bad, faulty or faultless, effect producing or not effect-producing, receptive or non-receptive, may be divided into two classes: evil out-flowings and the non out-flowing good. The five grasping elements that make up the aggregates of personality, namely, form, sensation, perception, discrimination, and consciousness, and that are imagined to be good and bad, have their rise in the habit-energy of the mind-system, they are the evil out-flowings of life. The spiritual attainments and the joys of the Samádhis and the fruitage of the Samapatis that come to the wise through their self-realization of Noble Wisdom and that culminate in their return and participation in the relations of the triple world are called the non out-flowing good.

The mind-system, which is the source of the evil out-flowings, consists of the five sense organs and their accompanying sense-minds (*Vijnanas*) all of which are unified in the discriminating-mind (*manovijnana*). There is an unending succession of sense-concepts flowing into this discriminating or thinking-mind, which combines them and discriminates them and passes judgment upon them as to their goodness or badness. Then follows aversion to or desire for them and attachment and deed; thus the entire system moves on continuously and closely bound together. But it fails to see and understand that what it sees and discriminates and grasps is only a manifestation of its own activity and has no other basis, and so the mind goes on erroneously perceiving and discriminating differences of forms and qualities, not remaining still even for a minute.

In the mind-system there are three modes of activity distinguishable: the sense-minds functioning while remaining in their original nature, the sense-minds as producing effects, and the sense-minds as evolving. By normal functioning the sense-minds grasp appropriate elements of their external world, by which sensation and perception arise at once and by degrees in every

sense-organ and every sense-mind, in the pores of the skin, and even in the atoms that make up the body, by which the whole field is apprehended like a mirror reflecting objects, and not realizing that the external world itself is only a manifestation of mind. The second mode of activity produces effects by which these sensations react on the discriminating mind to produce perceptions, attractions, aversions, grasping, deed and habit. The third mode of activity has to do with the growth, development and passing of the mind-system, that is, the mind-system is in subjection to its own habit-energy accumulated from beginning-less time, as for instance: the "eye-ness" in the eye that predisposes it to grasp and become attached to multiple forms and appearances. In this way the activities of the evolving mind-system by reason of its habit-energy stirs up waves of objectivity in the face of Universal Mind, which in turn conditions the activities and evolvement of the mind-system. Appearances, perception, attraction, grasping, deed, habit, reaction, condition one another incessantly, and the functioning sense-minds, the discriminating-mind and Universal Mind are thus bound up together. Thus, by reason of discrimination of that which by nature Maya-like and unreal false-imagination and erroneous reasoning takes place, action follows and its habit-energy accumulates thereby defiling the pure face of Universal Mind, and as a result the mind-system comes into functioning and the physical body has its genesis. But the discriminating-mind has no thought that by its discriminations and attachments it is conditioning the whole body and so the sense-minds and the discriminating-mind go on mutually related and mutually conditioned in a most intimate manner and building up a world of representations out of the activities of its own imagination. As a mirror reflects forms, the perceiving senses perceive appearances which the discriminating-mind gathers together and proceeds to discriminate, to name and become attached to. Between these two functions there is no gap, nevertheless, they are mutually conditioning. The perceiving senses grasp that for which they have an affinity, and there is a transformation takes place in their structure by reason of which the

mind proceeds to combine, discriminate, apprise, and act; then follows habit-energy and the establishing of the mind and its continuance.

The discriminating-mind because of its capacity to discriminate, judge, select and reason about, is also called the thinking-mind, or intellectual-mind. There are three divisions of its mental activity: mentation which functions in connection with attachment to objects and ideas, mentation that functions in connection with general ideas, and mentation that examines into the validity of these general ideas. The mentation, which functions in connection with attachment to objects and ideas derived from discrimination, discriminates the mind from its mental processes and accepts the ideas from it as being real and becomes attached to them. A variety of false judgments are thus arrived at as to being, multiplicity, individuality, value, etc., a strong grasping takes place which is perpetuated by habit-energy and thus discrimination goes on asserting itself.

These mental processes give rise to general conceptions of warmth, fluidity, motility, and solidity, as characterizing the objects of discrimination, while the tenacious holding to these general ideas gives rise to proposition, reason, definition, and illustration, all of which lead to the assertions of relative knowledge and the establishment of confidence in birth, self-nature, and an ego-soul.

By mentation as an examining function is meant the intellectual act of examining into these general conclusions as to their validity, significance, and truthfulness. This is the faculty that leads to understanding, right-knowledge and points the way to self-realization.

Then Mahamati said to the Blessed One: Pray tell us, Blessed One, what relation ego-personality bears to the mind-system?

The Blessed One replied: To explain it, it is first necessary to speak of the self-nature of the five grasping aggregates that make up personality, although as I have already shown they are empty, unborn, and without self-nature. These five grasping aggregates are: form, sensation, perception, discrimination, consciousness. Of these, form belongs to what is made of the so-called primary elements, whatever they may be. The four remaining aggregates are without form and ought not to be reckoned as four, because they merge imperceptibly into one another. They are like space, which cannot be numbered; it is only due to imagination that they are discriminated and likened to space. Because things are endowed with appearances of being, characteristic-marks, perceivable-ness, abode, work, one can say that they are born of effect-producing causes, but this cannot be said of these four intangible aggregates for they are without form and marks. These four mental aggregates that make up personality are beyond calculability, they are beyond the four propositions, they are not to be predicated as existing or as not existing, but together they constitute what is known as mortal-mind. They are even more Maya-like and dream-like than are things, nevertheless, as discriminating mortal-mind they obstruct the self-realization of Noble Wisdom. But it is only by the ignorant that they are enumerated and thought of as an ego-personality; the wise do not do so. This discrimination of the five aggregates that make up personality and that serve as a basis for an ego-soul and ground for its desires and self-interests must be given up, and in its place the truth of image-less-ness and solitude should be established.

Then said Mahamati to the Blessed One: Pray tell us, Blessed One, about Universal Mind and its relation to the lower mind-system?

The Blessed One replied: The sense-minds and their centralized discriminating-mind are related to the external world, which is a manifestation of itself and is given over to perceiving, discriminating, and grasping its Maya-like appearances. Universal

Mind (*Alaya-Vijnana*) transcends all individuation and limits. Universal Mind is thoroughly pure in its essential nature, subsisting unchanged and free from faults of impermanence, undisturbed by egoism, unruffled by distinctions, desires and aversions. Universal Mind is like a great ocean, its surface ruffled by waves and surges but its depths remaining forever unmoved. In itself it is devoid of personality and all that belongs to it, but by reason of the defilements upon its face it is like an actor and plays a variety of parts, among which a mutual functioning takes place and the mind-system arises. The principle of intellection becomes divided and mind the functions of mind, the evil out-flowings of mind, take on individuation. The sevenfold gradation of mind appears: namely, intuitive self-realization, thinking-desiring-discriminating, seeing, hearing, tasting, smelling, touching, and all their interactions and reactions take their rise.

The discriminating-mind is the cause of the sense-minds and is their support and with them is kept functioning as it describes and becomes attached to a world of objects, and then, by means of its habit-energy, it defiles the face of Universal Mind. Thus Universal Mind becomes the storage and clearinghouse of all the accumulated products of mentation and action since beginning-less time.

Between Universal Mind and the individual discriminating-mind is the intuitive-mind (*manas*), which is dependent upon Universal Mind for its cause and support and enters into relation with both. It partakes of the universality of Universal Mind, shares its purity, and like it, is above form and momentary-ness. It is through the intuitive-mind that the good non out-flowings emerge, are manifested and are realized. Fortunate it is that intuition is not momentary for if the enlightenment, which comes by intuition, were momentary the wise would lose their "wise-ness" which they do not. But the intuitive-mind enters into relations with the lower mind-system, shares its experiences and reflects upon its activities.

Intuitive-mind is one with Universal Mind by reason of its participation in Transcendental Intelligence (*Arya-jnana*), and is one with the mind-system by its comprehension of differentiated knowledge (*Vijnana*). Intuitive-mind has no body of its own nor any marks by which it can be differentiated. Universal Mind is its cause and support but it is evolved along with the notion of an ego and what belongs to it, to which it clings and upon which it reflects. Through intuitive-mind, by the faculty of intuition, which is a mingling of both identity and perceiving, the inconceivable wisdom of Universal Mind is revealed and made realizable. Like Universal Mind it cannot be the source of error.

The discriminating mind is a dancer and a magician with the objective world as his stage. Intuitive-mind is the wise jester who travels with the magician and reflects upon his emptiness and transiency. Universal Mind keeps the record and knows what must be and what may be. It is because of the activities of the discrimination mind that error rises and an objective world evolves and the nation of an ego soul becomes established. If and when the discriminating mind can be gotten rid of, the whole mind system will cease to function and universal Mind will alone remain. Getting rid of the discriminating mind removes the cause of all error.

Then said Mahamati to the Blessed One: Pray tell us, Blessed One, what is meant by the cessation of the mind-system?

The Blessed One replied: The five sense-functions and their discriminating and thinking function have their risings and complete ending from moment to moment. They are born with discrimination as cause, with form and appearance and objectivity closely linked together as condition. The will-to-live is the mother and ignorance is the father. By setting up names and forms greed is multiplied and thus the mind goes on mutually conditioning and being conditioned. By becoming attached to names and forms, not realizing that they have no more basis than the activities of the

mind itself, error rises, false-imagination as to pleasure and pain rises, and the way to emancipation is blocked. The lower system of sense-minds and the discriminating-mind do not really suffer pleasure and pain – they only imagine they do. Pleasure and pain are the deceptive reactions of mortal-mind as it grasps an imaginary objective world.

There are two ways in which the ceasing of the mind-system may take place: as regards form, and as regards continuation. The sense organs function as regards form by the interaction of form, contact and grasping; and they cease to function when this contact is broken. As regards continuation, when these interactions of form, contact and grasping cease, there is no more continuation of the seeing, hearing and other sense functions; with the ceasing of these sense functions, the discriminations, grasping and attachments of the discriminating-mind cease; and with their ceasing act and deed and their habit-energy cease, and there is no more accumulation of karma-defilement on the face of Universal Mind.

If the evolving mortal-mind were of the same nature as Universal Mind the cessation of the lower mind-system would mean the cessation of Universal Mind, but they are different for Universal Mind is not the cause of mortal-mind. There is no cessation of Universal Mind in its pure and essence-nature. What ceases to function is not Universal Mind in its essence-nature, but is the cessation of the effect-producing defilements upon its face that have been caused by the accumulation of the habit-energy of the activities of the discriminating and thinking mortal-mind. There is no cessation of Divine Mind, which in itself, is the abode of Reality and the Womb of Truth.

By the cessation of the sense-minds is meant, not the cessation of their perceiving functions, but the cessation of their discriminating and naming activities, which are centralized, in the discriminating

mortal-mind. By the cessation of the mind-system as a whole is meant, the cessation of discrimination, the clearing away of the various attachments, and, therefore, the clearing away of the defilements of habit-energy in the face of Universal Mind which have been accumulating since beginning-less time by reason of these discriminations, attachments, erroneous reasoning's, and following acts. The cessation of the continuation aspect of the mind-system, namely, the discriminating mortal-mind the entire world of Maya and desire disappears. Getting rid of the discriminating mortal mind. With the cessation of mortal mind the entire world of Maya and desire disappears. Getting rid of the discriminating mortal-mind is Nirvana.

But the cessation of the discriminating-mind cannot take place until there has been a "turning-about" in the deepest seat of consciousness. The mental habit of looking outward by the discriminating-mind upon an external objective world must be given up, and a new habit of realizing Truth within the intuitive-mind by becoming one with the Truth itself must be established. Until this intuitive self-realization of Noble Wisdom is attained, the evolving mind-system will go on. But when an insight into the five Dharmas, the three self-natures, and the twofold ego-less-ness is attained, then the way will be opened for this "turning-about" to take place. With the ending of pleasure and pain, of conflicting ideas, of the disturbing interests of egoism, a state of tranquilization will be attained in which the truths of emancipation will be fully understood and there will be no further evil out-flowings of the mind-system to interfere with the perfect self-realization of Noble Wisdom.

Chapter VI

Transcendental Intelligence

Then said Mahamati: Pray tell us, Blessed One, what constitutes Transcendental Intelligence?

The Blessed One replied: Transcendental Intelligence is the inner state of self-realization of Noble Wisdom. It is realized suddenly and intuitively as the "turning-about" takes place in the deepest seat of consciousness; it neither enters nor goes out – it is like the moon seen in water. Transcendental Intelligence is not subject to birth or destruction; it has nothing to do with combination or concordance; it is devoid of attachment and accumulation; it transcends all dualistic concepts.

When Transcendental Intelligence is considered, four things must be kept in mind: words, meanings, teachings and Noble Wisdom (*Arya-Prajna*). Words are employed to express meanings but they are dependent upon discriminations and memory as cause, and upon the employment of sounds or letters by which a mutual transference of meaning is possible. Words are only symbols and may or may not clearly and fully express the meaning intended and, moreover, words may be understood quite differently from what was intended by the speaker. Words are neither different nor not different from meaning and meaning stands in the same relation to words.

If meaning is different from words it could not be made manifest by means of words; but meaning is illumined by words as things are by a lamp. Words are just like a man carrying a lamp to look for his property, by which he can say: this is my property. Just so, by means of words and speech originating in discrimination, the Bodhisattva can enter into the meaning of the teachings of the Tathágatas and through the meaning he can enter the exalted state of self-realization of Noble Wisdom, which, in itself, is free from word discrimination. But if a man becomes attached to the literal meaning of words and holds fast to the illusion that words and meaning are in agreement, especially in such things as Nirvana which is un-born and un-dying, or as to distinctions of the Vehicles, the five Dharmas, the three self-natures, then he will fail to understand the true meaning and will become entangled in

assertions and refutations. Just as varieties of objects are seen and discriminated in dreams and in visions, so ideas and statements are discriminated erroneously and error goes on multiplying.

The ignorant and simple-minded declare that meaning is not otherwise than words that as words are, so is meaning. They think that as meaning has no body of its own that it cannot be different from words and, therefore, declare meaning to be identical to words. In this they are ignorant of the nature of words, which are subject to birth and death, whereas meaning is not; words are dependent upon letters and meaning is not; meaning is apart from existence and non-existence, it has no substratum, it is un-born. The Tathágatas do not teach a Dharma that is dependent upon letters. Anyone who teaches a doctrine that is dependent upon letters and words is a mere prattler, because Truth is beyond letters and words and books.

This does not mean that letters and books never declare what is in conformity with meaning and truth, but it means that words and books are dependent upon discriminations, while meaning and truth are not; moreover, words and books are subject to the interpretation of individual minds, while meaning and truth are not. But if Truth were not expressed in words and books, the scriptures, which contain the meaning of Truth, would disappear, and when the scriptures disappear there will be no more disciples and masters and Bodhisattvas and Buddhas, and there will nothing to teach. But no one must become attached to the words of the scriptures because even the canonical texts sometimes deviate from their straightforward course owing to the imperfect functioning of sentient minds. Religious discourses are given by myself and other Tathágatas in response to the varying needs and faiths of all manner of being, in order to free them from dependence upon the thinking function of the mind-system, but they are not given to take the place of the self-realization of Noble Wisdom. When there is

recognition that there is nothing in the world but what is seen of the mind itself, all dualistic discriminations will be discarded and the truth of image-less-ness will be understood, and will be seen to be in conformity with the meaning rather than with words and letters.

The ignorant and simple-minded being fascinated with their self-imaginings and erroneous reasoning's, keep on dancing and leap about, but are unable to understand the discourse by words about the truth of self-realization, much less are they able to understand the Truth itself. Clinging to the external world, they cling to the study of books which are a means only, and do not know properly how to ascertain the truth of self-realization, which is Truth unspoiled by the four propositions. Self-realization is an exalted state of inner attainment which transcends all dualistic thinking and which is above the mind-system with its logic, reasoning, theorizing, and illustrations. The Tathágatas discourse to the ignorant, but sustain Bodhisattvas as they seek self-realization of Noble Wisdom.

Therefore, let every disciple take good heed not to become attached to words as being in perfect conformity with meaning, because Truth is not in the letters. When a man with his finger-tip points to something to somebody, the finger-tip may be mistaken for the thing pointed at; in the like manner the ignorant and simple-minded, like children, are unable even to the day of their death to abandon the idea that the finger-tip of words there is meaning itself. They cannot realize Ultimate Reality because of their intent, clinging to words, which were intended to be no more than a pointing finger. Words and their discrimination bind one to the dreary round of rebirths into the world of birth-and-death; meaning stands alone and is a guide to Nirvana. Meaning is attained by much learning, and much learning is attained by becoming conversant with the meaning and not with words; therefore, let seekers for truth reverently approach those who are wise and avoid the sticklers for particular words.

As for teachings: there are priests and popular preachers who are given to ritual and ceremony and who are skilled in the various incantations and in the art of eloquence; they should not be honored nor reverently attended upon, for what one gains from them is emotional excitement and worldly enjoyment; it is not the Dharma. Such preachers, by their clever manipulation of words and phrases and various reasoning's and incantations, being the mere prattle of a child, as far as one can make out and not at all in accordance with truth nor in unison with meaning, only serves to awaken sentient and emotion, while it stupefies the mind. As he himself does not understand the meaning of all things, he only confuses the minds of his hearers with his dualistic views. Not understanding himself, that there is nothing but what is seen of the mind, and himself attached to the notion of self-nature in external things, and unable to know one path from another, he has no deliverance to offer others. Thus these priests and popular preachers who are clever in various incantations and skilled in the art of eloquence, themselves never being emancipated from such calamities as birth, old age, disease, sorrow, lamentation, pain and despair, lead the ignorant into bewilderment by means of their various words, phrases, examples, and conclusions.

Then there are the materialistic philosophers. No respect nor service is to be shown to them because their teachings, though they may be explained using hundred of thousands of words and phrases, do not go beyond the concerns of this world and this body and in the end they lead to suffering. As the materialists recognize no truth as existing by itself, they are split up into many schools, each of which clings to its own way of reasoning.

But there is that which does not belong to materialism and which is not reached by the knowledge of the philosophers who cling to false-discriminations and erroneous reasoning's because they fail to see that, fundamentally, there is no reality in external objects. When it is recognized that there is nothing beyond what is seen of

the mind itself, the discrimination of being and non-being ceases and, as there is thus no external world of object of perception, nothing remains but the solitude of Reality. This does not belong to the materialistic philosophers; it is the domain of the Tathágatas. If such things are imagined as the coming and going of the mind-system, vanishing and appearing, solicitation, attachment, intense affection, a philosophic hypothesis, a theory, an abode, a sense-concept, atomic attraction, organism, growth, thirst, grasping, these things belong to materialism, they are not mine. These are things that are the object of worldly interest, to be sensed, handled and tasted; these are things that are the object of worldly interest, to be sensed, handled and tasted; these are the things that attract one, that bind one to the external world; these are the things that appear in the elements that make up the aggregates of personality where, owing to the procreative force of lust, there arise all kinds of disaster, birth, sorrow, lamentation, pain, despair, disease, old age, death. All these things concern worldly interests and enjoyment; they lie along the path of the philosophers, which is not the path of the dharma. When the true ego-less-ness of things and persons is understood, discrimination ceases to assert itself; the lower mind-system ceases to function; the various Bodhisattva stages are followed one after another; the Bodhisattva is able to utter his ten inexhaustible vows and is anointed by all the Buddhas. The Bodhisattva becomes master of himself and of all things by virtue of a life of spontaneous and radiant effortlessness. Thus the Dharma, which is Transcendental Intelligence, transcends all discriminations, all false-reasoning's, all philosophical systems, and all dualism.

Then Mahamati said to the Blessed One: In the Scriptures mention is made of the Womb of Tathágata-hood and it is taught that that which is born of it is by nature bright and pure, originally unspotted and endowed with the thirty-two marks of excellence. As it is described it is a precious gem but wrapped in a dirty garment soiled by greed, anger, folly and false-imagination. We are taught

that this Buddha-nature immanent in everyone is eternal, unchanging, and auspicious. It is not this, which is born of the Womb of Tathágata-hood the same as the soul-substance that is taught by the philosophers? The Divine Atman as taught by them is also claimed to be eternal, inscrutable, unchanging, and imperishable. Is there, or is there not a difference?

The Blessed One replied: No, Mahamati, my Womb of Tathágata-hood is not the same as the Divine Atman as taught by the philosophers. What I teach is Tathágata-hood in the sense of Dharmakaya, Ultimate Oneness, Nirvana, emptiness, unborn-ness, unqualified-ness, devoid of will-effort. The reason why I teach the doctrine of Tathágata-hood is to cause the ignorant and simple-minded to lay aside their fears as they listen to the teaching of ego-less-ness and come to understand the state of non-discrimination and imageless-ness. The religious teaching of the Tathágatas are just like a potter making various vessels by his own skill of hand with the aid of rod, water and thread, out of the one mass of clay, so the Tathágatas by their command of skillful means issuing from Noble Wisdom, by various terms, expressions, and symbols, preach the twofold ego-less-ness in order to remove the last trace of discrimination that is preventing disciples from attaining a self-realization of Noble Wisdom. The doctrine of the Tathágata-womb is disclosed in order to awaken philosophers from their clinging to the notion of a Divine Atman as transcendental personality, so that their minds that have become attached to the imaginary notion of "soul" as being something self-existent may be quickly awakened to a state of perfect enlightenment. All such notions as causation, succession, atoms, primary elements, that make up personality, personal soul, Supreme Spirit, Sovereign God, Creator, are all figments of the imagination and manifestations of mind. No, Mahamati, the Tathágata's doctrine of the Womb of Tathágata-hood is not the same as the philosopher's Atman.

The Bodhisattva is said to have well grasped the teaching of the Tathágatas when, all alone in a lonely place, by means of his Transcendental Intelligence, he walks the path leading to Nirvana. Thereon his mind will unfold by perceiving, thinking, meditating, and, abiding in the practice of concentration until he attains the "turning-about" at the source of habit-energy, he will thereafter lead a life of excellent deeds. His mind concentrated on the state of Buddhahood, he will become thoroughly conversant with the noble truth of self-realization; he will become perfect master of his own mind; he will be like a gem radiating many colors; he will be able to assume bodies of transformation; he will be able to enter into the minds of all to help them; and; finally, by gradually ascending the stages he will become established in the perfect Transcendental Intelligence of the Tathágatas.

Nevertheless, Transcendental Intelligence (*Arya-jnana*) is not Noble Wisdom (*Arya-prajñā*) itself, only an intuitive awareness of it. Noble Wisdom is a perfect state of imageless-ness; it is the Womb of "Suchness;" it is the all-conserving Divine Mind (*Alaya-Vijnana*), which in its pure Essence forever abides in perfect patience and undisturbed tranquility.

Chapter VII

Self-Realization

Then said Mahamati: Pray tell us, Blessed One, what is the nature of Self-realization by reason of which we shall be able to attain Transcendental Intelligence?

The Blessed One Replied: Transcendental Intelligence rises when the intellectual-mind reaches its limit and, if things are to be realized in their true and essence nature, its processes of mentation, which are based on particularized ideas, discriminations and judgments, must be transcended by an appeal to some higher faculty of cognition, if there be such a higher faculty. There is such

a faculty in the intuitive-mind (*Manas*), which as we have seen is the link between the intellectual-mind and Universal Mind. While it is not an individualized organ like the intellectual-mind, it has that which is much better, direct dependence upon Universal Mind. While intuition does not give information that can be analyzed and discriminated, it gives that which is far superior, self-realization through identification.

Mahamati then asked the Blessed One, saying: Pray tell us, Blessed One, what clear understandings an earnest disciple should have if he is to be successful in the discipline that leads to self-realization?

The Blessed One replied: There are four things by the fulfilling of which an earnest disciple may gain self-realization of Noble Wisdom and become a Bodhisattva-Mahasattva: First, he must have a clear understanding that all things are only manifestations of the mind itself; second, he must discard the notion of birth, abiding and disappearance; third, he must clearly understand the ego-less-ness of both things and persons; and fourth, he must have a true conception of what constitutes self-realization of Noble Wisdom, provided with these four understandings, earnest disciples may become Bodhisattvas and attain Transcendental Intelligence.

As to the first; he must recognize and be fully convinced that this triple world is nothing but a complex manifestation of one's mental activities; that it is devoid of selfness and its belongings; that there are no strivings, no comings, no goings. He must recognize and accept the fact that this triple world is manifested and imagined as real only under the influence of habit-energy that has been accumulated since the beginning-less past by reason of memory, false-imagination, false-reasoning, and attachments to the multiplicities of objects and reactions in close relationship and in conformity to ideas of body-property-and-abode.

As the to second; he must recognize and be convinced that all things are to be regarded as forms seen in a vision and a dream, empty of substance, un-born and without self-nature; that all things exist only by reason of a complicated network of causation which owes its rise to the discrimination and attachment and which eventuates in the rise of the mind-system and its belongings and involvements.

As to the third, he must recognize and patiently accept the fact that his own mind and personality is also mind-constructed, that it is empty of substance, unborn and ego-less. With these three things clearly in mind, the Bodhisattva will be able to enter into the truth of image-less-ness.

As to the fourth, he must have a true conception of what constitutes self-realization of Noble Wisdom. First, it is not comparable to the perceptions attained by the sense-mind, and neither is it comparable to the cognition of the discriminating and intellectual-mind. Both of these presuppose a difference between self and not self and the knowledge so attained is characterized by individuality and generality. Self-realization is based on identity and oneness; there is nothing to be discriminated nor predicated concerning it. But to enter into it the Bodhisattva must be free from all presuppositions and attachments to things, ideas and selfness.

Then said Mahamati to the Blessed One: Pray tell us, Blessed One, concerning the characteristics of deep attachments to existence and as to how we may become detached from existence?

The Blessed One replied: When one tries to understand the significance of things by means of words and discriminations, there follow immeasurably deep-seated attachments to existence. For instance: there are the deep-seated attachments to signs of individuality, to causation, to the notion of being and non-being, to the discrimination of birth and death, of doing and of not-doing, to

the habit of discrimination itself upon which philosophers are so dependent.

There are three attachments that are especially deep-seated in the minds of all: greed, anger and infatuation, which are based on lust, fear and pride. Back of these lies discrimination and desire which is procreative and is accompanied with excitement, avariciousness, and love of comfort and desire for eternal life; and, following, is a succession of rebirths on the five paths of existence and a continuation of attachments. But if these attachments are broken off, no signs of attachment nor of detachment will remain because they are based on things that are non-existent; when this truth is clearly understood the net of attachment is cleared away.

But depending upon and attaching itself to the triple combination which works in unison there is the rising and the continuation of the mind-system incessantly functioning, and because of it there is the deeply-felt and continuous assertion of the will-to-live. When the triple combination that causes the functioning of the mind-system ceases to exist, there is the triple emancipation and there is no further rising of any combination. When the existence and the non-existence of the external world are recognized as rising from the mind itself, then the Bodhisattva is prepared to enter into the state of imagelessness and therein to see into the emptiness which characterizes all discrimination and all the deep-seated attachments resulting there from. Therein he will see no signs of deep-rooted attachment nor detachment; therein he will see no one in bondage and no one in emancipation, except those who themselves cherish bondage and emancipation, because in all things there is no "substance" to be taken hold of.

But so long as these discriminations are cherished by the ignorant and simple-minded they go on attaching themselves to them and, like the silkworms, go on spinning their thread of discrimination and enwrapping themselves and others, and are charmed with their

prison. But to the wise there are no signs of attachment nor of detachment; all things are seen as abiding in solitude where there is no evolving of discrimination. Mahamati, you and all the Bodhisattvas should have your abode where you can see all things from the viewpoint of solitude.

Mahamati, when you and the other Bodhisattvas understand well the distinction between attachment and detachment, you will be in possession of skillful means for avoiding becoming attached to words according to which one proceeds to grasp meanings. Free from the domination of words you will be able to establish yourselves where there will be a "turning-about" in the deepest seat of consciousness by means of which you will attain self-realization of Noble Wisdom and be able to enter into all the Buddha-lands and assemblies. There you will be stamped with the stamp of the powers, self-command, the psychic faculties, and will be endowed with the wisdom and the power of the ten inexhaustible vows, and will become radiant with the variegated rays of the Transformation Bodies. Therewith you will shine without effort like the moon, the sun, the magic wishing-jewel, and at every stage will view things as being of perfect oneness with yourself, uncontaminated by any self-consciousness. Seeing that all things are like a dream, you will be able to enter into the stage of the Tathágatas and be able to deliver the discourses on the Dharma to the world of beings in accordance with their needs and be able to free them from all dualistic notions and false discriminations.

Mahamati, there are two ways of considering self-realization: namely, the teachings about it, and the realization itself. The teachings as variously given in the nine divisions of the doctrinal works, for the instructions of those who are inclined toward it, by making use of skillful means and expedients, are intended to awaken in all beings a true perception of the Dharma. The teachings are designed to keep one away from all the dualistic notions of being and non-being and oneness and otherness.

Realization itself is within the inner consciousness. It is an inner experience that has no connection with the lower mind-system and its discriminations of words, ideas and philosophical speculations. It shines out with its own clear light to reveal the error and foolishness of mind-constructed teachings, to render impotent evil influences from without, and to guide one unerringly to the realm of the good non-out-flowings. Mahamati, when the earnest disciple and Bodhisattva is provided with these requirements, the way is open to his perfect attainment of self-realization of Noble Wisdom, and to the full enjoyment of the fruits that arise there from.

Then Mahamati asked the Blessed One, saying: Pray tell us, Blessed One, about the One Vehicle which the Blessed One has said characterizes the attainment of the inner self-realization of Noble Wisdom?

The Blessed One replied: In order to discard more easily discriminations and erroneous reasoning's, the Bodhisattva should retire by himself to a quiet, secluded place where he may reflect within himself without relying on anyone else, and there let him exert himself to make successive advances along the stages; this solitude is the characteristic feature of the inner attainment of self-realization of Noble Wisdom.

I call this the One Vehicle, not because it is the One Vehicle, but because it is only in solitude that one is able to recognize and realize the path of the One Vehicle. So long as the mind is distracted and is making conscious effort, there can be no culmination as regards the various vehicles; it is only when the mind is alone and quiet that it is able to forsake the discriminations of the external world and seek realization of an inner realm where there is neither vehicle nor one who rides in it. I speak of the three vehicles in order to carry the ignorant. I do not speak much about the One Vehicle because there is no way by which earnest disciples and masters can realize Nirvana, unaided. According to

the discourses of the Tathágatas earnest disciples should be segregated, disciplined, and trained in meditation and Dhyana whereby they are aided by many devices and expedients to realize emancipation. It is because earnest disciples and masters have not fully destroyed the habit-energy of karma and the hindrances of discriminative knowledge and human passion that they are often unable to accept the twofold ego-less-ness and the inconceivable transformation death, that I preach the triple vehicle and not the One Vehicle. When earnest disciples have gotten rid of all their evil habit-energy and been able to realize the twofold ego-less-ness, then they will not be intoxicated by the bliss of the Samádhis and will be awakened into the super-realm of the good non-out-flowings. Being awakened into the realm of the good non-out-flowings, they will be able to gather up all the requisites for the attainment of Noble Wisdom, which is beyond conception and is of sovereign power. But really, Mahamati, there are no vehicles, and so I speak of the One Vehicle. Mahamati, the full recognition of the One Vehicle has never been attained by either earnest disciples, masters, or even by the great Brahma; it has been attained only by the Tathágatas themselves. That is the reason that it is known as the One Vehicle. I do not speak much about it because there is no way by which earnest disciples can realize Nirvana unaided.

Then Mahamati asked the Blessed One, saying: What are the steps that will lead an awakened disciple toward the self-realization of Noble Wisdom?

The Blessed One replied: The beginning lies in the recognition that the external world is only a manifestation of the activities of the mind itself, and that the mind grasps it as an external world simply because of its habit of discrimination and false reasoning. The disciple must get into the habit of looking at things truthfully. He must recognize the fact that the world has no self-nature that it is un-born, that it is like a passing cloud, like an imaginary wheel made by a revolving firebrand, like the castle of the Gandharvas,

like the moon reflected in the ocean, like a vision, a mirage, a dream. He must come to understand that mind in its essence-nature has nothing to do with discrimination nor causation; he must not listen to discourses based on the imaginary terms and qualifications; he must understand that Universal Mind in its pure essence is a state of image-less-ness, that it is only because of the accumulated defilements on its face that body-property-and-abode appear to be its manifestations, that in its own pure nature it is unaffected and unaffected by such changes as rising, abiding and destruction; he must fully understand that all these things come with the awakening of the notion of an ego-soul and its conscious mind. Therefore, Mahamati, let those disciples who wish to realize Noble Wisdom by following the Tathágata Vehicle desist from all discrimination and erroneous reasoning about such notions as the elements that make up the aggregates of personality and its sense-world or about such ideas as causation, rising, abiding and destruction, and exercise themselves in the discipline of Dhyana that leads to the realization of Noble Wisdom.

To practice Dhyana, the earnest disciple should retire to a quiet and solitary place, remembering that life-long habits of discriminative thinking cannot be broken off easily nor quickly. There are four kinds of concentrative meditation (*Dhyana*): The Dhyana practiced by the ignorant; the Dhyana devoted to the examination of meaning; the Dhyana with "Suchness" (*Tathata*) for its object; and the Dhyana of the Tathágatas.

The Dhyana practiced by the ignorant is the one resorted to by those who are following the example of the disciples and masters but who do not understand its purpose and, therefore, it becomes "still-sitting" with vacant minds. This Dhyana is practiced, also, by those who, despising the body, see it as a shadow and a skeleton full of suffering and impurity, and yet who cling to the notion of an ego, seek to attain emancipation by the mere cessation of thought.

The Dhyana devoted to the examination of meaning, is the one practiced by those who, perceiving the un-tenability of such ideas as self, other and both, which are held by the philosophers, and who have passed beyond the twofold-ego-less-ness, devote Dhyana to an examination of the significance of ego-less-ness and the differentiations of the Bodhisattvas stages.

The Dhyana with Tathata, or "Suchness", or Oneness, or Divine Name, for its object is practiced by those earnest disciples and masters who, while fully recognizing the twofold ego-less-ness and the imageless-ness of Tathata, yet cling to the notion of an ultimate Tathata.

The Dhyana of the Tathágatas is the Dhyana of those who are entering upon the stage of Tathágata-hood and who, abiding in the triple bliss, which characterizes the self-realization of Noble Wisdom, are devoting themselves for the sake of all beings to the accomplishment of incomprehensible works for their emancipation. This is the pure Dhyana of the Tathágatas. When all lesser things and ideas are transcended and forgotten, and there remains only a perfect state of imageless-ness where Tathágata and Tathata are merged into perfect Oneness, then the Buddhas will come together from all their Buddha-lands and with shining hands resting on his forehead will welcome a new Tathágata.

Chapter VIII

The Attainment of Self-Realization

Then said Mahamati to the Blessed One: Pray tell us more as to what constitutes the state of self-realization?

The Blessed One replied: In the life of an earnest disciple there are two aspects that are to be distinguished: namely, the state of attachment to the self-natures arising from discrimination of himself and his field of consciousness to which he is related; and second,

the excellent and exalted state of self-realization of Noble Wisdom. The state of attachment to the discriminations of the self-natures of things, ideas, and selfhood is accompanied by emotions of pleasure or aversion according to experience or as laid down in books of logic. Conforming himself to the ego-less-ness of things and holding back wrong views as to his own ego-ness, he should abandon these thoughts and hold himself firmly to the continuously ascending journey of the stages.

The exalted state of self-realization as it relates to an earnest disciple is a state of mental concentration in which he seeks to identify himself with Noble Wisdom. In that effort he must seek to annihilate all vagrant thoughts and notions belonging to the externality of things, and all ideas of individuality and generality, of suffering and impermanence, and cultivate the noblest ideas of ego-less-ness and emptiness and imageless-ness; thus will he attain a realization of truth that is free from passion and is ever serene. When this active effort at mental concentration is successful it is followed by a more passive, receptive state of Samádhi in which the earnest disciple will enter into the blissful abode of Noble Wisdom and experience its consummations in the transformations of Samapatti. This is an earnest disciple's first experience of the exalted state of realization, but as yet there is no discarding of habit-energy nor escaping from the transformation of death.

Having attained this exalted and blissful state of realization as far as it can be attained by disciples, the Bodhisattva must not give himself up to the enjoyment of its bliss, for that would mean cessation, but should think compassionately of other beings and keep ever fresh his original vows; he should never let himself rest nor exert himself in the bliss of the Samádhis.

But, Mahamati, as earnest disciples go on trying to advance on the path that leads to full realization, there is one danger against which

they must be on their guard. Disciples may not appreciate that the mind-system, because of its accumulated habit-energy, goes on functioning, more or less unconsciously, as long as they live. They may sometimes think that they can expedite the attainment of their goal of tranquilization by entirely suppressing the activities of the mind-system. This is a mistake, for even if the activities of the mind are suppressed, the mind will still go on functioning because the seeds of habit-energy will still remain in it. What they think is extinction of mind, is really the non-functioning of the mind's external world to which they are no longer attached. That is, the goal of tranquilization is to be reached not by suppressing all mind activity but by getting rid of discriminations and attachments.

Then there are others who, afraid of the suffering incident to the discriminations of life and death, unwisely seek Nirvana. They have come to see that all things subject to discrimination have no reality and so imagine that Nirvana must consist in the annihilation of the senses and their fields of sensation; they do not appreciate that birth-and-death and Nirvana are not separate one from the other. They do not know that Nirvana is Universal Mind in its purity. Therefore, these stupid ones who cling to the notion that Nirvana is a world by itself that is outside what is seen of the mind, ignoring all the teachings of the Tathágatas concerning the external world, go on rolling themselves along the wheel of birth-and-death. But when they experience the "turning-about" in their deepest consciousness, which will bring with it the perfect self-realization of Noble Wisdom, then they will understand.

The true functioning of the mind is very subtle and difficult to be understood by young disciples, even masters with all their powers of right-knowledge and Samádhis often find it baffling. It is only the Tathágatas and the Bodhisattvas who are firmly established on the seventh stage who can fully understand its workings. Those earnest disciples and masters who wish to fully understand all the aspects of the different stages of Bodhisattva-hood by the aid of

their right-knowledge must do so by becoming thoroughly convinced that objects of discrimination are only seen to be so by the mind and, thus, by keeping themselves away from all discriminations and false reasoning's which are also of the mind itself, by ever seeking to see things truly (*yathabhutam*), and by planting roots of goodness in Buddha-lands that know no limits made by differentiations.

To do all this, the Bodhisattva should keep himself away from all turmoil, social excitements and sleepiness; let him keep away from the treatises and writings of worldly philosophers, and from the ritual and ceremonies of professional priest-craft. Let him retire to a secluded place in the forest and there devote himself to the practice of the various spiritual disciplines, because it is only by so doing that he will become capable of attaining in this world of multiplicities a true insight into the workings of Universal Mind in its Essence. There surrounded by his good friends the Buddhas, earnest disciples will become capable of understanding the significance of the mind-system and its place as a mediating agent between the external world and the Universal Mind and he will become capable of crossing the ocean of birth-and-death, which rises from ignorance, desire and deed.

Having gained a thorough understanding of the mind-system, the three self-natures, the twofold ego-less-ness, and established himself in the measure of self-realization that goes with that attainment, all of which may be gained by his right-knowledge, the way will be clear for the Bodhisattva's further advance along the stages of Bodhisattva-hood. The disciple should then abandon the understanding of mind which he has gained by right-knowledge, which in comparison with Noble Wisdom is like a lame donkey, and entering on the eighth stage of Bodhisattva-hood, he should then disciple himself in Noble Wisdom according to its three aspects.

These aspects are: First, imageless-ness, which comes forth when all things belonging to discipleship, mastership, and philosophy are thoroughly mastered. Second, the power added by all the Buddhas by reason of their original vows including the identification of their lives and the sharing of their merit with all sentient lives. Third, the perfect self-realization that thus far has only been realized in a measure, as the Bodhisattva succeeds in detaching himself from viewing all things, including his own imagined ego-ness, in their phenomenality, and realizes the states of Samádhi and Samapatti whereby he surveys the world as a vision and a dream, and being sustained by all the Buddhas, he will be able to pass on to the full attainment of the Tathágata stage, which is Noble Wisdom itself. This is the triplicity of the noble life and being furnished with this triplicity the perfect self-realization of Noble Wisdom has been attained.

Then Mahamati asked the Blessed One, saying: Blessed One, is the purification of the evil out-flowings of the mind which come from clinging to the notions of an objective world and an empirical soul, gradual or instantaneous?

The Blessed One replied: There are three characteristic out-flows of the mind, namely, the evil out-flowings that rise from thirst, grasping and attachment; the evil out-flowings that arise from the illusions of the mind and the infatuations of egoism; and the good non-out-flowings that arise from Noble Wisdom.

The evil out-flowings that take place from recognizing an external world, which in truth is only a manifestation of mind, and from becoming attached to it, are gradually purified and not instantaneously. Good behavior can only come by the path of restraint and effort. It is like a potter making pots that is done gradually and with attention and effort. It is like the mastery of comedy, dancing, singing, lute playing, writing, and any other art; it

must be acquired gradually and laboriously. Its reward will be a clearing insight into the emptiness and transiency of all things.

The evil out-flowings that arise from the illusions of the mind and the infatuations of egoism, concerns the mental life more directly and are such things as fear, anger, hatred and pride; these are purified by study and meditation and that, too, must be attained gradually and not instantaneously. It is like the 'amra' fruit that ripens slowly; it is like grass, shrubs, herbs and trees that grow up from the earth gradually. Each must follow the path of study and meditation by himself gradually and with effort, but because of the original vows of the Bodhisattvas and all the Tathágatas who have devoted their merits and identified their lives with all animate life that all may be emancipated, they are not without aid and encouragement; but even with the aid of the Tathágatas, the purification of the evil out-flowings of the mind are at best slow and gradual, requiring both zeal and patience. Its reward is the gradual understanding of the twofold ego-less-ness and its patience acceptance, and the feet well set on the stages of Bodhisattva-hood.

But the good non-out-flowings that come with the self-realization of Noble Wisdom is a purification that comes instantaneously by the grace of the Tathágatas. It is like a mirror reflecting all forms and images instantaneously and without discrimination; it is like the sun or moon revealing all forms instantaneously and illuminating them dispassionately with its light. In the same way the Tathágatas lead earnest disciples to a state of imageless-ness; all the accumulations of habit-energy and karma that had been collecting since beginning-less time because of attachment to erroneous views which have been entertained regarding an ego-soul and its external world, are cleared away, revealing instantaneously the realm of Transcendental Intelligence that belongs to Buddhahood. Just as Universal Mind defiled by accumulations of habit-energy and karma reveals multiplicities of ego-souls and their external

worlds of false-imagination, so Universal Mind cleared of its defilements through the gradual purifications of the evil outflowings that come by effort, study and meditation, and by the gradual self-realization of Noble Wisdom, at the long last, like the Dharmata Buddha shining forth spontaneously with the rays that issue from its pure Self-nature, shines forth instantaneously. By it the mentality of all Bodhisattvas is matured instantaneously: they find themselves in the palatial abodes of the Akanishtha heavens, themselves spontaneously radiating the various treasures of its spiritual abundance.

Chapter IX

The Fruit of Self-Realization

Mahamati asked the Blessed One: Pray tell us, Blessed One, what is the fruitage that comes with the self-realization of Noble Wisdom?

The Blessed One replied: First, there will come a clearing insight into the meaning and significance of things and following that will come an unfolding insight into the significance of the spiritual ideals (*Paramitas*) by reason of which the Bodhisattvas will be able to enter more deeply into the abode of imagelessness and be able to experience the higher Samádhis and gradually to pass through the higher stages of Bodhisattva-hood.

After experiencing the "turning-about" in the deepest seat of consciousness, they will experience other Samádhis even to the highest, the Vajravimbopama, which belongs to the Tatháguas and their transformations. They will be able to enter into the realm of consciousness that lies beyond the consciousness of the mind-system, even the consciousness of Tathágata-hood. They will become endowed with all the powers, psychic faculties, self-mastery, loving compassion, skillful means, and ability to enter into other Buddha-lands. Before they had attained self-realization of Noble Wisdom they had been influenced by the self-interests of

egoism, but after they attain self-realization they will find themselves reacting spontaneously to the impulses of a great and compassionate heart endowed with skillful and boundless means and sincerely and wholly devoted to the emancipation of all beings.

Mahamati said: Blessed One, tell us about the sustaining power of the Tathágatas by which the Bodhisattvas are aided to attain self-realization of Noble Wisdom?

The Blessed One replied: There are two kinds of sustaining power, which issue from the Tathágatas and are at the service of the Bodhisattvas, sustained by which the Bodhisattvas should prostrate themselves before them and show their appreciation by asking questions. The first kind of sustaining power is the Bodhisattva's own adoration and faith in the Buddhas by reason of which the Buddhas are able to manifest themselves and render their aid and to ordain them with their own hands. The second kind of sustaining power is the power radiating from the Tathágatas that enables the Bodhisattvas to attain and to pass through the various Samádhis and Samapattis without becoming intoxicated by their bliss.

Being sustained by the power of the Buddhas, the Bodhisattva even at the first stage will be able to attain the Samádhi known as the Light of Mahayana. In that Samádhi Bodhisattvas will become conscious of the presence of the Tathágatas coming from all their different abodes in the ten quarters to impart to the Bodhisattvas their sustaining power in various ways. As the Bodhisattva Vajragarbha was sustained in his Samádhis and as many other Bodhisattvas of like degree and virtue have been sustained, so all earnest disciples and masters and Bodhisattvas may experience this sustaining power of the Buddhas in their Samádhis and Samapattis. The disciple's faith and the Tathágata's merit are two aspects of the same sustaining power and by it alone are the

Bodhisattvas enabled to become one with the company of the Buddhas.

Whatever Samádhis, psychic faculties and teachings are realized by the Bodhisattvas, they are made possible only by the sustaining power of the Buddhas; if it were otherwise, the ignorant and the simple-minded might attain the same fruitage. Wherever the Tathágatas enter with their sustaining power there will be music, not only music made by human lips and played by human hands on various instruments, but there will be music among the grass and shrubs and trees, and in the mountains and towns and palaces and hovels; much more will there be music in the heart of those endowed with sentiency. The deaf, dumb and blind will be cured of their deficiencies and will rejoice in their emancipation. Such is the extraordinary virtue of the sustaining power imparted by the Tathágatas.

By the bestowal of this sustaining power, the Bodhisattvas are enabled to avoid the evils of passion, hatred and enslaving karma; they are enabled to transcend the Dhyana of the beginners and to advance beyond the experience and truth already attained; they are enabled to demonstrate the Paramitas; and finally, to attain the stage of Tathágata-hood. Mahamati, if it were not for this sustaining power, they would relapse into the ways and thoughts of the philosophers, easy-going disciples and the evil-minded, and would thus fall short of the highest attainment. For these reasons, earnest disciples and sincere Bodhisattvas are sustained by the power of all the Tathágatas.

Then said Mahamati: It has been said by the Blessed One that by fulfilling the six Paramitas, Buddhahood is realized. Pray tell us what the Paramitas are, and how they are to be fulfilled?

The Blessed One replied: The Paramitas are ideals of spiritual perfection that are to be the guide of the Bodhisattvas on the path to self-realization. There are six of them but they are to be

considered in three different ways according to the progress of the Bodhisattva on the stages. At first they are to be considered as ideals for the worldly life; next as ideals for the mental life; and, lastly, as ideals of the spiritual and unitive life.

In the worldly life where one is still holding tenaciously to the notions of an ego-soul and what concerns it and holding fast to the discriminations of dualism, if only for worldly benefits, one should cherish ideals of charity, good behavior, patience, zeal, thoughtfulness and wisdom. Even in the worldly life the practice of these virtues will bring rewards of happiness and success.

Much more in the mind-world of earnest disciples and masters will their practice bring joys of emancipation, enlightenment and peace of mind, because the Paramitas are grounded on right-knowledge and lead to thoughts of Nirvana, even if the Nirvana of their thoughts is for themselves. In the mind-world the Paramitas become more ideal and more sympathetic; charity can no longer be expressed in the giving of impersonal gifts but will call for the more costly gifts of sympathy and understanding; good behavior will call for something more than outward conformity to the five precepts because in the light of the Paramitas they must practice humility, simplicity, restraint and self-giving. Patience will call for something more than forbearance with external circumstances and the temperaments of other people: it will now call for patience with one's self. Zeal will call for something more than industry and outward show of earnestness: it will call for more self-control in the task of following the Noble Path and in manifesting the Dharma in one's own life. Thoughtfulness will give way to mindfulness wherein discriminated meanings and logical deductions and rationalizations will give way to intuitions of significance and spirit. The Paramita of Wisdom (*Prajna*) will no longer be concerned with pragmatic wisdom and erudition, but will reveal itself in its true perfect-ness of All-inclusive Truth, which is Love.

The third aspect of the Paramitas as seen in the ideal perfection of the Tathágatas can only be fully understood by the Bodhisattva-Mahasattvas who are devoted to the highest spiritual discipline and have fully understood that there is nothing to be seen in the world but that which issues from the mind itself; in whose minds the discrimination of dualities has ceased to function; and seizing and clinging has become non-existent. Thus free from all attachments to individual objects and ideas, their minds are free to consider ways of benefiting and giving happiness to others, even to all sentient beings. To the Bodhisattva-Mahasattvas the ideal of charity is shown in the self-yielding of the Tathágata's hope of Nirvana that all may enjoy it together. While having relations with an objective world there is no rising in the minds of the Tathágatas of discriminations between the interests of self and the interests of others, between good and evil, there is just the spontaneity and effortless actuality of perfect behavior. To practice patience with full knowledge of this and that, of grasp and grasping, but with no thought of discrimination nor of attachment, that is the Tathágatas Paramita of Patience. To exert oneself with energy from the first part of the night to its end in conformity with the disciplinary measures with no rising of discrimination as to comfort or discomfort, that is the Tathágata's Paramita of Zeal. Not to discriminate between self and others in thoughts of Nirvana, but to keep the mind fixed on Nirvana, that is the Paramita of Mindfulness. As to the Prajna-Paramita, which is Noble Wisdom, who can predicate it? When in Samádhi the mind ceases to discriminate and there is only perfect and love-filled imageless-ness, then an inscrutable "turning-about" will take place in the inmost consciousness and one will have attained self-realization of Noble Wisdom that is the highest Prajna-Paramita.

Then Mahamati said to the Blessed One: You have spoken of an astral-body, a "mind-vision-body" (*manomayakaya*) which the Bodhisattvas are able to assume, as being one of the fruits of self-

realization of Noble Wisdom: pray tell us, Blessed One, what is meant by such a transcendental body?

The Blessed One replied: There are three kinds of such transcendental bodies: First, there is one in which the Bodhisattva attains enjoyment of the Samádhis and Samapattis. Second, there is the one, which is assumed by the Tathágatas according to the class of beings to be sustained, and which achieves and perfects spontaneously with no attachment and no effort. Third, there is the one in which the Tathágatas receive their intuition of Dharmakaya.

The transcendental personality that enters into the enjoyment of the Samádhis comes with the third, fourth and fifth stages as the mentations of the mind-system become quieted and waves of consciousness are no more stirred on the face of Universal Mind. In this state, the conscious-mind is still aware, in a measure, of the bliss being experienced by this cessation of the mind's activities.

The second kind of transcendental personality is the kind assumed by Bodhisattvas and Tathágatas as bodies of transformation by which they demonstrate their original vows in the work of achieving and perfecting; it comes with the eighth stage of Bodhisattva-hood. When the Bodhisattva has a thoroughgoing penetration into the Maya-like nature of things and understands the dharma of imageless-ness, he will experience the "turning-about" in his deepest consciousness and will become able to experience the higher Samádhis even to the highest. By entering into these exalted Samádhis he attains a personality that transcends the conscious-mind, by reason of which he obtains supernatural powers of self-mastery and activities because of which he is able to move as he wishes, as quickly as a dream changes as quickly as an image changes in a mirror. This transcendental body is not a product of the elements and yet there is something in it that is analogous to what is so produced; it is furnished with all the differences appertaining to the world of form but without their

limitations; possessed of this "mind-vision-body" he is able to be present in all the assemblages in all the Buddha-lands. Just as his thoughts move instantly and without hindrance over walls, rivers, trees, and mountains, and just as in memory he recalls and visits the scenes of his past experiences, so, while his mind keeps functioning in the body, his thoughts may be a hundred thousand yojanas away. In the same fashion the transcendental personality that experiences the Samádhi Vajravimbopama will be endowed with supernatural powers and psychic faculties and self-mastery by reason of which he will be able to follow the noble paths that lead to the assemblages of the Buddhas, moving about as freely as he may wish. But his wishes will no longer be self-centered nor tainted by discrimination and attachment, for this transcendental personality is not his old body, but is the transcendental embodiment of his original vows of self-yielding in order to bring all beings to maturity.

The third kind of transcendental personality is so ineffable that it is able to attain intuitions of the Dharmakaya, that is, it attains intuitions of the boundless and inscrutable cognition of Universal Mind. As Bodhisattva-Mahasattvas attain the highest of the stages and become conversant with all the treasures to be realized in Noble Wisdom, they will attain this inconceivable transformation-body which is the true nature of all the Tathágatas past, present and future, and will participate in the blissful peace which pervades the Dharma of all the Buddhas.

Chapter X

Discipleship: Lineage of the Arhats

Then Mahamati asked the Blessed One: Pray tell us how many kinds of disciples there are?

The Blessed One replied: There are as many kinds of disciples as there are individuals, but for convenience they may be divided into

two groups: disciples of the lineage of the Arhats, and disciples known as Bodhisattvas. Disciples of the lineage of the Arhats may be considered under two aspects: First, according to the number of times they will return to this life of birth-and-death; and second, according to their spiritual progress. Under the first aspect, they may be subdivided into three groups: The "Stream-entered," the "Once-returning," and the "Never-returning."

The Stream-entered are those disciples, who having freed themselves from the attachments to the lower discriminations and who have cleansed themselves from the twofold hindrances and who clearly understand the meaning of the twofold ego-less-ness, yet who still cling to the notion of individuality and generality and to their own ego-ness. They will advance along the stages to the sixth only to succumb to the entrancing bliss of the Samádhis. They will be reborn seven times, or five times, or three times, before they will be able to pass the sixth stage. The Once-returning are the Arhats, and the Never-returning are the Bodhisattvas who have reached the seventh stage.

The reasons for these gradations is because of their attachment to the three degrees of false-imagination: namely, faith in moral practices, doubt, and the view of their individual personality. When these three hindrances are overcome, they will be able to attain the higher stages. As to moral practices: the ignorant, simple-minded disciples obey the rules of morality, piety and penance, because they desire thereby to gain worldly advancement and happiness, with the added hope of being reborn in more favorable conditions. The Stream-entered ones do not cling to moral practices for any hope of reward for their minds are fixed on the exalted state of self-realization; the reason they devote themselves to the details of morality is that they wish to master such truths as are in conformity with the undefiled out-flowings. As regards the hindrance of doubt in the Buddha's teaching, that will continue so long as any of the notions of discrimination are cherished and will disappear when

they disappear. Attachment to the view of individual personality will be gotten rid of as the disciple gains a more thorough understanding of the notions of being and non-being, self-nature and ego-less-ness, thereby getting rid of the attachments to his own selfness that goes with those discriminations. By breaking up and clearing away these three hindrances the Stream-entered one will be able to discard all greed, anger and folly.

As for the Once-returning Arhats; there was once in them the discrimination of form, signs, and appearances, but as they gradually learned by right-knowledge not to view individual objects under the aspect of quality and qualifying, and as they became acquainted with what marks the attainment of the practice of Dhyana, they have reached the stage of enlightenment where in one more rebirth they will be able to put an end to the clinging to their own self-interests. Free from this burden of error and its attachments, the passions will no more assert themselves and the hindrances will be cleared away forever.

Under the second aspect disciples may be grouped according to the spiritual progress they have attained, into four classes, namely, disciples (*Sravaka*), masters (*Pratyekabuddha*), Arhats, and Bodhisattvas.

The first class of disciples means well but they find it difficult to understand unfamiliar ideas. Their minds are joyful when studying about and practicing the things belonging to appearances that can be discriminated, but they become confused by the notion of an uninterrupted chain of causation, and they become fearful when they consider the aggregates that make up personality and its object world as being Maya-like, empty and ego-less. They were able to advance to the fifth or sixth stage where they are able to do away with the rising of passions, but not with the notions that give rise to passion and, therefore, they are unable to get rid of the clinging to an ego-soul and its accompanying attachments, habits

and habit-energy. In this same class the disciples are the earnest disciples of other faiths, who clinging to the notions of such things as, the soul as an external entity, Supreme Atman, Personal God, seek a Nirvana that is in harmony with them. There are others, more materialistic in their ideas, who think that all things exist in dependence upon causation and, therefore, that Nirvana must be in like dependence. But none of these, earnest though they be, have gained an insight into the truth of the twofold ego-less-ness and are, therefore, of limited spiritual insights as regards deliverance and non-deliverance; for them there is no emancipation. They have great self-confidence but they can never gain a true knowledge of Nirvana until they have learned to discipline themselves in the patient acceptance of the twofold ego-less-ness.

The second class of masters are those who have gained a high degree of intellectual understanding of the truths concerning the aggregates that make up personality and its external world but who are filled with fear when they face the significance and consequences of these truths, and the demands which their learning makes upon them, that is, not to become attached to the external world and its manifold forms making for comfort and power, and to keep away from the entanglements of its social relations. They are attracted by the possibilities that are attainable by so doing, namely, the possession of miraculous powers such as dividing the personality and appearing in different places at the same time, or manifesting bodies of transformation. To gain these powers they even resort to the solitary life, but this class of master never gets beyond the seductions of their learning and egoism, and their discourses are always in conformity with that characteristic and limitation. Among them are many earnest disciples who show a degree of spiritual insight that is characterized by sincerity and undismayed willingness to meet all the demands that the stages make upon them. When they see that all that makes up the objective world is only a manifestation of mind, that it is without self-nature, un-born and ego-less, they accept it without fear, and

when they see their own ego-soul is also empty, un-born and ego-less, they are untroubled and undismayed, with earnest purpose they seek to adjust their lives to the full demands of these truths, but they cannot forget the notions that lie back of these facts, especially the notion of their own conscious ego-self and its relation to Nirvana. They are of the Stream-entered class.

The class known as Arhats are those earnest masters who belong to the returning class. But their spiritual insight they have reached the sixth and seventh stages. They have thoroughly understood the truth of the twofold ego-less-ness and the imageless-ness of Reality; with them there is no more discrimination, nor passions, nor pride of egoism; they have gained an exalted insight and seen into the immensity of the Buddha-lands. By attaining an inner perception of the true nature of Universal Mind they are steadily purifying their habit-energy. The Arhats has attained emancipation, enlightenment, the Dhyanas, the Samádhis, and his whole attention is given to the attainment of Nirvana, but the idea of Nirvana causes mental perturbations because he has the wrong idea of Nirvana. The notions of Nirvana in his mind are divided: he discriminates Nirvana from self, and self from others. He has attained some of the fruits of self-realization but he still thinks and discourses on the Dhyanas, subjects for meditation, the Samádhis, the fruits. He pride-fully says: "There are fetters, but I am disengaged from them." His is a double fault: he both denounces the vices of the ego, and still cling to its fetters. So long as he continues to discriminate notions of Dhyana, Dhyana practice, subjects for Dhyana, right-knowledge and truth, there is a bewildered state of mind; he has not attained perfect emancipation. Emancipation comes with the acceptance of imageless-ness.

He is master of the Dhyanas and enters into the Samádhis, but to reach the higher stages one must pass beyond the Dhyanas, the immeasurables, the world of no-form, and the bliss of the Samádhis into the Samapattis leading to the cessation of thought

itself. The Dhyana practitioner, Dhyana, the subject of Dhyana, the cessation of thought, once-returning, never-returning, all these are divided and bewildering states of mind. Not until all discrimination is abandoned is there perfect emancipation. Thus the Arhats, master of the Dhyanas, participating in the Samádhis, but unsupported by the Buddhas yields to the entrancing bliss of the Samádhis – and passes to his Nirvana.

Disciples and masters and Arhats may ascend the stages up to the sixth. They perceive that the triple world is no more than mind itself; they perceive that there is no becoming attached to the multiplicities of external objects except through the discriminations and activities of the mind itself; they perceive that there is no ego-soul; and, therefore, they attain a measure of tranquilization. But their tranquilization is not perfect every minute of their lives, for with them there is something effect producing, some grasped and grasping, some lingering trace of dualism and egoism. Though disengaged from the actively functioning passions they are still bound in with the habit energy of passion and, becoming intoxicated with the wine of the Samádhis, they will have their abode in the realm of the out-flowings. Perfect tranquilization is possible only with the seventh stage. So long as their minds are in confusion, they cannot attain to a clear conviction as to the cessation of all multiplicity and the actuality of the perfect oneness of all things. In their minds the self-nature of things is still discriminated as good and bad, therefore, their minds are in confusion and they cannot pass beyond the sixth stage. But at the sixth stage all discrimination ceases as they become engrossed in the bliss of the Samádhis wherein they cherish the thought of Nirvana and, as Nirvana is possible at the sixth stage, they pass into their Nirvana, but it is not the Nirvana of the Buddhas.

Chapter XI

Bodhisattva-hood and Its Stages

Then said Mahamati to the Blessed One: Will you tell us now about the disciples who are Bodhisattvas?

The Blessed One replied: The Bodhisattvas are those earnest disciples who are enlightened by reason of their efforts to attain self-realization of Noble Wisdom and who have taken upon themselves the task of enlightening others. They have gained a clear understanding of the truth that all things are empty, un-born, and of a Maya-like nature; they have ceased from viewing things discriminatively and from considering them in their relations; they thoroughly understand the truth of twofold ego-less-ness and have adjusted themselves to it with patient acceptance; they have attained a definite realization of image-less-ness; and they are abiding in the perfect-knowledge that they have gained by self-realization of Noble Wisdom.

Well stamped by the seal of "Suchness" they entered upon the first of the Bodhisattva stages. The first stage is called the stage of Joy (*Pranudita*). Entering this stage is like passing out of the glare of the shadows into a realm of "no-shadows"; it is like passing out of the noise and tumult of the crowded city into the quietness of solitude. The Bodhisattva feels within himself the awakening of a great heart of compassion and he utters his ten original vows: To honor and serve all Buddhas; to spread the knowledge and practice of the Dharma; to welcome all coming Buddhas; to practice the six Paramitas; to persuade all beings to embrace the Dharma; to attain a perfect understanding of the universe; to attain a perfect understanding of the mutuality of all beings; to attain perfect self-realization of the oneness of all the Buddhas and Tatháguas in self-nature, purpose and resources; to become acquainted with all skillful means for the carrying out of these vows for the emancipation of all beings; to realize supreme

enlightenment through the perfect self-realization of Noble Wisdom, ascending the stages and entering Tathágata-hood.

In the spirit of these vows the Bodhisattva gradually ascends the stages to the sixth. All earnest disciples, masters and Arhats have ascended thus far, but being enchanted by the bliss of the Samádhis and not being supported by the powers of the Buddhas, they pass to their Nirvana. The same fate would befall the Bodhisattvas except for the sustaining power of the Buddhas, by that they are enabled to refuse to enter Nirvana until all beings can enter Nirvana with them. The Tathágatas point out to them the virtues of Buddhahood, which are beyond the conception of the intellectual-mind, and they encourage and strengthen the Bodhisattvas not to give in to the enchantment of the bliss of the Samádhis, but to press on to further advancement along the stages. If the Bodhisattvas had entered Nirvana at this stage, and they would have done so without the sustaining power of the Buddhas, there would have been the cessation of all things and the family of the Tathágatas would have become extinct.

Strengthened by the new strength that comes to them from the Buddhas and with more perfect insight that is theirs by reason of their advance in self-realization of Noble Wisdom, they re-examine the nature of the mind-system, the ego-less-ness of personality, and the part that grasping and attachment and habit-energy play in the unfolding drama of life; they re-examine the illusions of the fourfold logical analysis, and the various elements that enter into enlightenment and self-realization, and, in the thrill of their new powers of self-mastery, the Bodhisattvas enter upon the seventh stage of Far-going (*Durangama*).

Supported by the sustaining power of the Buddhas, the Bodhisattvas at this stage enter into the bliss of the Samádhi of perfect tranquilization. Owing to their original vows they are transported by emotions of love and compassion as they become

aware of the part they are to perform in the carrying out of their vows for emancipation of all beings. Thus they do not enter into Nirvana, but, in truth, they too are already in Nirvana because in their emotions of love and compassion there is no rising of discrimination; henceforth, with them, discrimination no more takes place. Because of Transcendental Intelligence only one conception is present – the promotion of the realization of Noble Wisdom. This is called the Bodhisattva's Nirvana – the losing oneself in the bliss of perfect self-yielding. This is the seventh stage, the stage of Far-going.

The eighth stage is the stage of No-recession (*Acala*). Up to this stage, because of the defilements upon the face of Universal Mind caused by the accumulation of habit-energy since beginning-less time, the mind-system and all that pertains to it has been evolved and sustained. The mind-system functioned by the discriminations of an external and objective world to which it became attached and by which it was perpetuated. But with the Bodhisattva's attainment of the eighth stage there come a "turning-about" within his deepest seat of consciousness from self-centered egoism to universal compassion for all beings, by which he attains perfect self-realization of Noble Wisdom. There is an instant of cessation of the delusive activities of the whole mind-system; the dancing of the waves of habit-energy on the face of Universal Mind are forever stilled, revealing its own inherent quietness and solitude, the inconceivable Oneness of the Womb of Tathágata-hood.

Henceforth there is no more looking outward upon an external world by senses and sense-minds, nor a discrimination of particularized concepts and ideas and propositions by an intellectual-mind, no more grasping, nor attachment, nor pride of egoism, nor habit-energy. Henceforth there is only the inner experience of Noble Wisdom, which has been attained by entering into its perfect Oneness.

Thus establishing himself at the eighth stage of No-recession, the Bodhisattva enters into the bliss of the ten Samádhis, but avoiding the path of the disciples and masters who yielded themselves up to their entrancing bliss and who passed to their Nirvanas, and supported by his vows and the Transcendental Intelligence which now is his and being sustained by the power of the Buddhas, he enters upon the higher paths that lead to Tathágata-hood. He passes through the bliss of the Samádhis to assume the transformation body of a Tathágata that through him all beings may be emancipated. Mahamati, If there had been no Tathágata-womb and no Divine Mind then there would have been no rising and disappearance of the aggregates that make up personality and its external world, no rising and disappearance of ignorant people nor holy people, and no task for Bodhisattvas; therefore, while walking in the path of self-realization and entering into the enjoyments of the Samádhis, you must never abandon working hard for the emancipation of all beings and your self-yielding love will never be in vain. To philosophers the conception of Tathágata-womb seems devoid of purity and soiled by these external manifestations, but it is not so understood by the Tathágatas, to them it is not a proposition of philosophy but an intuitive experience as real as though it was an amalaka fruit held in the palm of the hand.

With the cessation of the mind-system and all its evolving discriminations, there is cessation of all strain and effort. It is like a man in a dream who imagines he is crossing a river and who exerts himself to the utmost to do so, who is suddenly awakened. Being awake, he thinks: "Is this real or is it unreal?" Being now enlightened he knows that it is neither real nor unreal. Thus when the Bodhisattva arrives at the eighth stage, he is able to see all things truthfully and, more than that, he is able to thoroughly understand the significance of all dream-like things of his life as to how they came to pass and as to how they pass away. Ever since beginning-less time the mind-system has perceived multiplicities of forms, conditions, and ideas, which the thinking-mind has

discriminated, and the empirical-mind has experienced, grasped, and clung to. From this has risen habit-energy that by its accumulation has conditioned the illusions of existence and non-existence, individuality and generality, and has thus perpetuated the dream-state of false-imagination. But now, to the Bodhisattvas of the eighth stage, life is past and is remembered, as it truly was – a passing dream.

As long as the Bodhisattva had not passed the seventh stage, even though he had attained an intuitive understanding of the true meaning of life and its Maya-like nature, and as to how the mind carried on its discriminations and attachments yet, nevertheless, the cherishing of the notions of these things had continued and, although he no longer experienced within himself any ardent desire for things nor any impulse to grasp them yet, nevertheless, the notions concerning them persisted and perfumed his efforts to practice the teachings of the Buddhas and to labor for the emancipation of all beings. Now, in the eighth stage, even the notions have passed away, and all effort and striving is seen to be unnecessary. The Bodhisattva's Nirvana is perfect tranquilization, but it is not extinction nor inertness; while there is an entire absence of discrimination and purpose, there is the freedom and spontaneity of potentiality that has come with the attainment and patient acceptance of the truths of ego-less-ness and imageless-ness. Here is perfect solitude, undisturbed by any gradation or continuous succession, but radiant with the potency and freedom of its self-nature, which is the self-nature of Noble Wisdom, blissfully peaceful with the serenity of Perfect Love.

Entering upon the eighth stage, with the "turning-about" at the deepest seat of consciousness, the Bodhisattva will become conscious that he has received the second kind of Transcendental-body (*Manomayakaya*). The transition from mortal-body to Transcendental-body has nothing to do with mortal death, for the old body continues to function and the old mind serves the needs

of the old body, but now it is free from the control of mortal mind. There has been an inconceivable transformation-death (*accintya-parinama-cyuti*) by which the false-imagination of his particularized individual personality has been transcended by a realization of his oneness with the universalized mind of Tathágata-hood, from which realization there will be no recession. With that realization he finds himself amply endowed with all the Tathágata's powers, psychic faculties, and self-mastery, and, just as the good earth is the support of all beings in the world of desire (*karmadathu*), so the Tathágatas become the support of all beings in the Transcendental World of No-form.

The first seven of the Bodhisattva stages were in the realm of mind and the eighth, while transcending mind, was still in touch with it; but in the ninth stage of Transcendental Intelligence (*Sadhumatī*), by reason of his perfect intelligence and insight into the imagelessness of Divine Mind which he had attained by self-realization of Noble Wisdom, he is in the realm of Tathágata-hood. Gradually the Bodhisattva will realize his Tathágata-nature and the possession of all its powers and psychic faculties, self-mastery, loving compassion, and skillful means, and by means of them will enter into all the Buddha-lands. Making use of these new powers, the Bodhisattva will assume various transformation-bodies and personalities for the sake of benefiting others. Just as in the former mental life, imagination had risen from relative-knowledge, so now skillful means rise spontaneously from Transcendental Intelligence. It is like the magical gem that reflects instantaneously appropriate responses to one's wishes. The Bodhisattva passes over to all the assemblages of the Buddhas and listens to them as they discourse on the dream-like nature of all things and concerning the truths that transcend all notions of being and non-being, that have no relation to birth and death, nor to eternity nor extinction. Thus facing the Tathágatas as they discourse on Noble Wisdom that is far beyond the mental capacity of disciples and masters, he will attain a hundred thousand Samádhis, indeed, a hundred thousand Nayutas

of kotis of Samádhis, and in the spirit of these Samádhis he will instantly pass from one Buddha-land to another, paying homage to all the Buddhas, being born into all the celestial mansions, manifesting Buddha-bodies, and himself discoursing on the Triple Treasure to lesser Bodhisattvas that they too may partake of the fruits of self-realization of Noble Wisdom.

Thus passing beyond the last stage of Bodhisattva-hood, he becomes a Tathágata himself endowed with all the freedom of the Dharmakaya. The tenth stage belongs to the Tathágatas. Here the Bodhisattva will find himself seated upon a lotus-like throne in a splendid jewel-adorned palace and surrounded by Bodhisattvas of equal rank. Buddhas from all Buddha-lands will gather about him and with their pure and fragrant hands resting on his forehead will give him ordination and recognition as one of themselves. Then they will assign him a Buddha-land that he may possess and perfect as his own.

The tenth stage is called the Great Truth Cloud (*Dharmamegha*), inconceivable, inscrutable. Only the Tathágatas can realize perfect Imageless-ness and Oneness and Solitude. It is Mahesvara, the Radiant Land, the Pure Land, the Land of Far-distances; surrounding and surpassing the lesser worlds of form and desire (*karmadathu*), in which the Bodhisattva will find himself 'atonement.' Its rays of Noble Wisdom which is the self-nature of the Tathágatas, many-colored, entrancing, auspicious, are transforming the triple world as other worlds have been transformed in the past, and still other worlds will be transformed in the future. But in the Perfect Oneness of Noble Wisdom there is no gradation nor succession nor effort. The tenth stage is the first, the first is the eighth, and the eighth is the fifth, the fifth the seventh: what gradation can there be where perfect Image-less-ness and Oneness prevail? And what is the reality of Noble Wisdom? It is the ineffable potency of the Dharmakaya; it has no bounds nor limits; it

surpasses all the Buddha-lands, and pervades the Akanistha and the heavenly mansions of the Tushita (Heavens).

Chapter XII

Tathágata-hood, Which Is Noble Wisdom

Then said Mahamati to the Blessed One: It has been taught in the canonical books that the Buddhas are subject to neither birth nor destruction, and you have said that "the Un-born" is one of the names of the Tathágatas; does that mean that the Tathágata is a non-entity?

The Blessed One replied: The Tathágata is not a non-entity nor is he to be conceived as other things are as neither born nor disappearing, nor is he subject to causation, nor is he without significance; yet I refer to him as "The Un-born." There is yet another name for the Tathágata. "The Mind-appearing One" (Manomayakaya) which his Essence-body assumes at will in the transformations incident to his work of emancipation. This is beyond the understanding of common disciples and masters and even beyond the full comprehension of those Bodhisattvas who remain in the seventh stage. Yes, Mahamati, "The Un-born" is synonymous with Tathágata.

Then Mahamati said: If the Tathágatas are un-born, there does not seem to be anything to take hold of – no entity – or is there something that bears another name than entity? And what can that "something" be?

The Blessed One replied: Objects are frequently known by different names according to different aspects that they present, the god Indra is sometimes known as Shakra, and sometimes as Purandara. These different names are sometimes used interchangeably and sometimes they are discriminated, but different objects are not to be imagined because of the different

names, nor are they without individuation. The same can be said of myself as I appear in this world of patience before ignorant people and where I am known by uncounted trillions of names. They address me by different names not realizing that they are all names of the one Tathágata. Some recognize me as Tathágata, some as the self-existent one, some as Gautama the Ascetic, some as Buddha. Then there are others who recognize me as Brahma, as Vishnu, as Ishvara; some see me as Sun, as Moon; some as a reincarnation of the ancient sages; some as one of "ten powers"; some as Rama, some as Indra, and some as Varuna. Still there are others who speak of me as The Un-born, as Emptiness, as "Suchness," as Truth, as Reality, as Ultimate Principle; still there are others who see me as Dharmakaya, as Nirvana, as the Eternal; some speak of me as sameness, as non-duality, as un-dying, as formless; some think of me as the doctrine of Buddha-causation, or of Emancipation, or of the Noble Path; and some think of me as Divine Mind and Noble Wisdom. Thus in this world and in other worlds am I known by these uncounted names, but they all see me as the moon is seen in the water. Though they all honor, praise and esteem me, they do not fully understand the meaning and significance of the words they use; not having their own self-realization of Truth they cling to the words of their canonical books, or to what has been told to them, or to what they have imagined, and fail to see that the name they are using is only one of the many names of the Tathágata. In their studies they follow the mere words of the text vainly trying to gain the true meaning, instead of having confidence in the one "text" where self-confirming Truth is revealed, that is, having confidence in the self-realization of noble Wisdom.

Then said Mahamati: Pray tell us, Blessed One, about the self-nature of the Tathágatas?

The Blessed One replied: If the Tathágata is to be described by such expressions as made or un-made, effect or cause, we would have to describe him as neither made, nor un-made, nor effect, nor

cause; but if we so described him we would be guilty of dualistic discrimination. If the Tathágata is something made, he would be impermanent; if he is impermanent anything made would be a Tathágata. If he is something un-made, then all effort to realize Tathágata-hood would be useless. That which is neither an effect or cause, is neither a being nor a non-being, and that which is neither a being nor non-being is outside the four propositions. The four propositions belong to worldly usage; that which is outside them is no more than a word, like a barren-woman's child; so are all the terms concerning the Tathágata to be understood.

When it is said that all things are ego-less, it means that all things are devoid of self-hood. Each thing may have its own individuality—the being of a horse is not of cow nature—it is such as it is of its own nature and is thus discriminated by the ignorant, but, nevertheless, its own nature is of the nature of a dream or vision. That is why the ignorant and the simpleminded, who are in the habit of discriminating appearances, fail to understand the significance of ego-less-ness. It is not until discrimination is gotten rid of that the fact that all things are empty, un-born and without self-nature can be appreciated.

Mahamati, all these expressions as applied to the Tathágotas are without meaning, for that which is none of these is something removed from all measurement, and that which is removed from all measurement turns into a meaningless word; that which is a mere word is something un-born; that which is un-born is not subject to destruction; that which is not subject to destruction is like space and space is neither effect nor cause; that which is neither effect nor cause is something unconditioned; that which is unconditioned is beyond all reasoning; that which is beyond all reasoning, -- that is the Tathágata. The self-nature of Tathágata-hood is far removed from all predicates and measurements; the self-nature of Tathágata-hood is Noble Wisdom.

Then Mahamati said to the Blessed One: Are the Tatháguas permanent or impermanent?

The Blessed One replied: The Tatháguas are neither permanent nor impermanent; if either is asserted there is error connected with the creating agencies for, according to the philosophers, the creating agencies are something uncreated and permanent. But the Tatháguas are not connected with the so-called creating agencies and in that sense he is impermanent. If he is said to be impermanent then he is connected with things that are created for they also are impermanent. For these reasons the Tatháguas are neither permanent nor impermanent.

Neither can the Tatháguas be said to be permanent in the sense that space is said to be permanent, or that the horns of a hare can be said to be permanent for, being unreal, they exclude all ideas of permanency or impermanency. This does not apply to the Tatháguas because they come fourth from the habit-energy of ignorance, which is connected with the mind-system and the elements that make up personality. The triple world originates from the discrimination of unrealities and where discrimination takes place there is duality and the notion of permanency and impermanency, but the Tatháguas do not rise from the discrimination of unrealities. Thus, as long as there is discrimination there will be the notion of permanency and impermanency; when discrimination is done away with, Noble Wisdom, which is based on the significance of solitude, will be established.

However, there is another sense in which the Tatháguas may be said to be permanent. Transcendental Intelligence rising with the attainment of enlightenment is of a permanent nature. This Truth-essence, which is discoverable in the enlightenment of all who are enlightened, is realizable as the regulative and sustaining principle of Reality, which forever abides. The Transcendental Intelligence

attained intuitively by the Tathágatas by their self-realization of Noble Wisdom, is a realization of their own self-nature, in this sense the Tathágatas are permanent. The eternal-unthinkable of the Tathágatas is the "Suchness" of noble Wisdom realized within themselves. It is both eternal and beyond thought. It conforms to the idea of a cause and yet is beyond existence and non-existence. Because it is the exalted state of Noble-Wisdom, it has its own character. Because it is the cause of highest Reality, it is its own causation. Its eternality is not derived from reasoning's based on external notions of being and non-being, nor of eternality nor non-eternality. Being classed under the same head as space, cessation, Nirvana, it is eternal. Because it has nothing to do with existence and non-existence, it is no creator; because it has nothing to do with creation, nor with being and non-being, but is only revealed in the exalted state of noble Wisdom, it is truly eternal.

When the twofold passions are destroyed, and the twofold hindrances are cleared away, and the twofold ego-less-ness is fully understood, and the inconceivable transformation death of the Bodhisattva is attained – that which remains is the self-nature of the Tathágatas. When the teachings of the Dharma are fully understood and are perfectly realized by the disciples and masters that which is realized in their deepest consciousness is their own Buddha-nature revealed as Tathágata.

In a true sense there are four kinds of sameness relating to Buddha-nature: there is sameness of letters, sameness of words, sameness of meaning, and sameness of Essence. The name of the Buddha is spelt: B-U-D-D-H-A; the letters are the same when used for any Buddha or Tathágata. When the Brahmans teach they use various words, and when the Tathágatas teach they use the very same words; in respect to the words there is a same-ness between us. In the teachings of all the Tathágatas there is a same-ness of meaning. Among all the Buddhas there is a sameness of Buddha nature. They all have the thirty-two marks of excellence

and the eighty minor signs of bodily perfection; there is no distinction among them except as they manifest various transformations according to the different dispositions of beings who are to be disciplined and emancipated by various means. In the Ultimate Essence, which is Dharmakaya, all the Buddhas of the past, present and future, are of one same-ness.

Then said Mahamati to the Blessed One: It has been said by the Blessed One that from the night of Enlightenment to the night of the Parinirvana, the Tathágata has uttered no word nor ever will utter a word. In what deep meaning is this true?

The Blessed One replied: By two reasons of deepest meaning is it true: In the light of Truth self-realized by Noble Wisdom, and in the Truth of an eternally abiding Reality. The self-realization of Noble Wisdom by all Tathágatas is the same as my own self-realization of Noble Wisdom; there is no more, no less, no difference, and all the Tathágatas bear witness that the state of self-realization is free from words and discriminations and has nothing to do with the dualistic way of speaking, that is, all beings receive the teachings of the Tathágatas through self-realization of Noble Wisdom, not through words of discrimination.

Again Mahamati, there has always been an eternally abiding reality. The "substance" of Truth (Dharmadhatu) abides forever whether a Tathágata appears in the world or not. So does the Reason of all things (dharmata) eternally abide; so does Reality (paramartha) abide and keep its order. What has been realized by myself and all other Tathágatas is this Reality (Dharmakaya), the eternally abiding self-orderliness of Reality; the "Suchness" (tathata) of all things; the realness of things (bhutata); Noble Wisdom, which is Truth itself. The sun radiates its splendor spontaneously on all alike and with no words of explanation; in like manner do the Tathágatas radiate the Truth of Noble Wisdom with no recourse to words and to all alike. For these reasons is it stated by me that from the night

of enlightenment to the night of the Tathágata's Parinirvana, he has not uttered, nor will he utter, one word. And the same is true of all the Buddhas.

Then said Mahamati: Blessed one, you speak of the sameness of all Buddhas, but in other places you have spoken of Dharmata-Buddha, Nishyanda-Buddha and Nirmana-Buddha as though they were different from each other; how can they be the same and yet different?

The Blessed One replied: I speak of the different Buddhas as opposed to the views of the philosophers who base their teachings on the reality of an external world of form and who cherish discrimination and attachments arising there from; against the teachings of these philosophers I disclose the Nirmana-Buddha, the Buddha of Transformations. In the many transformations of the Tathágata stage, the Nirmana-Buddha establishes such matters as charity, morality, patience, thoughtfulness, and tranquillization: by right-knowledge he teaches the true understanding of Maya-like nature of the elements that make up personality and its external world; he teaches the true nature of the mind-system as a whole and in the distinctions of its forms, functions and ways of performance. In a deeper sense, the Nirmana-Buddha symbolizes the principles of differentiation and integration by reason of which all component things are distributed, all complexities simplified, all thoughts analyzed; at the same time it symbolizes the harmonizing, unifying power of sympathy and compassion; it removes all obstacles, it harmonizes all differences, it brings into perfect Oneness the discordant many. For the emancipation of all beings the Bodhisattvas and Tathágatas assume bodies of transformation and employ many skilful devices, this is the work of the Nirmana-Buddha.

For the enlightenment of the Bodhisattvas and their sustaining along the stages, the Inconceivable is made realizable. The

Nishyanda-Buddha, the "Out-flowing-Buddha," through Transcendental Intelligence, reveals the true meaning and significance of appearances, discrimination, attachment; and of the power of habit-energy which is accumulated by them and conditions them; and of the un-born-ness, the emptiness, the ego-less-ness of all things. Because of Transcendental Intelligence and the purification of the evil out-flowings of life, all dualistic views of existence and non existence are transcended and by self realization of Noble Wisdom the true image-less-ness of Reality is made manifest. The inconceivable glory of Buddhahood is made manifest in rays of Noble Wisdom; Noble Wisdom is the self-nature of the Tathágatas. This is the work of the Nishyanda-Buddha. In a deeper sense, the Nishyanda-Buddha symbolizes the emergence of the principles of intellection and compassion but as yet undifferentiated and in perfect balance, potential but un-manifest. Looked at from the in-going side of the Bodhisattva, Nishyanda-Buddha is seen in the glorified bodies of the Tathágatas; looked at from the fourth-going side of Buddhahood, Nishyanda-Buddha is seen in the radiant personalities of the Tathágatas ready and eager to manifest the inherent Love and Wisdom of the Dharmakaya.

Dharmata-Buddha is Buddhahood in its self-nature of perfect oneness in whom absolute Tranquility prevails. As noble Wisdom, Dharmata-Buddha transcends all differentiated knowledge, is the goal of intuitive self-realization, and is the self-nature of the Tathágatas. As Noble Wisdom, Dharmata-Buddha is the ultimate Principle of Reality from which all things derive their being and truthfulness, but which in itself transcends all predicates. Dharmata-Buddha is the central sun, which holds all, illumines all. Its inconceivable Essence is made manifest in the "out-flowing" glory of Nishyanda-Buddha and in the transformations of the Nirmana-Buddha.

Then said Mahamati: Pray tell us, Blessed One, more about the Dharmakaya?

The Blessed One replied: We have been speaking of it in terms of Buddhahood, but it is inscrutable and beyond predicate we may just as well speak of it as the Truth-body, or the Truth-principle of ultimate Reality (*Paramartha*). This Ultimate Principle of Reality may be considered as it is manifested under seven aspects: First, as *Citta-gocara*, it is the world of spiritual experience and the abode of the Tathágatas on their outgoing mission of emancipation. It is Noble Wisdom manifested as the principle of irradiancy and individuation. Second, as *Jnana*, it is the mind-world and its principle of the intellection and consciousness. Third as *Dristi*, it is the realm of dualism which is the physical world of birth and death wherein are manifested all the differentiations of thinker, thinking, and thought about and where-in are manifested the principles of sensation, perception, discrimination, desire, attachment and suffering.

Fourth, because of the greed, anger, infatuation, suffering and need of the physical world incident to discrimination and attachment, it reveals a world beyond the realm of dualism wherein it appears as the integrating principle of charity and sympathy. Fifth, in a realm still higher, which is the abode of the Bodhisattva stages, and is analogous to the mind-world, where the interests of heart transcend those of the mind, it appears as the principle of compassion and self-giving. Sixth, in the spiritual realm where the Bodhisattvas attain Buddhahood, it appears as the principle of perfect Love (*Karuna*). Here the last clinging to an ego-self is abandoned and the Bodhisattva enters into his self-realization of noble Wisdom, which is the bliss of the Tathágata's perfect enjoyment of his inmost nature. Seventh as *Prajna* it is the active aspect of the Ultimate Principle wherein both the forth going and the in-coming principles are alike implicit and potential, and

wherein both Wisdom and Love are in perfect balance, harmony and the Oneness.

These are the seven aspects of the ultimate Principle of the Dharmakaya, by reason of which all things are made manifest and perfected and then reintegrated, and all remaining within its inscrutable Oneness, with no signs of individuation, nor beginning, nor succession, nor ending, we speak of it as Dharmakaya, as Ultimate Principle, as Buddhahood, as Nirvana; what matters it? They are only other names for Noble-Wisdom.

Mahamati, you and all Bodhisattva-Mahasattvas should avoid the erroneous reasoning of the philosophers and seek for self-realization of Noble Wisdom.

Chapter XIII

Nirvana

Then said Mahamati to the Blessed One: Pray tell us about Nirvana?

The Blessed one replied: the term, Nirvana, is used with many different meanings, by different people, but these people may be divided into four groups: There are people who are suffering, or who are afraid of suffering, and who think of Nirvana; there are philosophers who try to discriminate Nirvana; there are the class of disciples who think of Nirvana in relation to themselves; and finally there is the Nirvana of the Buddhas.

Those who are suffering or who fear suffering, think of Nirvana as an escape and recompense. They imagine that Nirvana consists in the future annihilation of the senses and the sense-minds; they are not aware that universal mind and nirvana are one, and that this life-and-death world and Nirvana are not to be separated. These ignorant ones, instead of meditating on the image-less-ness of

Nirvana, talk of different ways of emancipation. Being ignorant of, or not understanding, the teachings of the Tathágatas, they cling to the notion of Nirvana that is outside what is seen of the mind and, thus, go on rolling themselves along with the wheel of life and death.

As to the Nirvanas discriminated by the philosophers: there really are none. Some philosophers conceive Nirvana to be found where the mind-system no more operates owing to the cessation of the elements that make up personality and its world; or is found where there is utter indifference to the objective world and its impermanency. Some conceive Nirvana to be a state where there is no recollection of the past or present, just as when a lamp is extinguished, or when a seed is burnt, or when a fire goes out; because then there is the cessation of all the substrata, which is explained by the philosophers as the non-rising of discrimination. But this is not Nirvana, because Nirvana does not consist in simple annihilation and vacuity.

Again, some philosophers explain deliverance as though it was the mere stopping of discrimination, as when the wind stops blowing, or as when one by self-effort gets rid of the dualistic view of knower and known, or gets rid of the notions of permanency and impermanency; or gets rid of the notions of good and evil; or overcomes passion by means of knowledge--to them Nirvana is deliverance. Some, seeing in "form" the bearer of pain alarmed by the notion of "form" and look for happiness in a world of "no-form." Some conceive that in consideration of individuality and generality recognizable in all things inner and outer, that there is no destruction and that all beings maintain their being forever and, in this eternity, see Nirvana. Others see the eternally of things in the conception of Nirvana as the absorption of the finite-soul in the supreme Atman; or who see all things as a manifestation of the vital-force of some Supreme Spirit to which all return; and some, who are especially silly, declare that there are two primary things, a

primary substance and a primary soul, that react differently upon each other and thus produce all things from the transformations of qualities; some think that the world is born of action and interaction and that no other cause is necessary; others think that Ishvara is free creator of all things; clinging to these foolish notions, there is no awakening, and they consider Nirvana to consist in the fact that there is no awakening.

Some imagine that Nirvana is where self-nature exists in its own right, unhampered by other self-natures, as the variegated feathers of a peacock, or various precious crystals, or the pointed-ness of a thorn. Some conceive being to be Nirvana, some non-being, while others conceive that all things and Nirvana are not to be distinguished from one another. Some, thinking that time is the creator and that as the rise of the world depends on time; they conceive that Nirvana consists in the recognition of time as Nirvana. Some think that there will be Nirvana when the "twenty-five" truths are generally accepted, or when the king observes the six virtues, and some religionists think that Nirvana is the attainment of paradise.

These views severally advanced by the philosophers with their various seasonings are not in accord with logic nor are they acceptable to the wise. They all conceive Nirvana dualistically and in some causal connection; by these discriminations philosophers imagine Nirvana, but where there is no rising and no disappearing, how can there be discrimination? Each philosopher relying on his own textbook from which he draws his understanding, sins against the truth, because truth is not where he imagines it to be. The only result is that it sets his mind to wandering about and becoming more confused as Nirvana is not to be found by mental searching, the more his mind becomes confused the more he confuses other people.

As to the notion of Nirvana as held by disciples and masters who still cling to the notion of an ego-self, and who try to find it by going off by themselves into solitude: their notion of Nirvana is an eternity of bliss like the bliss of the Samádhis-for themselves. They recognize that the world is only a manifestation of mind and that all discriminations are of the mind, and so they forsake social relations and practice various spiritual disciplines and in solitude seek self-realization of Noble Wisdom by self-effort. They follow the stages to the sixth and attain the bliss of the Samádhis, but as they are still clinging to egoism they do not attain the "turning-about" at the deepest seat of consciousness and, therefore, they are not free from the thinking-mind and the accumulation of its habit-energy. Clinging to the bliss of the Samádhis, they pass to their Nirvana, but it is not the Nirvana of the Tathágatas. They are of those who have "entered the stream"; they must return to this world of life and death.

Then said Mahamati to the Blessed One: When the Bodhisattvas yield up their stock of merit for the emancipation of all beings, they become spiritually one with all animate life; they themselves may be purified, but in others there yet remain unexhausted evil and un-matured karma. Pray tell us, Blessed One, how the Bodhisattvas are given assurance of Nirvana? And what is the Nirvana of the Bodhisattvas?

The Blessed One replied: Mahamati, this assurance is not an assurance of numbers nor logic; it is not the mind that is to be assured but the heart. The Bodhisattva's assurance comes with the unfolding insight that follows passion hindrances cleared away, knowledge hindrance purified, and ego-less-ness clearly perceived and patiently accepted. As the mortal-mind ceases to discriminate, there is no more thirst for life, no more sex-lust, no more thirst for learning, no more thirst for eternal life; with the disappearance of these fourfold thirsts, there is no more accumulation of habit-

energy; with no more accumulation of habit-energy the defilements on the face of the Universal Mind clear away, and the Bodhisattva attains self-realization of Noble Wisdom that is the heart's assurance of Nirvana.

There are Bodhisattvas here and in other Buddha-lands, who are sincerely devoted to the Bodhisattva's mission and yet who cannot wholly forget the bliss of the Samádhis and the peace of Nirvana-for themselves. The teaching of Nirvana in which there is no substrate left behind, is revealed according to a hidden meaning for the sake of these disciples who still cling to thoughts of Nirvana for themselves, that they may be inspired to exert themselves in the Bodhisattva's mission of emancipation for all beings. The Transformation-Buddhas teach a doctrine of Nirvana to meet conditions as they find them, and to give encouragement to the timid and selfish. In order to turn their thoughts away from themselves and to encourage them to a deeper compassion and more earnest zeal for others, they are given assurance as to the future by the sustaining power of the Buddhas of Transformation, but not by the Dharmata-Buddha.

The Dharma, which establishes the Truth of Noble Wisdom, belongs to the realm of the Dharmata-Buddha. To the Bodhisattvas to the seventh and eighth stages, Transcendental Intelligence is revealed by the Dharmata-Buddha and the Path is pointed out to them, which they are to follow. In the perfect self-realization of Noble Wisdom that follows the inconceivable transformation death of the Bodhisattva's individualized will-control, he no longer lives unto himself, but the life that he lives thereafter is the Tathágata's universalized life as manifested in its transformations. In this perfect self-realization of Noble Wisdom the Bodhisattva realizes that for the Buddhas there is no Nirvana.

The death of a Buddha, the great Parinirvana, is neither destruction nor death, else would it be birth and continuation. If it were

destruction, it would be an effect-producing deed, which is not. Neither is it a vanishing nor abandonment, neither is it attainment, nor is it of no attainment; neither is it of one significance nor of no significance, for there is no Nirvana for the Buddhas.

The Tathágata's Nirvana is where it is recognized that there is nothing but what is seen of the mind itself; is where, recognizing the nature of the self-mind, one no longer cherishes the dualisms of discrimination; is where there is no more thirst nor grasping; is where there is no more attachment to external things. Nirvana is where the thinking-mind with all its discriminations, attachments, aversions and egoism is forever put away; is where logical measures, as they are seen to be inert, are no longer seized upon; is where even the notion of truth is treated with indifference because of its causing bewilderment; is where, getting rid of the four propositions, there is insight into the abode of Reality. Nirvana is where the twofold passions have subsided and the twofold hindrances are cleared away and the twofold ego-less-ness is patiently accepted; is where, by the attainment of the "turning-about" in the deepest seat of consciousness, self-realization of Noble Wisdom is fully entered into, that is the Nirvana of the Tathágatas.

Nirvana is where the Bodhisattva stages are passed one after another; is where the sustaining power of the Buddhas upholds the Bodhisattvas in the bliss of the Samádhis; is where compassion for others transcends all thoughts of self; is where the Tathágata stage is finally realized.

Nirvana is the realm of the Dharmata-Buddha; it is where the manifestation of Noble Wisdom that is Buddhahood expresses itself in Perfect Love for all; it is where the manifestation of Perfect Love that is Tathágata-hood expresses itself in Noble Wisdom for the enlightenment of all- -there, indeed, is Nirvana!

There are two classes of those who may not enter the Nirvana of the Tathágatas: there are those who have abandoned the Bodhisattva ideals, saying, they are not in conformity with the sutras, the codes of morality, nor with emancipation. Then there are the true Bodhisattvas who, on account of their original vows made for the sake of all beings, saying, "So long as they do not attain Nirvana, I will not attain it for myself," voluntarily keep themselves out of Nirvana. But no beings are left outside by the will of the Tathágatas; some day each and every one will be influenced by the wisdom and love of the Tathágatas of Transformation to lay up a stock of merit and ascend the stages. But, if they only realized it, they are already in the Tathágata's Nirvana for, in Noble Wisdom, all things are in Nirvana from the beginning.

The End

Introduction To The Kevaddha Sutta

In this Sutta we have the position taken up by the early Buddhists, and no doubt by Gotama himself, as to the practice of the wonders or miracles, in which there was then universal belief.

They were not, however, miracles in some Western sense. There was no interference by an outside power with the laws of nature. It was supposed that certain people, by reason of special (but quite natural) powers, could accomplish certain special acts beyond the power of ordinary men. These acts are eight in number: and as set forth in detail remind us of some (not of all) the powers now attributed to mediums. The belief is not Buddhist. It is pre-Buddhistic, and common to all schools of thought in India.

As usual the Buddha is represented as not taking the trouble to doubt or dispute the fact of the existence of such powers. He simply says that he loathes the practice of them and that a greater and better wonder than any or all of them; is education in the system of self-training which culminates in Arahatship. There is no evidence of a similarly reasonable view of this question of wonders having been put forward by any Indian teacher before the Buddha.

It is very strange that Childers should have stated that 'Iddhā is the peculiar attribute of the Arahats.' He gives no authority for the statement. Devadatta, who was the very reverse of an Arahats, was noted for his power of Iddhā. And of the many Arahats mentioned in the books, only one or two, notably Moggallāna, were famed for this acquirement. They could have it, of course; just as they could have any craft or skill of the unconverted. But the eight powers referred to above are called the puthujjanikā-or puthujjanikā-āddhā' or àmisà-iddhā; that is, precisely not an attribute of the Arahats, or even of men in the lower stages of the Path, but of the worldly, the unconverted, a practice carried out for worldly gain.

We have the Iddhã, the majestic movement, of animals the Iddhã, the glory and majesty and potency, of a king -the Iddhã, the prosperity and splendor, of a rich young man-the Iddhã, the craft and power, of a hunter-the Iddhã, in the technical sense just explained, of the unconverted wonder-worker. The Iddhã of the Arahats, as such ', was the majesty and potency of their victory, of their emancipation.

In illustration of his position Gotama is represented to have told a wonderful legend-how a Bhikshu, seeking the answer to a deep problem in religion and philosophy, goes up and up, by the power of his Iddhã, from world to world, appealing to the gods. In each heaven, as he mounts ever higher, the gods confess their ignorance, and send him on to the gods above, more potent and more glorious than they. And so he comes at last to the great god of gods, the Maha Brahma himself, only to be taken discreetly aside, and told in confidence, so that the gods may not hear it, that he too, the Maha Brahma, does not know the answer!

All the details of the story are worked out with persistent humor, characteristic of such legends in the Buddhist books, in order to bring out the two lessons-in the first place how, in all such matters, to trust to the gods is to lean on a broken reed; and secondly, how perfectly useless is the power of such Iddhã, which, even at its best, can give no better help than that to one in earnest about higher things.

The problem put is of great interest; and goes to the very core of the Buddhist Welt-anschauung, of Buddhist philosophy. The world, as we know it, is within each of us.

'Verily, I declare to you, my friend, that within this very body, mortal as it is and only a fathom high, but conscious and endowed with mind, is, the world, and the waxing thereof, and the waning thereof, and the way that leads to the passing away thereof!

On this Dr. Karl, Neumann, whose illustrations of Buddhist texts from passages in Western literature, old and new, are so happy, appropriately compares Schopenhauer's saying, 'One can also say that Kant's teaching leads to the view that the beginning and end of the world are not to be sought without, but within, us.'

The problem, as put by the Bhikshu to the gods, is: 'Where do the elements pass away?' The Buddha, in giving his solution, first says that that is not the right way to put the question. It ought to be: 'Where do the elements find no foothold ; where does that union of qualities that make a person (nàma and rāpa) pass away?'

The alteration is suggestive. The person should be introduced; a thinking being. We only know of the elements and their derivatives, as reflected in, constructed by, human intelligence. To the question, as thus altered, the answer is: 'They find no foothold in the mind of the Arahāt, and when intellection (with special reference to the representative faculty) ceases, then they, and the person with them, cease.'

So in the Bāhiya story (Ud. I, 10) we are told:

'There, where earth, water, fire, and wind no footing find,

There are the nights not bright, nor suns resplendent,

No moon shines there, there is no darkness seen.

And then, when he, the Arahāt hath, in his wisdom, seen;

From well and ill, from form and formless, is he freed!'

This is a striking, and in all probability intentional, contrast to the Upanishad passages where the same kind of language is used of the Great Soul, the corollary of the human soul. It is one of many instances (as has been pointed out by Father Dahlmann) where

the same expressions, used in the Piñakas of the Arahāt, are used in the older or later priestly speculation of god.

We have another reference to the view that the Four Elements find no foothold in the Arahāt at Saüyutta I, 15 And we see what is meant by this from verse 1111 in the Sutta Nipàta: 'To him who harbors no delight in feelings that arise, either from within or without, cognition tends to wane.' That is, of course, not that his mental activity grows less—the mental alertness of the Arahāt is laid stress upon throughout the books. The picture drawn of the Arahāt par excellence, the Buddha himself, is a standing example of what the early Buddhists considered a man to be in whom ignorance had waned. Whatever else it is, it is the very reverse of a man intellectually asleep, unconscious of what is said to him dull to ideas. But it is the picture of a man to whom the Four Elements, and all that follows from them, material things, and the ways in which they affect him, have ceased to have the paramount importance they have to the thoughtless.

Kevaddha Sutta **The Three Wonders And The Gods**

Thus have I heard. The Exalted One was once staying at Nàlandà in the Pàvàrika's mango grove. Now Kevaddha, a young householder, came where the Exalted One was, and bowed down in salutation to him, and took a seat on one side. And, so seated, he said to the Exalted One :

'This Nàlandà, of ours, Sir, is influential and prosperous, full of folk, crowded with people devoted to the Exalted One. It were well if the Exalted One were to give command to some brother to perform, by power surpassing that of ordinary men, a mystic wonder. Thus would this Nàlandà of ours become even so much the more devoted to the Exalted One.'

On his speaking thus the Exalted One said to him:

'But, Kevaddha, it is not thus that I am wont to give instruction to the brethren: " Come now, my brethren; perform ye a mystic wonder, by power surpassing that of ordinary men, for the lay folk clad in their garments of white!

And a second time Kevaddha made the same request to the Exalted One, and received a second ñime the same reply.

And a third time Kevaddha, the young householder, addressed the Exalted One, and said:

'I would fain do no injury to the Exalted One. I only say that this Nàlandà, of ours is influential and prosperous, full of folk, crowded with people devoted to the Exalted One. It were well if the Exalted One were to give command to some brother to perform, by power surpassing that of ordinary men, a mystic wonder. Thus would this Nàlandà of ours become even so much the more devoted to the Exalted One.'

'There are three sorts of wonders, Kevaddha, which I, having myself understood and realized them, have made known to others. And what are the three? The mystic wonder, the wonder of manifestation, and the wonder of education

'And what, Kevaddha, is the mystic wonder?

' In this case, Kevaddha, suppose that a brother enjoys the possession, in various ways, of mystic power-from being one he becomes multiform, from being multiform he becomes one: from being visible he becomes invisible: he passes without hindrance to the further side of a wall or a battlement or a mountain, as if through air: he penetrates up and down through solid ground, as if through water: he walks on water without dividing it, as if on solid ground: he travels cross-legged through the sky, like the birds on wing: he touches and feels with the hand even the Moon and the Sun, beings of mystic power and potency though they be: he

reaches, even in the body, up to the heaven of Brahma. And some believer, of trusting heart, should behold him doing so.

'Then that believer should announce the fact to an unbeliever, saying: " Wonderful, Sir, and marvelous is the mystic power and potency of that recluse. For verily I saw him indulging himself, in various ways, in mystic power:-from being one becoming multiform (&c., as before, down to) reaching, even in the body, up to the heaven of Brahma!'"

'Then that unbeliever should say to him: "Well, Sir! there is a certain charm called the Gandhàra Charm. It is by the efficacy thereof that he performs all this."'

'Now what think you, Kevaddha ? Might not the unbeliever so say ?'

'Yes, Sir; he might.'

'Well, Kevaddha! It is because I perceive danger in the practice of mystic wonders, that I loathe, and abhor, and am ashamed thereof.

'And what, Kevaddha, is the wonder of manifestation ?

'Suppose, in this case, Kevaddha, that a brother can make manifest the heart and the feelings, the reasoning's and the thoughts, of other beings, of other individuals, saying: " So and so is in your mind. You are thinking of such and such a matter. Thus and thus are your emotions." And some believer, of trusting heart, should see him doing so 'Then that believer should announce the fact to an unbeliever, saying: " Wonderful, Sir, and marvelous is the mystic power and potency of that recluse. For verily I saw him making manifest the heart and the feelings, the reasoning's and the thoughts, of other beings, of other individuals, saying: " So and so is in your mind. You are thinking of such and such a matter. Thus and thus are your emotions."

'Then that unbeliever should say to him: " Well, Sir! there is a charm called the Jewel Charm. It is by the efficacy thereof that he performs all this."

'Now what think you, Kevaddha ? Might not the unbeliever so say?

' Yes, Sir; he might.'

' Well, Kevaddha! It is because I perceive danger in the practice' of the wonder of manifestation, that I loathe, and abhor, and am ashamed thereof.

'And what, Kevaddha, is the wonder of education?

' Suppose, Kevaddha, that a brother teaches thus :

"Reason in this way, do not reason in that way. Consider thus, and not thus. Get rid of this disposition, train yourself, and remain, in that." This, Kevaddha, is what is called "The wonder of education."

'And further, Kevaddha, suppose that a Tathàgata is born into the world, and etc.' that is to say:

1. The preaching of the Buddha.
2. The awakening of a hearer, and his renunciation of the world.
3. His self-training in act, word, and speech.
4. The minor details of mere morality (summarised above at P. 58) which he observes.
5. The absence of fear, confidence of heart thence arising.
6. The way in which he learns to guard the doors of his senses.
7. The constant self-possession he thus gains.

8. The power of being content with little, of simplicity of life.
9. The emancipation of the heart from the Five Hindrances-covetousness, ill-temper, sloth of body and mind, excitement and worry, and perplexity.
10. The resulting joy and peace that he gains.
11. The training in the Four Raptures.
12. The insight arising from the knowledge of the nature of the body, and its impermanence, and of the fact that consciousness is bound up with it.
13. The realization of the Four Truths, the destruction of the Intoxicants, and the final assurance of the emancipation of Arahatsip.

The refrain throughout is: 'This, Kevaddha, is what is called the wonder of education.']

So these, Kevaddha, are the three wonders I have understood and realized myself, and made known to others.

Once upon a time, Kevaddha, there occurred to a certain brother in this very company of the brethren, a doubt on the following point: "Where now do these four great elements-earth, water, fire, and wind-pass away, leaving no trace behind?" So that brother, Kevaddha, worked himself up into such a state of ecstasy that the way leading to the world of the Gods became clear to his ecstatic vision.

Then that brother, Kevaddha, went up to the realm of the Four Great Kings; and said to the gods thereof:" Where, any friends, do the four great elements-earth, water, fire, and wind-cease, leaving no trace behind?

'And when he had thus spoken the gods in the heaven of the Four Great Kings said to him: "We, brother, do not know that. But there are the Four Great Kings, more potent and more glorious than we. They will know it."

'Then that brother, Kevaddha, went to the Four Great Kings, [and put the same question, and was sent on, by a similar reply, to the Thirty-three, who sent him on to their king, Sakka; who sent him on to the Yàma gods, who sent him on to their king, Suyàma; who sent him on to the Tusita gods, who sent him on to their king, Santusita; who sent him on to the Nimmàna-rati gods, who sent him on to their king, Sunimmita; who sent him on to the Paranimmita Vasavatti gods, who sent him on to their king, Vasavatti; who sent him on to the gods of the Brahma-world.]

'Then that brother, Kevaddha, became so absorbed by self-concentration that the way to the Brahma-world became clear to his mind thus pacified. And he drew near to the gods of the retinue of Brahma, and said: "Where, my friends, do the four great elements-earth, water, fire, and wind-cease, leaving no trace behind ? "

'And when he had thus spoken the gods of the retinue of Brahma replied: "We, brother, do not know that. But there is Brahma, the Great Brahma, the Supreme One, the Mighty One, the All-seeing One, the Ruler, the Lord of all, the Controller, the Creator, the Chief of all, appointing to each his place, the Ancient of days, the Father of all that are and are to be^[20] He is more potent and more glorious than we. He will know it."

Where then is that Great Brahma now?

We, brother, know not where Brahma is, nor why Brahma is, nor whence. But, brother, when the signs of his coming appear, when the light ariseth, and the glory shineth, then will He be manifest.

For that is the portent of the manifestation of Brahma when the light ariseth, and the glory shineth."

'And it was not long, Kevaddha, before that Great Brahma became manifest. And that brother drew near to him, and said: "Where, my friend, do the four great elements-earth, water, fire, and wind-cease, leaving no trace behind?"

And when he had thus spoken that Great Brahma said to him:

"I, brother, am 'the Great Brahma, the Supreme, the Mighty, the All-seeing, the Ruler, the Lord of all, the Controller, the Creator, the Chief of all, appointing to each his place, the Ancient of days, the Father of all that are and are to be ! "

'Then that brother answered Brahma, and said: I did not ask you, friend, as to whether you were indeed all that you now say. But I ask you where the four great elements-earth, water, fire, and wind cease, leaving no trace behind ? "

'Then again, Kevaddha, Brahma gave the same reply. And that brother, yet a third time, put to Brahma his question as before.

'Then, Kevaddha, the Great Brahma took that brother by the arm and led him aside, and said:

" These gods, the retinue of Brahma, hold me, brother, to be such that there is nothing I cannot see, nothing I have not understood, nothing I have not realized. Therefore I gave no answer in their presence. I do not know, brother, where those four great elements-earth, water, fire, and wind-cease, leaving no trace behind. Therefore you, brother, have done wrong, have acted ill, in that, ignoring the Exalted One, you have undertaken this long search, among others, for an answer to this question. Go you now, return to the Exalted One, ask him the question, and accept the answer according as he shall make reply."

'Then, Kevaddha, that Bhikkhu, as quickly as one could stretch forth his bended arm, or draw it in when stretched forth, vanished from the Brahma world, and appeared before me. And he bowed in salutation to me, and took his seat on one side ; and, so seated, he said to me: "Where is it, Sir, that these four great elements-earth, water, fire, and wind-cease, leaving no trace behind ? "

'And when he had thus spoken, Kevaddha, I answered him thus Long, long ago, brother, sea-faring traders were wont, when they were setting sail on an ocean voyage, to take with them a land-sighting bird. And when the ship got out of sight of the shore they would let the land-sighting bird free. Such a bird would fly to the East, and to the South and to the West, and to the North, to the zenith, and to the intermediate points of the compass. And if anywhere on the horizon it caught sight of land, thither would it fly. But if no land, all around about, were visible, it would come back even to the ship. Just so, brother, do you, having sought an answer to this question, and sought it in vain, even up to the Brahma-world, come back therefore to me. Now the question, brother, should not be put as you have put it. Instead of asking where the four great elements, cease, leaving no trace behind, you should have asked:

Where do earth, water, fire, and wind,

And long and short, and fine and coarse,

Pure and impure, no footing find?

Where is it that both name and form

Die out, leaving no trace behind?"

'On that the answer is :

'The intellect of Arahatsip, the invisible, the endless, accessible from every side

'Where is it that earth, water, fire, and wind,
And long and short, and fine and coarse,
Pure and impure, no footing find.

Where is it that both name and form
Die out, leaving, no trace behind.

When intellection ceases they all also cease.'

Thus spake the Exalted One. And Kevaddha, the young
householder, pleased at heart, rejoiced at the spoken word.

Here ends the Kevaddha Suttanta.

The Lekha Sutta

“Monks, there are these three types of individuals to be found existing in the world. Which Three? An individual like an inscription in rock, an individual like an inscription in soil, and an individual like an inscription in water.

“And how is an individual like an inscription on rock? There is the case where a certain individual is often angered, and his anger stays with him a long time. Just as an inscription like an inscription in rock is not quickly effaced by wind or water and lasts a long time, in the same way an individual is often angered, and his anger stays with him a long time. This is called an individual like an inscription on rock.

“And how is an individual like an inscription in soil? There is the case where a certain individual is often angered, but his anger doesn’t stay with him for a long time. Just as an inscription in soil is quickly effaced by wind and water and doesn’t last a long time, in the same way an individual is often angered, but his anger doesn’t stay with him for a long time. This is called an individual like an inscription in soil

“ And how is an individual like an inscription in water? There is the case where a certain individual—when spoken to roughly, spoken to harshly, spoken to in an unpleasing way—is nevertheless congenial, companionable, and courteous. Just as an inscription in water disappears immediately, and doesn’t last a long time, in the same way a certain individual—when spoken to roughly, spoken to harshly, spoken to in an unpleasing way—is nevertheless congenial, companionable, and courteous. This is called an individual like an inscription in water.

“These are the three types of individuals to be found existing in the world.”

The Lion's Roar Of Queen Srimala Sutra

Translated by Alex and Hideko Wayman

Prologue

This is what I once heard. The Lord was dwelling in the Jetavana of Anathapindika's park in Sravasti. King Prasenajit of Kosala and his Queen Mallika had believed in the Buddha's Doctrine for only a short time. Now they engaged in conversation.

"O great king, our daughter Queen Srimala is profound and clever. If she were just to see the Buddha, she would understand the doctrine with little difficulty and she would have no doubts about the Buddha's teaching."

King Prasenajit said to Queen Mallika: "We should send a message to Queen Srimala to arouse her interest."

Queen Mallika replied: "Yes, this is the time."

Then King Prasenajit and Queen Mallika composed a letter praising the infinite merit of the Tathágata and sent it by a court official named Chandra. He proceeded to Ayodhya, then to the ladies' quarters of the palace, bowed to Queen Srimala, exchanged salutations, and handed Queen Srimala the letter.

Chapter One

Eliminating All Doubts

1. Praises of the Infinite Merit of the Tathágata

The queen, with joyful respect to her father and mother, touched her head with it, and read it, then stating, "The letter has an auspicious meaning." Convinced of the meaning, she touched it

with her head, deeply moved with wonder, and spoke these verses before her retinue and Chandra:

It is said that the voice of a Buddha is most rare in the world. If this saying be true, I must serve thee.

If the Lord Buddha may come for the sake of the world, may he, with compassion, come here on behalf of the teaching for me!

At that very instant, the Lord approached in the space [in front], and she saw the inconceivable body of the Buddha seated there, emitting pure light rays. Queen Srimala and her retinue respectfully bowed with folded hands at their heads, and she praised the best of speakers:

Lord, there is nothing comparable to your bodily form and glory. I bow to you, the Lord of the world, matchless and incomparable.

Your bodily form and knowledge are unimaginable. Your Buddha nature does not perish; so it is right to take refuge in you, the sage.

With matchless skill you have overcome the faults of body and mind. I bow to you, King of the Doctrine, who have acquired the stage without loss.

You are the Lord with knowledge body, who has comprehended all the knowable. I bow to you who have attained the ultimate of all the Buddha natures.

Homage to you, the infinite. Homage to you, beyond comparison. Homage to you, whose nature is matchless. Homage to you, whose form is limitless.

May the Lord now protect me and quicken the seed of enlightenment. May the sage benefit me in this and subsequent lives.

The Lord spoke forth: "Queen, in your former lives I have made you practice toward enlightenment; and in future lives I shall assist

you." Queen Srimala prayed: "Whatever the merit I have performed in this and in other lives, by that merit, Lord, may I always see you, assisting me."

Thereupon, Queen Srimala along with all her lady attendants and entire retinue bowed to the feet of the Lord. The Lord prophesied to Queen Srimala amid the assembled group that she would attain the incomparable right perfected enlightenment.

"Queen, by reason of your virtuous root formed of the merits accumulated by praising the genuine qualities of the Tathágata, you, for incalculable aeons, will experience perfect sovereignty among gods and men. In all your lives you will not fail to see me. Just as you now praise me face to face, so you will continue praising. And you will also make offerings to innumerable Buddha Lords.

"After 20,000 aeons you will become the Tathágata-Arhat-Samyaksambuddha Samantaprabha. At that time, in your Buddha land there will be no evil destiny. Besides, at that time the sentient beings will stay on the path of ten virtuous actions; those beings will not have sickness or old age or disagreeable disturbances; and even the names of the path of un-virtuous actions will not be mentioned.

"Any sentient being born in that Buddha land will surpass the Paranirmitavasavartin deities in pleasure; glory of shape and color; splendor in the sense objects of form, sound, odor, smell, tangibles; and ecstasy of that sentient being in all enjoyments.

"Queen, any sentient being born in that Buddha land will also be installed in the Great Vehicle. Accordingly, Queen, at that time the beings who have created virtuous roots will all gather in that Buddha land."

While Queen Srimala was hearing the sublime prophesy, uncountable gods and men were inspired to be born in that Buddha

land. And the Lord prophesied that all of them would be born in that world-region.

2. Ten Great Vows

Thereupon, Queen Srimala, having heard the prophecy about herself directly from the Lord, joined her hands in salutation and made the ten great vows:

(1) "Lord, from now on, and until I attain enlightenment, I hold to this first vow, that I shall not permit any thought of violating morality.

(2) "Lord, from now on, and until I attain enlightenment, I hold to this second vow, that I shall not allow any thought of disrespect toward the teachers.

(3) "Lord, from now on, and until I attain enlightenment, I hold to this third vow, that I shall not allow any thought of anger or ill-will toward sentient beings.

(4) "Lord, from now on, and until I attain enlightenment, I hold to this fourth vow, that I shall not allow any thought of jealousy toward the glory of others or the perfections of others.

(5) "Lord, from now on, and until I attain enlightenment, I hold to this fifth vow, that I shall not allow any thought of covetousness, no matter how meager the donated food.

(6) "Lord, from now on, and until I attain enlightenment, I hold to this sixth vow, that I shall not accumulate wealth for my own use, but shall deal with it to assist the poor and friendless.

(7) "Lord, from now on, and until I attain enlightenment, I hold to this seventh vow, that with the four articles of conversion I shall benefit the sentient beings and not convert them for my own sake; indeed, I shall seek to convert the sentient beings with my mind unoccupied with material things, ever unsatisfied, and not retreating.

(8) "Lord, from now on, and until I attain enlightenment, I hold to this eighth vow, that when in the future I observe sentient beings who are friendless, trapped and bound, diseased, troubled, poor and miserable, I shall not forsake them for a single moment until they are restored. Lord, seeing them afflicted by suffering, I shall liberate them from each of those sufferings; having conferred goods upon them, I shall leave them.

(9) "Lord, from now on, and until I attain enlightenment, I hold to this ninth vow, that when I see persons with sinful occupations such as dealing in pigs, and those who violate the Doctrine and Discipline proclaimed by the Tathágata, I shall not take it lightly; and wherever my residence in towns, villages, cities, districts, and capitals, I shall destroy what should be destroyed and shall foster what should be fostered. Why so? Lord, by destroying and by fostering, the Illustrious Doctrine will long remain in the world, the bodies of gods and men will thrive, and evil destinies will fade. And the Lord, having turned the Wheel of the Doctrine, will continue to turn the Wheel of the Doctrine.

(10) "Lord, from now on, and until I attain enlightenment, I hold to this tenth vow, that, having embraced the Illustrious Doctrine, I shall not forget it even in a single thought. Why so? Lord, if one forgets the Illustrious Doctrine, he forgets the Great Vehicle. If he forgets the Great Vehicle, he forgets the Perfections. If he forgets the Perfections, he discards the Great Vehicle. Lord, the Bodhisattva great-being who is uncertain about the Great Vehicle become averse to embracing the Illustrious Doctrine and is occupied with his own fancy; he reaps the fortune of entering the stage of the spiritually immature ordinary person. Lord, this I see to be a great disadvantage and harm. Lord, I foresee the perfection of aim yielding incalculable benefit for myself and future Bodhisattvas through embracing the Illustrious Doctrine; and so I take this vow to embrace the Illustrious Doctrine.

"Lord, I take those ten great vows in the presence of the Lord. For that, may the Master of Dharma himself now be my witness!

Although they may be taken face to face with you the Teacher, some sentient beings with meager roots of virtue might think, 'Oh, those ten great vows are difficult to uphold,' and would have doubt or hesitation toward me. Lord, by so thinking they would incur for a long time much harm, suffering, and disaster. Lord, for the sake of helping precisely such persons, I wish to perform in the presence of the Lord this 'Blessing of Truth.'

"Lord, just as surely as I have taken exactly these ten great vows, and if they are just as stated by me, then, Lord by dint of this, my word of truth, may a shower of heavenly flowers descend upon the group and may divine sounds be heard sounded!"

No sooner had Queen Srimala uttered those words than there descended a shower of heavenly flowers, and heavenly sounds were heard in the air. The Lord said, "Queen, that is so! Just as you performed the 'Blessing of Truth,' so it happened, and in no other way." The entire retinue, having witnessed the marvelous supernatural phenomenon and having heard that conception through divine sounds, were free from doubt and experienced the most intense joy. The whole retinue took a vow that they would be together with Queen Srimala, and the Lord prophesied that they would accordingly not be separate from her.

Chapter Two

Deciding the Cause

3. Three All-inclusive Aspirations

Then Queen Srimala in the presence of the Lord formed three great aspirations:

(a) "Lord, by this blessing of truth and by the virtuous root consisting of accumulated merit from bringing benefit to

innumerable sentient beings, may I comprehend the Illustrious Doctrine in all my lives.

(b) "Lord, having obtained the comprehension of the Illustrious Doctrine, may I teach the Doctrine to the sentient beings without rest or weariness. This is my second great aspiration.

(c) "Lord, while teaching the Illustrious Doctrine, then, without regard to my body, life force, or possessions, may I seek to protect and to uphold the Illustrious Doctrine. This is my third great aspiration.

Then the Lord elucidated the great scope of Queen Srimala's three great aspirations: "Queen, for example, if all forms were to be collected together in the realm of space, it would hold them all and extend beyond. In the same way, when all Bodhisattva aspirations as numerous as the sands of the Ganges are taken together within the three great aspirations, those three great aspirations include them and extend beyond."

4. Embrace of the Illustrious Doctrine

Then Queen Srimala implored the Lord with these words: "Furthermore, when I am teaching the scope of the great aspirations, may the Tathágata's power make me eloquent." The Lord replied, "Queen, by permission of the Tathágata, you shall be eloquent!" Queen Srimala appealed to the Lord with these words: "Lord, the Bodhisattva aspirations as numerous as the sands of the Ganges are all collected and included in one great aspiration, namely the embrace of the Illustrious Doctrine. Thus the embrace of the Illustrious Doctrine is of great scope." The Lord replied, "Queen, very good, very good! Your insight and means are profound. Queen, whatever the sentient beings to whom you teach the Doctrine, they are rare who will comprehend the meaning: they are ones who for a long time generated the roots of virtue under many Buddhas. Queen, just as you embrace, teach, and explain the Illustrious Doctrine, in the same way the Tathágatas of the past,

present, and future embrace, teach, and explain the Illustrious Doctrine, have explained it and will explain it. Queen, I also, having now attained the supreme Revelation-Enlightenment, embrace and teach the Illustrious Doctrine and explain it in many ways. Queen, while I now embrace, teach, and explain the Illustrious Doctrine in many ways, there is no end or limit to the merits of embracing the Illustrious Doctrine. The insight and eloquence of the Tathágata are also without end or limit. Why so? Queen, because this embrace of the Illustrious Doctrine has far-ranging meaning and great benefit." Queen Srimala implored the Lord with these words: "Lord, may the Tathágata's power make me also eloquent to teach the far-ranging meaning!" The Lord replied: "Queen, as you know that the time for it has come, may you preach eloquently!"

[a. Teaching in the Scope of the Great Aspirations]

Thereupon, with the Lord's permission, Queen Srimala appealed to the Lord with these words:

"Lord, the embrace of the Illustrious Doctrine will perfect all the innumerable Buddha natures. The embrace of the Illustrious Doctrine includes the 84,000 doctrine gates. For example, at the time of new differentiation of the worlds there came a great cloud, which poured down innumerable colors and poured down innumerable jewels. In the same way, this embrace of the Illustrious Doctrine pours down countless maturations of merit and pours down countless knowledge jewels. For example, at the time of new differentiation of the worlds, a great chiliocosm of worldly realms was the birthplace and from that arose myriad sets of four continents of various shapes and colors and tremendous numbers of lesser satellite continents. In the same way, the embrace of the Illustrious Doctrine is the source yielding the Great Vehicle, and is the immeasurable womb giving rise to all the magical deeds of the Bodhisattva and the various entrances into the light of the Doctrine, as well as to all mundane perfection, all mundane mastery, and all supra-mundane bliss not previously experienced by gods and men.

"Lord, for example, the great earth supports the four great burdens. What are the four? They are: the great ocean; all the mountains; all grass, herbs, shrubs, trees, and harvest; all the host of sentient beings. In the same way, a good son of the family or good daughter of the family who embraces the Illustrious Doctrine supports four great burdens even greater than those of the great earth. What are the four? As follows: 1. The good son of the family or good daughter of the family who for the sentient beings without spiritual guides, not hearing the Illustrious Doctrine, and lacking the Doctrine, turns them to virtuously apply themselves to the root of virtue of achieving the perfections of gods and men, supports a great burden greater than the earth's. 2. The good son of the family or good daughter of the family who acts to add certain sentient beings to the Vehicle of Disciples supports a great burden greater than the earth's. 3. The good son of the family or good daughter of the family who acts to add certain sentient beings to the Vehicle of the Self-Enlightened supports a great burden greater than the earth's. 4. The good son of the family or good daughter of the family who acts to add certain sentient beings to the Great Vehicle supports a great burden greater than the earth's. Those four are the four great burdens. The good son of the family or good daughter of the family who embraces the Illustrious Doctrine, and carries those four great burdens greater than the earth's, carries an infinite burden, becomes for all sentient beings spontaneously friendly, compassionate, giver of solace, merciful, and is called 'world mother of the Dharma.'

"Lord, for example, this great earth is a source for the four kinds of jewels. Of what four kinds? A source for priceless jewels, for superior jewels, for medium-quality jewels, for inferior jewels. Just as the great earth is a source of the four kinds of jewels, so also the sentient beings who depend on the good son of the family or good daughter of the family who has embraced the Illustrious Doctrine gain four precious things superior to all jewels. What are the four? The sentient beings who depend on that good son of the family or good daughter of the family as a spiritual guide gain the

treasure of merit that achieves the perfections of gods and men. They gain the acquirement of virtuous root for approaching the Vehicle of Disciples. They gain the acquirement of virtuous root for approaching the Vehicle of the Self-Enlightened. They gain the lofty collection of merit for approaching the Perfect Buddha (Samyaksambuddha). Thus, the sentient beings who depend on the good son of the family or good daughter of the family with embrace of the Illustrious Doctrine gain four great precious things superior to all jewels. The expression 'infinite source of jewel treasure' refers to embrace of the Illustrious Doctrine.

[b. Teaching the Far-ranging Meaning]

"Lord, the embrace of the Illustrious Doctrine is called 'embracer of the Illustrious Doctrine.' The Illustrious Doctrine is not one thing and the embracer of the Illustrious Doctrine something else. That embracer of the Illustrious Doctrine is himself the Illustrious Doctrine. Neither is he different from the Perfections, nor are those different from the embracer of the Illustrious Doctrine. Lord, that embracer of the Illustrious Doctrine himself is the Perfections. For what reason?

"When the good son of the family or the good daughter of the family who embraces the Illustrious Doctrine matures any sentient beings by giving (Dana) -- if they are ones who can be matured by giving -- then by the donation of his major or minor limbs, they become matured. In that way, the matured ones are placed in the Illustrious Doctrine. This is his Perfection of Giving.

"When he matures any sentient beings by morality (sīla) -- if these sentient beings can be matured through his guarding the six senses and purifying the actions of body, speech, and mind -- then by his dignified bearing he protects and matures their minds. They having been thus matured are installed in the Illustrious Doctrine. This is his Perfection of Morality.

"When he matures any sentient being by forbearance (ksanti) -- if these beings scold, insult, or threaten him -- he shows no ill will but seeks to heal and thus to mature by the illustrious power of forbearance. By his maintaining facial composure, he protects and matures their minds. Being so matured they are installed in the Illustrious Doctrine. This is his Perfection of Forbearance.

"When he matures any sentient beings by striving (virya), he matures these beings by his not having a torpid mind, not being lazy, having great aspiration, and possessing great enterprise of striving. By his control of dignified bearing he protects and matures their minds. They having thus matured are installed in the Illustrious Doctrine. This is the Perfection of Striving.

"When he matures any sentient beings by meditation (Dhyana), he matures them by having an undisturbed mind, his mind not straying outside and having no mistake of mindfulness. By not being sidetracked though he act for a long time or speak for a long time, he protects and matures their minds. They having been so matured stay in the Illustrious Doctrine. This is the Perfection of Meditation.

"When he matures any sentient beings by insight (prajña), he matures them by responding confidently to their questions about meaning, and by explaining all technical treatises, sciences, and arts. He protects and matures their minds by mastering problems of the sciences and the arts. They being thus matured abide in the Illustrious Doctrine. This is his Perfection of Insight.

"Lord, that being the case, the Perfections are not one thing, and the embracer of the Illustrious Doctrine something else. The embracer of the Illustrious Doctrine is himself the Perfections.

[c. Teaching the Great Meaning]

"Lord, may the Tathágata's power make me also eloquent to teach the great meaning!" The Lord spoke: "Queen, by permission of the Tathágata, you shall be eloquent!" Thereupon, Queen Srimala appealed to the Lord with these words:

"Lord, the embracer of the Illustrious Doctrine is called 'embracer of the Illustrious Doctrine.' The embracer of the Illustrious Doctrine is not one thing and the embrace of the Illustrious Doctrine something else. The embracer of the Illustrious Doctrine is himself the embrace of the Illustrious Doctrine. For what reason? The good son of the family or good daughter of the family who embraces the Illustrious Doctrine renounces three accessories for the sake of making [persons] embrace the Illustrious Doctrine. The three are body, life force, and possessions. Lord, the good son of the family or good daughter of the family by renouncing his body, thus obtaining the body of the Buddha, is equal to the uttermost limit of samsára; thus obtaining freedom from old age, sickness, and death, is indestructible; thus being permanent, steadfast, calm, and eternal, is free from [ordinary] passing away and is endowed with boundless inconceivable merits; reaching the Dharmakaya of the Tathágata. Lord, the good son of the family or good daughter of the family by renouncing his life force, thus being stationed in the wondrous activity of the Buddha's Doctrine, is equal to the uttermost limit of samsára; is free from [ordinary] passing away and is endowed with all the boundless, permanent, and inconceivable merits; achieving all the profound Buddha Dharma. Lord, the good son of the family or good daughter of the family by renouncing possessions, thus being honored by all sentient beings, is equal to the uttermost limit of samsára; is indestructible, devoid of discursive thought; and endowed with boundless, permanent, and inconceivable merits that are unshared with other sentient beings; being honored by all sentient beings. Lord, in that way the good son of the family or good daughter of the family who embraces the Illustrious Doctrine and renounces these three accessories acquires those extraordinary three [sets of] merits; and [besides] is given a prophecy by all the Buddhas.

"Lord, at the time of decline of the Doctrine, when monks, nuns, male and female laymen quarrel with each other to break up into many sects, whatever good son of the family or good daughter of the family delighting in the Doctrine which is without deceit or

falsehood, for the sake of maintaining the Illustrious Doctrine, creates a Bodhisattva group of those who have the Doctrine would certainly be the good son of the family or good daughter of the family to obtain a prophecy from all the Buddhas because of that activity.

"Lord, I suppose the embrace of the Illustrious Doctrine is thus the great striving (mahavirya). In this case, the Lord himself is the Eye, is the Knowledge (jnana), is the root of all the Doctrines. The Lord is omnipotent, is the resort."

Then the Lord, rejoicing at Queen Srimala's explanation that the embrace of the Illustrious Doctrine is the great striving, said, "Queen, exactly so! Queen, the embrace of the Illustrious Doctrine is the great striving.

"Queen, for example, a small blow that pierces a sensitive spot of a strong man gives him a pain. In the same way, even a little embrace of the Illustrious Doctrine that pierces the sinful Maras, makes them suffer and groan. Queen, I do not notice any other virtuous doctrine so piercing the sinful Maras and making them suffer and groan as this little embrace of the Illustrious Doctrine.

"Queen, for example, the chief bull in height and breadth is superior to all the heard of cows and, shining, outshines. In the same way, even a little embrace of the Illustrious Doctrine of the Great Vehicle, because of its expanse, is superior to all the virtuous doctrines of the Vehicles of the Disciples and the Self-Enlightened.

"Queen, for example, Sumeru, king of mountains, in loftiness and breadth is superior to and towers above all mountain chains. In the same way, when the person of the Great Vehicle with no care for his body and life force, and with a generous mind, has embrace of the Illustrious Doctrine, this, because of its expanse, is superior to all the virtuous natures of those newly entered in the Great Vehicle

who still care for body and life force. How much more superior to the [virtuous natures of the] other two [vehicles]!

"Queen, that being the case, you should install the sentient beings into the holding and embrace of the Illustrious Doctrine. You should make them rely upon it, extol it, rejoice in it, hold it aloft, and display it. Queen, the embrace of the Illustrious Doctrine is of great purpose, of great fruit, of great benefit. Queen, although I have already explained for incalculable eons the merit and benefit of embracing the Illustrious Doctrine, I still have not come to the end of explaining the merit and benefit of embracing the Illustrious Doctrine. Queen, the embrace of the Illustrious Doctrine thus possesses infinite merit."

Chapter Three

Clarifying the Final Meaning

5. One Vehicle

"Queen, you must preach eloquently the embrace of the Illustrious Doctrine that was held by all the Buddhas and was explained by me." Queen Srimala replied to the Lord, "Very well." Having thought over the Lord's exhortation, she appealed to the Lord with these words:

[re Vehicles of Disciples and the Self-Enlightened]

"Lord, what is called the 'Illustrious Doctrine' is a term for the Great Vehicle. Why so? Because all the vehicles of the Disciples and the Self-Enlightened and all the mundane and supra-mundane virtuous natures are distributed by the Great Vehicle. For example, the four great streams issue from Lake Anavatapta. In the same way, all the vehicles of the Disciples and the Self-Enlightened and all the mundane and supra-mundane virtuous natures issue from the Great Vehicle. For Example, whatever seeds there are, and plants, shrubs, herbs, trees, all of them, based on the great earth and resting on the great earth, sprout and grow. In the same way,

whatever vehicles there be of Disciples and of the Self-Enlightened and whatever mundane and supra-mundane virtuous natures there be, based on the Great Vehicle, sprout and grow. Hence, Lord, when one is based on the Great Vehicle and embraces the Great Vehicle, he also has recourse to and embraces all the vehicles of Disciples and of the Self-Enlightened and all the mundane and supra-mundane virtuous natures.

"Lord, you explained six basic topics: preservation of the Illustrious Doctrine, decline of the Illustrious Doctrine, the Pratimoksa, the Vinaya, the going forth to the religious life, and monk ordination; besides, these six topics stem from the purport of the Great Vehicle. For what reason? Lord, the expression 'preservation of the Illustrious Doctrine' has the purport of the Great Vehicle, since preservation of the Great Vehicle itself is the preservation of the Illustrious Doctrine. The expression 'decline of the Illustrious Doctrine' has the purport of the Great Vehicle, since decline of the Great Vehicle itself is the decline of the Illustrious Doctrine. The two Dharmas called Pratimoksa and Vinaya differ as words but have the same meaning. What is called 'Vinaya' is the instruction for persons in the Great Vehicle. The reason is that it is for Tathágata-hood and for the going forth to the religious life and monk ordination. That being the case, what are called 'Vinaya,' and 'the going forth to the religious life, and monk ordination' stand for the aggregate of strict morality of the Great Vehicle. Lord, going forth and monk ordination do not belong to the vehicles of the Disciples and the Self-Enlightened. Why so? Because going forth and monk ordination are not for the purpose of being a Disciple or a Self-Enlightened one. However, because there is Tathágata-hood, the Disciples and Self-Enlightened ones go forth and have monk ordination.

[Re: Arhats and Pratyekabuddhas]

"Lord, the Arhats and Pratyekabuddhas not only take refuge in Tathágata-hood, but also have fear. This is because both the Arhats and Pratyekabuddhas hold to the idea of non-forbearing

fear toward all constructions, for example, as though facing an executioner with uplifted sword. On that account, neither attains the deliverance that has endless bliss. But Lord, the refuge does not seek a refuge. Just as sentient beings without a refuge are fearful of this and that and seek deliverance from this and that, so also the Arhats and Pratyekabuddhas fear and, beset with fear, the Arhats and Pratyekabuddhas take refuge in the Lord.

"Lord, not only do the Arhats and Pratyekabuddhas have fear, but also, that being the case, both have a remainder of rebirth nature and are eventually reborn. They have a remainder of resort; hence they are not pure. They have not finished with karma; hence they have many needs. Besides, they have many natures to be eliminated; and because those are not eliminated, the Arhats and Pratyekabuddhas are far away from the Nirvana-realm.

"Lord, what is called 'Nirvana' is a means belonging to the Tathágatas. A reason is that only the Tathágata-Arhat-Samyaksambuddhas having attained Nirvana possess all merits, while the Arhats and Pratyekabuddhas do not have all merits.

"Lord, what is called 'Nirvana' is a means belonging to the Tathágatas. A reason is that only the Tathágata-Arhat-Samyaksambuddhas having attained Nirvana possess immeasurable merit, while the Arhats and Pratyekabuddhas possess measurable merit.

"Lord, what is called 'Nirvana' is a means belonging to the Tathágatas. A reason is that only the Tathágata-Arhat-Samyaksambuddhas having attained Nirvana possess inconceivable merit, while the Arhats and Pratyekabuddhas possess conceivable merit.

"Lord, what is called 'Nirvana' is a means belonging to the Tathágatas. A reason is that only the Tathágata-Arhat-Samyaksambuddhas having attained Nirvana have eliminated all the faults to be eliminated and are completely pure, while the

Arhats and Pratyekabuddhas have a remainder of faults and are not completely pure.

"Lord, what is called 'Nirvana' is a means belonging to the Tathágatas. A reason is that only the Tathágata-Arhat-Samyaksambuddhas have indeed attained Nirvana, while the Arhats and Pratyekabuddhas are far away from the Nirvana realm.

"Lord, concerning the Arhats' and Pratyekabuddhas' realizing their liberation and gaining the four knowledge's, thus reaching the stage of arrested breath, the deep purport of the Lord analyzes and explains that as 'attended with remainder' and 'not final meaning.' Why is that? Because there are two kinds of passing away -- [the ordinary] discontinuous passing away and the passing away which is the inconceivable transference. The discontinuous passing away belongs to the sentient beings who have reconnection (pratisamdhi) [with sense organs]. The passing away which is the inconceivable transference belongs to the bodies made of mind (manomaya-kaya) of Arhats, Pratyekabuddhas, and Bodhisattva great beings who have attained power, up to their reaching the terrace of enlightenment.

["Attended with Remainder" and "Not Final Meaning"]

"Lord, among those two kinds of passing away, it is the knowledge of having gained control over the discontinuous passing away that occurs to the Arhats and Pratyekabuddhas, and they think, 'My births are finished.' Having accordingly resorted to a direct realization of the fruit attended with remainder, the Arhats and Pratyekabuddhas think, 'It was my reliance on the pure life (brahmacarya).' Having resorted to eliminating all the defilements accompanying the activities of immature ordinary persons as well as of gods and men, and all the defilements accompanying the reconnections of the seven classes of trainees, which they had not previously accomplished, the Arhats and Pratyekabuddhas think, 'The duty is accomplished.'

"Lord, they think, 'there is nothing to be known beyond this.' It is because the Arhats and Pratyekabuddhas have gained control over the defilements to be eliminated by the Arhat as well as control over the reconnections in samsára, that it occurs to them, 'There is nothing to be known beyond this.' However, the person who thinks, 'There is nothing to be known beyond this,' has neither eliminated all defilements nor avoided all rebirth. Why is that? Because, Lord, in the Arhats and Pratyekabuddhas there are still un-eliminated defilements as well as rebirth defilements that have not been searched out.

"Those defilements are of two kinds, static defilements and mobile defilements. The static kinds are of four varieties: (1) the static kind based in a particular viewpoint; (2) the static kind in attraction to desire; (3) the static kind in attraction to form; (4) the static kind in attraction to [mundane] gestation. The four static defilements generate all the mobile defilements. The mobile ones are momentary, to wit, a moment of consciousness and its associate (a dharma).

"Lord, the nescience entrenchment which has existed from beginning-less time is unconscious. The great power among those four static kinds is the substratum of all the secondary defilements, but those four cannot bear comparison with the great power of the nescience entrenchment in terms of magnitude, portion, count, example, or cause. That being the case, the nescience entrenchment is the greatest power; it is also called 'static kind in attraction to [supra-mundane] gestation.' For example, the sinful Maras belong to the Paranirmitavasavartin class of gods; still they surpass those gods in shape, color, radiance, power, retinue, and lordliness. In the same way, this nescience entrenchment called 'static kind in attraction to [supra-mundane] gestation' surpasses those four by way of entrenchment. It is the foundation exceeding the Ganges sands of secondary defilements. It has cohabited a long time with the four defilements. It cannot be erased by the knowledge of the Disciples and the Self-Enlightened. It is destroyed only by the enlightenment wisdom of the Tathágatas.

"Lord, indeed the nescience entrenchment is of great power. For example, with indulgence as condition and fluxional action as basic cause, there arises three kinds of gestation. In the same way, with nescience entrenchment as condition and non-fluxional action as basic cause, there arise the three bodies made of mind belonging to the Arhats, Pratyekabuddhas, and Bodhisattvas who have attained power. The nescience entrenchment is the condition for manifesting the non-fluxional karma and for the arising of these three bodies made of mind in three stages. Lord, there being a condition, a condition arises. That being the case, the nescience entrenchment is the condition for non-fluxional action and for the three bodies made of mind. For this reason it has the same name as the static kind in attraction to [mundane] gestation. However, its action is not common with the static kind in attraction to [mundane] gestation, since the nescience entrenchment is indeed different from the four static kinds. It is to be eliminated by the Buddha stage and to be utterly eradicated by the enlightenment wisdom of the Tathágata. The reason is that when the Arhats and Pratyekabuddhas eliminate the four static kinds, they neither gain the power over the ending of fluxes nor do they manage to realize it directly.

"Lord, 'ending of fluxes' is a term applying to the nescience entrenchment. That being so, even the Arhats, Pratyekabuddhas, and the Bodhisattvas in their last life, are obscured and prevented, are enwrapped and blinded by the nescience entrenchment. That is why they do not search and do not comprehend this and that nature (dharma). Not searching and not seeing this and that nature, they do not eliminate this and that nature which should be eliminated and purified. Since they do not eliminate or purify those natures to be eliminated, they are attended with remainder of elimination from faults, i.e., they are not liberated from all faults. They are subjects attended with remainder of purity since they are not subjects with complete purity. Their merits are attended with remainder because they do not have all merits. Lord, whoever are attended with a remainder of liberation from faults and so have not

been liberated from all faults; who are subjects attended with remainder of purity and so are not subjects of complete purity; who are attended with remainder of merits and so do not have all merits are persons attended with remainder of suffering to search, attended with remainder of source of suffering to eliminate, attended with remainder of cessation of suffering to realize directly, and attended with remainder of path leading to the cessation of suffering to cultivate.

"Lord, whoever are attended with remainder of suffering to search, of source of suffering to eliminate, of cessation of suffering to realize directly, and of path leading to the cessation of suffering to cultivate are persons who have a fractional Nirvana. Those who have attained a fractional Nirvana, Lord, are called 'directed toward the Nirvana-realm.' Those who search all suffering, who eliminate all sources of suffering, who realize directly the cessation of suffering attain the permanent, calm, and cooled Nirvana in the world destroyed by impermanence and ever sick, and become the protection and refuge of the world in a world without protection and refuge. Why so? Because Nirvana is not attained by those who distinguish superior and inferior natures: it is attained by those for whom knowledge is equal; it is attained by those for whom pure knowledge and vision are equal. Therefore, the Nirvana-realm has a single taste (ekarasa). That is to say, the tastes of knowledge and liberation are identical. Lord, whichever persons do not eliminate or purify the nescience entrenchment, are ones without the single taste of the Nirvana-realm; that is to say, for them, knowledge and liberation taste different. Why is it so? Because they who do not eliminate or purify the nescience entrenchment, do not eliminate or purify the natures to be eliminated that are more numerous than the sands of the Ganges; and when they do not eliminate or purify the natures to be eliminated that are more numerous than the sands of the Ganges, they do not reach, do not experience directly the virtuous natures more numerous than the sands of the Ganges.

"Lord, that being the case, the nescience entrenchment is the source from which arise all the [primary] defilements and secondary defilements, which should be eliminated by contemplation. From that [nescience entrenchment] there also arise the secondary defilements on thoughts, on calming, on clear vision, on meditation, on intense concentration, on equipoise, on yoga, on knowing, on the fruit, on understanding, on power, on fearlessness.

"Lord, the secondary defilements which are more numerous than the sands of the Ganges are utterly eradicated by the enlightenment wisdom of the Tathágatas; and all of them arise from the nescience entrenchment. The nescience entrenchment is the cause and condition for all the secondary defilements and their manifestations. Those manifestations are momentary, a moment of consciousness and its associate (a dharma). From time immemorial, the nescience entrenchment has been unconscious. The natures to be eliminated, more numerous than the sands of the Ganges and which are utterly eradicated by the enlightenment wisdom of the Tathágatas, are all natures whose substratum and foundation is the nescience entrenchment. For example, whatever kind of seed it be, or grass, shrub, herb, or tree, all of them are founded on soil, germinate on soil, and grow on soil. If the great earth were shattered, should disintegrate, be displaced, and become nonexistent, then whatever kind of seed it be, or grass, shrub, herb, or tree, all of them would be shattered, would disintegrate, be displaced, and become nonexistent. Lord, in the same way, the natures to be eliminated, exceeding the sands of the Ganges River, which are all utterly eradicated by the enlightenment wisdom of the Tathágata, are founded on the nescience entrenchment, are situated on the nescience entrenchment, germinate and grow [there]. If the nescience entrenchment were eliminated or purified and were to become nonexistent, the natures to be eliminated, exceeding the sands of the Ganges River, which are all utterly eradicated by the

enlightenment wisdom of the Tathágata, would all be eliminated or purified and become nonexistent."

["Final Meaning" and "One Vehicle"]

"Lord, when all the defilements and secondary defilements are eliminated, one obtains the inconceivable Buddha natures exceeding the sands of the Ganges River. Then, as a Tathágata-Arhat-Samyaksambuddha, one gains the unhindered understanding of all natures; it is omniscient and all seeing, free from all faults and possessed of all merits; King of the Doctrine and Lord of the Doctrine; and, having gone to the stage which is sovereign over all natures, utters the Lion's roar: 'My births are finished; the pure life fully resorted to; duty is done; there is nothing to be known beyond this.' That being so, the Lion's roar of the Tathágatas has final meaning (nitārtha), and explains the meaning straightforwardly.

"Lord, there are also two kinds of knowing indicated by the statement 'There is nothing to be known beyond this.'

"The Tathágata, having shattered and defeated the four Maras by the incomparable victory of a Buddha, gained the Dharmakaya which is superior to all the worlds and which cannot conceivably be witnessed by any sentient being. Having been made Lord of the Doctrine unhindered in all stages of the knowable, he rightly saw that there is no duty or stage beyond this to be left over or to be understood. Having properly entered the supreme incomparable stage which is fearless and endowed with the power of the ten powers, and having clearly seen all the knowable with unhindered knowledge, he uttered the Lion's roar with the knowing, 'There is nothing to be known beyond this.'

"Lord, the Arhats and Pratyekabuddhas overcame the dangers of samsára and promptly experienced the pleasure of liberation, rightly observing, 'Thus I have been liberated from the dangers of samsára and will not again experience the sufferings of samsára.'

The Arhats and the Pratyekabuddhas, having realized, 'There is nothing to be known beyond this,' decided that they were in the supreme Nirvana stage of the arrested breath. Furthermore, when they so realized, they were subjects (dharmin) undeceived regarding that stage. Besides, they insisted on thinking, 'Without dependence on another, I have attained the [Nirvana] stage with remainder; I am certainly in the incomparable rightly completed enlightenment.'

"Why is that so? Because the vehicles of the Disciples and the Self-Enlightened ones are included in the Great Vehicle. Lord, 'Great Vehicle' is an expression for Buddha Vehicle. In that way, the three vehicles are counted as one vehicle (ekayana). By realizing the 'one vehicle' one attains the incomparable rightly completed enlightenment. Lord, 'incomparable rightly completed enlightenment' is an expression for the Nirvana-realm. 'Nirvana-realm' is an expression for the Dharmakaya of the Tathágata. The ultimate realization of the Dharmakaya is the One Vehicle. Lord, the Tathágata is not one thing, and the Dharmakaya something else, but the Tathágata is himself the Dharmakaya. The ultimate realization of the Dharmakaya is the ultimate of the One Vehicle. Lord, 'ultimate of the One Vehicle' is an expression for the absoluteness of the One Vehicle. Why so? Because, Lord, the Tathágata does not dwell within the limits of time; the Tathágata-Arhat-Samyaksambuddhas dwell at the uttermost limit. The Tathágatas do not have a time limit for their compassion or for their pledge to heal the world. When people exclaim, 'Ah, for the world's benefit he has compassion without temporal limit, has the pledge without temporal limit,' they refer to the Tathágata himself! When people exclaim, 'Ah, for the world's benefit he is the Refuge with imperishable nature, permanent nature, steadfast nature,' they refer to the Tathágata himself! Lord, since that is the case, the Tathágata-Arhat-Samyaksambuddhas in the world without refuge and without a protector are the imperishable refuge, the permanent refuge, the steadfast refuge at the uttermost limit.

"Lord, 'Dharma' is an expression for teaching the path of One Vehicle. 'Samgha' is an expression for the host of the three vehicles. The second one of these refuges is the ancillary refuge of the first one and is not the highest refuge. Why is it so? Because the Dharma, which teaches the path of the One Vehicle, is the ultimate realization of the Dharmakaya, and beyond this [the Dharmakaya] there is nothing whatever that concerns the Dharma, which teaches the path of the One Vehicle! The host of the three vehicles takes refuge, through fear, in the Tathágata, then seeks the method of coming forth [in the religious life], studies and practices, and becomes directed toward the incomparable right completed enlightenment. Hence the second refuge is not the highest one; it is the refuge with temporal limitation.

"Lord, when those sentient beings to be tamed by the Tathágata go to the Tathágata for refuge, they have faith flowing from the true nature (dharmata). Therefore, they also go to the Dharma and to the Samgha of monks for refuge. It is because of their faith flowing from true nature that they go for refuge to those two refuges. But when they for refuge to the Tathágata, they do not go for refuge by reason of faith flowing from true nature. Lord, the going to the Tathágata for refuge is the actual going for refuge. To the extent the other two goings for refuge are also actual, one must understand them as ultimately the same as going to the Tathágata for refuge. The reason is the Tathágata is not one thing, and the two refuges something else. Lord, the Tathágata is himself the three refuges. This is because the Dharma, which teaches the path of One Vehicle, is the speech of the Tathágata as Lord of bulls and is the Lion's roar of the Tathágata, which has the four kinds of confidence. It is also because, whatever the beliefs, they are furnished for the sake of the Mahayanists by the Tathágata when he furnishes the means of both vehicles. When there is no terminology of two vehicles, this is the ultimate case where the One Vehicle is the genuine vehicle and incorporates the three vehicles.

6. The Boundless Noble Truths

"Lord, when the Disciples and the Self-Enlightened ones have their one [-sided] knowledge which initially comprehends the four Noble Truths, they eliminate a certain amount of static kinds [of defilement]. With that one [-sided] knowledge they realize directly the four merits of search and so on, and acutely discriminate the four objects according to their true nature. Lord, in the supra-mundane knowledge there is no progression of four knowledge's and no progression of four meditative objects. The supra-mundane knowledge, which is diamond-like, is of non-progressive nature. Lord, that being the case, all the Disciples and Self-Enlightened ones actually know the first kind of knowledge of the Noble Truths which eliminates static kinds [of defilement], but they do not have the second kind of knowledge of the Noble Truths for eliminating the static kinds. Lord, the Tathágata-Arhat-Samyaksambuddhas are outside the sensory domain of all Disciples and Self-Enlightened ones, and eliminate all the defilement-stores by inconceivable void-ness knowledge. The ultimate knowledge, which disintegrates the entire defilement-store, is entitled 'Right Knowledge.' The first kind of knowledge of the Noble Truths is not the ultimate knowledge but is the knowledge on the way towards the incomparable right completed enlightenment.

"Lord, the meaning of 'Noble' does not apply to any of the Disciples or Self-Enlightened ones. Both have a measurable merit, and because their merit is ancillary to that [Truth] the Disciples and the Self-Enlightened ones are called 'Noble' (arya). The Noble Truths are not Truths belonging to the Disciples and the Self-Enlightened ones and are not merit belonging to them. Lord, these truths were first discovered by the Tathágata-Arhat-Samyaksambuddhas; and after being fully understood by them were revealed and taught to the world which is enclosed in the shell of nescience. That is the way one should understand the Noble Truths.

7. The Tathágata-garbha

"Lord, the explanation of the meaning of the Noble Truths should be considered to be profound and subtle, difficult to understand,

incapable of being judged, and not in the domain of logic. It takes a wise man to appreciate it. It cannot be the concern of any worldly persons. Why is that? Because this profound teaching explains the Tathágata-garbha (embryo of the Tathágata). The Tathágata-garbha is the domain of the Tathágata. It is not the domain of any Disciple or Self-Enlightened one. Lord, the Tathágata-garbha is the locus of this explanation of the meaning of the Noble Truths. Because the locus of the Tathagata-garbha is profound, the meaning of the Noble Truths is considered to be profound and subtle, difficult to understand, incapable of being judged, and not in the domain of logic. It takes a wise man to understand it. It cannot be the concern of any worldly persons.

"Lord, whoever does not doubt that the Tathágata-garbha is wrapped up in all the defilement-store, also does not doubt that the Dharmakaya of the Tathágata is liberated from all the defilement-store. When anyone's mind reaches the ultimate purport of the Tathágata-garbha, the Dharmakaya of the Tathágata and inconceivable realm of the Buddha, he has implicit trust and the conviction in two kinds of explanation of the meaning of the Noble Truths. The two kinds of explanation of the meaning of the Noble Truths are difficult to know and difficult to understand.

"Lord, what are the two kinds of explanation regarding the meaning of the Noble Truths? The Create and Un-create explanations regarding the meaning of the Noble Truths. The Create explanations of the meaning of the Noble Truths present the four Noble Truths with intellectual limitation. Why so? Because when one depends on another person, one does not seek out all suffering, eliminate all sources of suffering, directly realize the cessation of all suffering, cultivate all the path leading to the cessation. That being the case, not only are there both the constructed and the un-constructed samsára, but also there are both the constructed and un-constructed Nirvana. Lord, the un-create explanations of the meaning of the Noble Truths present the Noble Truths without intellectual limitation. Why so? Because in dependence on oneself, one seeks out all deep-felt suffering,

eliminates all deep-felt sources of suffering, directly realizes the deep-felt cessation of all suffering, cultivates all the deep-felt path leading to the cessation. That being the case, those explanations by the Tathágata of the four Noble Truths become eight kinds (four Create and four Un-create) of Noble Truths.

"Lord, the Tathágata-Arhat-Samyaksambuddhas perfect these four Un-create explanations of the meaning of the Noble Truths. The Disciples and the Self-Enlightened ones do not perfect them, for the reason that one cannot understand the realm of Nirvana by understanding natures as superior, middling, and inferior. Then how is it that the Tathágata-Arhat-Samyaksambuddhas perfect the Un-create explanations of the meaning of the Noble Truths? It is because all the Tathágata-Arhat-Samyaksambuddhas completely know all future suffering, eliminate every source of suffering which incorporates any defilement or secondary defilement, and realize the cessation of all suffering amounting to the cessation of the entire mind aggregate.

8-9. The Dharmakaya and the Meaning of Void-ness

"Lord, the cessation of suffering is not the destruction of Dharma. Why so? Because the Dharmakaya of the Tathágata is named 'cessation of suffering,' and it is beginning-less, un-create, unborn, undying, free from death; permanent, steadfast, calm, eternal; intrinsically pure, free from all the defilement-store; and accompanied by Buddha natures more numerous than the sands of the Ganges, which are non-discrete, knowing as liberated, and inconceivable. This Dharmakaya of the Tathágata when not free from the store of defilement is referred to as the Tathágata-garbha.

"Lord, the knowledge of the Tathágata-garbha is the void-ness knowledge of the Tathágatas. The Tathágata-garbha is something not seen before or understood before by any Disciple or Self-Enlightened one. It has been seen directly and understood by the Lord. The void-ness knowledge of the Tathágata-garbha is of two kinds. These two are as follows:

"Lord, the Tathágata-garbha is void of all the defilement-stores, which are discrete and knowing as not liberated.

"Lord, the Tathágata-garbha is not void of the Buddha dharmas which are non-discrete, inconceivable, more numerous than the sands of the Ganges, and knowing as liberated.

"Lord, these two kinds of void-ness knowledge of the Tathágata-garbha arouse trusting faith in the Lord, even by the great Disciples. Lord, the void-ness knowledge of all the Disciples and Self-Enlightened ones involves the four wayward objects. That being so, none of the Disciples or Self-Enlightened ones have ever seen before or understood before the cessation of all suffering. The Lord has experienced it directly and understood it. Also he has overcome all the defilement-store and cultivated the path leading to the cessation of suffering.

10. The One Truth

"Lord, among those four Noble Truths, three Truths are impermanent and one Truth is permanent. Why so? Because the three Truths belong to the characteristic of the constructed, and anything belonging to the characteristic of the constructed is impermanent. Anything impermanent has an illusory nature. Everything with illusory nature is untrue, impermanent, and not a refuge. Therefore, the Noble Truths of Suffering, Source of Suffering, and Path leading to the Cessation of Suffering are actually untrue, impermanent, and not a refuge. Lord, among those [four], the one Truth -- Cessation of Suffering -- excludes the realm with the characteristic of the constructed. Anything excluding the realm with the characteristic of the constructed is permanent. Whatever is permanent lacks an illusory nature. Anything that lacks an illusory nature is true, permanent, and a refuge. Therefore, the Truth -- Cessation of Suffering -- is in reality true, permanent, and a refuge.

11-12. The One Refuge and Wayward Stage

"Lord, the Truth -- Cessation of Suffering, being beyond the object of perception of all sentient beings, is inconceivable and is not the domain of knowledge of any Disciple or Self-Enlightened one. For example, just as a blind person cannot see forms, or as a seven-day-old infant cannot see the sun, so also the Truth, Cessation of Suffering, is neither the perceptual object of any immature ordinary person, nor the knowledge domain of any Disciple or Self-Enlightened one. Lord, 'perception of any immature ordinary person' is terminology for the wayward views of the two extremes. 'Knowledge of any Disciple or Self-Enlightened one' is terminology for pure knowledge. 'Views of the two extremes' is terminology for the reasoning's of the immature ordinary persons with egoistic attachment to the [five] grasping personality aggregates. Lord, his 'extreme views' are two; and what are the two? The nihilistic view and the eternalistic view. If he would observe, 'The constructions are impermanent,' that would be his nihilistic view; that would not be his right view. If he would observe, 'Nirvana is permanent,' that would be his eternalistic view; that would not be his right view. Why is that? Lord, when someone observes that body, sense organs, feelings, and volitions deteriorate in the present life, and he cannot understand or find their transmigration, then his viewpoint with such reasons, being a confused view, is the nihilistic view. Lord, when someone is confused regarding the stream of consciousness and cannot understand the momentary perishing of consciousness, his viewpoint with such reasons, being the view that the domain of perception does not alter, is the eternalistic view. Lord, in that way the reasoning views declare such to be the case; they insist on nihilism or insist on eternalism because their view goes too far from the meaning, or their view falls short of the meaning, or their view is mixed with a different character. Lord, the sentient beings go astray regarding the five grasping personality aggregates; they have the idea that the impermanent is permanent, suffering is pleasure, non-self is self, the impure is pure.

"Lord, the domain of omniscient knowledge which is the Dharmakaya of the Tathágata has never been seen before, even

by the pure knowledge of the Disciples and the Self-Enlightened. When sentient beings have faith in the Tathágata and those sentient beings conceive [him] with permanence, pleasure, self, and purity, they do not go astray. Those sentient beings have the right view. Why so? Because the Dharmakaya of the Tathágata has the perfection of permanence, the perfection of pleasure, the perfection of self, the perfection of purity. Whatever sentient beings see the Dharmakaya of the Tathágata that way, see correctly. Whoever see correctly are called the sons of the Lord born from his heart, born from his mouth, born from the Dharma, who behave as manifestation of Dharma and as heirs of Dharma.

"Lord, 'pure knowledge' is the knowledge perfection of all Disciples and Self-Enlightened ones, and accordingly is pure knowledge. Since the Truth -- Cessation of Suffering -- is neither the domain nor the object of pure knowledge, how much more is the Truth -- Cessation of Suffering -- not the domain, not the object, of those having [merely] the knowledge of the four resorts! Why is that? It was so that the beginners in the three vehicles would as un-deluded subjects comprehend the meaning and fully understand the meaning that the Lord pointed out and explained the four resorts. These four resorts are mundane. Lord, this single resort, the Truth -- Cessation of Suffering -- is the best of all resorts and supra-mundane. That is said to be the genuine resort, and it is the refuge.

13. Intrinsic Purity of the Mind

"Lord, samsára is based on the Tathágata-garbha. It was with reference to the Tathágata-garbha that the Lord pointed out and explained, '[It is] without limit in the past.' Since there is the Tathágata-garbha, there is reason for speaking of 'cyclical flow' (samsára). Lord, as to 'cyclical flow,' no sooner do the sense organs for perception pass away than it [the Tathágata-garbha] takes hold of sense organs for perception, and that is 'cyclical flow.' Lord, the two natures, 'passing away' and 'rebirth' are conventional terminology for the Tathágata-garbha. Lord, 'perished' and 'born'

are conventional terminology for the world (loka). 'Perished' is the loss of the senses. 'Born' is the renewal of the senses. But, Lord, the Tathágata-garbha is not born, does not die, does not pass away to become reborn. The Tathágata-garbha excludes the realm with the characteristic of the constructed. The Tathágata-garbha is permanent, steadfast, eternal. Therefore the Tathágata-garbha is the support, the holder, the base of constructed [Buddha natures] that are non-discrete, not dissociated, and knowing as liberated from the stores [of defilement]; and furthermore is the support, the holder, the base of external constructed natures that are discrete, dissociated, and knowing as not liberated.

"Lord, if there were no Tathágata-garbha, there would be neither aversion towards suffering nor longing, eagerness, and aspiration towards Nirvana. What is the reason? Whatever be these six perceptions, and whatever be this [other] perception, these seven natures are unfixed, momentary, and lack experience of suffering; hence these natures are unfit for aversion towards suffering or for longing, eagerness, and aspiration towards Nirvana. Lord, the Tathágata-garbha has ultimate existence without beginning or end, has an unborn and undying nature, and experiences suffering; hence it is worthy of the Tathágata-garbha to have aversion towards suffering as well as longing, eagerness, and aspiration towards Nirvana.

"Lord, the Tathágata-garbha is neither self nor sentient being, nor soul, nor personality. The Tathágata-garbha is not the domain of beings who fall into the belief in a real personality, who adhere to wayward views, whose thoughts are distracted by void-ness. Lord, this Tathágata-garbha is the embryo of the Illustrious Dharmadhatu, the embryo of the Dharmakaya, the embryo of supra-mundane dharma, the embryo of the intrinsically pure dharma.

"Lord, this intrinsic purity of the Tathágata-garbha stained by adventitious secondary defilements is the domain of the Tathágata, who is the inconceivable master. Why so? The virtuous consciousness, being momentary, is not defiled by defilements;

and also the un-virtuous consciousness, being momentary, is not defiled by defilements. Lord, since neither do defilements touch that consciousness nor does that consciousness touch defilements, in that case, how does consciousness, having a non-contacting nature, get defiled? Lord, there is both the defilement and the defiled consciousness. Therefore, the meaning of the defilement on the intrinsically pure consciousness is difficult to understand. The Lord alone has the Eye, the Knowledge for it. The Lord is the root of all Doctrines. The Lord is the omnipotent being. The Lord is the resort."

The Lord, having heard Queen Srimala explain matters difficult to understand, sympathetically rejoiced and said, "Queen, exactly so! It is difficult to understand the meaning of the intrinsically pure consciousness in a condition of defilement. Queen, these two Doctrines are difficult to understand: the consciousness intrinsically pure is difficult to understand; and the defilement of consciousness is difficult to understand. Queen, you as well as the Bodhisattvas possessed of the great Doctrine are able to hear these two Doctrines. Queen, the rest, the Disciples, accept the two Doctrines only through faith in the Tathágata.

Chapter Four

Entering the One Vehicle Path

14. The True Son of the Tathágata

"Queen, whatever disciples of mine are possessed of faith and [then] are controlled by faith, they by depending on the light of faith have a knowledge of the precincts of the Dharma, by which they reach certainty in this. Queen, 'knowledge in the precincts of the Dharma' is (a) vision of sensory representation in the range of mind, (b) vision of the maturation of karma, (c) vision of the sleep of the Arhats, (d) vision of the joy and pleasure in the meditation of those who control their mind, (e) vision of the magical power of the

nobles which belongs to the Arhats, Pratyekabuddhas, and to the Bodhisattvas who have attained power. Queen, in regard to having this skill in the five kinds of vision, those who now and, after my passing, in future times are my disciples possessed of faith and [then] are controlled by faith, they by depending on the light of faith have a knowledge in the precincts of the Dharma, by which they reach certainty in the intrinsic purity and in the defilement of consciousness. Queen, that very certainty of theirs is a cause for installing [persons] in the path of the Great Vehicle. That being the case, because with faith in the Tathágata they do not abandon the profound Doctrine, they are a great benefit to the living beings."

15. The Lion's Roar of Queen Srimala

Then Queen Srimala implored the Lord with these words: "May the Tathágata's power make me eloquent for still further explanations of the faultless meaning!" The Lord replied: "Queen, you shall be eloquent!"

Queen Srimala appealed to the Lord: "Lord, there are three kinds of good son of the family and good daughter of the family who guard themselves to be unblemished and unspoiled regarding the profound Dharma; and these generate much merit and also have entered the path of the Great Vehicle. Who are the three? Lord, (a) any good son of the family or good daughter of the family who has the profound Doctrine through introspection; (b) any good son of the family or good daughter of the family who has the knowledge in the precincts of the Dharma; (c) any good son of the family or good daughter of the family who shrinks from gaining the knowledge of the profound Doctrine by himself, thinking, 'I cannot possibly know it; this meaning can only be known by the Tathágata himself,' and so keeping the Lord in mind, obtains the mental presence of the Lord. Lord, those are the three kinds of good son of the family or good daughter of the family.

"Lord, there are sentient beings, differing from the three kinds of good son of the family or good daughter of the family, who occupy

themselves seriously with the profound Dharma, but are attached to mistaken ideas and pose as teachers, talking much. Lord, may I defeat in the manner of a royal decree those persons who have turned their backs on the Illustrious Doctrine and who have the rotten seed of the heretics. May I utterly overcome those rotten seeds by the scope of command among gods, men, and demigods."

When Queen Srimala had appealed with those words, her retinue joined her in bowing to the feet of the Lord. The Lord then said to Queen Srimala, "Excellent, most excellent, timely and opportune is your explanation of the means for properly guarding oneself in the profound Doctrine and your explanation of overcoming the enemies of the Illustrious Doctrine! Queen, the worship of a hundred thousand Buddhas is less a marvel than your explanation of the meaning."

Then the radiant Lord illumined the bodies of the entire retinue and ascended skyward to a height of seven tala. By the magical power of levitation he proceeded in the direction of Sravasti. Meanwhile Queen Srimala and her retinue, with hands folded at their heads, were gazing enraptured and unblinking at the Lord. When the Lord passed out of sight, Queen Srimala and her retinue showed utter transport in their faces. One by one and again they praised the merits of the Tathágata. Not losing their attentive mindfulness of the Buddha, they returned to the city of Ayodhya.

Back in the palace, Queen Srimala converted King Yasomitra to the Great Vehicle. She converted all the women in the capital seven years or older to the Great Vehicle. King Yasomitra converted all the men in the capital seven years or older to the Great Vehicle. In the same manner the whole state was brought over to the Great Vehicle.

Epilogue

On his part, the Lord arrived at the Jetavana and called the venerable Ánanda. He also remembered Devendra Sakra. In an instant, Devendra Sakra, surrounded by the retinue of gods, appeared in front of the Lord. Then the Lord extensively explained this Scripture to Devendra Sakra and the venerable Ánanda:

"Kausika, retain this scripture! Kausika, explain it to the thirty-three gods! Ánanda, retain this scripture! Ánanda, explain it to the fourfold retinue -- monks, nuns, male and female laymen!"

Then Devendra Sakra asked the Lord: "Lord, what is the name of this scripture and how is it to be retained?" The Lord replied: "Kausika, this scripture has infinite merits. If all the Disciples and Self-Enlightened ones are unable to know, to discern, or to understand the entire meaning of this scripture, then how much less can other sentient beings! Kausika, just so, this scripture is profound and a source of great merit. Therefore, I shall tell you the titles, which convey the merits of the scripture. Listen well and retain them in mind!" Devendra Sakra and Ánanda urged the Lord, saying "Excellent! We will listen to what you teach." The Lord spoke as follows: "Retain this as 'Praises of the true and infinite merit of the Tathágata.' Also retain it as 'The inconceivably great vows.' Also retain it as 'The great aspiration, which includes all aspirations.' Also retain it as 'Teaching the embrace of the Illustrious Doctrine.' Also retain it as 'Teaching the entering in one vehicle.' Also retain it as 'Teaching the boundless Noble Truths.' Also retain it as 'Teaching the Tathágata-garbha.' Also retain it as 'Teaching the Dharmakaya.' Also retain it as 'Teaching the hidden purport of the meaning of void-ness.' Also retain it as 'Teaching the one truth.' Also retain it as 'Teaching the permanent, steadfast, calm, eternal; and the one refuge.' Also retain it as 'Teaching what is the wayward stage.' Also retain it as 'Teaching the hidden purport that the mind is intrinsically pure.' Also retain it as 'Teaching the true son of the Tathágata.' Kausika, also retain it as 'Lion's roar of Queen Srimala.' Also retain all explanations contained in this scripture as 'Eliminating all doubts, deciding the cause, clarifying the final meaning, and entering the One Vehicle

path.' Kausika, I entrust to your hands this scripture that teaches the Lion's roar of Queen Srimala. For as long as the Illustrious Doctrine lasts in the world, so may you recite and teach it in all the worlds of the ten quarters."

Then Devendra Sakra exclaimed to the Lord, "Excellent!" Having embraced this scripture in the presence of the Lord, and having learned it by heart, Devendra Sakra, the venerable Ánanda, others who had assembled there, and gods, men, demigods, and heavenly musicians all rejoiced and praised what the Lord had pronounced.

The Great Discourse on the Lion's Roar

Translated from the Pali by Ñānamoli Thera
edited and revised by Bhikkhu Bodhi

[Commentary](#)

1. Thus have I heard. On one occasion the Blessed One was living at Vesali in the grove outside the city to the west.

2. Now on that occasion Sunakkhatta, son of the Licchavis, had recently left this Dhamma and Discipline.[1] He was making this statement before the Vesali assembly: "The recluse Gotama does not have any superhuman states, any distinction in knowledge and vision worthy of the noble ones.[2] The recluse Gotama teaches a Dhamma (merely) hammered out by reasoning, following his own line of inquiry as it occurs to him, and when he teaches the Dhamma to anyone, it leads him when he practices it to the complete destruction of suffering." [3]

3. Then, when it was morning, the Venerable Shariputra dressed, and taking his bowl and outer robe, went into Vesali for alms. Then he heard Sunakkhatta, son of the Licchavis, making this statement before the Vesali assembly. When he had wandered for alms in Vesali and had returned from his alms round, after his meal he went to the Blessed One, and after paying homage to him, he sat down at one side and told the Blessed One what Sunakkhatta was saying.

4. (The Blessed One said:) "Shariputra, the misguided man Sunakkhatta is angry, and his words are spoken out of anger. Thinking to discredit the Tathágata, he actually praises him; for it is a praise of the Tathágata to say of him: 'When he teaches the Dhamma to anyone, it leads him when he practices it to the complete destruction of suffering.'

5. "Shariputra, this misguided man Sunakkhatta will never infer of me according to Dhamma: 'That Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed.' [4]

6. "And he will never infer of me according to Dhamma: 'That Blessed One enjoys the various kinds of supernormal power: having been one, he becomes many; having been many, he becomes one; he appears and vanishes; he goes unhindered through a wall, through an enclosure, through a mountain, as though through space; he dives in and out of the earth as though it were water; he walks on water without sinking as though it were earth; seated cross-legged, he travels in space like a bird; with his hand he touches and strokes the moon and sun so powerful and mighty; he wields bodily mastery even as far as the Brahma-world.'

7. "And he will never infer of me according to Dhamma: 'With the divine ear element, which is purified and surpasses the human, that Blessed One hears both kinds of sounds, the heavenly and the human, those that are far as well as near.'

8. "And he will never infer of me according to Dhamma: 'That Blessed One encompasses with his own mind the minds of other beings, other persons. He understands a mind affected by lust as affected by lust and a mind unaffected by lust as unaffected by lust; he understands a mind affected by hate as affected by hate and a mind unaffected by hate as unaffected by hate; he understands a mind affected by delusion as affected by delusion and a mind unaffected by delusion as unaffected by delusion; he understands a contracted mind as contracted and a distracted mind as distracted; he understands an exalted mind as exalted and an un-exalted mind as un-exalted; he understands a surpassed mind as surpassed and an unsurpassed mind as unsurpassed; he understands a concentrated mind as concentrated and an un-

concentrated mind as un-concentrated; he understands a liberated mind as liberated and an un-liberated mind as un-liberated.'

(Ten Powers of a Tathágata)

9. "Shariputra, the Tathágata has these ten Tathágatas powers, possessing which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahma.[5]
What are the ten?

10. (1) "Here, the Tathágata understands as it actually is the possible as possible and the impossible as impossible.[6] And that is a Tathágatas power that the Tathágata has, by virtue of which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahma.

11. (2) "Again, the Tathágata understands as it actually is the results of actions undertaken, past, future and present, with possibilities and with causes. That too is a Tathágatas power...[7]

12. (3) "Again, the Tathágata understands as it actually is the ways leading to all destinations. That too is a Tathágatas power...[8]

13. (4) "Again, the Tathágata understands as it actually is the world with its many and different elements. That too is a Tathágatas power...[9]

14. (5) "Again, the Tathágata understands as it actually is how beings have different inclinations. That too is a Tathágatas power...[10]

15. (6) "Again, the Tathágata understands as it actually is the disposition of the faculties of other beings, other persons. That too is a Tathágatas power...[11]

16. (7) "Again, the Tathágata understands as it actually is the defilement, the cleansing and the emergence in regard to the

Jhanas, liberations, concentrations and attainments. That too is a Tathágata's power...[12]

17. (8) "Again, the Tathágata recollects his manifold past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many eons of world-contraction, many eons of world-expansion, many eons of world-contraction and expansion: 'There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared here.' Thus with their aspects and particulars he recollects his manifold past lives. That too is a Tathágata's power...

18. (9) "Again, with the divine eye, which is purified and surpasses the human, the Tathágata sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions thus: 'These worthy beings who were ill-conducted in body, speech and mind, revilers of noble ones, wrong in their views, giving effect to wrong view in their actions, on the dissolution of the body, after death, have reappeared in a state of deprivation, in a bad destination, in perdition, even in hell; but these worthy beings who were well-conducted in body, speech and mind, not revilers of noble ones, right in their views, giving effect to right view in their actions, on the dissolution of the body, after death, have reappeared in a good destination, even in the heavenly world.' Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he

understands how beings pass on according to their actions. That too is a Tathágata's power...

19. (10) "Again, by realizing it for himself with direct knowledge, the Tathágata here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints. That too is a Tathágata's power that a Tathágata has, by virtue of which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahma.

20. "The Tathágata has these ten Tathágata's powers, possessing which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahma.

21. "Shariputra, when I know and see thus, should anyone say of me: 'The recluse Gotama does not have any superhuman states, any distinction in knowledge and vision worthy of the noble ones. The recluse Gotama teaches a Dhamma (merely) hammered out by reasoning, following his own line of inquiry as it occurs to him' -- unless he abandons that assertion and that state of mind and relinquishes that view, then as (surely as if he had been) carried off and put there he will wind up in hell.[13] Just as a Bhikkhu possessed of virtue, concentration and wisdom would here and now enjoy final knowledge, so it will happen in this case, I say, that unless he abandons that assertion and that state of mind and relinquishes that view, then as (surely as if he had been) carried off and put there he will wind up in hell.

(Four Kinds of Intrepidity)

22. "Shariputra, the Tathágata has these four kinds of intrepidity, possessing which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahma. What are the four?

23. "Here, I see no ground on which any recluse or Brahmin or god or Mara or Brahma or anyone at all in the world could, in accordance with the Dhamma, accuse me thus: 'While you claim full enlightenment, you are not fully enlightened in regard to certain things.' And seeing no ground for that, I abide in safety, fearlessness, and intrepidity.

24. "I see no ground on which any recluse...or anyone at all could accuse me thus: 'While you claim to have destroyed the taints, these taints are undestroyed by you.' And seeing no ground for that, I abide in safety, fearlessness, and intrepidity.

25. "I see no ground on which any recluse...or anyone at all could accuse me thus: 'Those things called obstructions by you are not able to obstruct one who engages in them.' And seeing no ground for that, I abide in safety, fearlessness, and intrepidity.

26. "I see no ground on which any recluse...or anyone at all could accuse me thus: 'When you teach the Dhamma to someone, it does not lead him when he practices it to the complete destruction of suffering.' And seeing no ground for that, I abide in safety, fearlessness, and intrepidity.

27. "A Tathágata has these four kinds of intrepidity, possessing which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahma.[14]

28. "Shariputra, when I know and see thus, should anyone say of me...he will wind up in hell.

(The Eight Assemblies)

29. "Shariputra, there are these eight assemblies. What are the eight? An assembly of nobles, an assembly of Brahmins, an assembly of householders, an assembly of recluses, an assembly

of gods of the heaven of the Four Great Kings, an assembly of gods of the heaven of the Thirty-three, an assembly of Mara's retinue, an assembly of Brahmas. Possessing these four kinds of intrepidity, the Tathágata approaches and enters these eight assemblies.

30. "I recall having approached many hundred assemblies of nobles...many hundred assemblies of Brahmins...many hundred assemblies of householders...many hundred assemblies of recluses...many hundred assemblies of gods of the heaven of the Four Great Kings...many hundred assemblies of gods of the heaven of the Thirty-three...many hundred assemblies of Mara's retinue...many hundred assemblies of Brahmas. And formerly I had sat with them there and talked with them and held conversations with them, yet I see no ground for thinking that fear or timidity might come upon me there. And seeing no ground for that, I abide in safety, fearlessness, and intrepidity.

31. "Shariputra, when I know and see thus, should anyone say of me...he will wind up in hell.

(Four Kinds of Generation)

32. "Shariputra, there are these four kinds of generation. What are the four? Egg-born generation, womb-born generation, moisture-born generation and spontaneous generation.

33. "What is egg-born generation? There are these beings born by breaking out of the shell of an egg; this is called egg-born generation. What is womb-born generation? There are these beings born by breaking out from the caul; this is called womb-born generation. What is moisture-born generation? There are these beings born in a rotten fish, in a rotten corpse, in rotten dough, in a cesspit, or in a sewer; this is called moisture-born generation. What is spontaneous generation? There are gods and denizens of hell and certain human beings and some beings in the lower worlds;

this is called spontaneous generation. These are the four kinds of generation.

34. "Shariputra, when I know and see thus, should anyone say of me...he will wind up in hell.

(The Five Destinations and Nirvana -- In Brief)

35. "Shariputra, there are these five destinations. What are the five? Hell, the animal realm, the realm of ghosts, human beings and gods.[15]

36. (1) "I understand hell, and the path and way leading to hell. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear in a state of deprivation, in an unhappy destination, in perdition, in hell.

(2) "I understand the animal realm, and the path and way leading to the animal realm. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear in the animal realm.

(3) "I understand the realm of ghosts, and the path and way leading to the realm of ghosts. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear in the realm of ghosts.

(4) "I understand human beings, and the path and way leading to the human world. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear among human beings.

(5) "I understand the gods, and the path and way leading to the world of the gods. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world.

(6) "I understand Nirvana and the path and way leading to Nirvana. And I also understand how one who has entered this path will, by realizing it for himself with direct knowledge, here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.

(The Five Destinations and Nirvana -- In Detail)

37. (1) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, in hell.' And then later on, with the divine eye, which is purified and surpasses the human, I see that on the dissolution of the body, after death, he has reappeared in a state of deprivation, in an unhappy destination, in perdition, in hell, and is experiencing extremely painful, racking, piercing feelings. Suppose there were a charcoal pit deeper than a man's height full of glowing coals without flame or smoke; and then a man scorched and exhausted by hot weather, weary, parched and thirsty, came by a path going in one way only and directed to that same charcoal pit. Then a man with good sight on seeing him would say: 'This person so behaves, so conducts himself, has taken such a path, that he will come to this same charcoal pit'; and then later on he sees that he has fallen into that charcoal pit and is experiencing extremely painful, racking, piercing feelings. So too, by encompassing mind with mind...piercing feelings.

38. (2) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear in the animal realm.' And then later on, with the divine eye, which is purified and surpasses the human, I see that on the dissolution of the body, after death, he has reappeared in the animal realm and is experiencing painful, racking, piercing

feelings. Suppose there were a cesspit deeper than a man's height full of filth; and then a man scorched and exhausted by hot weather, weary, parched and thirsty, came by a path going in one way only and directed to that same cesspit. Then a man with good sight on seeing him would say: 'This person so behaves...that he will come to this same cesspit'; and then later on he sees that he has fallen into that cesspit and is experiencing painful, racking, piercing feelings. So too, by encompassing mind with mind...piercing feelings.

39. (3) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear in the realm of ghosts.' And then later on...I see that...he has reappeared in the realm of ghosts and is experiencing much painful feeling. Suppose there were a tree growing on uneven ground with scanty foliage casting a dappled shade; and then a man scorched and exhausted by hot weather, weary, parched and thirsty, came by a path going in one way only and directed to that same tree. Then a man with good sight on seeing him would say: 'This person so behaves...that he will come to this same tree'; and then later on he sees that he is sitting or lying in the shade of that tree experiencing much painful feeling. So too, by encompassing mind with mind...much painful feeling.

40. (4) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear among human beings.' And then later on...I see that...he has reappeared among human beings and is experiencing much pleasant feeling. Suppose there were a tree growing on even ground with thick foliage casting a deep shade; and then a man scorched and exhausted by hot weather, weary, parched and thirsty, came by a path going in one way only and directed to that same tree. Then a man with good sight on seeing him would say:

'This person so behaves...that he will come to this same tree'; and then later on he sees that he is sitting or lying in the shade of that tree experiencing much pleasant feeling. So too, by encompassing mind with mind...much pleasant feeling.

41. (5) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear in a happy destination, in the heavenly world.' And then later on...I see that...he has reappeared in a happy destination, in the heavenly world and is experiencing extremely pleasant feelings. Suppose there were a mansion, and it had an upper chamber plastered within and without, shut off, secured by bars, with shuttered windows, and in it there was a couch spread with rugs, blankets and sheets, with a deerskin coverlet, with a canopy as well as crimson pillows for both (head and feet); and then a man scorched and exhausted by hot weather, weary, parched and thirsty, came by a path going in one way only and directed to that same mansion. Then a man with good sight on seeing him would say: 'This person so behaves...that he will come to this same mansion'; and later on he sees that he is sitting or lying in that upper chamber in that mansion experiencing extremely pleasant feelings. So too, by encompassing mind with mind...extremely pleasant feelings.

42. (6) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that by realizing it for himself with direct knowledge, he here and now will enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.' And then later on I see that by realizing it for himself with direct knowledge, he here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints, and is experiencing extremely pleasant feelings.[16] Suppose there

were a pond with clean, agreeable, cool water, transparent, with smooth banks, delightful, and nearby a dense wood; and then a man scorched and exhausted by hot weather, weary, parched and thirsty, came by a path going in one way only and directed towards that same pond. Then a man with good sight on seeing him would say: 'This person so behaves...that he will come to this same pond'; and then later on he sees that he has plunged into the pond, bathed, drunk and relieved all his distress, fatigue and fever and has come out again and is sitting or lying in the wood experiencing extremely pleasant feelings. So too, by encompassing mind with mind...extremely pleasant feelings. These are the five destinations.

43. "Shariputra, when I know and see thus, should anyone say of me: 'The recluse Gotama does not have any superhuman states, any distinction in knowledge and vision worthy of the noble ones. The recluse Gotama teaches a Dhamma (merely) hammered out by reasoning, following his own line of inquiry as it occurs to him' -- unless he abandons that assertion and that state of mind and relinquishes that view, then as (surely as if he had been) carried off and put there he will wind up in hell. Just as a Bhikkhu possessed of virtue, concentration and wisdom would here and now enjoy final knowledge, so it will happen in this case, I say, that unless he abandons that assertion and that state of mind and relinquishes that view, then as (surely as if he had been) carried off and put there he will wind up in hell.

(The Bodhisattva's Austerities)

44. "Shariputra, I recall having lived a holy life possessing four factors. I have practiced asceticism -- the extreme of asceticism; I have practiced coarseness -- the extreme of coarseness; I have practiced scrupulousness -- the extreme of scrupulousness; I have practiced seclusion -- the extreme of seclusion.[17]

45. "Such was my asceticism, Shariputra, that I went naked, rejecting conventions, licking my hands, not coming when asked,

not stopping when asked; I did not accept food brought or food specially made or an invitation to a meal; I received nothing from a pot, from a bowl, across a threshold, across a stick, across a pestle, from two eating together, from a pregnant woman, from a woman giving suck, from a woman lying with a man, from where food was advertised to be distributed, from where a dog was waiting, from where flies were buzzing; I accepted no fish or meat, I drank no liquor, wine or fermented brew. I kept to one house, to one morsel; I kept to two houses, to two morsels; I kept to seven houses, to seven morsels. I lived on one saucer a day, on two saucers a day...on seven saucers a day; I took food once a day, once every two days...once every seven days, and so on up to once every fortnight; I dwelt pursuing the practice of taking food at stated intervals. I was an eater of greens or millet or wild rice or hide-parings or moss or rice bran or rice-scum or sesamum flour or grass or cow dung. I lived on forest roots and fruits, I fed on fallen fruits. I clothed myself in hemp, in hemp-mixed cloth, in shrouds, in refuse rags, in tree bark, in antelope hide, in strips of antelope hide, in kusa-grass fabric, in bark fabric, in wood-shavings fabric, in head-hair wool, in animal wool, in owls' wings. I was one who pulled out hair and beard, pursuing the practice of pulling out hair and beard. I was one who stood continuously, rejecting seats. I was one who squatted continuously, devoted to maintaining the squatting position. I was one who used a mattress of spikes; I made a mattress of spikes my bed. I dwelt pursuing the practice of bathing in water three times daily including the evening. Thus in such a variety of ways I dwelt pursuing the practice of tormenting and mortifying the body. Such was my asceticism.

46. "Such was my coarseness, Shariputra, that just as the bole of a tinduka tree, accumulating over the years, cakes and flakes off, so too, dust and dirt, accumulating over the years, caked off my body and flaked off. It never occurred to me: 'Oh, let me rub this dust and dirt off with my hand, or let another rub this dust and dirt off

with his hand' -- it never occurred to me thus. Such was my coarseness.

47. "Such was my scrupulousness, Shariputra, that I was always mindful in stepping forwards and stepping backwards. I was full of pity even for (the beings in) a drop of water thus: 'Let me not hurt the tiny creatures in the crevices of the ground.' Such was my scrupulousness.

48. "Such was my seclusion, Shariputra, that I would plunge into some forest and dwell there. And when I saw a cowherd or a shepherd or someone gathering grass or sticks, or a woodsman, I would flee from grove to grove, from thicket to thicket, from hollow to hollow, from hillock to hillock. Why was that? So that they should not see me or I see them. Just as a forest-bred deer, on seeing human beings, flees from grove to grove, from thicket to thicket, from hollow to hollow, from hillock to hillock, so too, when I saw a cowherd or a shepherd...Such was my seclusion.

49. "I would go on all fours to the cow-pens when the cattle had gone out and the cowherd had left them, and I would feed on the dung of the young suckling calves. As long as my own excrement and urine lasted, I fed on my own excrement and urine. Such was my great distortion in feeding.

50. "I would plunge into some awe-inspiring grove and dwell there - a grove so awe-inspiring that normally it would make a man's hair stand up if he were not free from lust. When those cold wintry nights came during the 'eight-days interval of frost,' I would dwell by night in the open and by day in the grove.[18] In the last month of the hot season I would dwell by day in the open and by night in the grove. And there came to me spontaneously this stanza never heard before:

Chilled by night and scorched by day,
Alone in awe-inspiring groves,

Naked, no fire to sit beside,
The sage yet pursues his quest.

51. "I would make my bed in a charnel ground with the bones of the dead for a pillow. And cowherd boys came up and spat on me, urinated on me, threw dirt at me, and poked sticks into my ears. Yet I do not recall that I ever aroused an evil mind (of hate) against them. Such was my abiding in equanimity.

52. "Shariputra, there are certain recluses and Brahmins whose doctrine and view is this: 'Purification comes about through food.' [19] They say: 'Let us live on kola-fruits,' and they eat kola-fruits, they eat kola-fruit powder, they drink kola-fruit water, and they make many kinds of kola-fruit concoctions. Now I recall having eaten a single kola-fruit a day. Shariputra, you may think that the kola-fruit was bigger at that time, yet you should not regard it so: the kola-fruit was then at most the same size as now. Through feeding on a single kola-fruit a day, my body reached a state of extreme emaciation. Because of eating so little my limbs became like the jointed segments of vine stems or bamboo stems. Because of eating so little my backside became like a camel's hoof. Because of eating so little the projections on my spine stood forth like corded beads. Because of eating so little my ribs jutted out as gaunt as the crazy rafters of an old roofless barn. Because of eating so little the gleam of my eyes sank far down in their sockets, looking like a gleam of water which has sunk far down in a deep well. Because of eating so little my scalp shriveled and withered as a green bitter gourd shrivels and withers in the wind and sun. Because of eating so little my belly skin adhered to my backbone; thus if I touched my belly skin I encountered my backbone, and if I touched my backbone I encountered my belly skin. Because of eating so little, if I tried to ease my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell from my body as I rubbed.

53-55. "Shariputra, there are certain recluses and Brahmins whose doctrine and view is this: 'Purification comes about through food.' They say: 'Let us live on beans'...'Let us live on sesamum'...'Let us live on rice,' and they eat rice, they eat rice powder, they drink rice water, and they make various kinds of rice concoctions. Now I recall having eaten a single rice grain a day. Shariputra, you may think that the rice grain was bigger at that time, yet you should not regard it so: the rice grain was then at most the same size as now. Through feeding on a single rice grain a day, my body reached a state of extreme emaciation. Because of eating so little...the hair, rotted at its roots, fell from my body as I rubbed.

56. "Yet, Shariputra, by such conduct, by such practice, by such performance of austerities, I did not attain any superhuman states, any distinction in knowledge and vision worthy of the noble ones. Why was that? Because I did not attain that noble wisdom which when attained is noble and emancipating and leads the one who practices in accordance with it to the complete destruction of suffering.

57. "Shariputra, there are certain recluses and Brahmins whose doctrine and view is this: 'Purification comes about through the round of rebirths.' But it is impossible to find a realm in the round that I have not already passed through in this long journey, except for the gods of the Pure Abodes; and had I passed through the round as a god in the Pure Abodes, I would never have returned to this world.[20]

58. "There are certain recluses and Brahmins whose doctrine and view is this: 'Purification comes about through (some particular kind of) rebirth.' But it is impossible to find a kind of rebirth that I have not been reborn in already in this long journey, except for the gods of the Pure Abodes...

59. "There are certain recluses and Brahmins whose doctrine and view is this: 'Purification comes about through (some particular)

abode.' But it is impossible to find a kind of abode that I have not already dwelt in...except for the gods of the Pure Abodes...

60. "There are certain recluses and Brahmins whose doctrine and view is this: 'Purification comes about through sacrifice.' But it is impossible to find a kind of sacrifice that has not already been offered up by me in this long journey, when I was either a head-anointed noble king or a well-to-do-Brahmin.

61. "There are certain recluses and Brahmins whose doctrine and view is this: 'Purification comes about through fire-worship.' But it is impossible to find a kind of fire that has not already been worshipped by me in this long journey, when I was either a head-anointed noble king or a well-to-do Brahmin.

62. "Shariputra, there are certain recluses and Brahmins whose doctrine and view is this: 'As long as this good man is still young, a black-haired young man endowed with the blessing of youth, in the prime of life, so long is he perfect in his lucid wisdom. But when this good man is old, aged, burdened with years, advanced in life, and come to the last stage, being eighty, ninety or a hundred years old, then the lucidity of his wisdom is lost.' But it should not be regarded so. I am now old, aged, burdened with years, advanced in life, and come to the last stage: my years have turned eighty. Now suppose that I had four disciples with a hundred years' lifespan, perfect in mindfulness, retentiveness, memory and lucidity of wisdom.[21] Just as a skilled archer, trained, practiced and tested, could easily shoot a light arrow across the shadow of a palm tree, suppose that they were even to that extent perfect in mindfulness, retentiveness, memory and lucidity of wisdom. Suppose that they continuously asked me about the four foundations of mindfulness and that I answered them when asked and that they remembered each answer of mine and never asked a subsidiary question or paused except to eat, drink, consume food, taste, urinate, defecate and rest in order to remove sleepiness and

tiredness. Still the Tathágata's exposition of the Dhamma, his explanations of factors of the Dhamma, and his replies to questions would not yet come to an end, but meanwhile those four disciples of mine with their hundred years' lifespan would have died at the end of those hundred years. Shariputra, even if you have to carry me about on a bed, still there will be no change in the lucidity of the Tathágata's wisdom.

63. "Rightly speaking, were it to be said of anyone: 'A being not subject to delusion has appeared in the world for the welfare and happiness of many, out of compassion for the world, for the good, welfare and happiness of gods and humans,' it is of me indeed that rightly speaking this should be said."

64. Now on that occasion the Venerable Nagasamala was standing behind the Blessed One fanning him.[22] Then he said to the Blessed One: "It is wonderful, venerable sir, it is marvelous! As I listened to this discourse on the Dhamma, the hairs of my body stood up. Venerable sir, what is the name of this discourse on the Dhamma?"

"As to that, Nagasamala, you may remember this discourse on the Dhamma as 'The Hair-raising Discourse.' "[23]

That is what the Blessed One said. The Venerable Nagasamala was satisfied and delighted in the Blessed One's words.

Notes

1. The story of Sunakkhatta's defection is found in the Patika Sutra (DN 24). He became dissatisfied with the Buddha and left the Order because the Buddha would not perform miracles for him or explain to him the beginning of things. He also showed great admiration for those who engaged in self-mortification, and probably resented the Buddha for emphasizing a "middle way" that condemned such extreme austerities as unprofitable.

2. Superhuman states (*uttari manussadhamma*) are states, virtues or attainments higher than the ordinary human virtues comprised in the ten wholesome courses of action; they include the Jhanas, direct knowledge's (*abhiñña*), the paths and the fruits. "Distinction in knowledge and vision worthy of the noble ones" (*alamariyañana-dassanavisesa*), an expression frequently occurring in the sutras, signifies all higher degrees of meditative knowledge characteristic of the noble individual. In the present context, according to Comy., it means specifically the supra mundane path, which Sunakkhatta is thus denying of the Buddha.

3. The thrust of his criticism is that the Buddha teaches a doctrine that he has merely worked out in thought rather than one he has realized through transcendental wisdom. Apparently, Sunakkhatta believes that being led to the complete destruction of suffering is, as a goal, inferior to the acquisition of miraculous powers.

4. All the sections to follow are intended as a rebuttal of Sunakkhatta's charge against the Buddha. Sections 6-8 cover the first three of the six direct knowledge's, the last three appearing as the last of the ten powers of the Tathágata. The latter, according to Comy., are to be understood as powers of knowledge (*ñanabala*) that are acquired by all Buddhas as the outcome of their accumulations of merit. The Vibhanga of the Abhidhamma Pitaka provides an elaborate analysis of them, the gist of which will be discussed in subsequent notes.

5. Comy.: The Wheel of Brahma (*brahmacakka*) is the supreme, best, most excellent wheel, the Wheel of the Dhamma (*dhammacakka*). This has two aspects: the knowledge of penetration (*pativedhañana*) and the knowledge of teaching (*desanañana*). The knowledge of penetration, by which the Buddha penetrates the truth of the Dhamma, is produced from wisdom and leads to the attainment of the noble fruit for himself; the knowledge of teaching, by which the Buddha is qualified to expound the

Dhamma perfectly to others, is produced from compassion and leads others to the attainment of the noble fruit.

6. Comy. glosses *thana* as cause or ground (*karana*) and explains: "Such and such Dhammas are causes (*hetu*), conditions (*paccaya*), for the arising of such and such dhammas: that is *thana*. Such and such Dhammas are not causes, not conditions, for the arising of such and such Dhammas: that is *atthana*. Knowing that, he understands *thana* as *thana* and *atthana* as *atthana* (i.e. causal occasion as causal occasion, and non-causal occasion as non-causal occasion)." Comy. also refers to the different explanation in the Vibhanga, apparently regarding both explanations as acceptable.

Vbh. Section 809 explains this knowledge with reference to MN 115 as the Buddha's knowledge of what is possible and what is impossible, e.g. it is impossible that a person possessed of right view should regard any formations as permanent or as pleasurable, or anything whatever as self, while it is possible that a worldling will regard things in such an erroneous way. It is impossible for a person possessed of right view to commit the five heinous crimes (matricide, parricide, the murder of an Arhat, the wounding of a Buddha, causing a schism in the Sangha), while it is possible for a worldling to commit such crimes, etc. etc.

7. Vbh. Section 810: "Herein, the Tathágata comprehends that there are some evil actions performed which do not mature because they are prevented from maturing by a fortunate rebirth, a fortunate body, a fortunate time, a fortunate effort, while there are some evil actions performed which mature because of an unfortunate rebirth, etc. There are some good actions which do not mature because of an unfortunate rebirth, etc., while there are some good actions which mature because of a fortunate rebirth, etc." (condensed).

8. Vbh. Section 811: "Herein, the Tathágata comprehends thus: 'This is the path, this is the practice leading to hell, to the animal realm, to the plane of ghosts, to the human realm, to the realm of the gods, to deliverance.' " This knowledge will be elaborated upon below in Sections 35-42.

9. Vbh. Section 812: "The Tathágata comprehends the different aggregates, the different sense bases, the different elements; he comprehends the different worlds that have many elements, different elements."

10. Vbh. Section 813: "The Tathágata understands that beings are of inferior inclinations and superior inclinations, and that they gravitate towards those who share their own inclinations" (condensed).

11. Vbh. Sections 814-27 gives a detailed analysis. Comy. states the meaning more concisely as the Tathágata's knowledge of the superiority and inferiority of beings' faculties of faith, energy, mindfulness, concentration and wisdom.

12. Vbh. Section 828: "The defilement (*sankilesa*) is a state partaking of deterioration; cleansing (*vodana*) is a state partaking of distinction; emergence (*vutthana*) is both cleansing and the rising out of an attainment. The eight liberations (*vimokkha*) are enumerated, e.g. at DN 15/ii,70-71, and comprise three liberations pertaining to the realm of material form, the four immaterial attainments, and the cessation of perception and feeling. The nine attainments (*samapatti*) are the four jhanas, the four immaterial attainments, and cessation.

13. The idiom *yathabhatam nikkhitto evam niraye* is knotty; the rendering here follows the gloss of Comy.: "He will be put in hell as if carried off and put there by the wardens of hell." Although such a fate may sound excessively severe merely for verbal denigration, it should be remembered that he is maligning a Fully Enlightened

Buddha with a mind of hatred, and his intention in so doing is to discourage others from entering upon the path that could lead them to complete liberation from suffering.

14. The four kinds of intrepidity (*vesarajja*: also rendered "grounds of self-confidence") may be divided into two pairs. The first pair relates mainly to the internal qualities of the Buddha, his achievement of personal perfection, while the second pair has an outward orientation, being concerned primarily with his qualifications as a teacher. The first intrepidity confirms his attainment of supreme enlightenment and the removal of all obscurations regarding the range of what may be known; it points to the Buddha's acquisition of omniscience (*sabbaññutañana*). The second underlines his complete purity through the destruction of all defilements; it points to his achievement of the fruit of Arahantship. The third means that the Buddha's understanding of obstructions to the goal is unimpeachable, while the fourth confirms the efficacy of the Dhamma in accomplishing its intended purpose, namely, leading the practitioner to complete release from suffering.

15. In later Buddhist tradition the *asuras*, titans or "anti-gods," are added as a separate realm to make the "six destinations" familiar from the Tibetan Wheel of Life.

16. Comy.: Even though the description is the same as that of the bliss of the heavenly world, the meaning is different. For the bliss of the heavenly world is not really extremely pleasant because the fevers of lust, etc. are still present there. But the bliss of Nirvana is extremely pleasant in every way through the subsiding of all fevers.

17. Comy. explains that at this juncture the Buddha related this account of his past ascetic practices because Sunakkhatta was a great admirer of extreme asceticism (as is clear from the Patika Sutra) and the Buddha wanted to make it known that there was no one who could equal him in the practice of austerities. Sections 44-56 apparently deal with the Bodhisattva's striving during the six

years' period of austerities in his last existence, while Sections 57-61 refer back to his previous existences as a seeker of enlightenment.

18. The "eight-days' interval of frost" is a regular cold spell which occurs in South Asia in late December or early January.

19. That is, they hold the view that beings are purified by reducing their intake of food.

20. Rebirth into the Pure Abodes (*suddhavaṣa*) is possible only for non-returners.

21. The Pali for the four terms is: *sati*, *gati*, *dhiti*, *paññaveyyattiya*. Comy. explains *sati* as the ability to grasp in mind a hundred or a thousand phrases as they are being spoken; *gati*, the ability to bind them and retain them in the mind; *dhiti*, the ability to recite back what has been grasped and retained; and *paññaveyyattiya*, the ability to discern the meaning and logic of those phrases.

22. The Venerable Nagasamala had been a personal attendant of the Buddha during the first twenty years of his ministry.

23. *Lomahamsanāpariyaya*. The sutta is referred to by that name at *Milindapañha*, p. 398, and in the commentary to the Dīgha Nikāya.

The Shorter Discourse on the Lion's Roar

Translated from the Pali by Ñānamoli Thera
edited and revised by Bhikkhu Bodhi

[Commentary](#)

1. Thus have I heard. On one occasion the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park. There he addressed the Bhikkhus thus: "Bhikkhus." -- "Venerable sir," they replied. The Blessed One said this:

2. "Bhikkhus, only here is there a recluse, only here a second recluse, only here a third recluse, only here a fourth recluse. The doctrines of others are devoid of recluses: that is how you should rightly roar your lion's roar.[1]

3. "It is possible, Bhikkhus, that wanderers of other sects might ask: 'But on the strength of what (argument) or with the support of what (authority) do the venerable ones say thus?' Wanderers of other sects who ask thus may be answered in this way: 'Friends, four things have been declared to us by the Blessed One who knows and sees, accomplished and fully enlightened; on seeing these in ourselves we say thus: "Only here is there a recluse, only here a second recluse, only here a third recluse, only here a fourth recluse. The doctrines of others are devoid of recluses." What are the four? We have confidence in the Teacher, we have confidence in the Dhamma, we have fulfilled the precepts, and our companions in the Dhamma are dear and agreeable to us whether they are lay folk or those gone forth. These are the four things declared to us by the Blessed One who knows and sees, accomplished and fully enlightened, on seeing which in ourselves we say as we do.'

4. "It is possible, Bhikkhus, that wanderers of other sects might say thus: 'Friends, we too have confidence in the Teacher, that is, in

our Teacher; we too have confidence in the Dhamma, that is, in our Dhamma; we too have fulfilled the precepts, that is, our precepts; our companions in the Dhamma are dear and agreeable to us too whether they are lay folk or those gone forth. What is the distinction here, friends, what is the variance, what is the difference between you and us?'

5. "Wanderers of other sects who ask thus may be answered in this way: 'How then, friends, is the goal one or many?' Answering rightly, the wanderers of other sects would answer thus: 'Friends, the goal is one, not many.'^[2] -- 'But, friends, is that goal for one affected by lust or free from lust?' Answering rightly, the wanderers of other sects would answer thus: 'Friends, that goal is for one free from lust, not for one affected by lust.' -- 'But, friends, is that goal for one affected by hate or free from hate?' Answering rightly, they would answer: 'Friends, that goal is for one free from hate, not for one affected by hate.' -- 'But, friends, is that goal for one affected by delusion or free from delusion?' Answering rightly, they would answer: 'Friends, that goal is for one free from delusion, not for one affected by delusion.' -- 'But, friends, is that goal for one affected by craving or free from craving?' Answering rightly, they would answer: 'Friends, that goal is for one free from craving, not for one affected by craving.' -- 'But, friends, is that goal for one affected by clinging or free from clinging?' Answering rightly, they would answer: 'Friends, that goal is for one free from clinging, not for one affected by clinging.' -- 'But, friends, is that goal for one who has vision or for one without vision?' Answering rightly, they would answer: 'Friends, that goal is for one with vision, not for one without vision.' -- 'But, friends, is that goal for one who favors and opposes, or for one who does not favor and oppose?' Answering rightly, they would answer: 'Friends, that goal is for one who does not favor and oppose, not for one who favors and opposes.'^[3] -- 'But, friends is that goal for one who delights in and enjoys proliferation, or for one who does not delight in and enjoy proliferation?' Answering rightly, they would answer: 'Friends, that goal is for one who does not

delight in and enjoy proliferation, not for one who delights in and enjoys proliferation.'[4]

6. "Bhikkhus, there are these two views: the view of being and the view of non-being. Any recluses or Brahmins who rely on the view of being, adopt the view of being, accept the view of being, are opposed to the view of non-being. Any recluses or Brahmins who rely on the view of non-being, adopt the view of non-being, accept the view of non-being, are opposed to the view of being.[5]

7. "Any recluses or Brahmins who do not understand as they actually are the origin, the disappearance, the gratification, the danger and the escape[6] in the case of these two views are affected by lust, affected by hate, affected by delusion, affected by craving, affected by clinging, without vision, given to favoring and opposing, and they delight in and enjoy proliferation. They are not freed from birth, aging and death, from sorrow, lamentation, pain, grief and despair; they are not freed from suffering, I say.

8. "Any recluses or Brahmins who understand as they actually are the origin, the disappearance, the gratification, the danger and the escape in the case of these two views are without lust, without hate, without delusion, without craving, without clinging, with vision, not given to favoring and opposing, and they do not delight in and enjoy proliferation. They are freed from birth, aging and death, from sorrow, lamentation, pain, grief and despair; they are freed from suffering, I say.

9. "Bhikkhus, there are these four kinds of clinging. What four? Clinging to sensual pleasures, clinging to views, clinging to rules and observances, and clinging to a doctrine of self.

10. "Though certain recluses and Brahmins claim to propound the full understanding of all kinds of clinging, they do not completely describe the full understanding of all kinds of clinging.[7] They describe the full understanding of clinging to sensual pleasures

without describing the full understanding of clinging to views, clinging to rules and observances, and clinging to a doctrine of self. Why is that? Those good recluses and Brahmins do not understand these three instances of clinging as they actually are. Therefore, though they claim to propound the full understanding of all kinds of clinging, they describe only the full understanding of clinging to sensual pleasures without describing the full understanding of clinging to views, clinging to rules and observances, and clinging to a doctrine of self.

11. "Though certain recluses and Brahmins claim to propound the full understanding of all kinds of clinging...they describe the full understanding of clinging to sensual pleasures and clinging to views without describing the full understanding of clinging to rules and observances and clinging to a doctrine of self. Why is that? They do not understand two instances...therefore they describe only the full understanding of clinging to sensual pleasures and clinging to views without describing the full understanding of clinging to rules and observances and clinging to a doctrine of self.

12. "Though certain recluses and Brahmins claim to propound the full understanding of all kinds of clinging...they describe the full understanding of clinging to sensual pleasures, clinging to views, and clinging to rules and observances without describing the full understanding of clinging to a doctrine of self. They do not understand one instance...therefore they describe only the full understanding of clinging to sensual pleasures, clinging to views, and clinging to rules and observances without describing the full understanding of clinging to a doctrine of self.[8]

13. "Bhikkhus, in such a Dhamma and Discipline as that it is plain that confidence in the Teacher is not rightly directed, that confidence in the Dhamma is not rightly directed, that fulfillment of the precepts is not rightly directed, and that the affection among companions in the Dhamma is not rightly directed. Why is that?

Because that is how it is when the Dhamma and Discipline is badly proclaimed and badly expounded, un-emancipating, un-conducive to peace, expounded by one who is not fully enlightened.

14. "Bhikkhus, when a Tathágata, accomplished and fully enlightened, claims to propound the full understanding of all kinds of clinging, he completely describes the full understanding of all kinds of clinging: he describes the full understanding of clinging to sensual pleasures, clinging to views, clinging to rules and observances, and clinging to a doctrine of self.[9]

15. "Bhikkhus, in such a Dhamma and Discipline as that it is plain that confidence in the Teacher is rightly directed, that confidence in the Dhamma is rightly directed, that fulfillment of the precepts is rightly directed, and that the affection among companions in the Dhamma is rightly directed. Why is that? Because that is how it is when the Dhamma and Discipline is well proclaimed and well expounded, emancipating, conducive to peace, expounded by one who is fully enlightened.

16. "Now these four kinds of clinging have what as their source, what as their origin, from what are they born and produced? These four kinds of clinging have craving as their source, craving as their origin, they are born and produced from craving.[10] Craving has what as its source...? Craving has feeling as its source...Feeling has what as its source...? Feeling has contact as its source...Contact has what as its source...? Contact has the six fold base as its source...The six fold base has what as its source...? The six fold base has mentality-materiality as its source...Mentality-materiality has what as its source...? Mentality-materiality has consciousness as its source...Consciousness has what as its source...? Consciousness has formations as its source...Formations have what as their source...? Formations have ignorance as their source, ignorance as their origin; they are born and produced from ignorance.

17. "Bhikkhus, when ignorance is abandoned and true knowledge has arisen in a Bhikkhu, then with the fading away of ignorance and the arising of true knowledge he no longer clings to sensual pleasures, no longer clings to views, no longer clings to rules and observances, no longer clings to a doctrine of self.[11] When he does not cling, he is not agitated. When he is not agitated, he personally attains Nirvana. He understands: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.'"[12]

That is what the Blessed One said. The Bhikkhus were satisfied and delighted in the Blessed One's words.

Notes

1. Comy. explains "lion's roar" (*sihanada*) as meaning a supreme roar (*setthanada*), a fearless roar (*abhitanada*), and a roar which cannot be confuted (*appatinada*). It adds: The roar about the existence of these four types of recluse only here is the supreme roar. The absence of any fear on account of others when one advances such a claim makes it a fearless roar. As none of the rival teachers can rise up and say, "These recluses also exist in our Dispensation," it is a roar which cannot be confuted.

2. Comy.: Even though the adherents of other sects all declare Arhat-ship -- understood in a general sense as spiritual perfection - - to be the goal, they point to other attainments as the goal in accordance with their views. Thus the Brahmins declare the Brahma-world to be the goal, the great ascetics declare the gods of Streaming Radiance, the wanderers the gods of Refulgent Glory, and the Ajivakas the non-percipient state, which they posit to be "infinite mind" (*anantamanas*)

3. "Favoring and opposing" (*anurodha-pativirodha*): reacting with attraction through lust and with aversion through hatred.

4. Proliferation (*papañca*), according to Comy., generally means mental activity governed by craving, conceit and views, but here only craving and views are intended.

5. The adoption of one view entailing opposition to the other links up with the earlier statement that the goal is for one who does not favor and oppose.

6. Comy. mentions eight conditions which serve as the origin (*samudaya*) of these views: the five aggregates, ignorance, contact, perception, thought, unwise attention, bad friends, and the voice of another. Their disappearance (*atthagama*) is the path of stream-entry, which eradicates all wrong views. Their gratification (*assada*) may be understood as the satisfaction of psychological need to which the view caters, specifically the nurturing of craving for being by the eternalist view and of craving for non-being by the annihilationist view. Their danger (*adinava*) is the continued bondage they entail, by obstructing the acceptance of right view, which leads to liberation. And the escape from them (*nissarana*) is Nirvana.

7. Comy. glosses full understanding (*pariñña*) here as overcoming (*samatikkama*), with reference to the commentarial notion of *pahanapariñña*, "full understanding as abandonment."

8. This passage clearly indicates that the critical differentiating factor of the Buddha's Dhamma is its "full understanding of clinging to a doctrine of self." This means, in effect, that the Buddha alone is able to show how to overcome all views of self by developing penetration into the truth of non-self (*anattá*).

9. Comy.: The Buddha teaches how clinging to sense pleasures is abandoned by the path of Arhat-ship, while the other three types of clinging are eliminated by the path of stream-entry. The path of stream-entry eliminates the other three clingings because these three are all forms of wrong view, and all wrong views are

overcome at that stage. Although the statement that clinging to sense pleasures is abandoned by the path of Arhat-ship may sound strange, in view of the fact that sensual desire is already eliminated by the non-returner, the Tika (subcommentary) to the sutra explains that in the present context the word *kama*, sense pleasure, should be understood to comprise all forms of greed, and the subtler types of greed are only eliminated with the attainment of Arhat-ship.

10. This passage is explained in order to show how clinging is to be abandoned. Clinging is traced back, via the chain of dependent arising, to its root-cause in ignorance, and then the destruction of ignorance is shown to be the means to eradicate clinging.

11. The Pali idiom, *n'eva kamupadanam upadiyati*, would have to be rendered literally as "he does not cling to the clinging to sense pleasures," which may obscure the sense more than it illuminates it. The word *upadana* in Pali is the object of its own verb form, while "clinging" in English is not. The easiest solution is to translate directly in accordance with the sense rather than to try to reproduce the idiom in translation.

12. This is the stock canonical declaration of Arhat-ship.

Introduction To The Lohicca Sutta

It is not easy to put ourselves in the mental position suitable for appreciating the kind of idea that underlies the argument in this Suttanta. The social view against which it, is directed lies too remote from the social views universally admitted now in the West. But in the sixth century B. C. in the Eastern valley of the Ganges, the question as to the ethics of teachers and teaching was one of wide interest and of great importance.

Saïkara quotes with approval the rules of the priestly law books which lay down that the ears of a Sâdra who hears the Veda (including of course the theosophy of the Upanishads) are to be filled with molten lead and lac. His tongue is to be split if he recites it ; his body is to be cut through if he preserves it in his memory. God himself has bestowed the exclusive right of teaching upon the hereditary priests; who indeed claim to be, each of them, great divinities, even to the gods. And it would be a danger to social order if they taught women, or any males not twice-born, or any twice-born males who would not share their views as to the ethics of teaching, and as to the privileges and prerogatives of the priest as teacher.

These passages are much later than the Piñakas. But they, and the many others like them, give a fair idea of the spirit animating one section at least of the priests, and of a trend of opinion that doubtless had its supporters also in Piñaka times. When Ashoka thought he had brought about such a change in public opinion that those who had been very gods upon the earth had come to be gods no longer, he was very far from thinking right. That is a battle that is not so easily won. But the expression of his belief is sufficient to show that the striking idea he thought he had killed was far older than our existing text of Manu.

On the other hand one may be permitted to doubt whether the gentle measures approved by Saikara for keeping people in that state of life into which their evil deeds in a previous birth had brought them, were ever actually, in practice, carried out. The Piñakas themselves give ample proof that, in spite of the priests, there were not a few base-born people who succeeded, in that time at least, not only in getting taught, but in becoming teachers. And this was not the case only among the despised Buddhists. The numerous passages collected by Dr. Muir in his article in the 'Indian Antiquary' for 1877 show that the priestly literature itself-the law books and the epics-has preserved evidence of the lax way in which the strict rules as to exclusion from teaching or being taught were really carried out. And that is especially the case, according to the priestly tradition, in ancient times, as old, or older, than the rise of Buddhism.

The fact doubtless is that, though there were bigots among the Brahmans, and though they were strong enough to establish, before the time to which our present Sutta refers, rules as to restriction of teaching which no one in priestly circles could venture formally to dispute-yet that there was also always a strong party in India, to which many of the more liberal minded of the Brahmans themselves belonged, who looked with sympathy on relaxations of these rules. The general practice must have been that, the hereditary priests kept the magic of the sacrifice, and the emoluments and privileges that went with the knowledge of it, in their own hands. Even the higher teaching of the mysteries of theosophy was to be handed down only from priest-father to son, or from priestly teacher to pupil. But there were many exceptions. The numerous Brahmans who were not priests were wont, of course, to emphasize the importance rather of birth than of knowledge. We have enough evidence, even in the pre-Buddhistic Upanishads, of others, besides the priests, being teachers of the higher wisdom. The four powerful kings, and the still important free clans, though they gave support to the Brahmans, gave also equal

support to other teachers-just as, in later times, Hindu and Buddhist sovereigns are found supporting Buddhists and Hindus alike.

Our knowledge of Indian views of life having been hitherto derived almost exclusively from the priestly books, scholars have inevitably tended to attach too great a degree of importance to what the priests describe as the proper state of things. As a matter of fact it never really prevailed. Even now the Brahmans, or those who in the census returns claim to be such, form only about five percent of the population. And of these the vast majority are not priests at all ; they are engaged in all sorts of worldly occupations. We must not judge India at any time, much less in the time of the Buddha, through the yellow spectacles of Saikara, or even of the priestly compilers of Manu. As M. Barth said, already in 1873, in protesting against Lassen for falling into this mistake: 'We must distinguish, more than Lassen does, between different epochs, as well as between the pretensions of a caste and the real state of things. The Brahmans had not yet monopolized the intellectual life. Certain testimonies of the epics, applicable to this very period, as also the very nature of the Vedic books, show for example that there existed alongside of them an entire profane literature of great extent, which was certainly, at first, in other hands. Their teaching (that of the Brahmans), it is true, appears to have been in a high degree esoteric and exclusive.'

The position taken up by the Buddha on this question, as appears from our present Sutta is that every one should be allowed to learn ; that every one, having certain abilities, should be allowed to teach ; and that, if he does teach, he should teach all and to all; keeping nothing back, shutting no one out. But no man should take upon himself to teach others unless and until he have first taught himself, and have also acquired the faculty of imparting to others the truth he has gained himself.

There can, I think, be very little doubt but that the great teacher is here voicing the opinion of many others of liberal views, his contemporaries and predecessors. He lays no claim, either in our Sutta or elsewhere, to any special peculiarity in this respect. It is taken for granted that the arguments put into his mouth in our Sutta will appeal to the Brahman to whom they are addressed. And they are based not on any distinctively Buddhist doctrine but on general ethical principles accepted, or rather acceptable, by all.

Lohicca Sutta

Some Points In The Ethics Of Teaching

Thus have I heard. The Exalted One, when once passing on a tour through the Kosala districts with a great multitude of the members of the Order, with about five hundred Bhikshus, arrived at Sàlavatikà (a village surrounded by a row of Sàla trees). Now at that time Lohicca the Brahman was established at Sàlavatikà, a spot teeming with life, with much grassland and woodland and corn, on a royal domain granted him by King Pasenadi of Kosala, as a royal gift, with power over it as if he were the king.

Now at that time Lohicca the Brahman was thinking of harboring, the following wicked view: 'Suppose that a Samaõa or a Bràhmaõa have reached up to some good state (of mind), then he should tell no one else about it. For what can one man do for another ? To tell others would be like the man who, having broken through an old bond, should entangle himself in a new one. Like that, I say, is this (desire to declare to others); it is a form of lust. For what can one man do for another?

Now Lohicca the Brahman heard the news: 'They say that the Samaõa Gotama, of the sons of the Sàkyas, as, who went out from the Sàkyas clan to adopt the religious life, has now arrived, with a great company of the brethren of his Order, on his tour through the Kosala districts, at Sàlavatikà. Now regarding that venerable

Gotama, such is the high reputation that has been noised abroad:- that Exalted One is an Arahata, fully awakened, abounding, in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, a teacher for gods and men, an exalted one, a Buddha. He, by himself, thoroughly knows, and sees as it were face to face, this universe-including the worlds above of the gods, the Brahmās, and the Maras; and the world below with its Samaōas and Brāhmaōas, its princes and peoples-and having, known it, he makes his knowledge known to others. The truth, lovely in its origin, lovely in its progress, lovely in its consummation, doth he proclaim both in the spirit and in the letter. The higher life doth he make known in all its fullness, and in all its purity. And good is it to pay visits to Arahats like that.'

Then Lohicca the Brahman said to Bhesikà' the barber: 'Come now, good Bhesikà, go where the Samaōa Gotama is staying, and, on your arrival, ask in my name as to whether his sickness and indisposition has abated, as to his health and vigor and condition of ease; and speak thus: " May the venerable Gotama, and with him the brethren of the Order, accept the to-morrow's meal from Lohicca the Brahman."

'Very well, Sir,' said Bhesikà the barber, acquiescing in the word of Lohicca the Brahman, and did so even as he had been enjoined. And the Exalted One consented, by silence, to his request.

And when Bhesikà the barber. perceived that the Exalted One had consented, he rose from his scat, and passing the Exalted One with his right hand towards him, went to Lohicca the Brahman, and on his arrival spake to him thus:

'We addressed that Exalted One, Sir, in your name, even as you commanded. And the Exalted One hath consented to come.'

Then Lohicca the Brahman, when the night had passed, made ready at his, own dwelling place sweet food, both hard and soft, and said to Bhesikà the barber: 'Come now, good Bhesikà, go where the Samaõa Gotama is. staying, and on your arrival, announce the time to him, saying: "It is time, O Gotama, and the meal is ready."' "

'Very well, Sir," said Bhesikà the barber in assent to the words of Lohicca the Brahman; and did so even as he had been enjoined.

And the Exalted One, who had robed himself early in the early morning, went robed, and carrying his bowl with him, with the brethren of the Order, towards Sàlavatikà.

Now, as he went, Bhesikà the barber walked, step by step, behind the Exalted One. And he said to him:

'The following wicked opinion has occurred to Lohicca the Brahman: "Suppose that a Samaõa or a Brahmaõa have reached up to some good state (of mind), then he should tell no one else about it.' For what can one man do for another? To tell others would be like the man who, having broken through an old bond, should entangle himself in a new one. Like that, I say, is this (desire to declare to others); it is a form of lust." 'Twere well, Sir, if the Exalted One would disabuse his mind thereof. For what can one man do for another ?'

'That may well be, Bhesikà, that may well be.'

And the Exalted One went on to the dwelling-place of Lohicca the Brahman, and sat down on the scat prepared for him. And Lohicca the Brahman satisfied the Order, with the Buddha at its head, with his own hand, with sweet food both hard and soft, until they refused any more. And when the Exalted One had finished his meal, and had cleansed the bowl and his hands, Lohicca the

Brahman brought a low scat and sat down beside him. And to him, thus seated, the Exalted One spake as follows:

'Is it true, what they say, Lohicca, that the following wicked opinion has arisen in your mind: [and he set forth the opinion as above set forth]

'That is so, Gotama.'

'Now what think you, Lohicca ? Are you not established at Sàlavatikà, ?'

'Yes, that is so, Gotama.'

'Then suppose, Lohicca, one were to speak thus:

Lohicca the Brahman has a domain at Sàlavatikà. Let him alone enjoy all the revenue and all the produce of Sàlavatikà, allowing nothing to anybody else!" Would the utterer of that speech be a danger-maker as touching the men who live in dependence upon you, or not?

'He would be a danger-maker, Gotama?

'And making that danger, would he be a person who sympathized with their welfare, or not?'

'He would not be considering their welfare, Gotama.' 'And not considering their welfare, would his heart stand fast in love toward them, or in enmity 'In enmity, Gotama.'

'But when one's heart stands fast in enmity, is that unsound doctrine, or sound ?'

'It is unsound doctrine, Gotama.'

'Now if a man hold unsound doctrine, Lohicca, I declare that one of two future births will be his lot, either purgatory or rebirth as an animal.'

'Now what think you, Lohicca? Is not King Pasenadi of Kosala in possession of Kàsi and Kosala ?'

'Yes, that is so, Gotama.'

'Then suppose, Lohicca, one were to speak thus:

King Pasenadi of Kosala is in possession of Kàsi and Kosala. Let him enjoy all the revenue and all the produce of Kàsi and Kosala, allowing nothing to anybody else." Would the utterer of that speech be a danger-maker as touching the men who live in dependence on King Pasenadi of Kosala-both you yourself and others-or not ?'

' He would be a danger-maker, Gotama.'

'And making that danger, would he be a person who sympathized with their welfare, or not?'

'He would not be considering their welfare, Gotama.' 'And not considering their welfare, would his heart stand fast in love toward them, or in enmity?!

'In enmity, Gotama.'

'But when one's heart stands fast in enmity, is 'that unsound doctrine, or sound ?'

'It is unsound doctrine, Gotama.'

'Now if a man hold unsound doctrine, Lohicca,. I declare that one of two future births will be his lot, either purgatory or rebirth as an animal.'

12 and 14. 'So then, Lohicca, you admit that he Who should say that you, being in occupation of Sàlavatikà, should therefore yourself enjoy all the revenue and produce thereof, bestowing nothing on any one else; and he who should say that King Pasenadi of Kosala, being in power over Kàsi and Kosala, should therefore himself enjoy all the revenue and produce thereof, bestowing nothing on any one else-would be making danger for those living in dependence on you ; or for those, you and others, living in dependence upon the King. And that those who thus make danger for others, must be wanting in sympathy for them. And that the man wanting in sympathy has his heart set fast in enmity. And that to have one's heart set fast in enmity is unsound doctrine:-

'Then just so, Lohicca, he who should say:

"Suppose a Samaõa or a Bràhmaõa to have reached up to some good state (of mind), then should he tell no one else about it. For what can one man do for another? To tell others would be like the man who, having broken through an old bond, should entangle himself in a new one. Like that, I say, is this desire to declare to others, it is a form of lust "- just so he, who should say thus, would be putting obstacles in the way of those clansman who, having taken upon themselves the Doctrine and Discipline-set forth by Him-who-has-won-the-Truth, have attained to great distinction therein-to the fruit of conversion, for instance, or to the fruit of once returning, or to the fruit of never returning, or even to Arahatsip-he would be putting obstacles in the way of those who are bringing to fruition the course of conduct that will lead to :rebirth in states of bliss in heaven. But putting obstacles in their way he would be out of sympathy for their welfare; being out of sympathy for their welfare his heart would become established in enmity; and when one's heart is established in enmity, that is unsound doctrine. Now if a man hold unsound doctrine, Lohicca, I declare that one of two future births will be his lot, either purgatory or rebirth as an animal.

'There are these three sorts of teachers in the world, Lohicca, who are worthy of blame. And whosoever should blame such a one, his rebuke would be justified, in accord with the facts and the truth, not improper. What are the three ?

' In the first place, Lohicca, there is a sort of teacher who has not himself attained to that aim of Samañaship for the sake of which he left his home and adopted the homeless life. Without having himself attained to it he teaches a doctrine (Dhamma) to his hearers, saying,,: "This is good for you, this will make you happy. Then those hearers of his neither listen to him, nor give ear to his words, nor become stedfast in heart through their knowledge thereof; they go their own way, apart from the teaching, of the master. Such a teacher may be rebuked, setting out these facts, and adding:" You are like one who should make advances to her who keeps repulsing him, or should embrace her who turns her face away from him. Like that, do I say, is this lust of yours (to go on posing as a teacher of men, no one heeding, since the trust you not). For what, then, can one man do for another ?

'This, Lohicca, is the first sort of teacher in the world worthy of blame. And whosoever should blame such a one, his rebuke would be justified, in accord with the facts and the truth, not improper. '

'In the second place, Lohicca, there is a sort of teacher who has not himself attained to that aim of Samañaship for the sake of which he left his home and adopted the homeless life. Without having himself attained to it he teaches a doctrine to his hearers, saying: "This is good for you; that will make you happy." And to him his disciples listen ; [231] they give ear to his words; they become steadfast in heart by their understanding what is said; and they go not their own way, apart from the teaching of the master. Such a teacher may be rebuked, setting out these facts and adding: " You are like a man who, neglecting his own field, should take thought to weed out his neighbor's field. Like that, do I say, is this lust of yours

(to go on teaching others when you have not taught yourself). For what, then, can one man do for another ? "

'This, Lohicca, is the second sort of teacher in the world worthy of blame. And whosoever should blame such a one, his rebuke would be justified, in accord with the facts and the truth, not improper.

' And again, Lohicca, in the third place, there is a sort of teacher who has himself attained to that aim of Samañaship for the sake of which he left his home and adopted the homeless life. Having himself attained it, he teaches the doctrine to his hearers, saying: "This is good for you, that will make you happy." But those hearers of his neither listen to him, nor give ear to his words, nor become steadfast in heart through understanding thereof; they go their own way, apart from the teaching of the master. Such a teacher may be rebuked, setting out these facts, and adding: "You are like a man who, having broken through an old bond, should entangle himself in a new one. Like that, do I say, is this lust of yours (to go on teaching when you have not trained yourself to teach). For what, then, can one man do for another?

' This, Lohicca, is the third sort of teacher in the world worthy of blame. And whosoever should blame such a one, his rebuke would be justified, in accord with the facts and the truth, not improper. And these, Lohicca, are the three sorts of teachers of which I spoke.'

And when he had thus spoken, Lohicca the Brahman spake thus to the Exalted One:

'But is there, Gotama, any sort of teacher not worthy of blame in the world ?'

'Yes, Lohicca, there is a teacher not worthy, in the world, of blame.'

'And what sort of a teacher, Gotama, is so?'

[The answer is in the words of the exposition set out above in the Sàmañña-phala, as follows---

1. The appearance of a Tathágata (one who won the truth), his preaching, the conversion of a hearer, his adoption of the homeless state. (Above,, pp. 78, 79.)
2. The minor details of mere morality that he practices. (Above, pp. 57, 58.)
3. The Confidence of heart he gains from this practice. (Above, p. 79.)
4. The paragraph on 'Guarded is the door of his Senses.' (Above, pp. 79, 80.)
5. The paragraph on 'Mindful and Self-possessed.' (Above, pp. 80, 81.)
6. The paragraph on Simplicity of life, being content with little. (Above, p. 81.)
7. The paragraphs on Emancipation from the Five Hindrances-covetousness, ill-temper, laziness, worry, and perplexity. (Above, pp. 82-84.)
8. The paragraph on the joy and Peace that, as a result of this emancipation, fills his whole being. (Above, p. 84.)
9. The paragraphs on the Four Raptures (Jhanas). (Above, pp. 84-86.)
10. The paragraphs on the Insight arising from Knowledge (the knowledge of the First Path). (Above, pp. 86, 87.)

11. The paragraphs on the Realization of the Four Noble Truths, the destruction of the Intoxications-lust, delusions, becoming's, and ignorance-and the attainment of Arahathship. (Above, pp. 92, 93.)

The refrain throughout and the closing paragraph is:]

'And whosoever the teacher be, Lohicca, under whom the disciple attains to distinction so excellent as that, that, Lohicca, is a teacher not open to blame in the world. And whosoever should blame such a one, his rebuke would be unjustifiable, not in accord either with the facts or with the truth, without good ground.'

And when he had thus spoken, Lohicca the Brahman said to the Exalted One :

'Just, Gotama, as if a man had caught hold of a man, falling over the precipitous edge of purgatory, by the hair of his head, and lifted him up safe back on the firm land-just so have I, on the point of falling into purgatory, been lifted back on to the land by the venerable Gotama. Most excellent, O Gotama, are the words of thy mouth, most excellent! Just as if a man were to set up what has been thrown down, or were to reveal what has been hidden away, or were to point out the right road to him who has gone astray, or were to bring a light into the darkness so that those who had eyes could see external forms-just even so has the truth been made known to me, in many a figure, by the venerable Gotama. And I, even I, betake myself to the venerable Gotama as my guide, to the Doctrine, and to the Order. May the venerable Gotama accept me as a disciple; as one who, from this day forth as long as life endures, has taken him as his guide!'

Here ends the Lohicca Suttanta

Lohicca Sutta

Good and Bad Teachers

I have heard that on one occasion the Blessed One was on a wandering tour among the Kosalans with a large community of monks -- approximately 500 monks in all -- and arrived at Salavatika. Now at that time the Brahmin Lohicca was reigning with feudatory rights over Salavatika -- together with its wealth, grass, timber, and grain -- through a royal grant bestowed by King Pasenadi Kosala. And at that time an evil viewpoint to this effect had arisen to him: "Suppose that a priest or contemplative were to arrive at a skillful doctrine. Having arrived at a skillful doctrine, he should not declare it to anyone else, for what can one person do for another? It would be just the same as if, having cut through an old bond, one were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?"

Then Lohicca heard it said, "Gotama the contemplative -- the son of the Sakyans, having gone forth from the Sakyan clan -- on a wandering tour among the Kosalans with a large community of monks -- approximately 500 monks in all -- has arrived at Salavatika. And of that Master Gotama this fine reputation has spread: 'He is indeed a Blessed One, worthy, and rightly self-awakened, consummate in knowledge and conduct, well-gone, a knower of the cosmos, an unexcelled trainer of those persons ready to be tamed, teacher of human and divine beings, awakened, blessed. He has made known -- having realized it through direct knowledge -- this world with its devas, Maras, and brahmas, its generations with their contemplatives and priests, their rulers and common people; has explained the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; has expounded the holy life both in its particulars and in its essence,

entirely perfect, surpassingly pure. It is good to see such a worthy one."

So Lohicca said to Rosika the barber: "Come, dear Rosika. Go to Gotama the contemplative and, on arrival, ask whether he is free from illness and affliction, is carefree, strong, and living in comfort, saying: 'The Brahmin Lohicca, Master Gotama, asks whether you are free from illness and affliction, are carefree, strong, and living in comfort.' And then say: 'May Master Gotama, together with the community of monks, consent to tomorrow's meal with the Brahmin Lohicca.'"

Responding, "As you say, sir," to the Brahmin Lohicca, Rosika the barber went to the Blessed One and, on arrival, bowing down to him, sat to one side. As he was sitting there, he said to the Blessed One, "The Brahmin Lohicca, lord, asks whether the Blessed One is free from illness and affliction, is carefree, strong, and living in comfort. And he says, 'May the Blessed One, together with the community of monks, consent to tomorrow's meal with the Brahmin Lohicca.'" The Blessed One consented through silence.

Then Rosika the barber, understanding the Blessed One's consent, rose from his seat, bowed down to the Blessed One, circumambulated him -- keeping him to his right -- and returned to the Brahmin Lohicca. On arrival he said to him, "I have informed the Blessed One of your words, [saying,] 'The Brahmin Lohicca, lord, asks whether the Blessed One is free from illness and affliction, is carefree, strong, and living in comfort. And he says, 'May the Blessed One, together with the community of monks, consent to tomorrow's meal with the Brahmin Lohicca.'" And the Blessed One has consented."

Then, as the night was ending, the Brahmin Lohicca had choice staple and non-staple foods prepared in his own home and then said to Rosika the barber, "Come, dear Rosika. Go to Gotama the

contemplative and on arrival announce the time, [saying,] 'It is time, Master Gotama. The meal is ready.'

Responding, "As you say, sir," to the Brahmin Lohicca, Rosika the barber went to the Blessed One and, on arrival, bowing down to him, stood to one side. As he was standing there, he announced the time, [saying,] "It is time, lord. The meal is ready."

Then the Blessed One, having put on his robes early in the morning, carrying his bowl and outer robe, went together with a community of monks to Salavatika. Meanwhile, Rosika the barber was following right behind the Blessed One and said to him, "Lord, an evil viewpoint to this effect has arisen to the Brahmin Lohicca: 'Suppose that a priest or contemplative were to arrive at a skillful doctrine. Having arrived at a skillful doctrine, he should not declare it to anyone else, for what can one person do for another? It would be just the same as if, having cut through an old bond, one were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?' It would be good if the Blessed One would extract the Brahmin Lohicca from this evil viewpoint."

"Perhaps that will be, Rosika. Perhaps that will be."

Then the Blessed One went to the Brahmin Lohicca's home. On arrival, he sat down on a seat made ready. The Brahmin Lohicca, with his own hand, served and satisfied the Blessed One and the community of monks with choice staple and non-staple foods. Then, when the Blessed One had eaten and had removed his hand from his bowl, the Brahmin Lohicca took a lower seat and sat down to one side. As he was sitting there, the Blessed One said to him, "Is it true, Lohicca, that an evil viewpoint to this effect has arisen to you: 'Suppose that a priest or contemplative were to arrive at a skillful doctrine. Having arrived at a skillful doctrine, he should not declare it to anyone else, for what can one person do for another? It would be just the same as if, having cut through an old bond, one

were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?'"

"Yes, Master Gotama."

"What do you think, Lohicca. Don't you reign over Salavatika?"

"Yes, Master Gotama."

"Now, suppose someone were to say, 'The Brahmin Lohicca reigns over Salavatika. He alone should consume the fruits and revenues of Salavatika, and not share them with others.' Would someone speaking in this way be a creator of obstacles for your subjects, or would he not?"

"He would be a creator of obstacles, Master Gotama."

"And, being a creator of obstacles, would he be sympathetic for their welfare or not?"

"He would not be sympathetic for their welfare, Master Gotama."

"And in one not sympathetic for their welfare, would his mind be established in good will for them, or in animosity?"

"In animosity, Master Gotama."

"When the mind is established in animosity, is there wrong view or right view?"

"Wrong view, Master Gotama."

"Now, for one of wrong view, Lohicca, I tell you, there is one of two destinations: either hell or the animal womb."

"What do you think, Lohicca. Doesn't King Pasenadi Kosala reign over Kasi and Kosala?"

"Yes, Master Gotama."

"Now, suppose someone were to say, 'King Pasenadi Kosala reigns over Kasi and Kosala. He alone should consume the fruits and revenues of Kasi and Kosala, and not share them with others.' Would someone speaking in this way be a creator of obstacles for King Pasenadi's subjects -- you and others -- or would he not?"

"He would be a creator of obstacles, Master Gotama."

"And, being a creator of obstacles, would he be sympathetic for their welfare or not?"

"He would not be sympathetic for their welfare, Master Gotama."

"And in one not sympathetic for their welfare, would his mind be established in good will for them, or in animosity?"

"In animosity, Master Gotama."

"When the mind is established in animosity, is there wrong view or right view?"

"Wrong view, Master Gotama."

"Now, for one of wrong view, Lohicca, I tell you, there is one of two destinations: either hell or the animal womb."

"So then, Lohicca, if anyone were to say, 'The Brahmin Lohicca reigns over Salavatika. He alone should consume the fruits and revenues of Salavatika, and not share them with others,' he, speaking in this way, would be a creator of obstacles for your subjects. Being a creator of obstacles, he would not be sympathetic for their welfare. In one not sympathetic for their welfare, the mind would be established in animosity for them. When the mind is established in animosity, there is wrong view. For one of wrong view, I tell you, there is one of two destinations: either

hell or the animal womb. In the same way, if anyone were to say, 'Suppose that a priest or contemplative were to arrive at a skillful doctrine. Having arrived at a skillful doctrine, he should not declare it to anyone else, for what can one person do for another? It would be just the same as if, having cut through an old bond, one were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?' -- he, speaking in this way, would be a creator of obstacles for those children of good family who, coming to the doctrine and discipline revealed by the Tathágata, attain the sort of grand distinction where they attain the fruit of stream-entry, the fruit of once-returning, the fruit of non-returning, the fruit of arhat-ship; and for those who ripen Deva wombs for the sake of bringing about the Deva state. Being a creator of obstacles, he would not be sympathetic for their welfare. In one not sympathetic for their welfare, the mind would be established in animosity for them. When the mind is established in animosity, there is wrong view. For one of wrong view, I tell you, there is one of two destinations: either hell or the animal womb.

"And if anyone were to say, 'King Pasenadi Kosala reigns over Kasi and Kosala. He alone should consume the fruits and revenues of Kasi and Kosala, and not share them with others,' he, speaking in this way, would be a creator of obstacles for King Pasenadi's subjects -- you and others. Being a creator of obstacles, he would not be sympathetic for their welfare. In one not sympathetic for their welfare, the mind would be established in animosity for them. When the mind is established in animosity, there is wrong view. For one of wrong view, I tell you, there is one of two destinations: either hell or the animal womb. In the same way, if anyone were to say, 'Suppose that a priest or contemplative were to arrive at a skillful doctrine. Having arrived at a skillful doctrine, he should not declare it to anyone else, for what can one person do for another? It would be just the same as if, having cut through an old bond, one were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?' -- he, speaking in

this way, would be a creator of obstacles for those children of good family who, coming to the doctrine and discipline revealed by the Tathágata, attain the sort of grand distinction where they attain the fruit of stream-entry, the fruit of once-returning, the fruit of non-returning, the fruit of arhat-ship; and also for those who ripen Deva wombs for the sake of bringing about the Deva state. Being a creator of obstacles, he would not be sympathetic for their welfare. In one not sympathetic for their welfare, the mind would be established in animosity for them. When the mind is established in animosity, there is wrong view. For one of wrong view, I tell you, there is one of two destinations: either hell or the animal womb.

"Lohicca, there are these three sorts of teacher who are worthy of criticism in the world, and when anyone criticizes these sorts of teachers, the criticism is true, factual, righteous, and unblameworthy. Which three?

"There is the case where a certain teacher has not attained the goal of the contemplative life for which one goes forth from the home life into homelessness. He, not having attained that goal of the contemplative life, teaches his disciples, 'This is for your welfare. This is for your happiness.' His disciples don't listen, don't lend ear, don't put forth an intent for gnosis. They practice in a way deviating from the teacher's instructions. He should be criticized, saying, 'You, venerable sir, have not attained the goal of the contemplative life for which one goes forth from the home life into homelessness. Not having attained that goal of the contemplative life, you teach your disciples, "This is for your welfare. This is for your happiness." Your disciples don't listen, don't lend ear, don't put forth an intent for gnosis, and practice in a way deviating from the teacher's instructions. It's just as if a man were to pursue [a woman] who pulls away, or to embrace one who turns her back. I say that such a thing is an evil, greedy deed, for what can one person do for another?' This is the first teacher who is worthy of criticism in the world, and when anyone criticizes this sort of

teacher, the criticism is true, factual, righteous, and un-blameworthy.

"Then there is the case where a certain teacher has not attained the goal of the contemplative life for which one goes forth from the home life into homelessness. He, not having attained that goal of the contemplative life, teaches his disciples, 'This is for your welfare. This is for your happiness.' His disciples listen, lend ear, put forth an intent for gnosis, and practice in a way not deviating from the teacher's instructions. He should be criticized, saying, 'You, venerable sir, have not attained the goal of the contemplative life for which one goes forth from the home life into homelessness. Not having attained that goal of the contemplative life, you teach your disciples, "This is for your welfare. This is for your happiness." Your disciples listen, lend ear, put forth an intent for gnosis, and practice in a way not deviating from the teacher's instructions. It's just as if a man, neglecting his own field, were to imagine that another's field should be weeded. I say that such a thing is an evil, greedy deed, for what can one person do for another?' This is the second teacher who is worthy of criticism in the world, and when anyone criticizes this sort of teacher, the criticism is true, factual, righteous, and un-blameworthy.

"Then there is the case where a certain teacher has attained the goal of the contemplative life for which one goes forth from the home life into homelessness. He, having attained that goal of the contemplative life, teaches his disciples, 'This is for your welfare. This is for your happiness.' His disciples don't listen, don't lend ear, don't put forth an intent for gnosis. They practice in a way deviating from the teacher's instructions. He should be criticized, saying, 'You, venerable sir, have attained the goal of the contemplative life for which one goes forth from the home life into homelessness. Having attained that goal of the contemplative life, you teach your disciples, "This is for your welfare. This is for your happiness." Your disciples don't listen, don't lend ear, don't put forth an intent for

gnosis, and practice in a way deviating from the teacher's instructions. It's just as if, having cut through an old bond, one were to make another new bond. I say that such a thing is an evil, greedy deed, for what can one person do for another?' This is the third teacher who is worthy of criticism in the world, and when anyone criticizes this sort of teacher, the criticism is true, factual, righteous, and un-blameworthy."

When this was said, the Brahmin Lohicca said to the Blessed One, "But is there, Master Gotama, any teacher who is not worthy of criticism in the world?"

"There is, Lohicca, a teacher who is not worthy of criticism in the world."

"But which teacher, Master Gotama, is not worthy of criticism in the world?"

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

"A householder or householder's son, hearing the Dhamma, gains conviction in the Tathágata and reflects: 'Household life is confining, a dusty path. The life gone forth is like the open air. It is not easy living at home to practice the holy life totally perfect, totally pure, like a polished shell. What if I were to shave off my hair and beard, put on the ochre robes, and go forth from the household life into homelessness?'

"So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair and beard, puts on the ochre robes, and goes forth from the household life into homelessness.

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

Abandoning the Hindrances

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

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

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

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

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

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

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

"In the same way, when these five hindrances are not abandoned in himself, the monk regards it as a debt, a sickness, a prison, slavery, a road through desolate country. But when these five

hindrances are abandoned in himself, he regards it as un-indebtedness, good health, release from prison, freedom, a place of security. Seeing that they have been abandoned within him, he becomes glad. Glad, he becomes enraptured. Enraptured, his body grows tranquil. His body tranquil, he is sensitive to pleasure. Feeling pleasure, his mind becomes concentrated.

The Four Jhanas

"Quite withdrawn from sensual pleasures, withdrawn from unskillful mental qualities, he enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born from withdrawal. Just as if a skilled bath man or bath man's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder -- saturated, moisture-laden, permeated within and without -- would nevertheless not drip; even so, the monk permeates...this very body with the rapture and pleasure born of withdrawal. There is nothing of his entire body un-pervaded by rapture and pleasure born from withdrawal. When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, un-actual, unrighteous, and blameworthy.

"Furthermore, with the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of composure, one-pointedness of awareness free from directed thought and evaluation -- internal assurance. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born of composure. Just like a lake with spring-water welling up from within, having no inflow from the east, west, north, or south, and with the skies supplying abundant

showers time and again, so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake un-pervaded by the cool waters; even so, the monk permeates...this very body with the rapture and pleasure born of composure. There is nothing of his entire body un-pervaded by rapture and pleasure born of composure. When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, un-factual, unrighteous, and blameworthy.

"And furthermore, with the fading of rapture, he remains in equanimity, mindful and alert, and physically sensitive of pleasure. He enters and remains in the third jhana, of which the noble ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' He permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture. Just as in a lotus pond, some of the lotuses, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those lotuses would be un-pervaded with cool water; even so, the monk permeates...this very body with the pleasure divested of rapture. There is nothing of his entire body un-pervaded with pleasure divested of rapture. When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, un-factual, unrighteous, and blameworthy.

"And furthermore, with the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither-pleasure-nor-pain. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be

no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright awareness. There is nothing of his entire body un-pervaded by pure, bright awareness. When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, un-factual, unrighteous, and blameworthy.

Insight Knowledge

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

Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, un-factual, unrighteous, and blameworthy.

The Mind-made Body

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to creating a mind-made body. From this body he creates another body, endowed with form, made of the mind, complete in all its parts, not inferior in its faculties. Just as if a man were to draw a reed from its sheath. The thought would occur to him: 'This is the sheath, this is the reed. The sheath is one thing, the reed another, but the reed has been drawn out from the sheath.' Or as if a man were to draw a sword from its scabbard. The thought would occur to him: 'This is the sword, this is the scabbard. The sword is one thing, the scabbard another, but the sword has been drawn out from the scabbard.' Or as if a man were to pull a snake out from its slough. The thought would occur to him: 'This is the snake, this is the slough. The snake is one thing, the slough another, but the snake has been pulled out from the slough.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, the monk directs and inclines it to creating a mind-made body. From this body he creates another body, endowed with form, made of the mind, complete in all its parts, not inferior in its faculties. When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, un-factual, unrighteous, and blameworthy.

Supernormal Powers

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to the modes of supernormal powers. He wields manifold supernormal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahma worlds. Just as a skilled potter or his assistant could craft from well-prepared clay whatever kind of pottery vessel he likes, or as a skilled ivory-carver or his assistant could craft from well-prepared ivory any kind of ivory-work he likes, or as a skilled goldsmith or his assistant could craft from well-prepared gold any kind of gold article he likes; in the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to the modes of supernormal powers...He exercises influence with his body even as far as the Brahma worlds. When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, un-factual, unrighteous, and blameworthy.

Clairaudience

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to the divine ear-element. He hears -- by means of the divine ear-element, purified and

surpassing the human -- both kinds of sounds: divine and human, whether near or far. Just as if a man traveling along a highway were to hear the sounds of kettledrums, small drums, conchs, cymbals, and tom-toms. He would know, 'That is the sound of kettledrums, that is the sound of small drums, that is the sound of conchs, that is the sound of cymbals, and that is the sound of tom-toms.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to the divine ear-element. He hears -- by means of the divine ear-element, purified and surpassing the human -- both kinds of sounds: divine and human, whether near or far. When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, un-factual, unrighteous, and blameworthy.

Mind Reading

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the awareness of other beings. He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion. He discerns a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion. He discerns a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion. He discerns a restricted mind as a restricted mind, and a scattered mind as a scattered mind. He discerns an enlarged mind as an enlarged mind, and an un-enlarged mind as an un-enlarged mind. He discerns an excelled mind [one that is not at the most excellent level] as an excelled mind, and an unexcelled mind as an unexcelled mind. He discerns

a concentrated mind as a concentrated mind, and an un-concentrated mind as an un-concentrated mind. He discerns a released mind as a released mind, and an unreleased mind as an unreleased mind. Just as if a young woman -- or man -- fond of ornaments, examining the reflection of her own face in a bright mirror or a bowl of clear water would know 'blemished' if it were blemished, or 'unblemished' if it were not. In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to knowledge of the awareness of other beings. He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion...a released mind as a released mind, and an unreleased mind as an unreleased mind. When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, un-factual, unrighteous, and blameworthy.

Recollection of Past Lives

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the recollection of past lives (lit: previous homes). He recollects his manifold past lives, i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction and expansion, [recollecting], 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my

food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-rose here.' Thus he recollects his manifold past lives in their modes and details. Just as if a man were to go from his home village to another village, and then from that village to yet another village, and then from that village back to his home village. The thought would occur to him, 'I went from my home village to that village over there. There I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I went to that village over there, and there I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I came back home.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to knowledge of the recollection of past lives. He recollects his manifold past lives...in their modes and details. When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, un-factual, unrighteous, and blameworthy.

The Passing Away and Re-appearance of Beings

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the passing away and re-appearance of beings. He sees -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their karma: 'These beings -- who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views -- with the break-up of the body, after

death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus -- by means of the divine eye, purified and surpassing the human -- he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their karma. Just as if there were a tall building in the central square [of a town], and a man with good eyesight standing on top of it were to see people entering a house, leaving it, walking along the street, and sitting in the central square. The thought would occur to him, 'These people are entering a house, leaving it, walking along the streets, and sitting in the central square.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to knowledge of the passing away and re-appearance of beings. He sees -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their karma...When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, un-factual, unrighteous, and blameworthy.

The Ending of Mental Fermentations

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, the monk directs and inclines it to the knowledge of the ending of the mental fermentations. He discerns, as it is

actually present, that 'This is stress...This is the origination of stress...This is the cessation of stress...This is the way leading to the cessation of stress...These are mental fermentations...This is the origination of fermentations...This is the cessation of fermentations...This is the way leading to the cessation of fermentations.' His heart, thus knowing, thus seeing, is released from the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.' Just as if there were a pool of water in a mountain glen -- clear, limpid, and unsullied -- where a man with good eyesight standing on the bank could see shells, gravel, and pebbles, and also shoals of fish swimming about and resting, and it would occur to him, 'This pool of water is clear, limpid, and unsullied. Here are these shells, gravel, and pebbles, and also these shoals of fish swimming about and resting.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to the knowledge of the ending of the mental fermentations. He discerns, as it is actually present, that 'This is stress...This is the origination of stress...This is the cessation of stress...This is the way leading to the cessation of stress...These are mental fermentations...This is the origination of fermentations...This is the cessation of fermentations...This is the way leading to the cessation of fermentations.' His heart, thus knowing, thus seeing, is released from the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.' When a disciple of a teacher attains this sort of grand distinction, Lohicca, that is a teacher not worthy of criticism in the world, and if anyone were to criticize this sort of teacher, the criticism would be false, un-factual, unrighteous, and blameworthy."

When this was said, the Brahmin Lohicca said to the Blessed One: "Master Gotama, it's as if a man, having seized by the hair another man who was falling into the pit of hell, were to pull him up and set him on firm ground. In the same way, Master Gotama has pulled me up as I was falling into the pit of hell and has set me on firm ground. Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what had been overturned, were to reveal what was hidden, were to show the way to one who was lost, or were to hold up a lamp in the dark so that those with eyes could see forms, in the same way Master Gotama has -- through many lines of reasoning -- made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the community of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Lokapala Sutta

Guardians of the World

Translated from the Pali by Thanissaro Bhikkhu.

"Monks, these two bright qualities guard the world. Which two? Conscience and concern (for the results of unskillful actions). If these two bright qualities did not guard the world, there would be no recognition of 'mother' here, no recognition of 'mother's sister,' 'uncle's wife,' 'teacher's wife,' or 'wife of those who deserve respect.' The world would be immersed in promiscuity, like rams with goats, roosters with pigs, or dogs with jackals. But because these two bright qualities guard the world, there is recognition of 'mother,' 'mother's sister,' 'uncle's wife,' 'teacher's wife,' and 'wife of those who deserve respect.'"

Lokavipatti Sutta

The Failings of the World

Translated from the Pali by Thanissaro Bhikkhu.

"Monks, these eight worldly conditions spin after the world, and the world spins after these eight worldly conditions. Which eight? Gain, loss, status, disgrace, censure, praise, pleasure, and pain. These are the eight worldly conditions that spin after the world, and the world spins after these eight worldly conditions.

"For an uninstructed run-of-the-mill person there arise gain, loss, status, disgrace, censure, praise, pleasure, and pain. For a well-instructed disciple of the noble ones there also arise gain, loss, status, disgrace, censure, praise, pleasure, and pain. So what difference, what distinction, what distinguishing factor is there between the well-instructed disciple of the noble ones and the uninstructed run-of-the-mill person?"

"For us, lord, the teachings have the Blessed One as their root, their guide, and their arbitrator. It would be good if the Blessed One himself would explicate the meaning of this statement. Having heard it from the Blessed One, the monks will remember it."

"In that case, monks, listen and pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said, "Gain arises for an uninstructed run-of-the-mill person. He does not reflect, 'Gain has arisen for me. It is inconstant, stressful, and subject to change.' He does not discern it as it actually is.

"Loss arises... Status arises... Disgrace arises... Censure arises... Praise arises... Pleasure arises...

"Pain arises. He does not reflect, 'Pain has arisen for me. It is inconstant, stressful, and subject to change.' He does not discern it as it actually is.

"His mind remains consumed with the gain. His mind remains consumed with the loss... with the status... the disgrace... the censure... the praise... the pleasure. His mind remains consumed with the pain.

"He welcomes the arisen gain and rebels against the arisen loss. He welcomes the arisen status and rebels against the arisen disgrace. He welcomes the arisen praise and rebels against the arisen censure. He welcomes the arisen pleasure and rebels against the arisen pain. As he is thus engaged in welcoming and rebelling, he is not released from birth, aging, or death; from sorrows, lamentations, pains, distresses, or despairs. He is not released, I tell you, from suffering and stress.

"Now, gain arises for a well-instructed disciple of the noble ones. He reflects, 'Gain has arisen for me. It is inconstant, stressful, and subject to change.' He discerns it as it actually is.

"Loss arises... Status arises... Disgrace arises... Censure arises... Praise arises... Pleasure arises...

"Pain arises. He reflects, 'Pain has arisen for me. It is inconstant, stressful, and subject to change.' He discerns it as it actually is.

"His mind does not remain consumed with the gain. His mind does not remain consumed with the loss... with the status... the disgrace... the censure... the praise... the pleasure. His mind does not remain consumed with the pain.

"He does not welcome the arisen gain, or rebel against the arisen loss. He does not welcome the arisen status, or rebel against the arisen disgrace. He does not welcome the arisen praise, or rebel against the arisen censure. He does not welcome the arisen pleasure, or rebel against the arisen pain. As he thus abandons welcoming and rebelling, he is released from birth, aging, and death; from sorrows, lamentations, pains, distresses, and despairs. He is released, I tell you, from suffering and stress.

"This is the difference, this the distinction, this the distinguishing factor between the well-instructed disciple of the noble ones and the uninstructed run-of-the-mill person."

Gain/loss,
status/disgrace,
censure/praise,
pleasure/pain:
these conditions among human beings
are inconstant,
impermanent,
subject to change.

Knowing this, the wise person, mindful,
ponders these changing conditions.
Desirable things don't charm the mind,
undesirable ones bring no resistance.

His welcoming
and rebelling are scattered,
gone to their end,
do not exist.
Knowing the dustless, sorrowless state,
he discerns rightly,
has gone, beyond becoming,
to the Further Shore.

Lokayatika Sutta

The Cosmologist

Translated from the Pali by Thanissaro Bhikkhu

Staying at Savatthi. Then a Brahman cosmologist [1] went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, he sat to one side. As he was sitting there, he said to the Blessed One, "Now, then, Master Gotama, does everything [2] exist?"

"'Everything exists' is the senior form of cosmology, Brahman."

"Then, Master Gotama, does everything not exist?"

"'Everything does not exist' is the second form of cosmology, Brahman."

"Then is everything a Oneness?"

"'Everything is a Oneness' is the third form of cosmology, Brahman."

"Then is everything a Many-ness?"

"'Everything is a Many-ness' is the fourth form of cosmology, Brahman. Avoiding these two extremes, the Tathágata teaches the Dhamma via the middle: From ignorance as a requisite condition come fabrications. From fabrications as a requisite condition comes consciousness. From consciousness as a requisite condition comes name-and-form. From name-and-form as a requisite condition come the six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition

comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging and death, sorrow, lamentation, pain, distress, and despair come into play. Such is the origination of this entire mass of stress and suffering.

"Now from the remainder-less fading and cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-and-form. From the cessation of name-and-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging and death, sorrow, lamentation, pain, distress, and despair all cease. Such is the cessation of this entire mass of stress and suffering."

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

Footnotes:

1. The cosmologist (*lokayata*) schools of thought reasoned from what they saw as the basic principles of the physical cosmos in formulating their teachings on how life should be lived. In modern times, they would correspond to those who base their philosophies on principles drawn from the physical sciences, such as evolutionary biology or quantum physics. Although the cosmologists of India in the Buddha's time differed on first principles, they tended to be more unanimous in using their first principles -- whatever they were -- to argue for hedonism as the best approach to life.

2. "Everything" may also be translated as "the All." Concerning this term, SN XXXV.23 says, "What is the All? Simply the eye and forms, ear and sounds, nose and aromas, tongue and flavors, body and tactile sensations, intellect and ideas. This is termed the All. Anyone who would say, 'Repudiating this All, I will describe another,' if questioned on what exactly might be the grounds for his assertion, would be unable to explain, and furthermore would be put to grief. Why is that? Because it lies beyond range." For more on this topic, see "The Mind Like Fire Unbound," Chapter 1.

Lomasangiyabhaddekaratthasuttam

A Single Auspicious Attachment to Venerable Lomasangiya

I heard thus:

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. At that time venerable Lomasangiya was dwelling in Nigrodha's monastery in Kapilavatthu in the Sakya country. Then the deity Chandana when the night was waning illuminated the whole Nigrodha monastery with a resplendent light, approached venerable Lomasangiya, stood on a side and said ' Bhikkhu, do you remember the short and detailed exposition of the single auspicious attachment?

'Friend, I do not remember the short and detailed exposition of the single auspicious attachment. Do you remember it?

'Bhikkhu, I too do not remember the short and detailed exposition of the single auspicious attachment. Bhikkhu, do you remember the verses of the single auspicious attachment.'

'Friend, I do not remember the verses of the single auspicious attachment. Do you remember them?'

'Bhikkhu, I remember the verses of the single auspicious attachment.'

'Friend how is it that you remember the verses of the single auspicious attachment?'

'Bhikkhu, once the Blessed One abode under the Paricchattaka shade with the gods of the thirty and there the short and detailed explanation of the single auspicious attachment was preached to the gods of the thirty three.

Do not recollect the past, nor desire the future,

The past is over the future has not come.

These things of the present see them with insight as they arise

Not faltering and not moved, think about them.

Today itself the dispelling should be done

Tomorrow death might come

We will not have any associations with Death and his great army

You should abide dispelling thus, day and night zealously,

This is the single auspicious attachment, the appeased sage tells

Bhikkhu, in this manner I remember the verses of the single auspicious attachment. Bhikkhu, learn, practice and remember the short and detailed exposition of the single auspicious attachment, it tells the fundamentals of the holy life saying this, the deity vanished from there.

Venerable Lomasangiya at the end of that night, arranged his dwelling and taking bowl and robes, left on a tour to reach Savatthi. Coming in stages he reached the monastery offered by Anathapindika in Jeta's grove in Savatthi, approached the Blessed One worshipped and sat on a side. Venerable Lomasangiya said. 'Venerable sir, once I was dwelling in Nigrodha's monastery in Kapilavatthu in the Sakya country. Then a certain deity, when the night was waning illuminated the whole Nigrodha monastery with a resplendent light, approached me, stood on a side and said 'Bhikkhu, do you remember the short and detailed exposition of the single auspicious attachment?' I said friend, 'I do not remember the short and detailed exposition of the single auspicious attachment. Do you remember it?' Then that deity said, 'Bhikkhu, I too do not

remember the short and detailed exposition of the single auspicious attachment. Bhikkhu, do you remember the verses of the single auspicious attachment?' Then I said friend, 'I do not remember the verses of the single auspicious attachment. Do you remember them?' Then he said 'Bhikkhu, I remember the verses of the single auspicious attachment.' Then I asked, 'friend, how is it that you remember the verses of the single auspicious attachment?' 'Venerable sir' he said, 'Bhikkhu, once the Blessed One abode under the Paricchattaka shade with the gods of the thirty and there the short and detailed explanation of the single auspicious attachment was preached to the gods of the thirty three.

Do not recollect the past, nor desire the future,

The past is over the future has not come.

These things of the present see them with insight as they arise

Not faltering and not moved, think about them.

Today itself the dispelling should be done

Tomorrow death might come

We will not have any associations with Death and his great army

You should abide dispelling thus, day and night zealously,

This is the single auspicious attachment, the appeased sage tells

Bhikkhu, in this manner I remember the verses of the single auspicious attachment. Bhikkhu, learn, practice and remember the short and detailed exposition of the single auspicious attachment, it tells the fundamentals of the holy life' saying this, the deity vanished from there. Good! If the Blessed One teaches me the short and detailed exposition of the single auspicious attachment.'

‘Bhikkhu, do you know that deity?’

‘Venerable sir, I do not know him.’

‘Bhikkhu, his name is Chandana, he listens to the Teaching reflectively and attentively to take the essential. Attend carefully, I will teach you now.

Do not recollect the past, nor desire the future,

The past is over the future has not come.

These things of the present see them with insight as they arise

Not faltering and not moved, think about them.

Today itself the dispelling should be done

Tomorrow death might come

We will not have any associations with Death and his great army

You should abide dispelling thus, day and night zealously,

This is the single auspicious attachment, the appeased sage tells

Bhikkhu, how do you recollect the past? You think interestedly, I was of such matter in the past. I was of such feelings in the past. I was of such perceptions in the past. I was of such determinations in the past. I was of such consciousness in the past. Bhikkhu, thus you recollect the past.

Bhikkhu, how do you not recollect the past? You do not think interestedly, I was of such matter in the past. I was of such feelings in the past. I was of such perceptions in the past. I was of such determinations in the past. I was of such consciousness in the past. Bhikkhu, thus you do not recollect the past.

Bhikkhu, how do you not desire the future? You do not desire interestedly, I should be of such matter in the future I should be of such feelings in the future I should be of such perceptions in the future I should be of such determinations in the future I should be of such consciousness in the future Bhikkhu, thus you do not desire the future.

Bhikkhu, how do you falter with things of the present? Bhikkhu, the not learned ordinary man, who has not seen noble ones and Great Beings, not clever in their Teaching, and not trained in their Teaching reflects, matter in self, or a material self, or in self matter, or in matter self. Reflects feelings in self, or a feeling self, or in self-feelings, or in feelings self. Reflects perceptions in self, or a perceiving self, or in self-perceptions, or in perceptions self. Reflects determinations in self, or a determining self, or in self-determinations or in determinations self. Reflects consciousness in self, or a conscious self, or in self-consciousness, or in consciousness self. Bhikkhu, thus you falter with things of the present.

Bhikkhu, how do you not falter with things of the present? Bhikkhu, the learned noble disciple, who has seen noble ones and Great Beings, clever in their Teaching, and trained in their Teaching does not reflect, matter in self, or a material self, or in self-matter, or in matter self. Does not reflect feelings in self, or a feeling self, or in self-feelings, or in feelings self. Does not reflect perceptions in self, or a perceiving self, or in self-perceptions, or in perceptions self. Does not reflect determinations in self, or a determining self, or in self-determinations or in determinations self. Does not reflect consciousness in self, or a conscious self, or in self-consciousness, or in consciousness self. Bhikkhu, thus you do not falter with things of the present.

Do not recollect the past, nor desire the future,

The past is over the future has not come.

These things of the present see them with insight as they arise
Not faltering and not moved, think about them.
Today itself the dispelling should be done
Tomorrow death might come
We will not have any associations with Death and his great army.
You should abide dispelling thus, day and night zealously,
This is the single auspicious attachment, the appeased sage tells
The Blessed One said thus and venerable Lomasangiya delighted
in the words of the Blessed One.

Lonaphala Sutta

The Salt Crystal

Translated from the Pali by Thanissaro Bhikkhu.

Translator's note: For a discussion of this discourse in the general context of the Buddha's teaching on *kamma* (*karma*), see "Kamma and the Ending of Kamma" in *The Wings to Awakening*.

"Monks, for anyone who says, 'In whatever way a person makes kamma, that is how it is experienced,' there is no living of the holy life, there is no opportunity for the right ending of stress. But for anyone who says, 'When a person makes kamma to be felt in such and such a way, that is how its result is experienced,' there is the living of the holy life, there is the opportunity for the right ending of stress.

"There is the case where a trifling evil deed done by a certain individual takes him to hell. There is the case where the very same sort of trifling deed done by another individual is experienced in the here and now, and for the most part barely appears for a moment.

"Now, a trifling evil deed done by what sort of individual takes him to hell? There is the case where a certain individual is undeveloped in [contemplating] the body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment: restricted, small-hearted, dwelling with suffering. A trifling evil deed done by this sort of individual takes him to hell.

"Now, a trifling evil deed done by what sort of individual is experienced in the here and now, and for the most part barely

appears for a moment? There is the case where a certain individual is developed in [contemplating] the body, developed in virtue, developed in mind, developed in discernment: unrestricted, large-hearted, dwelling with the immeasurable.[1] A trifling evil deed done by this sort of individual is experienced in the here and now, and for the most part barely appears for a moment.

"Suppose that a man were to drop a salt crystal into a small amount of water in a cup. What do you think? Would the water in the cup become salty because of the salt crystal, and unfit to drink?"

"Yes, lord. Why is that? There being only a small amount of water in the cup, it would become salty because of the salt crystal, and unfit to drink."

"Now suppose that a man were to drop a salt crystal into the River Ganges. What do you think? Would the water in the River Ganges become salty because of the salt crystal, and unfit to drink?"

"No, lord. Why is that? There being a great mass of water in the River Ganges, it would not become salty because of the salt crystal or unfit to drink."

"In the same way, there is the case where a trifling evil deed done by one individual [the first] takes him to hell; and there is the case where the very same sort of trifling deed done by the other individual is experienced in the here and now, and for the most part barely appears for a moment.

"Now, a trifling evil deed done by what sort of individual takes him to hell? There is the case where a certain individual is undeveloped in [contemplating] the body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment: restricted, small-hearted, dwelling with suffering. A trifling evil deed done by this sort of individual takes him to hell.

"Now, a trifling evil deed done by what sort of individual is experienced in the here and now, and for the most part barely appears for a moment? There is the case where a certain individual is developed in [contemplating] the body, developed in virtue, developed in mind, developed in discernment: unrestricted, large-hearted, dwelling with the immeasurable. A trifling evil deed done by this sort of individual is experienced in the here and now, and for the most part barely appears for a moment.

"There is the case where a certain person is thrown into jail for half a dollar (*kahapana*), is thrown into jail for a dollar, is thrown into jail for one hundred dollars. And there is the case where another person is not thrown into jail for half a dollar, is not thrown into jail for a dollar, is not thrown into jail for one hundred dollars. Now what sort of person is thrown into jail for half a dollar... for a dollar... for one hundred dollars? There is the case where a person is poor, of little wealth, of few possessions. This is the sort of person who is thrown into jail for half a dollar... for a dollar... for one hundred dollars. And what sort of person is not thrown into jail for half a dollar... for a dollar... for one hundred dollars? There is the case where a person is wealthy, with many belongings, many possessions. This is the sort of person who is not thrown into jail for half a dollar... for a dollar... for one hundred dollars.

"In the same way, there is the case where a trifling evil deed done by one individual takes him to hell; and there is the case where the very same sort of trifling deed done by the other individual is experienced in the here and now, and for the most part barely appears for a moment.

"Now, a trifling evil deed done by what sort of individual takes him to hell? There is the case where a certain individual is undeveloped in [contemplating] the body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment: restricted, small-hearted,

dwelling with suffering. A trifling evil deed done by this sort of individual takes him to hell.

"Now, a trifling evil deed done by what sort of individual is experienced in the here and now, and for the most part barely appears for a moment? There is the case where a certain individual is developed in [contemplating] the body, developed in virtue, developed in mind, developed in discernment: unrestricted, large-hearted, dwelling with the immeasurable. A trifling evil deed done by this sort of individual is experienced in the here and now, and for the most part barely appears for a moment.

"It's just as when a goat butcher is empowered to beat or bind or slay or treat as he likes a certain person who steals a goat, but is not empowered to beat or bind or slay or treat as he likes another person who steals a goat. Now, when what sort of person has stolen a goat is the goat butcher empowered to beat him or bind him or slay him or treat him as he likes? There is the case where a person is poor, of little wealth, of few possessions. This is the sort of person who, when he has stolen a goat, the goat butcher is empowered to beat or bind or slay or treat as he likes. And when what sort of person has stolen a goat is the goat butcher not empowered to beat him or bind him or slay him or treat him as he likes? There is the case where a person is wealthy, with many belongings, many possessions; a king or a king's minister. This is the sort of person who, when he has stolen a goat, the goat butcher is not empowered to beat or bind or slay or treat as he likes. All he can do is go with his hands clasped before his heart and beg: 'Please, dear sir, give me a goat or the price of a goat.'

"In the same way, there is the case where a trifling evil deed done by one individual takes him to hell; and there is the case where the very same sort of trifling deed done by the other individual is experienced in the here and now, and for the most part barely appears for a moment.

"Now, a trifling evil deed done by what sort of individual takes him to hell? There is the case where a certain individual is undeveloped in [contemplating] the body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment: restricted, small-hearted, dwelling with suffering. A trifling evil deed done by this sort of individual takes him to hell.

"Now, a trifling evil deed done by what sort of individual is experienced in the here and now, and for the most part barely appears for a moment? There is the case where a certain individual is developed in [contemplating] the body, developed in virtue, developed in mind, developed in discernment: unrestricted, large-hearted, dwelling with the immeasurable. A trifling evil deed done by this sort of individual is experienced in the here and now, and for the most part barely appears for a moment.

"Monks, for anyone who says, 'In whatever way a person makes kamma, that is how it is experienced,' there is no living of the holy life, there is no opportunity for the right ending of stress. But for anyone who says, 'When a person makes kamma to be felt in such and such a way, that is how its result is experienced,' there is the living of the holy life, there is the opportunity for the right ending of stress."

Henry David Thoreau's (Brief) Translation Of "The Lotus Sutra"

The Tathágata is equal and not unequal towards all beings, when it is the question to convert them: "He is, Oh Kassapa, as the rays of the sun and moon, which shine alike upon the virtuous and the wicked, the high and the low; on those who have a good odor, and those who have a bad; on all these the rays fall equally and not unequally at one and the same time. So, Oh Kassapa, the rays of intelligence, endowed with the knowledge of omnipotence, make the Tathágatas venerable.

Complete instruction in the good law is equally necessary for all beings, for those who have entered into the five roads of existence, for those, who according to their inclination have taken the great vehicle, or the vehicle of the Pratyekabuddha, or that of the auditors (voice-hearer students). And there is neither diminution or augmentation of absolute wisdom in such or such a Tathágata. On the contrary, all equally exist, and all are equally born to unite science and virtue. There are not, Oh Kassapa three vehicles; there are only beings who act differently from each other; it is on account of that that we discriminate three vehicles."

This said, the respectable Kassapa spoke thus to Bhagavat (Bhagavat means "one who is perfect in virtue and happiness.") "If there are not, Oh Bhagavat three different vehicles, why employ in the present world the distinct denominations of auditors, Pratyekabuddhas and Bodhisattvas?"

This said, Bhagavat spoke thus to the respectable Kassapa: "It is, Oh Kassapa, as when a potter makes different pots of the same clay. Some become vases to contain molasses; others are for

clarified butter, others for milk, others for curds, and others inferior and impure vases. The variety does not belong to the clay; it is only the difference of the substance that we put in them, whence comes the diversity of the vases. So there is really only one vehicle, which is the vehicle of the Buddha; there is no second or third vehicle."

This said, the respectable Kassapa spoke thus to Bhagavat: "If beings, arising from this union of three worlds, have different inclinations, is there for them a single annihilation, or two, or three?" Bhagavat said, "Annihilation, Oh Kassapa, results from the comprehension of the equality of all laws; there is only one and not two or three. Therefore, Oh Kassapa, I will purpose to thee a parable; for penetrating men know through parables the sense of what is said."

"It is as if, Oh Kassapa, a man born blind should say, 'there are no forms, of which some have beautiful and some ugly colors; no spectators of these different forms; there is no sun, no moon, no constellations, no stars; and no spectators who see stars.' And when other men reply to the man born blind, there are diversities of color and spectators of these diverse colors; there is a sun and a moon, and constellations and stars, and spectators who see the stars, the man born blind believes them not, and wishes to have no relations with them.

Then there comes a physician who knows all maladies; he looks on this man born blind, and this reflection comes into his mind; it is for the guilty conduct of this man in an anterior life, that he is born blind. All the maladies, which appear in this world, whatever they are, are in four classes; those produced by wind, those produced by bile, those produced by phlegm, and those which come from the morbid state of the three principles united. This physician reflected much upon the means of curing this malady, and this reflection came into his mind: the substances which are in use here, are not

capable of destroying this evil; but there exists in Himavat, king of mountains, four medicinal plants, and what are they?

The first is named that which possess all savors and all colors; the second, that which delivers from all maladies; the third, that which neutralizes all poisons; the fourth, that which procures well-being in whatsoever situation it may be. These are the four medicinal plants.

Then the physician, feeling touched by compassion for the man born blind, thought on the means of going to Himavat, king of mountains, and having gone thither, he mounted to the summit, he descended into the valley, he traversed the mountain in his search, and having sought he discovered these four medicinal plants, and having discovered them, he gave them to the blind man to take, one after having masticated it with the teeth, another after having pounded it, this after cooked it with other substances, that after mingling it with other raw substances, another by introducing it into a given part of the body with a needle, another after having consumed it in the fire, the last, after having employed it, mingled with other substances as food or drink.

Then the man born blind, in consequence of having employed these means, recovered his sight, and having recovered it he looked above, below, far and near; he saw the rays of the sun, and moon, the constellations, the stars, and all forms; and thus he spoke: 'Certainly I was a fool in that I never would believe those who saw and reported to me these things. Now I see everything, I am delivered from my blindness; I have recovered sight, and there is no one in the world who is in anything above me.'

But at this moment the sages endowed with the five kinds of supernatural knowledge present themselves; these sages who had divine sight, divine hearing, knowledge of the thoughts of others, the memory of their anterior existences, and of a supernatural power, speak thus to this man: "Thou hast only recovered sight, Oh man, and still you know nothing. Whence comes this pride? Thou

hast not wisdom and thou art not instructed." Then they speak to him thus: "When thou art seated in the interiors of thy house, Oh man, you see not, you know not other forms which are without; you distinguish not in beings whether their thoughts are benevolent or hostile to you; you perceive not, you understand not at the distance of five yojanas [A yojana is said to be the distance the Royal army could march in a single day—the modern equivalent would be seven kilometers.] the sound of a conch, of the tambour, and of the distance of a kroca, without making use of your feet ; you have been engendered and developed in the body of your mother, and you do not even remember that. How then are you learned, and how do you know everything, and how can you say, 'I see everything?' Know, Oh man, that that which is clearness is obscurity; know also that that which is obscurity is clearness."

Then this man speaks thus to the sages: "What means must I employ, or what good work must I do to acquire an equal wisdom? I can by your favor obtain these qualities." Then these sages say thus to the man: If you desire wisdom, contemplate the law, seated in the desert, or in the forest, or in the caverns of the mountains, and free yourself from the corruption of evil. Then this man, endowed with purified qualities, you shall obtain supernatural knowledge. Then this man, following this counsel, entering into the religious life, living in the desert, his thought fixed upon a single object, was freed from that of the world, and acquired these five kinds of supernatural knowledge; and having acquired them, he reflected thus; The conduct which I pursued before put me in possession of no law, and of no quality. Now, on the contrary, I go wherever my thought goes; before I had only little wisdom, little judgment, I was blind.

Behold, Oh Kassapa! The parable that I would propose to you to make you comprehend the sense of my discourse. See now what is in it. The man blind from his birth, Oh Kassapa! Designates those beings who are shut up in the revolution of the world, into

which is entrance by five roads; they are those who know not the excellent law, and who accumulate upon themselves the obscurity and the thick darkness of the corruption of evil. They are blinded by ignorance, and in this state of blindness they collect the conceptions, under the name and the form, which are the effect of the conceptions, until, at last there takes place the production of what is a great mass of miseries. Thus are blind beings shut up by ignorance in the revolution of the world.

But that Tathágata, who is placed beyond the union of the three worlds, feeling compassion for them, moved with pity, as is a father for his only beloved son, having descended into the union of the three worlds, contemplates beings revolving in the circle of transmigration, and beings who know not the true means of escaping from the world. Then Bhagavat looked upon them with the eyes of wisdom, and having seen them, he knew them. "These beings," said he, "After having accomplished, in the first place, the principle of virtue, have feeble hatreds and vivid attachments, or feeble attachments and vivid hatreds and errors. Some have little intelligence; others are wise; these have come to maturity and are pure; those follow false doctrines. Bhagavat, by employing the means he has at his disposal, teaches these beings three vehicles. Then the Bodhisattvas, like the sages endowed with the five kinds of supernatural knowledge, and who have perfectly clear sight, the Bodhisattvas, I say, having conceived the thought of the state of Buddha, having acquired a miraculous patience in the law, are raised to the supreme state of Buddha, perfectly developed. In this comparison, the Tathágata must be regarded as a great physician; and all beings must be regarded as blinded by error, like the man born blind. Affection, hatred, error, and the sixty-two false doctrines are wind, bile, and phlegm. The four medicinal plants these four truths; namely, the state of void, the absence of a cause, the absence of an object, and the entrance into exemption, they arrest the action of ignorance; from the annihilation of ignorance comes that of the conceptions, until at last comes the annihilation of that

which is only a great mass of evils. Then the thought of a man is neither in virtue nor in sin.

The man who makes use of the vehicle of the auditors or the Pratyekabuddhas must be regarded as the blind man who recovers sight. He breaks the chain of miseries of transmigration; disembarassed from the chains of these miseries, he is delivered from the union of the three worlds, which are entered by five ways. This is why he who makes of the vehicle of auditors knows what follows, and pronounces these words—there are no more laws henceforth to be known by a Buddha perfectly developed; I have attained annihilation! But Bhagavat shows to him the law. How, said he, shall not he who has obtained all the laws attain annihilation? The Bhagavat introduces him into the state of Buddha. Having conceived that thought of this state, the auditor is no longer in the revolution of the world, and he has not yet attained annihilation. Forming to himself an exact idea of the reunion of the three worlds, he sees the world void in the ten points of space, like a magical apparition, an illusion, like a dream, a mirage, an echo. He sees all laws, those of the cessation of birth, as well as those, which are contrary to annihilation; those, which do not belong to darkness and obscurity, as well as those, which are contrary to clearness. He who thus sees into profound laws, he sees, like the blind man, the differing thoughts and dispositions of all the beings who make up the reunion of the three worlds.

I who am the king of the law, I who am born in the world, and who govern existence, I explain the law to creatures, after having recognized their inclinations. Great heroes, whose intelligence is firm, preserve for a long time my word; they guard also my secret, and do not reveal it to creatures. Indeed, from the moment that the ignorant hear this science so difficult to comprehend, immediately conceiving doubts in their madness, they will fall from it, and fall into error. I proportion my language to the subject and strength of each; and I correct a doctrine by contrary explication (clarification).

It is, Oh Kassapa, as if a cloud, raising itself above the universe, covered it entirely, hiding all the earth. Full of water, surrounded with a garland of lightning, this great cloud, which resounds with the noise of thunder, spreads joy over all creatures. Arresting the rays of the sun, refreshing the sphere of the world, descending so near the earth as to be touched with a hand. It pours our water on every side. Spreading in a uniform manner an immense mass of water, and resplendent with the lightnings which escape from its sides, it makes the earth rejoice. And the medicinal plants which have burst from the surface of this earth, the herbs, the bushes, the kings of the forest, little and great trees; the different seeds, and everything which makes verdure (greenness); all the vegetables which are found in the mountains, in the caverns, and in the groves; the herbs, the bushes, the trees, this cloud fills them with joy, it spreads joy upon the dry earth, and it moistens the medicinal plants; and this homogeneous (uniform) water of the cloud, the herbs and the bushes plump up, every one according to its force and its object. And the different kinds of trees, the great as well as the small, and the middle sized trees, all drink this water, each one according to its age and its strength; they drink it and grow, each one according to its need. Absorbing the water of the cloud by their trunks, their twigs, their bark, their branches, their boughs, their leaves, the great medicinal plants put forth flowers and fruits. Each one according to its strength, according to its destination, and conformably to the nature of the germ whence it springs, produces a distinct fruit, and nevertheless there is one homogeneous water like that which fell from the cloud. So, Oh Kassapa, the Buddha comes into the world, like a cloud that covers the universe, and hardly is the chief of the world born, then he speaks and teaches the true doctrine to creatures.

And thus, says the great sage, honored in the world, in union with gods. I am Tathágata, the conqueror, the best of men; I have appeared in the world like a cloud. I will overflow with joy all beings whose limbs are dry, and who are attached to the triple condition of

existence. I will establish in happiness those who are consumed with pain, and give to them pleasures and annihilation. Listen to me, oh ye troops of gods and men! Approach and look upon me. I am Tathágata the blessed, the being without a superior, who is born here in the world to save it. And I preach to thousands of millions of living beings, the pure and very beautiful law; its nature is one and homogeneous; it is deliverance and annihilation. With one and the same voice, I explain the law, taking incessantly for my subject the state of Buddha for this law is uniform; in equality has no place in it, no more than affection or hatred.

You may be converted; there is never in me any preference or aversion for any, who so ever he may be. It is the same law that I explain to all beings, the same for one as for another.

Exclusively occupied with this work, I explain the law; whether I rest, or remain standing, whether I lie upon my bed or am seated upon my seat, I never experience fatigue. I fill the whole universe with joy, like a cloud which pours everywhere a homogeneous water, always equally well disposed towards respectable men, as towards the lowest, towards virtuous men as towards the wicked; towards abandoned men as towards those who have conducted most regularly; towards those who follow heterodox (contrary to accepted belief) doctrines and false opinions as towards those whose doctrines are sound and perfect.

Finally, I explain to little as well as to great minds, and to those whose organs have a supernatural power; inaccessible to fatigue, I spread everywhere, in a suitable manner, the rain of the law.

After having heard my voice, according to the measure of their strength, beings are established in different situations, among the gods, among men, in beautiful bodies, among the Cakras, the Brahmas, and the Tchakravartins.

Listen. I am going to explain to you what the humble and small plants are, which are found in the world; what the plants of middle size are; and what the trees of great height. Those men who live with a knowledge of the law exempt from imperfections, who have obtained annihilation, who have the six kinds of supernatural knowledge, and the three sciences, these men are named the small plants. The men who live in the caverns of the mountains, and who aspire to the state of Pratyekabuddha, men whose minds are half purified, are the plants of middle size. Those who solicit the rank of heroes, saying, I will be a Buddha, I will be the chief of gods and men, and who cultivate energy and contemplation, these are the most elevated plants. And the sons of Buddha, who quietly, and full of reserve, cultivate charity, and conceive no doubt concerning the rank of heroes among men, these are named trees. Those who turn the wheel of the law and look not backward, the strong men who possess the power of supernatural faculties, and who deliver millions of living beings, these are named great trees.

It is, however, one and the same law which is preached by the conqueror, even as it is one homogeneous water which is poured out by the cloud, those men who possess as I have just said, the different faculties, are as the different plants which burst from the surface of the earth.

You may know by this example and this explanation the means of which the Tathágata makes use; you know how he preaches a single law, whose different developments resemble drops of rain. As to me, I will pour out the rain of the law and the whole world shall be filled with satisfaction, and men shall meditate, each one according to his strength, upon this homogeneous law, which I explain. So that while the rain falls, the herbs and the bushes, as well as the plants of middle size, the trees of all sizes, shall shine in the ten points of space.

This instruction, which exists always for the happiness of the world, gives joy by different laws to the whole universe; the whole world is overflowed with joy as plants are covered with flowers. The plants of middle size, which grow upon the earth, and the venerable sages, who are firm in the destruction of faults, and running over immense forests, show the well taught law to the bodhisattvas. The numerous Bodhisattvas, endowed with memory and fortitude, who having an exact idea of the three worlds, seeking the supreme state of Buddha, eminently grow like the trees. Those who possess supernatural faculties, and the four contemplations, who having heard of void, experience joy therein, and who emit from their bodies millions of rays, are called great trees.

This teaching of the law, Oh Kassapa, is like the water which the cloud pours out over all, and by whose action the great plants produce in abundance mortal flowers. I explain the law, which is the cause of itself; I tried, in its time, the state of Buddha, which belongs to the great sage; behold my skillfulness in the use of means; it is that of all the guides of the world.

What I have said is the supreme truth; may my auditors arrive at complete annihilation; may they follow the excellent way, which conducts to the state of Buddha; may all the auditors, who hear me, become Buddhas.

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Maagandiyasuttam

Point by point Classification

I heard thus:

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One addressed the Bhikkhus from there. 'Bhikkhus I will give the point by point classification, listen attentively.' Those Bhikkhus agreed and the Blessed One said thus. 'Bhikkhus, in whatever manner the Bhikkhu examines, he finds his external consciousness is not scattered, internally is not settled and without a holding is not worried. Bhikkhus, when the Bhikkhus external consciousness is not scattered, internally is not settled and without a holding is not worried, there would not be to him future arisings of birth, decay, death and unpleasantness.' The Blessed One said thus, got up from his seat and went to his dwelling.

Soon after the Blessed One had left, it occurred to those Bhikkhus, The Blessed One has given this short exposition and without giving the detailed explanation has got up from his seat and gone to his dwelling 'Bhikkhus, in whatever manner the Bhikkhu examines, he finds his external consciousness is not scattered, internally is not settled and without a holding is not worried. Bhikkhus, when the Bhikkhus external consciousness is not scattered, internally is not settled and without a holding is not worried, there would not be to him future arisings of birth, decay, death and unpleasantness.' Who could give us the detailed explanation to this short exposition given by the Blessed One?

It occurred to those Bhikkhus, venerable Maha Kaccana is praised by the Teacher as well as by the wise co-associates in the holy life. It is possible for venerable Maha Kaccana to give the detailed exposition for this short exposition given by the Blessed One. What if we approached venerable Maha

Kaccana and asked this. Then those Bhikkhus approached venerable Maha Kaccana, exchanged friendly greetings, sat on a side and said. 'Friend, Kaccana, the Blessed One gave this short exposition and without giving the detailed exposition got up from the seat and went to his dwelling-'Bhikkhus, in whatever manner the Bhikkhu examines, he finds his external consciousness is not scattered, internally is not settled and without a holding is not worried. Bhikkhus, when the Bhikkhus external consciousness is not scattered, internally is not settled and without a holding is not worried, there would not be to him future arisings of birth, decay, death and unpleasantness.' Now who could give us the detailed exposition of this short exposition?'

It occurred to us venerable Maha Kaccana is praised by the Teacher as well as the wise co-associates of the holy life. It is possible for venerable Maha Kaccana to give the detailed exposition for this short exposition given by the Blessed One. What if we approached venerable Maha Kaccana and asked this. So those Bhikkhus approached venerable Maha Kaccana and said 'Friend Kaccana, explain this to us.'

'Friends, it is like a man in need of heartwood, going in search of it, come to a standing huge tree full of heartwood, ignoring the heartwood, roots and trunk was to think that the branches and leaves was the heartwood. In the same manner, the venerable ones come face to face with the Teacher have ignored him and should ask it from me. That Blessed One knows, sees, has become wise, has become the Teaching and has become Brahma. He preaches and practices, is the bringer of meanings, the giver of deathlessness, the lord of the Teaching and thus gone. Now is the right time to ask this from him and as he explains it, we will bear it in our minds'.

'Friend Kaccana, indeed, that Blessed One knows, sees, has become wise, has become the Teaching and has become Brahma. He preaches and practices it, is the bringer of meanings, the giver of deathlessness, the lord of the Teaching

and thus gone. Now is the right time to ask this from him and as he explains it, we will bear it in our minds. Yet, venerable Maha Kaccana is praised by the Teacher as well as the wise co-associates of the holy life. It is possible for venerable Maha Kaccana to give the detailed exposition for this short exposition given by the Blessed One. Friend Kaccana, explain this to us, if it is not troublesome to you’.

‘Then friends, listen and attend carefully.’ Those Bhikkhus agreed and venerable Maha Kaccana said thus ‘The Blessed One has given this short exposition and without giving the detailed explanation has got up from his seat and gone to his dwelling ‘Bhikkhus, in whatever manner the Bhikkhu examines, he finds his external consciousness is not scattered, internally is not settled and without a holding he is not worried. Bhikkhus, when the Bhikkhus external consciousness is not scattered, internally is not settled and without a holding is not worried, there would not be to him future arisings of birth, decay, death and unpleasantness’ Of this short exposition, I understand the detailed explanation thus.

Friends, how is external consciousness scattered and spread out? Friends, the Bhikkhu seeing a form has eye consciousness which follows that form enslaved, bound fettered and in search of pleasure. To this is called external consciousness is scattered and spread out. Hearing a sound...re...Smelling a scent...re...Tasting...re...Experiencing a touch...re...Cognizing an idea has mind consciousness, which follows that idea enslaved, bound and fettered in search of pleasure. To this is called external consciousness is scattered and spread out.

Friends, how is external consciousness not scattered and not spread out? Friends, the Bhikkhu seeing a form has eye consciousness, which does not follow that form enslaved, bound and fettered in search of pleasure. To this is called external consciousness is not scattered and not spread out. Hearing a sound...re.... Smelling a

scent...re...Tasting...re...Experiencing a touch...re...Cognizing an idea has mind consciousness, which does not follow that idea enslaved, bound and fettered in search of pleasure. To this is called external consciousness is not scattered and not spread out.

Friends, how is the mind internally settled? Friends, the Bhikkhu secluded from sensual desires and demerit, with thoughts and thought processes and with joy and pleasantness born of seclusion attains to the first jhana. To him there is consciousness, which is enslaved, bound, fettered and in search of pleasure following after joy and pleasantness born of seclusion. To this is called the mind is internally settled. Again the Bhikkhu overcoming thoughts and thought processes, internally the mind settled and in one point, with joy and pleasantness born of concentration attains to the second jhana. To him there is consciousness, which is enslaved, bound, fettered and in search of pleasure following after joy and pleasantness born of concentration. To this is called the mind is internally settled. Again the Bhikkhu with equanimity to joy and detachment abides mindful and aware and with the body experiencing pleasantness too, attains to the third jhana. To this the noble ones say abiding in pleasantness with equanimity. To him there is consciousness which is enslaved, bound, fettered and in search of pleasure following after equanimity. To this is called the mind is internally settled. Again, friends the Bhikkhu dispelling pleasantness and unpleasantness and earlier having overcome pleasure and displeasure, with equanimity mindfulness purified attains to the fourth jhana. To him there is consciousness which is enslaved, bound, fettered and in search of pleasure following after neither unpleasantness nor pleasantness. To this is called the mind is internally settled.

Friends, how is the mind internally not settled? Friends, the Bhikkhu secluded from sensual desires and demerit, with thoughts and thought processes and with joy and pleasantness born of seclusion attains to the first jhana. His consciousness is

not enslaved, bound, fettered and is not in search of pleasure following after joy and pleasantness born of seclusion. To this is called the mind is internally not settled. Again the Bhikkhu overcoming thoughts and thought processes, internally the mind settled and in one point, with joy and pleasantness born of concentration attains to the second jhana. His consciousness is not enslaved, bound, fettered and is not in search of pleasure following after joy and pleasantness born of concentration. To this is called the mind is not internally settled. Again the Bhikkhu with equanimity to joy and detachment abides mindful and aware and with the body experiencing pleasantness too, attains to the third jhana. To this the noble ones say abiding in pleasantness with equanimity. His consciousness is not enslaved, bound, fettered and is not in search of pleasure following after equanimity. To this is called the mind is internally not settled. Again, friends the Bhikkhu dispelling pleasantness and unpleasantness and earlier having overcome pleasure and displeasure, with equanimity mindfulness purified attains to the fourth jhana. His consciousness is not enslaved, bound, fettered and is not in search of pleasure following after neither unpleasantness nor pleasantness. To this is called the mind is not internally settled. Friends, to this is said the mind is internally not settled.

Friends, how is there worry for non holding? Friends, the not learned ordinary man who has not seen noble ones or Great Beings, not clever in their Teachings and not trained in their Teachings sees matter in self, or a material self, or in self matter, or in matter self. That matter changes, takes some other form. Consciousness arises to him about the changed nature of matter and he worries about the changed nature of matter. The worry takes hold of the mind in which the Teaching had arisen, terrifying and annoying it and he worries without a hold...Sees feelings in self, or a feeling self, or in self feelings, or in feelings self...re...Sees perceptions in self, or a perceiving self, or in self perceptions, or in perceptions self...re...Sees determinations in self, or a determining self, or in self determinations, or in determinations self Sees consciousness

in self, or a conscious self, or in self consciousness, or in consciousness self This consciousness changes, take some other form. Consciousness arises to him about the changed nature of consciousness and he worries about the changed nature of consciousness. The worry takes hold of the mind in which the Teaching had arisen, terrifying and annoying it and he worries without a hold. Friends, this is worrying for non-holding.

Friends, how is there no worry for non-holding? Friends, the learned noble disciple who has seen noble ones and Great Beings, is clever in their Teachings and trained in their Teachings does not see matter in self, or a material self, or in self matter, or in matter self. That matter changes, takes some other form. Consciousness arises to him about the changed nature of matter and he does not worry about the changed nature of matter. The worry does not take hold of the mind in which the Teaching had arisen, terrifying and annoying it and he does not worry without a hold. Does not see feelings in self, or a feeling self, or in self feelings, or in feelings self...re...Does not see perceptions in self, or a perceiving self, or in self perceptions, or in perceptions self...re...Does not see determinations in self, or a determining self, or in self determinations, or in determinations self...re...Does not see consciousness in self, or a conscious self, or in self consciousness, or in consciousness self This consciousness changes, take some other form. Consciousness arises to him about the changed nature of consciousness and he does not worry about the changed nature of consciousness The worry does not take hold of the mind in which the Teaching had arisen, terrifying and annoying it and he does not worry without a hold. Friends, this is not worrying for non-holding.

Friends, of this short exposition given by the Blessed One thus:

‘Bhikkhus, in whatever manner the Bhikkhu examines...re...there would not be to him future arisings of birth, decay, death and unpleasantness’

I know the detailed explanation thus. If you wish approach the Blessed One and ask him about it. As he explains it, we will bear it in our minds.

Those Bhikkhus delighted with the words of venerable Maha Kaccana and appreciating them got up from their seats, approached the Blessed One worshipped, sat on a side and said. 'Venerable sir, that exposition, which the Blessed One stated in short and without giving the detailed explanation got up from the seat and went to the dwelling, such as 'Bhikkhus, in whatever manner the Bhikkhu examines...re...there would not be to him future arisings of birth, decay, death and unpleasantness'

Soon after the Blessed One had gone to his dwelling it occurred to us who could give us the detailed exposition of this short exposition?'

It occurred to us venerable Maha Kaccana is praised by the Teacher as well as the wise co-associates of the holy life. It is possible for venerable Maha Kaccana to give the detailed exposition for this short exposition given by the Blessed One. We approached venerable Maha Kaccana and asked him to explain this to us. He explained it in this manner with these words and phrases

Bhikkhus, Maha Kaccana is wise, if you had asked it from me, I would have explained it in this same manner. This is its meaning, bear it as that.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Madhupindika Sutta

The Ball of Honey

I have heard that on one occasion the Blessed One was living among the Sakyans near Kapilavatthu in the Banyan Park. Then in the early morning, having put on his robes and carrying his bowl & outer robe, he went into Kapilavatthu for alms. Having gone for alms in Kapilavatthu, after the meal, returning from his alms round, he went to the Great Wood for the day's abiding. Plunging into the Great Wood, he sat down at the root of a bilva sapling for the day's abiding.

Dandapani ("Stick-in-hand") the Sakyan, out roaming & rambling for exercise, also went to the Great Wood. Plunging into the Great Wood, he went to where the Blessed One was under the bilva sapling. On arrival, he exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he stood to one side. As he was standing there, he said to the Blessed One, "What is the contemplative's doctrine? What does he proclaim?"

"The sort of doctrine, friend, where one does not keep quarreling with anyone in the cosmos with its deities, Maras, & Brahmas, with its contemplatives & priests, its royalty & common folk; the sort [of doctrine] where perceptions no longer lie latent in the Brahmin who remains dissociated from sensual pleasures, free from perplexity, his uncertainty cut away, devoid of craving for becoming & non-. Such is my doctrine, such is what I proclaim."

When this was said, Dandapani the Sakyan -- shaking his head, wagging his tongue, raising his eyebrows so that his forehead was wrinkled in three furrows -- left, leaning on his stick.

Then, when it was evening, the Blessed One rose from his seclusion and went to the Banyan Park. On arrival, he sat

down on a seat made ready. As he was sitting there, he [told the monks what had happened]. When this was said, a certain monk said to the Blessed One, "Lord, what sort of doctrine is it where one does not keep quarreling with anyone in the cosmos with its deities, Maras, & Brahmas, with its contemplatives & priests, its royalty & common folk; where perceptions no longer lie latent in the Brahmin who remains dissociated from sensual pleasures, free from perplexity, his uncertainty cut away, devoid of craving for becoming & non-?"

"If, monk, with regard to the cause whereby the perceptions & categories of complication assail a person, there is nothing there to relish, welcome, or remain fastened to, then that is the end of the underlying tendencies to passion, to irritation, to views, to uncertainty, to conceit, to passion for becoming, & to ignorance. That is the end of taking up rods & bladed weapons, of arguments, quarrels, disputes, accusations, divisive tale-bearing, & false speech. That is where these evil, unskillful things cease without remainder." That is what the Blessed One said. Having said it, the One Well-gone got up from his seat and went into his dwelling.

Then, not long after the Blessed One had left, this thought occurred to the monks: "This brief statement the Blessed One made, after which he went into his dwelling without analyzing the detailed meaning -- i.e., 'If, with regard to the cause whereby the perceptions & categories of complication assail a person, there is nothing to relish ... that is where these evil, unskillful things cease without remainder': now who might analyze the unanalyzed detailed meaning of this brief statement?" Then the thought occurred to them, "Ven. Maha Kaccayana is praised by the Teacher and esteemed by his knowledgeable companions in the holy life. He is capable of analyzing the unanalyzed detailed meaning of this brief statement. Suppose we were to go to him and, on arrival, question him about this matter."

So the monks went to Ven. Maha Kaccayana and, on arrival exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, they sat to one side. As they were sitting there, they [told him what had happened, and added,] "Analyze the meaning, Ven. Maha Kaccayana!"

[He replied:] "Friends, it's as if a man needing heartwood, looking for heartwood, wandering in search of heartwood -- passing over the root & trunk of a standing tree possessing heartwood -- were to imagine that heartwood should be sought among its branches & leaves. So it is with you, who -- having bypassed the Blessed One when you were face to face with him, the Teacher -- imagine that I should be asked about this matter. For knowing, the Blessed One knows; seeing, he sees. He is the Eye, he is Knowledge, he is Dhamma, he is Brahma. He is the speaker, the proclaimer, the elucidator of meaning, the giver of the Deathless, the lord of the Dhamma, the Tathágata. That was the time when you should have questioned him about this matter. However he answered, that was how you should have remembered it."

"Yes, friend Kaccayana: knowing, the Blessed One knows; seeing, he sees. He is the Eye, he is Knowledge, he is Dhamma, he is Brahma. He is the speaker, the proclaimer, the elucidator of meaning, the giver of the Deathless, the lord of the Dhamma, the Tathágata. That was the time when we should have questioned him about this matter. However he answered, that was how we should have remembered it. But you are praised by the Teacher and esteemed by your knowledgeable companions in the holy life. You are capable of analyzing the unanalyzed detailed meaning of this brief statement. Analyze the meaning, Ven. Maha Kaccayana!"

"In that case, my friends, listen & pay close attention. I will speak."

"As you say, friend," the monks responded.

Ven. Maha Kaccayana said this: "Concerning the brief statement the Blessed One made, after which he went into his dwelling without analyzing the detailed meaning -- i.e., 'If, with regard to the cause whereby the perceptions & categories of complication assail a person, there is nothing there to relish, welcome, or remain fastened to, then that is the end of the underlying tendencies to passion, to irritation, to views, to uncertainty, to conceit, to passion for becoming, & to ignorance. That is the end of taking up rods & bladed weapons, of arguments, quarrels, disputes, accusations, divisive tale-bearing, & false speech. That is where these evil, unskillful things cease without remainder' -- I understand the detailed meaning to be this:

"Dependent on eye & forms, eye-consciousness arises. The meeting of the three is contact. With contact as a requisite condition, there is feeling. What one feels, one perceives (labels in the mind). What one perceives, one thinks about. What one thinks about, one complicates. Based on what a person complicates, the perceptions & categories of complication assail him/her with regard to past, present, & future forms cognizable via the eye.

"Dependent on ear & sounds, ear-consciousness arises

"Dependent on nose & aromas, nose-consciousness arises

"Dependent on tongue & flavors, tongue-consciousness arises

"Dependent on body & tactile sensations, body-consciousness arises

"Dependent on intellect & ideas, intellect-consciousness arises. The meeting of the three is contact. With contact as a requisite condition, there is feeling. What one feels, one perceives (labels in the mind). What one perceives, one thinks about. What one thinks about, one complicates. Based on what a person complicates, the perceptions & categories of

complication assail him/her with regard to past, present, & future ideas cognizable via the intellect.

"Now, when there is the eye, when there are forms, when there is eye-consciousness, it is possible that one will delineate a delineation of contact.[1] When there is a delineation of contact, it is possible that one will delineate a delineation of feeling. When there is a delineation of feeling, it is possible that one will delineate a delineation of perception. When there is a delineation of perception, it is possible that one will delineate a delineation of thinking. When there is a delineation of thinking, it is possible that one will delineate a delineation of being assailed by the perceptions & categories of complication.

"When there is the ear

"When there is the nose

"When there is the tongue

"When there is the body

"When there is the intellect, when there are ideas, when there is intellect-consciousness, it is possible that one will delineate a delineation of contact. When there is a delineation of contact, it is possible that one will delineate a delineation of feeling. When there is a delineation of feeling, it is possible that one will delineate a delineation of perception. When there is a delineation of perception, it is possible that one will delineate a delineation of thinking. When there is a delineation of thinking, it is possible that one will delineate a delineation of being assailed by the perceptions & categories of complication.

"Now, when there is no eye, when there are no forms, when there is no eye-consciousness, it is impossible that one will delineate a delineation of contact. When there is no delineation of contact, it is impossible that one will delineate a delineation of feeling. When there is no delineation of feeling, it is impossible that one will delineate a delineation of perception.

When there is no delineation of perception, it is impossible that one will delineate a delineation of thinking. When there is no delineation of thinking, it is impossible that one will delineate a delineation of being assailed by the perceptions & categories of complication.

"When there is no ear

"When there is no nose

"When there is no tongue

"When there is no body

"When there is no intellect, when there are no ideas, when there is no intellect-consciousness, it is impossible that one will delineate a delineation of contact. When there is no delineation of contact, it is impossible that one will delineate a delineation of feeling. When there is no delineation of feeling, it is impossible that one will delineate a delineation of perception. When there is no delineation of perception, it is impossible that one will delineate a delineation of thinking. When there is no delineation of thinking, it is impossible that one will delineate a delineation of being assailed by the perceptions & categories of complication.

"So, concerning the brief statement the Blessed One made, after which he entered his dwelling without analyzing the detailed meaning -- i.e., 'If, with regard to the cause whereby the perceptions & categories of complication assail a person, there is nothing there to relish, welcome, or remain fastened to, then that is the end of the underlying tendencies to passion, to irritation, to views, to uncertainty, to conceit, to passion for becoming, & to ignorance. That is the end of taking up rods & bladed weapons, of arguments, quarrels, disputes, accusations, divisive tale-bearing, & false speech. That is where these evil, unskillful things cease without remainder' -- this is how I understand the detailed meaning. Now, if you wish, having

gone to the Blessed One, question him about this matter. However he answers is how you should remember it."

Then the monks, delighting & approving of Ven. Maha Kaccayana's words, rose from their seats and went to the Blessed One. On arrival, having bowed down to him, they sat to one side. As they were sitting there, they [told him what had happened after he had gone into his dwelling, and ended by saying,] "Then Ven. Maha Kaccayana analyzed the meaning using these words, statements, & phrases."

"Maha Kaccayana is wise, monks. He is a person of great discernment. If you had asked me about this matter, I too would have answered in the same way he did. That is the meaning of this statement. That is how you should remember it."

When this was said, Ven. Ánanda said to the Blessed One, "Lord, it's as if a man -- overcome with hunger, weakness, & thirst -- were to come across a ball of honey. Wherever he were to taste it, he would experience a sweet, delectable flavor. In the same way, wherever a monk of capable awareness might investigate the meaning of this Dhamma discourse with his discernment, he would experience gratification, he would experience confidence. What is the name of this Dhamma discourse?"

"Then, Ánanda, you can remember this Dhamma discourse as the 'Ball of Honey Discourse.'"

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

Note

1. The artificiality of this phrase -- "delineate a delineation" -- seems intentional. It underlines the artifice implicit in the process by which the mind, in singling out events, turns them into discrete things.

The Madhura Sutta

(MAJJHIMA NIKÂYA, SUTTA 84)

THE Sutta of which the Pâli text and commentary, together with a translation, are here given, is No. 84 of the Majjhima Nikâya. In addition to the interest which attends every addition to our knowledge of the great canonical books of primitive Buddhism, this Sutta may claim a twofold interest of its own, derived (i.) from the form in which the dialogue is cast, and (ii.) from its subject.

As regards the form, whilst the Madhura Sutta is unlike the generality of Suttas in presenting as the chief interlocutor not the Buddha himself but one of his disciples, yet it is not without parallels in this respect. For example, in Sutta No. 44 of the Majjhima Nikâya,^[1] the learned Sister Dhammadinnâ expounds the Truth to her whilom husband; whilst in Suttas Nos. 15 and 43 Moggallâna and Sâriputta respectively play the chief part, and there are not even the final words of approval with which in No. 44 the Buddha endorses what Dhammadinnâ has taught. There is, however, one essential point in which the Madhura Sutta is marked off from even such Suttas as the three mentioned. For, whereas in all those three, even in Nos. 15 and 43, we are carefully, if irrelevantly, informed of the precise spot at which the Buddha was dwelling at the time of the dialogue--in the Madhura Sutta it is expressly stated that the Buddha was no longer living but dead. The only parallel which occurs to me is found in the (unedited) Ghotamukha Sutta (No. 94 of the Majjhima Nikâya), where the circumstances leading up to the statement are precisely similar to those of the Madhura Sutta. The important

[1. Analysed in Miss Foley's article in this year's J.R.A.S.]

fact which these two Suttas formally prove is that, like Christianity in the hands of St. Paul, Buddhism, after the death

of its founder, continued to develop in the hands of his disciples.

In the Madhura Sutta Kaccâna discusses, as the Buddha had discussed in other Suttas, the great Indian institution of caste--or '*colour*' according to the literal translation of the term used for caste alike in Pâli and in Sanskrit. It is not within the province of this paper to investigate the evolution of the caste-system from the primary distinction of colour between the white Aryan invaders and the 'black men' whom they first encountered in India . By the time that Buddhism arose, some five centuries before the Christian era, caste was an accomplished fact; within the Aryan pale, society was more or less rigidly divided into the four 'classic' castes. Thus in the Ka.n.nakathâla Sutta (No. 90 of the Majjhima Nikâya) the Buddha is represented as saying--

"There are these four castes--kshatriyas, brahmins, vai.syas, and .sûdras. Of these four castes, two--the kshatriyas and the brahmins--are given precedence, to wit, in salutation, homage, obeisance, and due ministry."

It is important at this point to note that the Pâli Pi.takas, in specifying the four castes as above, invariably give precedence to the kshatriyas--the râjanya of the Vedic hymns. As it may be taken for certain that, when this 'kingly class' first arose, it was supreme in Indian society, the Pi.takas preserve the ancient tradition in their championship of the established precedence of the kshatriyas against the presumptuous usurpation of the brahmins, and mark the transitional epoch when the brahmin's claim to pre-eminence, p. 343 though urged with growing arrogance, had not yet extorted universal recognition--more particularly from the kshatriyas. There is an excellent illustration of this in the Amba.t.tha Sutta (No. 3 of the Dîgha Nikâya), where the young brahmin Amba.t.tha denounces the Sakyan kshatriyas as follows:--"The Sakyan race is fierce, violent, hasty, and long-tongued. Though they are naught but men of substance, yet they pay no respect,

honour, or reverence to brahmins." And the young brahmin goes on to complain that he himself had not been treated by them in Kapilavastu with the respect which he expected. Without attempting to deny the allegation, the Buddha urges that the Sakyans were at home in their own city, and that Amba.t.tha had no right to be so angry because no notice was taken of him. Far more important for our present purpose are sections 24-28 of the same Amba.t.tha Sutta, which deal with the treatment accorded by kshatriyas and brahmins respectively to the son (i.) of a kshatriya youth by a brahmin girl, and (ii.) of brahmin youth by a kshatriya girl. In reply to the Buddha's series of questions, the young brahmin is forced to admit that in both cases alike the brahmins will recognize the hybrid offspring as a full brahmin, whereas the kshatriyas will not admit to kshatriya rank anyone who is not the child of kshatriya parents on both sides. "So it is clear," triumphantly argues the Buddha, "whether you regard it from the male or from the female side, that it is the kshatriyas who are the best people, and the brahmins their inferiors." Similarly, the young brahmin is forced to admit that, if a kshatriya is expelled by his fellows, the brahmins will welcome him as one of themselves, and he will rank as a full brahmin,^[1] whereas an expelled brahmin is never received by the kshatriyas. Hence, even when a kshatriya is in the depths of degradation, still it is true that the kshatriyas are the best people, and the brahmins their inferiors! Having got the young brahmin

[1. This conflicts with Prof. Rhys Davids' statement (Hibbert Lectures, 1881, p. 24) that at the rise of Buddhism "no kshatriya could any longer become a brâhman."]

so far in recognizing the lesson taught by the facts of life, the Buddha clinches the matter with a favourite quotation^[1]:--

"Moreover, it was the Brahmâ^[2] Sana "m-kumâra^[3] who uttered this stanza--

The kshatriya is best among folk who heed lineage. He who knows and acts aright is best among gods and men.

Now this stanza, Amba.t.tha, was well sung and not ill sung by the Brahmâ Sana"m-kumâra, well said and not ill said, sensible and not senseless. I, too, Amba.t.tha, join in saying that the kshatriya is best among folk who heed lineage," etc.

[1. It occurs in the Majjhima and Sa"myutta Nikâyas, as well as in the above passage in the Dîgha.

2. At page 239 of his *Buddhism*, Bishop Copleston strangely mistakes Brahmuno for brâhma.nena, and translates "It was a *brahman*"!

3. In note 14 to page 38 of his *Vish/nu Purâ/na* (London, 1840), H. H. Wilson says:--"The Kaumâra creation is the creation of Rudra or Nîllohita, a form of Śiva, by Brahmâ, which is subsequently described in our text, and of certain other mind-born sons of Brahmâ, of whose birth the Vish/nu Purâ/na gives no further account: they are elsewhere termed Sanat-kumâra, Sananda, Sanaka, and Sanâtana, with sometimes a fifth, Ribhu, added. These declining to create progeny, remained, as the name of the first implies *ever boys*, Kumâras: that is, ever pure and innocent; whence their creation is called the Kaumâra. . . . And the Linga has . . . 'Being ever as he was born, he is here called a youth; and hence his name is well known as Sanat-kumâra.' This authority makes Sanat-kumâra and Ribhu the two first born of all; whilst the text of the Hari Vansa limits the primogeniture to Sanat-kumâra. . . . Sanat-kumâra and his brethren are always described in the Saiva Purâ/nas as Yogis: as the Kûrma, after enumerating them, adds: 'These five, oh Brahmans, were Yogis, who acquired entire exemption from passion'; and the Hari Vansa, although rather Vaishnava than Saiva, observes that the Yogis celebrate these six, along with Kapila, in Yoga works."

In Pâli, Sanat-kumâra becomes Sana "m-kumâra, still retaining the meaning of {Greek: *o áei párdēnos*}. Buddhaghosa, in his

commentary on the above Pâli text as it occurs in the 63rd Sutta of the Majjhima Nikâya, says:--" Sana "m-kumâra means 'The maid of yore.' From very ancient days he has been known as 'the Maid.' Tradition says that, when among men in the epoch of the Five Little Maids (? = the five mind-born sons of Brahmâ above), he grew to Insight, and, dying with Insight full and undimmed, was re-born in the Brahmâ Realm. His old existence was so sweet and dear to him that it was always in such semblance that he went about. Therefore, he was known as Sana "m-kumâra."]

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On enquiry of Sanskrit scholars, I have been unable to discover any trace of this remarkable *gâthâ* in existing Brahminical literature. Now, it is hardly conceivable that Buddhism could have concocted the verse, and have had the impudence to foist its authorship upon the venerable personality of Sanat-kumâra; the forgery would have been too monstrous, and the exposure too certain. On the other hand, with the growing claims of the brahmins to precedence, so inconvenient an utterance by so eminent a brahminical authority would naturally tend to be relegated to oblivion, and so, in course of time, to be dropped altogether out of the official recension of brahmin texts. But it is to be hoped that the discovery of the *gâthâ* in Sanskrit may at once corroborate the Buddha in his favourite quotation, and dispel all *prima facie* suspicion of brahminical *suppressio veri*.

The general feeling of Buddhism in favour of kshatriya precedence is briefly indicated in the statement of Chapter iii. of the *Lalita Vistara*, which is thus translated by Foucaux:--"Les Bôdhisattvas naissent certainement dans deux familles, celle des Brahmanes et celle des Kchattryas. Quand c'est la famille des Brahmanes qui est respectée, ils naissent dans une famille de Brahmanes; quand c'est la famille des Kchattryas qui est respectée [yadâ kshatriya-guruko loko bhavati], ils naissent dans une famille de Kchattryas. *Aujourd'hui, religieux, la*

famille des Kchattriyas est respectée, c'est pour cela que les Bôdhisattvas naissent dans une famille de Kchattriyas."

If we pass from social to intellectual rank, it is interesting to note that--at least, in the Upanishad period, in which Buddhism probably arose--there was anything but a tendency among the brahmins who composed the Upanishads to despise the philosophic attainments of the kshatriyas. In the Upanishads it is the great kshatriya kings who are always represented as teaching the brahmins Vedânta. And in the Chândogya Upanishad (of which there is a translation by Professor Max Müller in vol. i. of the Sacred Books of the East), frequent references are made to the superior learning of kshatriyas. It is a kshattiya sage p. 346 who appears in Book i: 8, 1, silencing the brahmins, and again in Book v. 3. At the end of Book v. 3, occurs a very remarkable passage in which Gautama, the father of the Gautama gotra, who had gone to the court of the King of Pañcâla for instruction in the knowledge of a future life, is thus addressed by the king:--

"Since, o Gautama, thou hast thus spoken to me and since this wisdom never came to the brahmins before thee, therefore among all people (or in all worlds) to the kshatriya caste alone has this instruction belonged."^[1]

In the Vâse.t.tha Sutta (No. 35 of the Sutta Nipata and No. 98 of the Majjhima Nikâya) the Buddha appeals to comparative morphology to show that caste distinctions are unscientific. There are numerous generic and specific marks distinguishing the several grasses and trees, worms, moths, beasts, birds, and fishes; but these numerous marks are not found on men as on all other living creatures; the distinctions between man and man are individual, not specific or generic. Herein, Gotama was in accord with the conclusion of modern biologists that "the *Anthropidæ* are represented by the single genus and species, Man,"--a conclusion which was the more remarkable inasmuch as the accident of colour did not mislead Gotama, as it did

within living memory the citizens of a free and enlightened republic.

II.

So far, this sketch of caste from the Buddhist point of view has been confined to what the Ka.n.nakathâla Sutta calls *di.t.thadhammika*, i.e. facts of the visible world. It remains to consider the Pi.taka view of caste with reference to *samparâyika*, i.e. matters concerning the life hereafter. On this head the Pi.takas are emphatic in asserting the irrelevancy of all caste distinctions; the saving

[1. See also the same legend in the .Satapatha Brâhma.na.]

Truth was open to attainment by all castes alike in equal degree. Of the many illustrations which might be adduced to show the worthlessness of caste in the higher life, one of the most picturesque occurs in the Ka.n.nakathâla Sutta, and is here given in an English version.

Says the King to the Buddha: "There are these four castes, sir--kshatriyas, brahmins, vai.syas, and .sûdras; let us suppose them to be imbued with the five forms of strenuous exertion to win Release. In this case would there be any distinction, sir, any difference between these four castes?"

"Here too, sire (replies the Buddha), I do not admit any difference whatsoever between them, that is to say as regards Release compared with Release. Just as if, sire, a man were to kindle a fire with dry herbs, and another man were to kindle a fire with dry sal-wood, and a third were to kindle a fire with dry mango-wood, and a fourth with dry fig-wood--what think you, sire? Would these divers fires kindled with divers wood show any difference whatsoever in flame as compared with flame, in hue as compared with hue, in brightness as compared with brightness?"

"No difference at all, sir."

"Even so, sire, is the inward illumination which is kindled by effort and nursed by strenuous exertion. I say that there is no difference whatsoever herein, that is to say in Release as compared with Release."

III.

The Madhura Sutta, as will be seen *infra*, deals with the caste system under five heads. It teaches that caste (i.) cannot ensure material success in life; (ii.) cannot save the wicked from punishment hereafter; (iii.) cannot debar the good from bliss hereafter; (iv.) cannot shield evildoers from the criminal law; and (v.) cannot affect the uniform veneration extended to the *religieux*, whether he be sprung from p. 348 the highest or the lowest of the four castes. In all these important respects the four castes are exactly equal.^[1] The Madhura Sutta does not go on to state, nor does any Sutta with which I am acquainted venture to state, that in every possible respect the four castes were on one identical footing of equality. Such a statement would have evinced a certain blindness to facts. For, though in all essentials caste was an empty name to the Buddha, nevertheless, the distinctions of caste had a residual sphere of petty activity, and ranked among the 'accidents' of life. Whilst caste had no part in the higher life (which was alone worthy of an earnest man's attention), and was irrelevant in the less trivial of mundane relations, yet there undoubtedly remained a region where, in the absence of higher qualifications, the hereditary distinctions of caste were accepted as an appropriate *differentia* between little men. But into this trivial region Gotama disdained to enter. He was content to explode the caste theory, without denouncing it as a formal institution.

The MSS. which I have used in settling the Pâli text of the Madhura Sutta are four in number--two Burmese (B) and two Si"nhalese (S). The Burmese MSS. are (i.) the Mandalay manuscript (B^m) taken from King Theebaw's library, and (ii.) the Phayre manuscript (B^p), forming part of the collection of Buddhist texts obtained by Sir A. Phayre. These two MSS.,

which are both in the India Office Library, are from the same original, but B^m is incomparably superior to B^p, not only in calligraphy, but in accuracy and scholarship. The India Office Library also contains one of the Si"nhalese MSS. which I have collated, namely, that quoted as S^t, which is the Turnour manuscript.

[1. Bishop Copleston (p. 234) states that "in Madhura Sutta (Maj. Nik. v. *sic.*) Gotama explains that all castes are ultimately equal, as the good, of whatever caste, will enjoy the like reward of their deeds in heaven, and the bad suffer alike in hell.']

In collating this with the Copenhagen manuscript in the Si"nhalese character (S^c), I was struck with the constant uniformity of readings of the two MSS., particularly in copyist's blunders and lacunæ. There can be no doubt that both are copies of a common original, as also are B^m and B^p.

For the text of Buddhaghosa's Commentary on the Madhura Sutta I have relied on a single manuscript, in the Si"nhalese character, in my own possession, which Mrs. Bode has been so good as to transcribe for me. In the notes to the Sutta the readings of Buddhaghosa in his Commentary are cited as 'Bu.' In this connection it seems well to repeat the words of Vilhelm Trenckner, in his preface to vol. i. of the Majjhima Nikâya (P.T.S. 1888):--"Whenever Buddhaghosa's readings, from his comments upon them, are unmistakable, they must in my opinion be adopted in spite of other authorities. His MSS. were at least fifteen centuries older than ours, and in a first edition we certainly cannot aim at anything higher than reproducing his text as far as possible."

The Madhura Sutta

(*Majjhima-Nikâya*, No. 84.)

Thus have I heard. Once the reverend Mahâ-Kaccâna was dwelling in the Gundâ-grove at Madhurâ. Now tidings came to King Madhura Avanti-putta that the Sage Kaccâna was dwelling at Madhurâ, in the Gundâ-grove, and that regarding that worshipful Kaccâna such was the high repute noised abroad that it was said of him that he was scholarly, enlightened, sage, full of learning, eloquent, ready in exposition, and aged as well as an Arahât, and that it was good to go and see such Arahats as he was. So King Madhura Avanti-putta ordered his chariots so fair, so fair, to be made ready; got into his chariot so fair; and passed forth from Madhurâ with his chariots so fair, so fair, in royal pomp, to visit the reverend Mahâ-Kaccâna. When he had ridden along in his chariot as far as a chariot might go, he alighted from his chariot and made his way on foot to the reverend Mahâ-Kaccâna. When he had come there, he exchanged with the reverend Mahâ-Kaccâna the greetings and compliments of friendliness and civility, and sat down beside him. Seated thus, King Madhura Avanti-putta spoke as follows to the reverend Mahâ-Kaccâna:--"The brahmins, Kaccâna, say thus,--'the brahmins are the best caste; every other caste is inferior. The brahmins are the white caste; every other caste is black. Only the brahmins are pure, not the non-brahmins. The brahmins are the legitimate sons of Brahmâ, born from his mouth, Brahmâ-born, Brahmâ-made, heirs of Brahmâ.' What do you say to this, sire?"

"It is mere empty words, sire, to give it out among people that 'the brahmins are the best caste; every other caste is inferior. The brahmins are the white caste; every other caste is black. Only the brahmins are pure, not the non-brahmins. The brahmins are the legitimate sons of Brahmâ, born from his mouth, Brahmâ-born, Brahmâ-made, heirs of Brahmâ.'

|

"For the following reason it may be known to be mere empty words to make that statement.--What do you think of this, sire? If prosperity attended a kshatriya in the form of property or

herds or silver or gold, could he have another kshatriya who would get up earlier than he, go to bed later, be zealous in his master's service, study his comfort, and speak with affection?-- Could he have a "brahmin, a vai.sya, and a .sûdra who would behave similarly?"

"Yes, he could, Kaccâna."

"What do you think of this, sire? If prosperity attended a brahmin in the form of property or herds or silver or gold, could he have another brahmin who would get up earlier than he, go to bed later, be zealous in his master's service, study his comfort, and speak with affection?--Could he have a vai.sya, a .sûdra, and a kshatriya who would behave similarly?"

"Yes, he could, Kaccâna."

"What do you think of this, sire? If prosperity attended a vai.sya in the form of property or herds or silver or gold, could he have another vai.sya who would get up earlier than he, go to bed later, be zealous in his master's service, study his comfort, and speak with affection?--Could he have a .sûdra, a kshatriya, and a brahmin who would behave similarly?"

"Yes, he could, Kaccâna."

"What do you think of this, sire? If prosperity attended a .sûdra in the form of property or herds or silver or gold, could he have another .sûdra who would get up earlier than he, go to bed later, be zealous in his master's service, study his comfort, and speak with affection?--Could he have a kshatriya, a brahmin, and a vai.sya who would behave similarly?"

"Yes, he could, Kaccâna."

"What do you think of this, sire? If the case be so, are those four castes exactly equal, or not? Or how does it strike you?"

"Undoubtedly, Kaccâna, if the case be so, those four castes are exactly equal. I perceive no difference, sir, between them herein."

II

"For the following reason also, sire, it may be known to be mere empty words to make the statement among people that 'the brahmins are the best caste (etc. down to) . . . heirs of Brahmâ.'--What do you think of this, sire? In the case of there being a kshatriya addicted to taking life, given to rapine, licentious, lying, slanderous, bitter of speech, frivolous of conversation, covetous, malevolent, holding wrong views,-- would such a man, at the dissolution of his body, pass after death to a state of suffering, punishment, or misery, or to purgatory? Or would he not? Or how does it strike you?"

"Given a kshatriya, Kaccâna, addicted to taking life, given to rapine, licentious, lying, slanderous, bitter-tongued, frivolous of talk, covetous, malevolent, holding wrong views,--he, at the dissolution of his body, would pass after death to a state of suffering, punishment, or misery, or to purgatory. This is how it strikes me, sir, and this is what I have been taught by holy men."

"Quite right, sire; you are right in your view, and you have been rightly taught by holy men.--What do you think of this, sire? In the case of there being a brahmin, a vai.sya, or a .sûdra [like the foregoing kshatriya], would such a man, at the dissolution of his body, pass after death to a state of suffering, punishment, or misery, or to hell? Or would he not? Or how does it strike you?"

"Given such a brahmin, vai.sya, or .sûdra, Kaccâna, he, at the dissolution of his body, would pass after death to a state of suffering, punishment, or misery, or to purgatory. This is how it strikes me, sir, and this is what I have been taught by holy men."

"Quite right, sire; you are right in your view, and you have been rightly taught by holy men.--What do you think of this, sire? If the case be so, are those four castes exactly equal or not? Or how does it strike you?"

"Undoubtedly, Kaccâna, if the case be so, those four castes are exactly equal. I perceive no difference, sir, between them herein."

III

"For the following reason also, sire, it may be known to be mere empty words to make the statement among people that 'the brahmins are the best caste . . . (*etc. down to*) . . . heirs of Brahmâ.'-- What do you think of this, sire? In the case of there being a kshatriya who abstains from slaughter, abstains from rapine, abstains from licentiousness, abstains from lying, abstains from slander, abstains from bitterness of speech, abstains from frivolity of conversation, is uncovetous, is benevolent, holds true views,--would such a man, at the dissolution of his body, pass after death to a state of happiness and to a celestial realm, or not? Or how does it strike you?"

"Such a kshatriya, Kaccâna, would, after dissolution of his body, pass to a state of happiness and to a celestial realm. This is how it strikes me, and this is what I have been taught by holy men."

"Quite right, sire; you are right in your view, sire, and you have been rightly taught by holy men.--What do you think of this, sire? In the case of there being a brahmin, or a vai.sya, or a .sûdra [like the foregoing kshatriya], would such a man [fare after death like the kshatriya]?"

"Such a .sûdra too, Kaccâna; would [fare after death like the kshatriya]. This is how it strikes me, and this is what I have been taught by holy men."

"Quite right, sire; you are right in your view, sire, and you have been rightly taught by holy men.--What do you think of this? If the case be so, are those four castes exactly equal, or not? Or how does it strike you?"

"Undoubtedly, Kaccâna, if the case be so, those four castes are exactly equal. I perceive no difference, sir, between them herein."

IV.

"For the following reason also, sire, it may be known to be mere empty words to make the statement among people that 'the brahmins are the best caste (*etc. down to*) heirs of Brahmâ.'--What do you think of this, sire? In the case of there being a kshatriya who should break into houses, or loot, or commit burglary, or become a highwayman, or commit adultery;--if your people brought such a kshatriya prisoner before you, saying, 'Here is your robber and malefactor, sire, inflict on him such punishment as you will,'--what would you do to him?"

"I would have him executed, or burnt, or exiled, or dealt with according to his deserts. And why, Kaccâna? Because, sir, he loses his former style of 'kshatriya,' and is reckoned naught but a 'robber.'"

"What do you think of this, sire? In the case of there being a brahmin, or a vai.sya, or a .sûdra who committed like crimes and was similarly brought before you, what would you do to such?"

"I would have him executed, or burnt, or exiled, or dealt with according to his deserts. And why, Kaccâna? Because, sir, he loses his former style of '.sûdra,' and is reckoned naught but a 'robber.'"

"What do you think of this, sire? If the case be so, are these four castes exactly equal, or not? Or how does it strike you?"

"Undoubtedly, Kaccâna, if the case be so, those four castes are exactly equal. I perceive no difference, sir, between them herein."

V

For the following reason also, sire, it may be known to be mere empty words to make the statement among people p. 365 that 'the brahmins are the best caste (etc. down to) . . . heirs of Brahmâ.'--What do you think of this, sire? In the case of there being a kshatriya who cuts off his hair and beard, dons the orange robes, and goes forth from home to homelessness; if he abstains from taking life, abstains from taking what is not given to him, abstains from lying, eats no rice after noon, leads the higher life, is a good man, of noble disposition--what would you do to him?"

"I would greet him with respect, Kaccâna; or rise up to receive him; or pray him to be seated; or beg him to accept robes, food-alms, bedding, sick-necessaries, medicines, and other requisites; or would provide him with the protection, defence, and keeping proper to a holy man. And why, Kaccâna? Because, sir, he loses his former style of 'kshatriya,' and is accounted naught but 'a holy man.'"

"What do you think of this, sire? In the case of there being a brahmin, or a vai.sya, or a .sûdra who acted and behaved like the foregoing kshatriya, what would you do to him?"

"I would extend to the .sûdra, too, the same treatment as I would accord to the kshatriya. And why, Kaccâna? Because, sir, he loses his former style of '.sûdra,' and is accounted naught but 'a holy man.'"

"What do you think of this, sire? If the case be so, are these four castes exactly equal, or not? Or how does it strike you?"

"Undoubtedly , Kaccâna, if the case be so, I perceive no difference, sire, between them herein."

When Mahâ-Kaccâna had finished giving his reasons whereby it might be known that it was mere empty words to give it out among people that 'the brahmins are the best caste, every other caste is inferior; the brahmins are the white caste, every other caste is black; only the brahmins are pure, not the non-brahmins; the brahmins are legitimate sons of Brahmâ, born from his mouth, Brahmâ-born, Brahmâ-made, heirs of Brahmâ,'--King Madhura Avanti-putta spoke thus to Mahâ-Kaccâna:--

"Most excellent, Kaccâna, are the words of thy mouth, most excellent! Just as if a man were to set up that which is thrown down, or were to reveal that which is hidden away, or were to point out the right road to him who has gone astray, or were to bring a lamp into the darkness so that those who have eyes can see external forms;--just so, sir, has the truth been made known to us, in many a figure, by Kaccâna. I, for my part, betake myself to the blessed Kaccâna as my refuge, to the Doctrine, and to the Brotherhood. Let the lord Kaccâna accept me as a lay-disciple, as one who has found his refuge, from this day forth whilst life shall last."

"Do not, sire, betake yourself to me as a refuge! Betake yourself to that Blessed One alone as your refuge, to whom as my refuge I have betaken myself."

"But where, Kaccâna, is the Blessed One now dwelling, the worshipful Very Buddha?"

"Deceased now, sire, is that Blessed One, the worshipful Very Buddha."

"If I could but hear that Blessed One within ten leagues, ten long leagues would I go to visit that Blessed One, the worshipful Very Buddha. If I could but hear that Blessed One within twenty leagues, within thirty leagues, or within forty leagues, or within fifty leagues--fifty long leagues would I go to visit that Blessed One, the worshipful Very Buddha. If within a hundred leagues, Kaccâna, I could but hear that Blessed One,

a hundred long leagues would I go to visit that Blessed One, the worshipful Very Buddha. But now that Blessed One is deceased, to him, even though deceased, Kaccâna, I betake myself for refuge, to him and to the Doctrine and to the Brotherhood. Let the lord Kaccâna accept me as a lay-brother, as one who has found his refuge, from this day forth whilst life shall last."

The Magandiya Spell

Translated by Michael Olds

Foreword:

Please, my friends, do not read this spell with haste. This is a thrilling Sutta, enough to raise the hair on the back of your neck. Read this slowly. Savor it. Here you can see The Bhagava at work. There is nothing here of technical talk, only just an ever so gentle but ever so relentless bringing Magandiya up to such terrifying heights that there is no choice for him as to his next direction. The Master Potter in his Kiln room, forming and Firing his Pot.

The Magandiya Spell

I hear tell, Once Upon a Time, The Lucky Man, Kuruland, come a revisitin.

Now a market town of the Kurus was named The-Word-is-My-Work/Pleasure's-the-Word and there, in the kiln shed of a Brahman of the Bharadvaja clan, The Lucky Man had spread out a grass matting.

Then The Lucky Man, rising up in the early pre-dawn, attending to bowl and robes, entered Kammassadhamma Town, and after his beggar's rounds, after the meal, having gone deep into the forest, he sat down at the root (mula) of a tree to spend the afternoon.

At the same time, the bum, No-nose, who was always pacing back and forth and wandering around came upon the kiln shed of the Brahman of the Bharadvaja clan where he saw that grass matting.

For whom is this grass matting spread, good Bharadvaja? It is the bedding of some beggar, methinks, says he to the Brahman of the Bharadvaja clan.

There is this shaman Gotama, Magandiya, Son of the Sakkyans, having broken off from the Sakkyan Clan to become a homeless beggar. They say this Gotama is the Lucky Man, The Potter, The Lightning Bearer, an Arahant, The number one-Highest-Self-Awakened-One, Master of Conduct, Seer of the Worlds, The Well-Gone, None-Better as a Dhamma-Trainer, Teacher of Gods and Man, The Buddha, The Bhaggava. This is that good Gotama's bedding.

A low sight indeed, is this we see, good Bharadvaja; this bedding of that bhunahuno wet blanket, the good Gotama.

Watch out for your words, Magandiya! Watch out for your words! Many are the Wise Nobles, wise Brahman, wise Householders, wise Shaman who have found peace of mind having been skillfully trained by Gotama in the methods of this aristocratic Dhamma.

I'd tell that broke-tooth Gotama straight to his face, good Bharadvaja, if I were to see him: 'The Shaman Gotama is a kill-joy.' How come? Because this is what an investigation of our Suttas would say.

If you have no objection, good Magandiya, I would repeat this to the Shaman Gotama.

Feel free, honorable Bharadvaja, to repeat what I said.

Then, as the afternoon turned into evening, The Lucky Man, rising up from his seat at the root of that tree, emerged from the forest, returned to the kiln shed of the Brahman of the Bharadvaja clan, and sat down on the grass matting he had spread out there, and a short time later the Brahman of the Bharadvaja clan approached, gave salutation, and sat down on a low seat to the side at a respectful distance.

There, after the exchange of greetings and polite talk, The Lucky Man said: There was some conversation between you and the wanderer Magandiya, was there not, Bharadvaja, concerning this spreading of grass?

Well, Bharadvaja was flabbergasted! Why, that was the very thing I had come to discuss with you, Good Gotama! says he.; You must have read my mind!

But before they could get into that, this conversation was interrupted by the arrival of the wanderer Magandiya who, always pacing back and forth and wandering around had returned once again to the kiln shed of the Brahman of the Bharadvaja clan. There he too gave salutations and exchanged greetings and polite talk and sat down on a low seat to the side at a respectful distance. And this is the exchange that followed:

The Eye, Magandiya, enjoys formed material, loves formed material, delights in formed material; so the Tathágata gets it by the teeth, puts a guard over it, watches over it and teaches Dhamma for it's restraint. Is this what you intended, Magandiya, when you said: The Shaman Gotama is a bhunahu, life-stiffler?

This is it! Good Gotama, it was just because of this that I said: 'The Shaman Gotama is a life-stiffler.' How come? Because this is what an investigation of our suttas would say.

The Ear, Nose, Tongue, Body and Mind, Magandiya, enjoy their respective objects of sense, love their respective objects of sense, delight in their respective objects of sense, so the Tathágata gets them by the teeth, puts a guard over them, watches over them and teaches Dhamma for their restraint. Is this what you intended, Magandiya, when you said: The Shaman Gotama is a life-stiffler?

This is it! Good Gotama, it was just because of this that I said: 'The Shaman Gotama is a life-stiffler.' How come? Because this is what an investigation of our Suttas would say.

What do you think, Magandiya? Here someone thoroughly indulges eye-consciousness, enrapt in lust for the wished, pleasing, liked, that which carries pleasure. Then, after a time, having discovered, as it really is, the origins of, subsidence of, taste of, wretchedness of and escape from formed materials, he lets go of hunger for formed materials, consuming passion for formed materials, and, with thirst gone, he lives subjectively at peace in heart. What do you think about such a one as such-as this, Magandiya?

Not a thing, Good Gotama.

What do you think, Magandiya? Here someone thoroughly indulges ear, nose, tongue, taste and mental consciousness, enrapt in lust for the wished, pleasing, liked, that which carries pleasure. Then, after a time, having discovered, as it really is, the origins of, subsidence of, taste of, wretchedness of and escape from sounds, scents, tastes, touches and mental objects, and, with thirst gone, he lives subjectively at peace in heart. What do you think about such a one as such-as this, Magandiya?

Not a thing, Good Gotama.

Even so, Magandiya, in a similar way, I once lived in a house provided with the five pleasure-cords; hemmed in by, thoroughly indulging in eye-consciousness, enrapt in lust for the wished, pleasing, liked, that which carries pleasure; thoroughly indulging ear, nose, tongue, and body consciousness, enrapt in lust for the wished, pleasing, liked, that which carries pleasure.

I had three palaces, Magandiya; one for the summer, one for the winter and one for the rains. During the four months of the rains, I lived in that palace surrounded by female entertainers, and not once during the four months would I descend from that palace.

Then, after a time, having discovered, as it really is, the origins of, subsidence of, taste of, wretchedness of and escape from sense pleasures, with thirst gone, I lived subjectively at peace in heart.

Then, seeing other beings not free from lust for pleasures, hungry for pleasures, being eaten away by pleasures, being burnt up by pleasures, thoroughly indulging in sense pleasures, I neither partook of those delights nor experienced envy of those who did.

How come?

Because there is, Magandiya, happiness other than sensual pleasure, other than unskillful ways, the sweet, godlike pleasure to be had by getting high. Finding happiness in this happiness I have no thirst for and do not partake in what has been left behind.

In the same way, Magandiya, as it might be that a rich householder or householder's son, a man of wealth and possessions provided with the five pleasure-cords who, thoroughly indulging in eye-consciousness, enrapt in lust for the wished, pleasing, liked, that which carries pleasure; thoroughly indulging ear, nose, tongue, and body consciousness, enrapt in lust for the wished, pleasing, liked, that which carries pleasure; but a man well behaved in body, well behaved in speech, well behaved in thought, at the break-up of the elements at the death of the body might find consciousness again in a good birth, a heavenly location, the company of the Gods of the Three and Thirty. And there in Nandana Grove, accompanied by nymphs, he might partake of and enjoy the five pleasure-cords of the gods.

Then, he might see a householder or householder's son provided with and indulging in the five pleasure-cords of humans.

What do you think about this, Magandiya? Would that young god there in Nandana Grove accompanied by nymphs, partaking of and enjoying the five pleasure-cords of the gods envy that householder's or householder's son's enjoyment of the five pleasure-cords of humans? Would he return to human enjoyments?

No, Good Gotama, he would not. How come? Because god-like pleasures are way beyond, much higher than human pleasures.

In the same way, Magandiya, I once lived in a house provided with the five pleasure-cords; hemmed in by, thoroughly indulging in eye-consciousness, enrapt in lust for the wished, pleasing, liked, that which carries pleasure; thoroughly indulging ear, nose, tongue, and body consciousness, enrapt in lust for the wished, pleasing, liked, that which carries pleasure.

Then, after a time, having discovered, as it really is, the origins of, subsidence of, taste of, wretchedness of and escape from sense pleasures, with thirst gone, I lived subjectively at peace in heart.

Then, seeing other beings not free from lust for pleasures, hungry for pleasures, being eaten away by pleasures, being burnt up by pleasures, thoroughly indulging in sense pleasures, I neither partook of those delights nor experienced envy of those who did.

How come?

Because there is, Magandiya, happiness other than sensual pleasure, other than unskillful ways, the sweet, godlike pleasure to be had by getting high; finding happiness in this happiness I have no thirst for and do not partake in what has been left behind.

In the same way, Magandiya, as there might be some leper here, his limbs covered in sores, covered in rot, worm-eaten,

tearing at the face of his wounds, scratching them open with his nails, burning his body over a charcoal pit.

Bye and bye this man's friends and acquaintances and blood-relatives set him up with a medicine man and this medicine man makes up an herbal potion and by Way of that potion he is completely released from his leprosy, well, and happy, self-reliant, able to come and go as he likes.

Then he might see another leper, his limbs covered in sores, covered in rot, worm-eaten, tearing at the face of his wounds, scratching them open with his nails, burning his body over a charcoal pit.

What do you think about this, Magandiya, would that man envy that leper's use of a charcoal pit as his medicinal treatment?

No, Good Gotama. How come? There being sickness, a medicine is needed; there not being sickness, no medicine is needed.

In the same way, Magandiya, I once lived in a house provided with the five pleasure-cords; hemmed in by, thoroughly indulging in eye-consciousness, enrapt in lust for the wished, pleasing, liked, that which carries pleasure; thoroughly indulging ear, nose, tongue, and body consciousness, enrapt in lust for the wished, pleasing, liked, that which carries pleasure.

Then, after a time, having discovered, as it really is, the origins of, subsidence of, taste of, wretchedness of and escape from sense pleasures, with thirst gone, I lived subjectively at peace in heart.

Then, seeing other beings not free from lust for pleasures, hungry for pleasures, being eaten away by pleasures, being burnt up by pleasures, thoroughly indulging in sense pleasures, I neither partook of those delights nor experienced envy of those who did.

How come?

Because there is, Magandiya, happiness other than sensual pleasure, other than unskillful ways, the sweet, godlike pleasure to be had by getting high; finding happiness in this happiness I have no thirst for and do not partake in what has been left behind.

In the same way, Magandiya, as there might be some leper here, his limbs covered in sores, covered in rot, worm-eaten, tearing at the face of his wounds, scratching them open with his nails, burning his body over a charcoal pit.

Bye and bye this man's friends and acquaintances and blood-relatives set him up with a medicine man and this medicine man makes up an herbal potion and by Way of that potion he is completely released from his leprosy, well, and happy, self-reliant, able to come and go as he likes.

Then come along two strong men who grab him by the limbs and drag him towards that pit of charcoal.

What do you think about this, Magandiya, would that man not twist his body This Way and that?

Yes, Good Gotama. How come? Contact with Fire is painful, it burns and is very injurious.

What do you think about this, Magandiya, in this case is it only just now that contact with fire is painful, burns and is very injurious, or was it the case before this that contact with fire was painful, burned and caused injury?

Both now and before, Good Gotama, contact with fire is painful, burns and is very injurious. It is because this leper, his limbs covered in sores, covered in rot, worm-eaten, tearing at the face of his wounds, scratching them open with his nails, is out of control, that he perceives contact with the painful as contact with the pleasurable.

In the same way, Magandiya, in the long distant past contact with sense pleasures was painful, burned and caused injury; in the distant future, too, contact with sense pleasures will be painful, burn, and cause injury; and so too in the present contact with sense pleasures is painful, burns, and causes injury; and those, Magandiya, not free from hunger and thirst for sense pleasures, being eaten away, being burned up by sense pleasures, are out of control and perceive contact with the painful as contact with the pleasurable.

In the same way, Magandiya, as there might be some leper here, his limbs covered in sores, covered in rot, worm-eaten, tearing at the face of his wounds, scratching them open with his nails, burning his body over a charcoal pit; but the more, Magandiya, this leper here, his limbs covered in sores, covered in rot, worm-eaten, tears at the face of his wounds, scratching them open with his nails, and burns his body over a charcoal pit, the more infected, foul-smelling and rotten his wounds become and sorry is the satisfaction he gets from scratching and burning his body in that pit of charcoal.

In the same way, Magandiya, those beings not free from hunger and thirst for sense pleasures, even while being eaten away, being burned up by sense pleasures, pursue sense pleasures, and the more those beings, not free from hunger and thirst for sense pleasures, while being eaten away, being burned up by sense pleasures, pursue sense pleasures, the more their hunger and thirst for sense pleasures grows and the more they are eaten away and burned up by sense pleasures and sorry is the satisfaction they get from the five pleasure-cords.

What do you think about this, Magandiya, have you ever heard of or seen a King or the Chief Minister of a King provided with the five pleasure-cords; hemmed in by, thoroughly indulging in the five pleasure-cords, who, not having let go of hunger and thirst for sense pleasures, not having put out the burning of

sense pleasures, that lived or lives with thirst gone, subjectively at peace in heart?

No, Good Gotama.

That is good, Magandiya, that is good. Neither have I heard of or seen a King or the Chief Minister of a King provided with the five pleasure-cords; hemmed in by, thoroughly indulging in the five pleasure-cords, who, not having let go of hunger and thirst for sense pleasures, not having put out the burning of sense pleasures, that lived or lives with thirst gone, subjectively at peace in heart.

But, Magandia, those Shaman and Brahmans who lived, or who are living having let go of hunger and thirst for sense pleasures, having put out the burning of sense pleasures, having discovered, as it really is, the origins of, subsidence of, taste of, wretchedness of and escape from sense pleasures, with thirst gone, live subjectively at peace in heart.

Non-disease the highest gain
The highest pleasure, Nibbána
And of Ways, the Eight Dimensioned
A peaceful deathless journey is

This is wonderful, Good Gotama, this is marvelous! This is really well spoken, Good Gotama!

'Non-disease's the highest gain, the highest pleasure, Nibbána.'

We too have this in our tradition as a saying of the teachers of our teachers.

But, Magandiya, this saying of the teachers of your teachers that you have heard: 'Non-disease's the highest gain, the highest pleasure, Nibbána,' what is your understanding of this 'non-disease', what is your understanding of this 'Nibbána?'

Well, at this Magandiya strokes his limbs (stroke arms, stroke legs like some woman in a skin-cream commercial) and says:

This is that 'non-disease', Good Gotama, this is that 'Nibbána,' for I now enjoy the pleasure of perfect health.

In the same way, Magandiya, as some man here, born blind, unable to distinguish the light from the dark, unable to see deep dark blue shapes or golden shapes, or blood red shapes or bright orange shapes, unable to see what was on the level or what was not on the level, unable to see the stars or the moon and sun, hearing some sighted man say: 'Indeed a well made clean white robe is a pleasurable thing!' goes around searching for such a white thing. But then another person might come along with an "holy oil and charcoal dust anointed" piece of sturdy-cloth, a Deceiver who says: 'Here you are, my good man, this is a well made clean white robe!' And he might accept it and taking it and dressing himself in it and dressed and proud of himself he might, unable to contain his pride in himself burst out saying: 'Indeed a well made clean white robe is a pleasurable thing!'

What do you think about that, Magandiya, did that man, born blind, knowing and seeing accept that oily and sooty piece of rough-wear, take it and dressing himself in it and dressed and proud of himself, unable to contain his pride in himself burst out saying: 'Indeed a well made clean white robe is a pleasurable thing!'? Or was this done out of faith in that sighted man?

It was not out of knowing and seeing, that that man, blind from birth accepted that oily and sooty piece of rough wear and dressing himself in it and dressed and proud of himself, unable to contain his pride in himself, burst out saying: 'Indeed a well made clean white robe is a pleasurable thing!' It was out of faith in that sighted man.

In the same way, Magandiya, wanderers of other views are blind, without sight, without knowing non-disease, without seeing Nibbána, they say:

'Non-disease's the highest gain, the highest pleasure,
Nibbána.'

But, Magandiya, it was this that was said by the Arahants and
Buddhas of Old:

'Non-disease the highest gain
The highest pleasure, Nibbána
And of Ways, the Eight Dimensioned
A peaceful deathless journey is'

And here this is come down to the ordinary common man, and
you, Magandiya. And of this body, which is a living disease, a
living boil, a living sting, a living Abyss of Hell, a living sickness,
of this living disease, living boil, living sting, living Abyss, living
sickness, you say: 'This is that 'non-disease', Good Gotama,
this is that 'Nibbána,'

That Aristocratic Eye does not exist in you, Magandiya, by
which you might see with the eyes of an Aristocrat, Non-
Disease and Nibbána.

I am so inspired, Good Gotama that I believe the Good Gotama
could so teach me Dhamma that I might know non-disease,
see Nibbána.

In the same way, Magandiya, as there might be some man
here, born blind, unable to distinguish the light from the dark,
unable to see deep dark blue shapes or golden shapes, or
blood red shapes or bright orange shapes, unable to see what
was on the level or what was not on the level, unable to see the
stars or the moon and sun, and bye and bye this man's friends
and acquaintances and blood-relatives set him up with a
medicine man and this medicine man makes up an herbal
potion, but is unable to clear up his sight, is unable to make
him see.

What do you think about that, Magandiya, would that medicine
man, because of this experience fatigue and annoyance?

Even so, Good Gotama.

In the same way, Magandiya, were I to teach you Dhamma, saying: 'Thus is non-disease; thus is Nibbána,' and you did not understand 'Thus is non-disease; thus is Nibbána,' this would fatigue and annoy me.

I am so inspired, Good Gotama that I believe the Good Gotama could so teach me Dhamma that I might know non-disease, see Nibbána.

In the same way, Magandiya, as some man here, born blind, unable to distinguish the light from the dark, unable to see deep dark blue shapes or golden shapes, or blood red shapes or bright orange shapes, unable to see what was on the level or what was not on the level, unable to see the stars or the moon and sun, hearing some sighted man say: 'Indeed a well made clean white robe is a pleasurable thing!' goes around searching for such a white thing. But then another person might come along with oily and sooty piece of rough-wear, a Deceiver who says: 'Here you are, my good man, this is a well made clean white robe!' And he might accept it and taking it he might dress himself in it. Then by and by this man's friends and acquaintances and blood-relatives set him up with a medicine man and this medicine man makes up an herbal potion, administers emetics and purgatives, satisfy his eyes by dropping medicinal oils into them, administers drugs through the nose applies collyrium to the eyes, and because of this he might be able to make him see, clear up his sight. With the clearing up of his sight, that man might let go his longing and love for that oily and sooty piece of rough-wear, but react with anger to that man that deceived him with the oily and sooty piece of rough cloth saying 'Here you are, my good man, this is a well made clean white robe!' considering him as no friend, considering him an enemy, he might even take his life.

In the same way, Magandiya, were I to teach you Dhamma, saying: 'Thus is non-disease; thus is Nibbána,' you might

understand 'Thus is non-disease; thus is Nibbána.' With the clearing up of your sight you might let go of your longing and love for the five stockpiled piles of Dukkha, but you might think: 'For a long time I have been done in, deceived, cheated by my mind, for, of a mind to get forms, I grasped, of a mind to get sense experience, I grasped, of a mind to get perception, I grasped, of a mind to get a personalized world, I grasped, of a mind to get consciousness, I grasped; grasping rebounded in living; living rebounded in birth; birth rebounded in old age and death, grief and lamentation, pain and misery and despair. Such was the origin of this whole mess of pain.

I am so inspired, Good Gotama that I believe the Good Gotama could so teach me Dhamma that I could hope to rise above such murk.

In this case then, Magandiya, make friends with good men; from making friends with good men, Magandiya comes hearing True Dhamma; from hearing True Dhamma, Magandiya, comes taking up the Dhamma within the Dhamma; from taking up the Dhamma within the Dhamma will come knowing for yourself, will come seeing for yourself that these are a disease, a boil, a sting but that here this disease, this boil, this sting can be uprooted absolutely. From the eradication of grasping, the eradication of living; from the eradication of living, the eradication of birth; from the eradication of birth, the eradication of aging and death, grief and lamentation, pain and misery and despair. Such is the eradication of this whole mess of pain.

Most Excellent, Good Gotama, Most Excellent!

In the same way as if someone had turned the upside down upright; or had opened the closed; or explained The Way to someone who was lost; or brought an oil lamp into the dark so that those with eyes in their heads that could see could see material shapes; in the same way the Good Gotama has set up, opened up, explained, and illuminated Dhamma in a multiplicity of ways.

I take refuge in the venerable Gotama, in the Dhamma, in the Order of Beggars.

May I gain the going forth under the good Gotama, may I gain ordination.

He who, of other views wishes for the going forth in this Dhamma/Vinaya, Magandiya, is given probation for four months. At the end of four months the Bhikkhus, approving of him, may allow the going forth, may grant him ordination. Nevertheless here I see room to allow for differences in individuals.

If, Good Gotama, those of other views who wish for the going forth in this Dhamma/Vinaya are given probation for four months, and at the end of four months the Bhikkhus, approving of him, may allow the going forth, may grant him ordination, I will undergo probation for four years, and at the end of four years the Bhikkhus, approving of me, may allow the going forth, may grant me ordination.

But as I hear tell, The Beggar Magandiya received orders at that time at the hands of the Buddha himself, and living by himself, above it all, APPAMATTA, carefully, energetically, resolutely, shortly realized and attained for himself by his own higher powers that goal which justifies even young men of good families giving up the household life for homelessness, and so living he knew for himself: "Left Behind is birth. Lived is the Best of Lives. Done is Duty's doing. No more this side or that, no more being any kind of an It in any place of At-ness for me!"

And that is how Magandiya became one who was numbered among the Arahants.

Magga-vibhanga Sutta

An Analysis of the Path

Translated from the Pali by Thanissaro Bhikkhu

I have heard that at one time the Blessed One was staying in Savatthi at Jeta's Grove, Anathapindika's park.

There he addressed the monks, saying, "Monks."

"Yes, lord," the monks responded to him.

The Blessed One said, "I will teach and analyze for you the Noble Eightfold Path. Listen and pay close attention. I will speak."

"As you say, lord," the monks responded to him.

The Blessed One said, "Now what, monks, is the Noble Eightfold Path? Right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"And what, monks, is right view? Knowledge with regard to stress, knowledge with regard to the origination of stress, knowledge with regard to the stopping of stress, knowledge with regard to the way of practice leading to the stopping of stress: This, monks, is called right view.

"And what is right resolve? Being resolved on renunciation, on freedom from ill will, on harmlessness: This is called right resolve.

"And what is right speech? Abstaining from lying, abstaining from divisive speech, abstaining from abusive speech, abstaining from idle chatter: This, monks, is called right speech.

"And what, monks, is right action? Abstaining from taking life, abstaining from stealing, abstaining from sexual intercourse: This, monks, is called right action.

"And what, monks, is right livelihood? There is the case where a disciple of the noble ones, having abandoned dishonest livelihood, keeps his life going with right livelihood: This, monks, is called right livelihood.

"And what, monks, is right effort? (1) There is the case where a monk generates desire, endeavors, activates persistence, upholds and exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen. (2) He generates desire, endeavors, activates persistence, upholds and exerts his intent for the sake of the abandonment of evil, unskillful qualities that have arisen. (3) He generates desire, endeavors, activates persistence, upholds and exerts his intent for the sake of the arising of skillful qualities that have not yet arisen. (4) He generates desire, endeavors, activates persistence, upholds and exerts his intent for the maintenance, non-confusion, increase, plenitude, development, and culmination of skillful qualities that have arisen: This, monks, is called right effort.

"And what, monks, is right mindfulness? (1) There is the case where a monk remains focused on the body in and of itself -- ardent, aware, and mindful -- putting away greed and distress with reference to the world. (2) He remains focused on feelings in and of themselves -- ardent, aware, and mindful -- putting away greed and distress with reference to the world. (3) He remains focused on the mind in and of itself -- ardent, aware, and mindful -- putting away greed and distress with reference to the world. (4) He remains focused on mental qualities in and of themselves -- ardent, aware, and mindful -- putting away greed and distress with reference to the world. This, monks, is called right mindfulness.

"And what, monks, is right concentration? (1) There is the case where a monk -- quite withdrawn from sensual pleasures, withdrawn from unskillful (mental) qualities -- enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. (2) With the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of concentration, one-pointed-ness of awareness free from directed thought and evaluation -- internal assurance. (3) With the fading of rapture, he remains in equanimity, mindful and fully aware, and physically sensitive of pleasure. He enters and remains in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' (4) With the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither pleasure nor pain. This, monks, is called right concentration."

That is what the Blessed One said. Gratified, the monks delighted at his words.

Mahâ-Samaya-Sutta

Discourse Addressed to the Great Assembly

Thus I heard. When Buddha was once residing in the forest called Mahâ-vana, situated in the city of Kapilavatthu in the country of Sakya, attended by a numerous retinue of bhikkhus, all of them arahats, amounting to about five hundred in number, the devas from the ten thousand Sakvalas congregated in great numbers for the purpose of seeing Buddha and the bhikkhus. At that time the following thought occurred to four of the devas residing in the world called Suddhâ-vâsa-kâya: Bhagavâ is residing at the forest called Mahâ-vana in the city of Kapilavatthu in the country of Sakya, attended by a numerous retinue of bhikkhus, all of them arahats, amounting to about five hundred in number, and the devas from the ten thousand Sakvalas have congregated in great numbers for the purpose of seeing Buddha and the bhikkhus. It is well if we should also repair to the place where Buddha is, and speak, each of us, respectively a different stanza in the presence of Buddha. Instantly the said four devas vanished from their residence, the world called Suddhâ-vâsa-kâya, and descending as quickly as a strong made man would stretch out his hand which had been bent, or bend his hand which has been stretched out, presented themselves before Buddha. Having worshipped him they stood on one side. One of them then spoke in his presence the following stanza:

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There is a great assembly! a concourse of devas has assembled in the forest; we also came to the righteous assembly for the purpose of seeing the invincible bhikkhus.

Then the other deva spoke in the presence of Buddha the following stanza:

The bhikkhus are engaged in samâdhi (meditation); they have wrought up their minds to uprightness; those wise bhikkhus control their senses as a charioteer who holds the reins steadily.

Then the other deva said in the presence of Buddha the following stanza:

Those bhikkhus are moving, having cut off the stake (of lust, anger, and ignorance), having cut off the shield (of lust, anger, and ignorance), and demolished the threshold (of lust, anger, and ignorance), they are moving like unto young elephants, being destitute of desire, free from passions, pure, endued with eyes (the five eyes 1), and orderly in their conduct.

Then the other deva said in the presence of Buddha the following stanza:

If any body place himself under the protection of Buddha, he would not go to the four hells; he would quit the human body and acquire a divine body (i.e. he would be born in heaven).

Buddha then called the priests and addressed them thus: Bhikkhus, the devas from the ten thousand Sakvalas have in great numbers congregated for the purpose of seeing Tathâgata and the bhikkhus. Bhikkhus! in respect of the sanctified and omniscient Buddhas who had, in the past ages, appeared and on account of those Bhagavas also there were assemblies of devas equal to that which has now congregated because of me. In respect of those sanctified and omniscient Buddhas who would p. 291 appear in future, on account of those Bhagavas also, Bhikkhus! there would be assemblies of devas equal to the one which has now congregated on account of me. Bhikkhus! I shall tell the names of the devas, Bhikkhus! I shall proclaim the names of the devas, Bhikkhus! I shall declare the names of the devas. Do ye listen to the same, bear it well in mind, and I shall tell the same.

The priests, in reply to Bhagavâ, saying: "Be it so, our Lord!" Bhagavâ declared the following:

I shall repeat stanzas: Are these terrestrial devas anywhere, they reside there. Is there any priest who lives in rocky clefts, in his mind prepared (for the attainment of Nibbâna), is he of tranquil mind; are many of them like unto lions, possessed of calmness of mind; are they intrepid; are they immaculate in mind; are they pure; are they of undisturbed mind: such priest knew that there were more than five hundred bhikkhus in the forest in the neighbourhood of Kapilavatthu. At that time Satthâ (the divine teacher, i.e. Buddha) called his disciples, devotedly attached to his religion, and addressed them thus: Bhikkhus! the multitude of devas is present: do ye know them? and the priests hearing the directions of Buddha, instantly obeyed the same. They became endowed with the faculty of perceiving the Amanussas 1 (invisible or spiritual beings). Some of them saw hundreds of invisible beings, some saw thousands, and others seventy thousand. Some perceived hundred thousand invisible beings; some, beyond number, every quarter being filled with them. Cakkhumâ 2 Buddha knowing the whole distinctly and well, subsequently called his disciples devotedly attached to his religion and said thus: Bhikkhus, shall I announce to you in due order any devas? Know ye them, they being present: seven thousands of Yakkhas 3 born in Kapilavatthu city, who are possessed of the faculty of iddhi, of power, of personal attractions, and of a retinue of attendants, have come rejoicing to the assembly of priests in the forest; six thousands of Yakkhas born in Himalaya mountains, who are of various colours, endowed with the faculty of iddhi, full of power, possessed of personal attractions, and with a retinue of attendants, have come rejoicing to the assembly of priests in the forest; three thousands of Yakkhas born in Sâta-giri mountain, who are of various colours, etc.

Thus these sixteen thousand Yakkhas, who are of various colours, etc,

Five hundred Yakkhas Wessâmittas, who are of various colours, etc.

There is a Yakkha named Kumbhîra of Râjagaha city; his residence is in the mountain Vepulla; he is attended by hundred thousand Yakkhas; and that Kumbhîra of the city of Râjagaha has also come to the assembly of priests in the forest.

The king Dhatarattha regent of the East; he rules the inhabitants of the East; he is the chief of the Gandhabbas 1; he is attended by a retinue of attendants. His many sons also of vast power and of the name of Inda, endowed with the faculty of iddhi, etc.

The king Virûlha regent of the South; he rules the inhabitants of the South; he is the chief of the Kumbhândas 2, and he is attended by a retinue of attendants. His many sons also of vast power and of the name of Inda, endowed with the faculty of iddhi, etc.

The king Virupakkha the regent of the West; he rules the inhabitants of the West; he is the chief of the Nâgas 3, and he is attended by a retinue of attendants. His many sons also of vast power and of the name of Inda, endowed with the faculty of iddhi, etc.

The king Kuvera the regent of the North; he rules the inhabitants of the North; he is the chief of the Yakkhas 1, and he is attended by a retinue of attendants. His many sons also of vast power and of the name of Inda, endowed with the faculty of iddhi, etc.

The four devas (regents of the four quarters) stood in the forest in the vicinity of the city Kapilavatthu illuminating all the four quarters with their splendour, each illuminating his own quarter: Dhatarattha, the East; Virûlha, the South; Virupakkha, the West; and Kuvera, the North. Their slaves who are versed in devices, tricks, and dissimulation, have also come, and their

names are: Mâyâ, Kute.n.du, Ve.te.n.du, Vitucca, and Vitucco; and also: Candana, Kâmase.t.tha, Kinnugha.n.du and Niga.n.du; (the Gandhabba devas named) Panâda, and Opamañña, Matali the charioteer, Citta and Sena, the king of Nala, Janesabha, have also come, as well as Pañcasikha, Timbaru, and Suriya-vacasâ (the daughter of Timbaru). Along with these devas other Gandhabbas also came rejoicing to the assembly of priests in the forest; and Nâgas of the (lake) Nâbhasa, those of the city Visala, accompanied by their retinue called Taccakas; Kambala and Assatara, and Nâgas of Pâyâga also have come, accompanied by their relatives. The Nâgas of Yamuna, and those of the race of Dhatara.t.tha, who are attended by a retinue of attendants, have also come to the assembly of priests in the forest. Erâvana, the great Nâga, has also come to the assembly of priests in the forest. Are there any that carry away by force the Nâgas endowed with divine power, that are twice born, that are furnished with wings, possessed of clear eyes, those (Garulas) have also come down from the sky to the middle of the forest and their names are Citrâ Supannâ. At that time the Nâgas were fearless (of their enemies the Garulas). Buddha vouchsafed his protection to the Nâgas (from the Garulas), and inviting each, in soft words, the Nâgas and Garulas took refuge in Buddha. The Asuras (literally "not gods"), who had been vanquished by Sakka covered the sea: they are cousins (in relationship derived from the virgin Sujâta) to Sakka; they are also possessed of the power of iddhi, and attended by a retinue of attendants. Kâlakañjâ assumed a hideous form, Dânaveghasâ, Vepacitti, Sucitti, Pahârada, Namuci (also came). Hundred of the sons of Bali, and all who have the name of Râhu (those who have Râhu for their head) having accoutred an army in full armour, repaired to Bhadda Râhu, and he (giving his benediction) said: "May prosperity attend on you! it is time for you to go to the assembly of priests in the forest." The devas Apa (those who have received birth in heaven by indulging Apakasina), Pathavi (those who have obtained a celestial birth by means of Pathavi kasina), Teja (those who had been born in

heaven by means of Teja kasina), and Vâya (those who had obtained a like birth in heaven by the practice of Vâya kasina), also came at that time; and also the devas Varu.na, Vâru.na, and Soma accompanied by Yasasa. The devas who had obtained their birth by the practice of benevolence, kindness and meditations, and possessed of great retinue of attendants also came: all of these ten bodies of devas composed of as many sorts who were of different colours, endowed with the faculty of iddhi, etc.

The devas Ve.nhu, Sahali, Asamâ, two of the name of Yama; the devas dwelling in the moon, preceded by the moon, and the devas residing in the sun, preceded by the sun, came. The devas of wind, cloud, and heat came, preceded by devas of planets; and Sakka, the chief of terrestrial devas and who is also called Vâsava and Purindada, also came; all of these ten bodies of devas, composed of as many sorts, who were of different colours, etc.

Subsequently the devas Sahabhû, shining like unto a flame of fire, Ari.t.thakâ, and Rojâ, shining like the flowers of the Ummâ (Pontederia hastata), came; Varu.na, Dhamma, Accuta, p. 295 Anejaka, Suleya, Rucira came, also came Vasavanesi: all of these ten bodies of devas, composed of as many sorts who are of various colours, etc.

Sama.nas, Mahâ-Sama.nas, Mânussas, and Uttama-Mânussas, Khi.d.dâpadusikas came, also came Manopâdusikas. And the devas Hari, those of Lohita came, also came Pâragas, Mahâ-pâragas: the whole of the ten bodies of devas, etc.

Sukka, Karumha, Aru.na, and Veghanasa came; Pamokkha called Odâtagayha (from the whiteness of his body), and Vicakkhana are also come. Sadamatta, Hâragaja, and Missaka, possessed of prosperity, Pajjuna, who causes rain to pour in every direction, came thundering: the whole of the ten bodies of devas, etc.

Khemiyas (the devas of the) Tusita (heaven), the Yamas, and Katthaka possessed of prosperity, Lambitaka, Lâma-se.t.tha, Joti (called so from personal attractions), Asava, those of Nimmânarati (heaven) are come, and also those of Parinimmita (heaven): all the ten bodies of devas, etc.

All these sixty kinds of devas who are of different colours and each distinguished by a particular name have come, and if there be any other (known by other colours and names), they have also come with those enumerated above. They have come saying: "Let us see the arahat priests who will never be born again, who are destitute of the stake (of lust, anger and ignorance), who have crossed the (four) streams, and who are free from passions, and also (Buddha) who has crossed the (four) streams, who is called Nâga (from the circumstance of his never committing an offence) and who shines like the moon free from darkness." Subrahma and Paramatto, with their sons possessed of the faculty of iddhi, and Tissa sanam-kumâra, came to the assembly of priests in the forest. Are there any who are superior to the Mahâ-Brahmas in the Brahma-worlds, possessed of great powers, of a vast body, prosperous, thousands of such Brahmas are come. Among these ten chief Brahmas, each of whom have control over a different body, have come; and in the midst of them the Brahma called Harita has also come attended (by ten thousand attendants). When all of the devas headed by Inda, and all the Brahmas headed by Harita came, the retinue of Mâra also came: look at the power of wicked Mâra! Mâra called Mahâ-sena saying: "Come here, capture (them), tie (them), let them be bound by lust, surround (them), suffer not any body to escape," and striking the earth with his hands, and thereby producing a dreadful shock, sent his black army to the midst of the devas. In the same manner as rain does not fall after lightning and thunder, so Mâra finding his own followers disobedient to him, and being greatly irritated, remained silent. Buddha who is endowed with (five) eyes, knowing perfectly well all that was transpiring, called his disciples who are devotedly attached to his religion and addressed them thus: "Priests, the retinue of Mâra is present,

do you know {sic} them?" and they hearing the words of Buddha prepared to enter into meditation. The army of Mâra receded from among those free from lust, even so much as a hair in them was not affected. Then Mâra saying: "All these (priests) having proved victorious in the war of passions become intrepid, endowed with prosperity, became famous among the people, and these disciples live rejoicing with the arahats of the religion of Buddha," departed.

Footnotes

1 The five eyes of Buddha are, his divine eye, his human eye, his mental eye, his omniscient eye, the eye of a Buddha i.e. knowledge of Nibbâna.

1 Literally inhuman beings.

2 An epithet applied to Buddha in allusion to his five faculties of perception explained above. Literally one endowed with eyes.\

3Yakkha means deva or god throughout this Sutta.

1 The heavenly musicians.

2 A class of demi-gods.

3 Cobra capello with superhuman powers who can assume the human form and intermarry with the human race.

1Commonly called in English devils, but answering to the demonia of the Greeks.

Mahâ Parinibbâna Suttanta

Translated by T. W. Rhys Davis

Introduction To The Book Of The Great Decease

IN translating this Sutta I have followed the text published by my friend the late Mr. Childers, first in the journal of the Royal Asiatic Society, and afterwards separately. In the former the text appeared in two instalments, the first two sheets, with many various readings in the footnotes, in the volume for 1874; and the remainder, with much fewer various readings, in the volume for 1876. The reprinted text omits most of the various readings in the first two sheets, and differs therefore slightly in the paging. The letters D, S, Y, and Z, mentioned in the notes, refer to MSS. sent to Mr. Childers from Ceylon by myself, Subhûti Unnânse, Yâtramulle Unnânse, and Mudliar de Zoysa respectively. The MS. mentioned as P (in the first two sheets quoted only in the separate edition) is, no doubt, the Dîgha Nikâya MS. of the Phayre collection in the India Office Library. The other four are now I believe in the British Museum.

The Hon. George Turnour of the Ceylon Civil Service published an analysis of this work in the journal of the Bengal Asiatic Society for 1839; but as he unfortunately skips, or only summarises, most of the difficult passages, his work, though a most valuable contribution for the time, now more than half a century ago, has not been of much service for the present purpose. Of much greater value was Buddhaghosa's commentary contained in the Sumangala Vilâsini^[1]; but the great fifth-century commentator

[1. I have used the copy made for Turnour, and now in the India Office Collection.] wrote of course for Buddhists, and not for foreign scholars; and his edifying notes and long exegetical expansions of the text (quite in the style of Matthew Henry) often fail to throw light on the very points which are most interesting, and most doubtful, to European readers.

The *Mâlâlan̄kâra-vatthu*, a late Pâli work by a Burmese author of the eighteenth century[1], is based, in that part of it relating to the last days of the Buddha, almost exclusively on the Book of the Great Decease, and on Buddhaghosa's commentary upon it. Bishop Bigandet's translation into English of a Burmese translation of this work, well known under the title of 'The Life or Legend of Gaudama the Budha of the Burmese,' affords evidence therefore of the traditional explanations of the text. In the course either of the original author's recasting, or of the double translation, so many changes have taken place, that its evidence is frequently ambiguous and not always quite trustworthy: but with due caution, it may be used as a second commentary.

The exact meaning which was originally intended by the title of the book is open to doubt. 'Great-Decease-Book' may as well mean 'the Great Book of the Decease,' as 'the Book of the Great Decease.' This book is in fact longer than any other in the collection, and the epithet 'Great' is often opposed in titles to a 'Short' Sutta of (otherwise) the same name[2]. But the epithet is also frequently intended, without doubt, to qualify the immediately succeeding word in the title[3]; and, though the phrase 'Great Decease,' as applied to the death of the Buddha, has not been found elsewhere, it is, I think, meant to do so here '.

[1. See 'The Life or Legend,' &c., third edition, vol. ii. . The date there given (1134 of the Burmese era = 1773 A.D.) is evidently the date of the original work, and not of the translation. Nothing is said in the book itself or in Bishop Bigandet's notes of the name of the author, or of the name or date of the Burmese translator.

2. There are several such pairs in the *Magghimâ Nikâya*; and the *Mahâ-Satippaitthâna-Sutta* in the *Dîgha* is the same as the *Satipatthâna-Sutta* in the *Magghima*.

3. E.g. in the *Mahâ-padhâna-Sutta* and *Mahâ-sudassana-Sutta*.

4. Childers seems to have been of the same opinion, vide Dict. I, 268.]

The division of the Book into chapters, or rather Portions for Recitation, is found in the MSS.; the division of these chapters into sections has been made by myself. It will be noticed that a very large number of the sections have already been traced, chiefly by Dr. Morris and myself, in various other parts of the Pâli Pitakas: whole paragraphs or episodes, quite independent of the repetitions and stock phrases above referred to, recurring in two or more places. The question then arises whether (1) the Book of the Great Decease is the borrower, whether (2) it is the original source, or whether (3) these passages were taken over, both into it, and into the other places where they recur, from earlier sources. It will readily be understood that, in the present state of our knowledge, or rather ignorance, of the Pâli Pitakas, this question cannot as yet be answered with any certainty. But a few observations may even now be made.

Generally speaking the third of the above possible explanations is not only more probable in itself, but is confirmed by parallel instances in literatures developed under similar conditions, both in the valley of the Ganges and in the basin of the Mediterranean.

It is quite possible that while some books--such as the Mahâ-vagga, the *Kulla-vagga*, and the *Dîgha Nikâya*--usually owe their resemblances to older sources now lost or absorbed; others--such as the *Samyutta* and the *Anguttara*--are always in such cases simply borrowers from sources still existing.

At the time when our Book of the Great Decease was put into its present shape, and still more so when a Book of the Great Decease was first drawn up, there may well have been some reliable tradition as to the events that took place, and as to the subjects of his various discourses, on the Buddha's last journey. He had then been a public Teacher for forty-five years; and his

system of doctrine, which is really, on the whole, a very simple one, had already been long ago elaborated, and applied in numerous discourses to almost every conceivable variety of circumstances. What he then said would most naturally be, as it is represented to have been, a final recapitulation of the most important and characteristic tenets of his religion. But these are, of course, precisely those subjects which are most fully and most frequently dealt with in other parts of the Pâli Pitakas. No record of his actual words could have been preserved. It is quite evident that the speeches placed in the Teacher's mouth, though formulated in the first person, in direct narrative, are only intended to be summaries, and very short summaries, of what was said on these occasions. Now if corresponding summaries of his previous teaching had been handed down in the Order, and were in constant use among them, at the time when the Book of the Great Decease was put together, it would be a safe and easy method to insert such previously existing summaries in the historical account as having been spoken at the places where the Teacher was traditionally believed to have spoken on the corresponding doctrines. In the historical book the simple summaries would sufficiently answer every purpose; but when each particular matter became the subject of a separate book or division of a book, the same summaries would be included, but would be amplified and elucidated. And this is in fact the relation in which several of the recurring passages, as found in the Book of the Great Decease, stand to the same passages when found elsewhere.

On the other hand, some of the recurring passages do not consist of such summaries, but are actual episodes in the history. As an instance of these we may take the long extract at the end of the first, and the beginning of the second chapter (I, 20-II, 3, and again II, 16-II, 24), which is found also in the Mahâ-vagga. The words are (nearly[1]) identical in both places, but in the Book of the Great Decease the account occurs in its proper place in the middle of a connected narrative, whereas in the Mahâ-vagga, a treatise on the Rules and Regulations of the

Order, it seems strangely out of place. So the passage, also a long one, with which the Book of the Great

[1. On the difference see the note at II, 16. It affects only a few localising phrases in a narrative occupying (in the translation) thirteen pages.]

p. xxxv Decease commences (on the Seven Conditions of Welfare), seems to have been actually borrowed by the Aṅguttara Nikâya from our work.

The question of these summaries and parallel passages cannot be adequately treated by a discussion of the instances found in any one particular book. It must be considered as a whole, and quite apart from the allied question of the 'stock phrases' above alluded to, in a discussion of all the instances that can be found in the Pâli Piṭakas. For this purpose tabulated statements are essential, and as a mere beginning such a statement is here annexed (including the passages, marked with an asterisk, which have every appearance of belonging to the same category).

No Sanskrit work has yet been discovered giving an account of the last days of Gotama; but there are several Chinese works which seem to be related to ours. Of one especially, named the Fo Pan-ni-pan King (apparently Buddha-Parinibbâna-Sutta, but such an expression is unknown in Pâli), Mr. Beal says[2]:

'This appears to be the same as the Sûtra known in the South.... It was translated into Chinese by a Shaman called Fa-tsu, of the Western Tsin dynasty, circa 200 A.D.'

I do not understand this date. The Western Tsin dynasty is placed by Mr. Beal himself on the fly-leaf of the Catalogue at 265-313 A.D. And whether the book referred to is really the same work as the Book of the Great Decease seems to me to be very doubtful. At of his 'Catena of Buddhist Scriptures from the Chinese' Mr. Beal says, that another Chinese work 'known as the Mahâ Parinirvâna Sûtra' 'is evidently the same as the

Mahâ Parinibbâna Sutta of Ceylon,' but it is quite evident from the extracts which he gives that it is an entirely different and much later work.

On this book there would seem further to be a translated commentary, Ta Pan-ni-pan King Lo, mentioned

[1. Omitted by Po-fa-tsu. See below, p. xxxviii.

2. Catalogue of Buddhist Chinese Books in the India Office Library, .] at of the same Catalogue, and there assigned to Chang-an of the Tsin dynasty (589-619 A.D.).

At p-13 of the same Catalogue we find no less than seven other works, and an eighth on , not indeed identified with the Book of the Great Decease, but bearing titles which Mr. Beal represents in Sanskrit as Mahâparinirvâna Sûtra. They purport to be translated respectively--

1. By Dharmaraksha of the Northern Liang dynasty 502-555

2. By Dharmaraksha " " "

3. By Fa Hian and Buddhahadra of the Eastern Tsin dynasty 317- 419

4. By Gñânabhadra and others of the Eastern Tang dynasty 620-904

5. By Dharmagupta and others of the Western Tsin dynasty 265-313

6. By Fa Hian of the Eastern Tsin dynasty 317-419

7. Unknown.

8. By Dharmabodhi of the Former Wei dynasty Indian author, Vasubandhu. circa 200

Whether Nos. 1 and 2, and again 3 and 6 are the same is not stated; and in the Indian Antiquary for 1875 Mr. Beal gives an

account of another undated work, as existing in the India Office Collection, bearing a different title from any of the above, but which he also translates as Mahâparinibbâna Sutta. It purports to be the very oldest of the Vaipulya Sûtras, whereas the book quoted in the Catena is there said to be 'one of the latest of the expanded Sûtras.'

'The general outline,' says Mr. Beal[1], 'is this. Buddha, on a certain occasion, proceeded to Kinsinagara (sic), and entering a grove of Sâla trees, there reposed. He received a gift of food from Chanda, an artisan of the neighbouring town. After partaking of the food he was seized with illness. He discoursed through the night with his disciples, and disputed with certain heretical teachers. At early dawn he turned on his right side with his head to the north, and died. The Sâla trees bent down to form a canopy over his head. The account then proceeds to relate

[1. Indian Antiquary, vol. iv. .] the circumstances of his cremation, and the subsequent disputes, between the Mallas and others, for his ashes.'

There is a curious echo here of some of the sections translated below; though each particular item of the summary is really in contradiction with the corresponding part of the Pâli book. There is perhaps another Chinese work on the death of Buddha, of the existence of which I have been informed, through the kind intervention of Professor Max Müller, by Mr. Kasawara. It was translated by Po-fa-tsu between 290 and 306 A. D. It seems to be the same as the first mentioned above, but it contains a good deal of matter not found in the Mahâparinibbâna-Sutta (notably an account of the Râgagaha Council, the mention of which is so conspicuously absent from the Pâli work); and it omits many of the sections found in the Pâli. Mr. Kasawara has been kind enough to send me the following details regarding those omissions, and they are of peculiar interest as compared with the table given above[1]:

There is no evidence to show that any of the above works are translations of our Sutta, or in any sense the same work. No reliance, in fact, can be placed upon the mere similarity of title in order to show that a Chinese work and an Indian one are really the same: and I regret that attempts should have been made to fix the date of Indian works by the fact that Chinese translations bearing similar titles are said to have been made in a certain period. But the above-mentioned works on the Great Decease will, when published, throw valuable light on the traditions of different, though no doubt later, schools of Buddhist thought; and a detailed comparison would probably throw a very interesting light on the way in which

[1. On p. xxxvi.]

religious legends of this kind vary and grow; and the existence of these Chinese translations affords ground for the hope that we may some day discover an earlier Sanskrit work on the same subject[1].

The cremation ceremonies described in the sixth chapter are not without interest. It would be natural enough that Gotama should have been buried without any of those ritualistic forms the usefulness of which he denied, and without any appeal to gods whose power over men he ignored. But the tone of the narrative makes it at least possible that there was not really anything unusual in the method of his cremation; and that the elaborate rites prescribed in the Brâhmanical books for use at a funeral[2] were not, in practice, observed in the case of the death of any person other than a wealthy Brâhman, or some layman of rank who was a devoted adherent of the Brâhmins.

In the same way we find that in those countries where the more ancient form of Buddhism still prevails, there are a few simple forms to be used in the case of the cremation of a distinguished Bhikkhu or Upâsaka; but in ordinary cases bodies are buried without any ceremony.

So in Ceylon, Robert Knox--whose rare and curious work, one of the most trustworthy books of travels extant, deserves more notice than it has received, and who was a captive there for many years before the natives were influenced by any contact with Europeans--says[3],

'It may not be unacceptable to relate how they burn their dead. As for persons of inferior quality, they are interred in some convenient places in the woods (there being no set places for burial), carried thither by two or three of their friends, and buried without any more ado. They lay them on their backs, with their heads to the West, and their feet to the East, as we do. Then these people go and wash: for they are unclean by handling the dead.

[1. I have not been able to trace any reference to either of these Chinese works in Mr. Edkins's 'Chinese Buddhism.'

2. See Max Müller in Z. D. M. G., vol. ix.

3. 'Knox's 'Historical Relation of Ceylon,' Part III, Chap. xi.]

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'But persons of greater quality are burned, and that with ceremony. When they are dead they lay them out, and put a cloth over their privy parts; and then wash the body, by taking half a dozen pitchers of water and pouring upon it. Then they cover him with a linen cloth, and so carry him forth to burning. This is when they burn the body speedily. But otherwise they cut down a tree that may be proper for their purpose, and hollow it like a hog-trough, and put the body, being disembowelled and embalmed, into it, filling up all about with pepper, and so let it lie in the house until it be the king's command to carry it out to the burning. For that they dare not do without the king's order if the person deceased be a courtier. Sometimes the king gives no order in a great while; it may be not at all: therefore, in such cases, that the body may not take up house-room or annoy them, they dig a hole in the floor of

their house, and put hollowed tree and all in, and cover it. If afterwards the king commands to burn the body, they take it up again, in obedience to the king-otherwise there it lies.

'Their order for burning is this: if the body be not thus put into a trough or hollow tree, it is laid upon one of his bedsteads, which is a great honour among them. This bedstead with the body on it, or hollowed tree with the body in it, is fastened with poles, and carried upon men's shoulders unto the place of burning, which is some eminent place in the fields, or highways, or where else they please. There they lay it upon a pile of wood some two or three feet high;--then they pile up more wood upon the corpse, lying thus on the bedstead or in the trough. Over all they have a kind of canopy built (if he be a person of very high quality), covered at top, hung about with painted cloth, and bunches of cocoa-nuts, and green boughs; and so fire is put to it. After all is burnt to ashes, they sweep together the ashes into the manner of a sugar-loaf, and hedge the place round from wild beasts breaking in, and they will sow herbs there. Thus I saw the king's uncle, the chief tirinax[1] (who was, as it were, the chief primate of all the

[1. Knox's way of spelling Terunnânsê, that is, Thera.]

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nation), burned upon a high place, that the blaze might be seen a great way[1].'

I myself saw an Unnânsê burned very much in this way near the Weyangoda Court-house; and there is a long account in the native newspaper, the Lak-riwi-kirana (Ceylon Sunbeam), of the 12th March, 1870, Of the cremation of a Weda-râla, or native doctor. Bishop Bigandet relates in a note in his 'Life or Legend of Gautama' the corresponding ceremonies still in use in Burma, of which he has been a witness[2]; but cremation is apparently as seldom resorted to in Burma as it is in Ceylon.

The unceremonious mode of burying the dead referred to by Knox is not adopted in the more settled districts on the sea coast. When at Galle I enquired into the funeral customs there prevalent, with the following result[3]:

A few hours after a man has died, the relations wash the corpse, shave it; and, having clothed it with a strip of clean white cloth, place it on a bedstead covered with white cloth, and under a canopy (wiyana) also of white cloth. They then place two lamps, one to burn at the head, and the other at the foot of the corpse, and use perfumes.

A coffin is then prepared, covered with black cloth; and the body is placed on the coffin, and is then sprinkled over with lavender or rose-water. The women meanwhile bow backwards and forwards with their hands behind their heads, uttering loud wailings over the deceased.

Then the male relatives carry the coffin to the grave, which is dug in one of their own cocoa-nut topes near by, and over which is raised a more or less elaborate canopy or arch of cloths and evergreens (*gedi-ge*), adorned with the tender leaves and flowers of the cocoa-nut. Along the path also from the house to the grave young cocoa-nut leaves and flowers are sometimes hung, and the pathway itself is often spread with clean white cloths.

The tom-tom beaters go first; and the dull monotonous

[1. In the older editions of Knox there is a curious engraving of a body being thus burnt.

2. Third edition, vol. ii. p, 79.

3. See the Ceylon Friend for 1870, p and following.]

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sound of their instruments of music is appropriate enough. Then follow some Buddhist mendicants, in number according

to the wealth or influence of the deceased, and walking under a portable canopy of white cloth. Then the coffin is carried by the nearest male relatives, and followed by other male relatives and relations--no females, even the widowed mother of an only son, taking part in this last sad procession.

Three times the coffin is carried round the grave: then it is placed on two sticks placed across the mouth of the pit; and one end of a roll of white cloth is placed on the coffin, the other end being held by all the Unnânsês (Bhikkhus) whilst the people repeat three times in Pâli the well-known formula of the Refuges (the simple Nicene Creed of the Buddhists):

'I take my refuge in the Buddha,
I take my refuge in the Dhamma,
I take my refuge in the Order[1].'

Then the priests respond, thrice repeating in Pâli the well-known verse discussed below[2]:

'How transient are all component things!
Their nature's to be born and die;
Coming, they go; and then is best,
When each has ceased, and all is rest!'

Then the Unnânsês let go the roll of white cloth, and whilst water is poured from a goblet into a cup placed on a plate until the cup is full to the brim[3], they again chaunt three times in Pâli the following verses:--

[1.

Buddham saranam gakkhâmi
Dhammam saranam gakkhâmi
Samgham saranam gakkhâmi.

2.

Anikkâ vata samkhârâ uppâdavaya-dhammino
Uppaggitvâ nirugghanti tesam vûpasamo sukho.

See 'Book of the Great Decease,' VI, 16, and the 'Legend of the Great King of Glory,' II, 42.

3. This ceremony is called *Pæm wadanawâ*.]

'As rivers, when they fill, must flow,
And reach, and fill the distant main; p. xliii

So surely what is given here
Will reach and bless the spirits there!

If you on earth will gladly give
Departed ghosts will gladly live!

As water poured on mountain tops
Must soon descend, and reach the plain;
So surely what is given here
Will reach and bless the sprits there[1]!

The relations then place the coffin in the grave, and each throws in a handful of earth. The *Unnânsês* then go away, taking the roll or rolls of cloth, one end of which was placed upon the coffin. The grave is filled in. Two lights, one at the head of it, and one at the foot, are left burning. And then the friends and relations return to the house.

The funeral now being over, is followed by a feast; for though nothing may be cooked in a house or hut in which there is a corpse, yet plenty of food has been brought in from neighbouring tenements by the relations of the deceased.

There is, however, yet another very curious ceremony to be gone through. Three or seven days--whichever, according to the rules of astrology, is a lucky day--after the deceased person died, an *Unnânsê* is duly invited to the house in which the deceased died. He arrives in the evening; reads *bana* (that is, the Word, passages from the sacred books) throughout the night; and in the morning is presented with a roll of white cloth, and is asked to partake of food, chiefly of course curries, of

those different kinds of which the deceased had been most particularly fond.

[1.

Yathâ vârivahâ pûrâ paripûrenti sâgaram
Evam eva ito dinnam petânam upakappati.

Ito dinnena yâpentî petâ kâlakatâ tahim.

Unname udakam vattam yathâ ninnam pavattati
Evam, eva ito dinnam petânam upakappati.

These verses occur in the Tirokudda-Sutta of the Khuddaka-Pâtha, but in a different order.]

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This ceremony is called Mataka Dânaya, (Gift for the Dead), and the previous feast is called Mataka Bhatta (Feast in honour of the Dead): the two combined taking the place of an ancient rite observed in pagan, pre-Buddhistic, times, and then also called Mataka Bhatta, in which offerings were made to the Petas; that is, to the manes, or departed ghosts, of ancestors and near relations. Such offerings are of course forbidden to Buddhists[1], and it is a very instructive instance of a survival in belief, of the effect of the natural reluctance to make much change in the mode of paying the customary funeral respect to deceased friends, that the kind of food supposed to be most appreciated by the dead should still be used in the Buddhist funeral rites.

Another part of the ceremony, that part where one end of a roll of cloth is placed on the coffin while the other end is held by all the assembled Unnânsês[2], is a fragment of ritualistic symbolism which deserves attention. The members of the Buddhist Order of Mendicants were enjoined to avoid all personal decoration of any kind; and to attire themselves in cloths of no value, such as might be gathered from a dust heap

(Pamsu-kûla), or even from a cemetery. This was a principle to be followed, not a literal rule to be observed; and therefore from the first presents of strips of plain white cotton cloth, first torn in pieces to deprive them of any commercial value, then pieced together again and dyed a dull orange colour to call to mind the colour of old worn out linen, were the material from which the mendicants' clothing was actually made. But the duty of contempt for dress (called Pamsu-kûlikāṅga, from the dust heap) was never lost sight of, and advantage was taken of the gifts given by the faithful at funerals to impress this duty upon the minds of the assembled Bhikkhus.

Nothing is known of any religious ceremony having been performed by the early Buddhists in India, whether the person deceased was a layman, or even a member of the

[1. Compare the Mataka-Bhatta-Gâtaka (No. 18), translated in 'Buddhist Birth Stories,' vol. i. p and following.

2. Seep. xlii.]

p. xlv Order. The Vinaya Pitaka, which enters at so great length into all the details of the daily life of the recluses, has no rules regarding the mode of treating the body of a deceased Bhikkhu. It was probably burnt, and very much in the manner described in the last chapter of our Sutta--that is to say, it was reverently carried out to some convenient spot, and there simply cremated on a funeral pyre without any religious ritual, a small tope being more often than not erected over the ashes. Though funerals are, naturally, not unfrequently mentioned in the historical books, and in the Birth Stories, there is nowhere any reference to a recognised mode of performing any religious ceremony[1].

The date of the Great Decease is not quite certain. The dwellers in the valley of the Ganges, for many generations after Gotama's death, were a happy people, who had no need of

dates; and it was only long afterwards, and in Ceylon, that the great event became used as the starting-point for chronological calculations, as the Buddhist era.

The earliest use of the Buddha's Parinibbâna as such an era is in an Inscription of King Nissanka Malla's, of the twelfth century A.D., published by me in the journal of the Royal Asiatic Society for 1875. Both in the historical records of Ceylon, and in those passages of the Purânas which are the nearest approach to historical records in India, the chronology is usually based on the lists of kings, just as it is in the Old Testament. Only by adding together the lengths of the reigns of the intermediate kings is it possible to calculate the length of the time that is said to have elapsed between any two given events.

If these lists of kings had been accurately kept from

[1. Compare Mahâvamsa, p, 125; 129,199, 223-225, and Cha, verse 28; Gâtaka I, 166, 181, 402; II, 6; Dasaratha Gâtaka, p, 21, 22, 26, &c.; Dhammapada Commentary, p, 205, 206, 222, 359; Hatthavana-galla-vihâra-vamsa, Chap. IX; Hardy, 'Eastern Monachism,' p-324.

2. The words *Saddham*, *Uddhadehikam*, and *Nivâpo*, given in Childers, refer to pagan rites.

3. On funerals among Buddhists in Japan, see Miss Bird's 'Unbeaten Tracks,' vol. i.]

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Gotama's time to the time when the existing chronicles were compiled, we should be able, if we could fix the date of any one of the kings, to calculate the date of the Buddha's death. This last we can do; for the date of Kandragupta, and the date of his grandson Asoka, can be independently fixed within a few years by the aid of the Greek historians. But unfortunately the earlier parts of the otherwise reliable Ceylon chronicles are, like the

earlier parts of Livy's otherwise reliable history of Rome, full of inconsistencies, and impossibilities.

According to the *Râga-paramparâ*, or line of kings, in the Ceylon chronicles, the date of the Great Decease would be 543 B.C., which is arrived at by adding to the date 161 B.C. (from which the reliable portion of the history begins) two periods of 146 and 236 years. The first purports to give the time which elapsed between 161 B.C. and the great Buddhist church Council held under Asoka, and in the eighteenth year of his reign, at Patna; and the second to give the interval between that Council and the Buddha's death.

It would result from the first calculation that the date of Asoka's coronation would be 325 B.C. ($146 + 161 + 18$). But we know that this must contain a blunder or blunders, as the date of Asoka's coronation can be fixed, as above stated, with absolute certainty within a year or two either way of 267 B.C.

Would it then be sound criticism to accept the other, earlier, period of 236 years found in those chronicles--a period which we cannot test by Greek chronology--and by simply adding the Ceylon calculation of 236 years to the European date for the eighteenth year of Asoka (that in circa 249 B.C.) to conclude that the Buddha died in or about 485 B.C.?

I cannot think so. The further we go back the greater does the probability of error become, not less. The most superficial examination of the details of this earlier period shows too, that they are unreliable; and what reliance would it be wise to place upon the total, apart from the details, when we find it mentioned for the first time in

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a work, the *Dîpavamsa*, written eight centuries after the date it is proposed to fix?

If further proof were needed, we have it in the fact that the *Dîpavamsa* actually contains the details of another calculation--based not on the lists of kings (*Râga-paramparâ*), but on a list of Theras (*Thera-paramparâ*) stretching back from Asoka's time to the time of the great Teacher--which contradicts this calculation of 236 years.

The *Thera-paramparâ* gives the name of the member of the Buddhist Order of Mendicants, that is, the Thera, who ordained Mahinda (the son of Asoka), then the name of the Thera who ordained that Thera, and so on. There are only five of them from Upâli, who was ordained sixteen years after Buddha's death, down to Mahinda inclusive. This would account not for 236, but only for about 150 years.

For let the reader take the case of any clergyman in the present day. The Bishop who ordains him would have been ordained thirty or forty years before; and four such intervals would fill out, not 236 years, but about a century and a half; and a similar argument applies with reasonable certainty to the case in point.

An examination of the details of the List of Theras confirms this conclusion strongly on every essential point. An examination also of the List of Kings shows that the period of 236 years is wrong by being too long. The shorter period of 150 years between Asoka and the Great Decease agrees much better with what we know of the literary history of Buddhism during that interval. And it also agrees with the tradition of the northern Buddhists as preserved by Hiouen Thsang, and in Kashmir and Tibet[1]. In the 'Questions of Milinda' also--a work of unknown date, preserved only in its Pâli form, but

[1. Julien's translation of Hiouen Thsang, 'Mémoires sur les contrées occidentales,' vol. i. ; Kahlana's *Râga-tarāṅginî*, Book I; and Csoma Körösi in 'Asiatic Researches'; vol. xx. p, 297. They place the Great Decease 400 years before Kanishka,

whose Council was held shortly after the commencement of our era.]

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possibly derived from a northern Buddhist Sanskrit work--the date of the Buddha's death is fixed at five hundred years before the time of Milinda[1], who certainly reigned about a century after Christ. I am, therefore, of opinion that the hitherto accepted date of the Buddha's death should be modified accordingly.

This would make the date of the Great Decease about 420-400 B.C. (very possibly a year or two later), and the date of Gotama's birth therefore eighty years earlier, or in round numbers about 500 B.C.

I have discussed the whole question at full length in my 'Ancient Coins and Measures of Ceylon,' written in amplification of a paper read in 1874 before the Royal Asiatic Society; and to that work I must refer any reader, who may take interest in these chronological discussions, for ampler details. I have been able here to present only a summary of an argument which is in so far of little importance, inasmuch as the rectification which I have ventured to propose only differs by a little more than half a century from the earliest date which can in any case be suggested as approximately correct (that is about 485 B.C.). The date 543 B.C., still unfortunately accepted outside the circle of students of Buddhism[2], is now acknowledged to be too early by all scholars who have seriously considered the subject.

[1. Trenckner, . Mr. Trenckner says in his preface that Buddhaghosa quotes this work, but unfortunately he does not give any reference. See the note below on our Sutta, Chap. VI, § 3.

2. See, for instance, Max Duncker, 'History of Antiquity,' vol. iv. .
On the dated Edict, ascribed by some to Asoka, see my note
loc. cit., and Oldenberg, 'Introd. to the Mahâ-vagga,' p. xxxviii.]

Maha-Parinibbána Sutta

Last Days of the Buddha

Part One In Magadha

Thus have I heard:

1. Once the Blessed One [1] dwelt at Rajagaha, on the hill called Vultures' Peak. At that time the king of Magadha, Ajatashatru, son of the Videhi queen, [2] desired to wage war against the Vajjis. He spoke in this fashion: "These Vajjis, powerful and glorious as they are, I shall annihilate them, I shall make them perish, I shall utterly destroy them."

2. And Ajatashatru, the king of Magadha, addressed his chief minister, the Brahmin Vassakara, saying: "Come, Brahmin, go to the Blessed One, pay homage in my name at his feet, wish him good health, strength, ease, vigor, and comfort, and speak thus: 'O Lord, Ajatashatru, the king of Magadha, desires to wage war against the Vajjis. He has spoken in this fashion: "These Vajjis, powerful and glorious as they are, I shall annihilate them, I shall make them perish, I shall utterly destroy them."' And whatever the Blessed One should answer you, keep it well in mind and inform me; for Tathágatas [3] do not speak falsely."

3. "Very well, sire," said the Brahmin Vassakara in assent to Ajatashatru, king of Magadha. And he ordered a large number of magnificent carriages to be made ready, mounted one himself, and accompanied by the rest, drove out to Rajagaha towards Vultures' Peak. He went by carriage as far as the carriage could go, then dismounting; he approached the Blessed One on foot. After exchanging courteous greetings with the Blessed One, together with many pleasant words, he sat down at one side and addressed the Blessed One thus: "Venerable Gotama, Ajatashatru, the king of Magadha, pays

homage at the feet of the Venerable Gotama and wishes him good health, strength, ease, vigor, and comfort. He desires to wage war against the Vajjis, and he has spoken in this fashion: 'These Vajjis, powerful and glorious as they are, I shall annihilate them, I shall make them perish, I shall utterly destroy them.'

Conditions of a Nation's Welfare

4. At that time the Venerable Ánanda [4] was standing behind the Blessed One, fanning him, and the Blessed One addressed the Venerable Ánanda thus: "What have you heard, Ánanda: do the Vajjis have frequent gatherings, and are their meetings well attended?"

"I have heard, Lord, that this is so."

"So long, Ánanda, as this is the case, the growth of the Vajjis is to be expected, not their decline.

"What have you heard, Ánanda: do the Vajjis assemble and disperse peacefully and attend to their affairs in concord?"

"I have heard, Lord, that they do."

"So long, Ánanda, as this is the case, the growth of the Vajjis is to be expected, not their decline.

"What have you heard, Ánanda: do the Vajjis neither enact new decrees nor abolish existing ones, but proceed in accordance with their ancient constitutions?"

"I have heard, Lord, that they do."

"So long, Ánanda, as this is the case, the growth of the Vajjis is to be expected, not their decline.

"What have you heard, Ánanda: do the Vajjis show respect, honor, esteem, and veneration towards their elders and think it worthwhile to listen to them?"

"I have heard, Lord, that they do."

"So long, Ánanda, as this is the case, the growth of the Vajjis is to be expected, not their decline.

"What have you heard, Ánanda: do the Vajjis refrain from abducting women and maidens of good families and from detaining them?"

"I have heard, Lord, that they refrain from doing so."

"So long, Ánanda, as this is the case, the growth of the Vajjis is to be expected, not their decline.

"What have you heard, Ánanda: do the Vajjis show respect, honor, esteem, and veneration towards their shrines, both those within the city and those outside it, and do not deprive them of the due offerings as given and made to them formerly?"

"I have heard, Lord, that they do venerate their shrines, and that they do not deprive them of their offerings."

"So long, Ánanda, as this is the case, the growth of the Vajjis is to be expected, not their decline.

"What have you heard, Ánanda: do the Vajjis duly protect and guard the Arhats, so that those who have not come to the realm yet might do so, and those who have already come might live there in peace?"

"I have heard, Lord, that they do."

"So long, Ánanda, as this is the case, the growth of the Vajjis is to be expected, not their decline."

5. And the Blessed One addressed the Brahmin Vassakara in these words: "Once, Brahmin, I dwelt at Vesali, at the Sarandada shrine, and there it was that I taught the Vajjis these seven conditions leading to (a nation's) welfare. [5] So

long, Brahmin, as these endure among the Vajjis, and the Vajjis are known for it, their growth is to be expected, not their decline."

Thereupon the Brahmin Vassakara spoke thus to the Blessed One: "If the Vajjis, Venerable Gotama, were endowed with only one or another of these conditions leading to welfare, their growth would have to be expected, not their decline. What then of all the seven? No harm, indeed, can be done to the Vajjis in battle by Magadha's king, Ajatashatru, except through treachery or discord. Well, then, Venerable Gotama, we will take our leave, for we have much to perform, much work to do."

"Do as now seems fit to you, Brahmin." And the Brahmin Vassakara, the chief minister of Magadha, approving of the Blessed One's words and delighted by them, rose from his seat and departed.

Welfare of the Bhikkhus

6. Then, soon after Vassakara's departure, the Blessed One addressed the Venerable Ánanda thus: "Go now, Ánanda, and assemble in the hall of audience as many Bhikkhus as live around Rajagaha."

"Very well, Lord." And the Venerable Ánanda did as he was requested and informed the Blessed One: "The community of Bhikkhus is assembled, Lord. Now let the Blessed One do as he wishes."

Thereupon the Blessed One rose from his seat, went up to the hall of audience, took his appointed seat there, and addressed the Bhikkhus thus: "Seven conditions leading to welfare I shall set forth, Bhikkhus. Listen and pay heed to what I shall say."

"So be it, Lord."

"The growth of the Bhikkhus is to be expected, not their decline, Bhikkhus, so long as they assemble frequently and in large

numbers; meet and disperse peacefully and attend to the affairs of the Sangha in concord; so long as they appoint no new rules, and do not abolish the existing ones, but proceed in accordance with the code of training (Vinaya) laid down; so long as they show respect, honor, esteem, and veneration towards the elder Bhikkhus, those of long standing, long gone forth, the fathers and leaders of the Sangha, and think it worthwhile to listen to them; so long as they do not come under the power of the craving that leads to fresh becoming; so long as they cherish the forest depths for their dwellings; so long as they establish themselves in mindfulness, so that virtuous brethren of the Order who have not come yet might do so, and those already come might live in peace; so long, Bhikkhus, as these seven conditions leading to welfare endure among the Bhikkhus and the Bhikkhus are known for it, their growth is to be expected, not their decline.

7. "Seven further conditions leading to welfare I shall set forth, Bhikkhus. Listen and pay heed to what I shall say."

"So be it, Lord."

"The growth of the Bhikkhus is to be expected, not their decline, Bhikkhus, so long as they do not delight in, are not pleased with, and are not fond of activities, talk, sleep, and company; so long as they do not harbor, do not come under the spell of evil desires; have no bad friends, associates, or companions; and so long as they do not stop halfway on account of some trifling achievement. So long, Bhikkhus, as these seven conditions leading to welfare endure among the Bhikkhus and the Bhikkhus are known for it, their growth is to be expected, not their decline.

Seven Good Qualities [6]

8. "Seven further conditions leading to welfare I shall set forth, Bhikkhus. Listen and pay heed to what I shall say."

"So be it, Lord."

"The growth of the Bhikkhus is to be expected, not their decline, Bhikkhus, so long as they shall have faith, so long as they have moral shame and fear of misconduct, are proficient in learning, resolute, mindful, and wise. So long, Bhikkhus, as these seven conditions leading to welfare endure among the Bhikkhus, and the Bhikkhus are known for it, their growth is to be expected, not their decline.

Seven Factors of Enlightenment [7]

9. "Seven further conditions leading to welfare I shall set forth, Bhikkhus. Listen and pay heed to what I shall say."

"So be it, Lord."

"The growth of the Bhikkhus is to be expected, not their decline, Bhikkhus, so long as they cultivate the seven factors of enlightenment, that is: mindfulness, investigation into phenomena, energy, bliss, tranquility, concentration, and equanimity. So long, Bhikkhus, as these seven conditions leading to welfare endure among the Bhikkhus, and the Bhikkhus are known for it, their growth is to be expected, not their decline.

Seven Perceptions

10. "Seven further conditions leading to welfare I shall set forth, Bhikkhus. Listen and pay heed to what I shall say."

"So be it, Lord."

"The growth of the Bhikkhus is to be expected, not their decline, Bhikkhus, so long as they cultivate the perception of impermanence, of ego-less-ness, of (the body's) impurity, of (the body's) wretchedness, of relinquishment, of dispassion, and of cessation. So long, Bhikkhus, as these seven conditions leading to welfare endure among the Bhikkhus, and the Bhikkhus are known for it, their growth is to be expected, not their decline.

Six Conditions to be Remembered [8]

11. "Six further conditions leading to welfare I shall set forth, Bhikkhus. Listen and pay heed to what I shall say."

"So be it, Lord."

"The growth of the Bhikkhus is to be expected, not their decline, Bhikkhus, so long as they attend on each other with loving-kindness in deed, word, and thought, both openly and in private; so long as in respect of what they receive as due offerings, even the contents of their alms bowls, they do not make use of them without sharing them with virtuous members of the community; so long as, in company with their brethren, they train themselves, openly and in private, in the rules of conduct, which are complete and perfect, spotless and pure, liberating, praised by the wise, uninfluenced (by mundane concerns), and favorable to concentration of mind; and in company with their brethren, preserve, openly and in private, the insight that is noble and liberating, and leads one who acts upon it to the utter destruction of suffering. So long, Bhikkhus, as these six conditions leading to welfare endure among the Bhikkhus, and the Bhikkhus are known for it, their growth is to be expected, not their decline.

Counsel to the Bhikkhus

12. And the Blessed One, living at Rajagaha, at the hill called Vultures' Peak, often gave counsel to the Bhikkhus thus:

"Such and such is virtue; such and such is concentration; and such and such is wisdom. [9] Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints [10] of lust, becoming, and ignorance is the mind that is fully developed in wisdom."

13. When the Blessed One had stayed at Rajagaha as long as he pleased, he addressed the Venerable Ánanda thus: "Come, Ánanda, let us go to Ambalatthika."

"So be it, Lord."

And the Blessed One took up his abode at Ambalatthika, together with a large community of Bhikkhus.

14. At Ambalatthika the Blessed One came to stay in the king's rest house; and there, too, the Blessed One often gave counsel to the Bhikkhus thus:

"Such and such is virtue; such and such is concentration; and such and such is wisdom. Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints of lust, becoming, and ignorance is the mind that is fully developed in wisdom."

15. When the Blessed One had stayed at Ambalatthika as long as he pleased, he addressed the Venerable Ánanda thus: "Come, Ánanda, let us go to Nalanda."

"So be it, Lord."

And the Blessed One took up his abode at Nalanda together with a large community of Bhikkhus, and came to stay in the mango grove of Pavarika.

Shariputra's Lion's Roar [11]

16. Then the Venerable Shariputra went to the Blessed One, respectfully greeted him, sat down at one side, and spoke thus to him:

"This faith, Lord, I have in the Blessed One, that there has not been, there will not be, nor is there now, another recluse or Brahmin more exalted in Enlightenment than the Blessed One."

"Lofty indeed is this speech of yours, Shariputra, and lordly! A bold utterance, a veritable sounding of the lion's roar! But how is this, Shariputra? Those Arhats, Fully Enlightened Ones of the past -- do you have direct personal knowledge of all those Blessed Ones, as to their virtue, their meditation, [12] their wisdom, their abiding, and their emancipation?" [13]

"Not so, Lord."

"Then how is this, Shariputra? Those Arhats, Fully Enlightened Ones of the future -- do you have direct personal knowledge of all those Blessed Ones, as to their virtue, their meditation, their wisdom, their abiding, and their emancipation?"

"Not so, Lord."

"Then how is this, Shariputra? Of me, who am at present the Arhat, the Fully Enlightened One, do you have direct personal knowledge as to my virtue, my meditation, my wisdom, my abiding, and my emancipation?"

"Not so, Lord."

"Then it is clear, Shariputra, that you have no such direct personal knowledge of the Arhats, the Fully Enlightened Ones of the past, the future, and the present. How then dare you set forth a speech so lofty and lordly, an utterance so bold, a veritable sounding of the lion's roar, saying: 'This faith, Lord, I have in the Blessed One, that there has not been, there will not be, nor is there now another recluse or Brahmin more exalted in Enlightenment than the Blessed One'?"

17. "No such direct personal knowledge, indeed, is mine, Lord, of the Arhats, the Fully Enlightened Ones of the past, the future, and the present; and yet I have come to know the lawfulness of the Dhamma. Suppose, Lord, a king's frontier fortress was strongly fortified, with strong ramparts and turrets, and it had a single gate, and there was a gatekeeper, intelligent, experienced, and prudent, who would keep out the stranger but

allow the friend to enter. As he patrols the path that leads all around the fortress, he does not perceive a hole or fissure in the ramparts even big enough to allow a cat to slip through. So he comes to the conclusion: 'Whatever grosser living things are to enter or leave this city, they will all have to do so just by this gate.' In the same way, Lord, I have come to know the lawfulness of the Dhamma.

"For, Lord, all the Blessed Ones, Arhats, Fully Enlightened Ones of the past had abandoned the five hindrances, [14] the mental defilements that weaken wisdom; had well established their minds in the four foundations of mindfulness; [15] had duly cultivated the seven factors of enlightenment, and were fully enlightened in unsurpassed, supreme Enlightenment.

"And, Lord, all the Blessed Ones, Arhats, Fully Enlightened Ones of the future will abandon the five hindrances, the mental defilements that weaken wisdom; will well establish their minds in the four foundations of mindfulness; will duly cultivate the seven factors of enlightenment, and will be fully enlightened in unsurpassed, supreme Enlightenment.

"And the Blessed One too, Lord, being at present the Arhat, the Fully Enlightened One, has abandoned the five hindrances, the mental defilements that weaken wisdom; has well established his mind in the four foundations of mindfulness; has duly cultivated the seven factors of enlightenment, and is fully enlightened in unsurpassed, supreme Enlightenment."

18. And also in Nalanda, in the mango grove of Pavarika, the Blessed One often gave counsel to the Bhikkhus thus:

"Such and such is virtue; such and such is concentration; and such and such is wisdom. Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints of lust, becoming, and ignorance is the mind that is fully developed in wisdom."

19. When the Blessed One had stayed at Nalanda as long as he pleased, he addressed the Venerable Ánanda thus:

"Come, Ánanda, let us go to Pataligama."

"So be it, Lord."

And the Blessed One took up his abode at Pataligama together with a large community of Bhikkhus.

20. Then the devotees of Pataligama came to know: "The Blessed One, they say, has arrived at Pataligama." And they approached the Blessed One, respectfully greeted him, sat down at one side, and addressed him thus: "May the Blessed One, Lord, kindly visit our council hall." And the Blessed One consented by his silence.

21. Knowing the Blessed One's consent, the devotees of Pataligama rose from their seats, respectfully saluted him, and keeping their right sides towards him, departed for the council hall. Then they prepared the council hall by covering the floor all over, arranging seats and water, and setting out an oil lamp. Having done this, they returned to the Blessed One, respectfully greeted him, and standing at one side, announced: "Lord, the council hall is ready, with the floor covered all over, seats and water prepared, and an oil lamp has been set out. Let the Blessed One come, Lord, at his convenience.

22. And the Blessed One got ready, and taking his bowl and robe, went to the council hall together with the company of Bhikkhus. After rinsing his feet, the Blessed One entered the council hall and took his seat close to the middle pillar, facing east. The community of Bhikkhus, after rinsing their feet, also entered the council hall and took seats near the western wall, facing east, so that the Blessed One was before them. And the devotees of Pataligama, after rinsing their feet and entering the council hall, sat down near the eastern wall, facing west, so that the Blessed One was in front of them.

The Fruits of an Immoral and a Moral Life

23. Thereupon the Blessed One addressed the devotees of Pataligama thus: "The immoral man, householders, by falling away from virtue, encounters five perils: great loss of wealth through heedlessness; an evil reputation; a timid and troubled demeanor in every society, be it that of nobles, Brahmins, householders, or ascetics; death in bewilderment; and, at the breaking up of the body after death, rebirth in a realm of misery, in an unhappy state, in the nether world, in hell.

24. "Five blessings, householders, accrue to the righteous man through his practice of virtue: great increase of wealth through his diligence; a favorable reputation; a confident deportment, without timidity, in every society, be it that of nobles, Brahmins, householders, or ascetics; a serene death; and, at the breaking up of the body after death, rebirth in a happy state, in a heavenly world."

25. And the Blessed One spent much of the night instructing the devotees of Pataligama in the Dhamma, rousing, edifying, and gladdening them, after which he dismissed them, saying: "The night is far advanced, householders. You may go at your convenience.

"So be it, Lord." And the devotees of Pataligama rose from their seats, respectfully saluted the Blessed One, and keeping their right sides towards him, departed. And the Blessed One, soon after their departure, retired into privacy.

26. At that time Sunidha and Vassakara, the chief ministers of Magadha, were building a fortress at Pataligama in defense against the Vajjis. And deities in large numbers, counted in thousands, had taken possession of sites at Pataligama. In the region where deities of great power prevailed, officials of great power were bent on constructing edifices; and where deities of medium power and lesser power prevailed, officials of medium and lesser power were bent on constructing edifices.

27. And the Blessed One saw with the heavenly eye, pure and transcending the faculty of men, the deities, counted in thousands, where they had taken possession of sites in Pataligama. And rising before the night was spent, towards dawn, the Blessed One addressed the Venerable Ánanda thus: "Who is it, Ánanda, that is erecting a city at Pataligama?"

"Sunidha and Vassakara, Lord, the chief ministers of Magadha, are building a fortress at Pataligama, in defense against the Vajjis."

28. "It is, Ánanda, as if Sunidha and Vassakara had taken counsel with the gods of the Thirty-three. For I beheld, Ánanda, with the heavenly eye, pure and transcending the faculty of men, a large number of deities, counted in thousands that have taken possession of sites at Pataligama. In the region where deities of great power prevail, officials of great power are bent on constructing edifices; and where deities of medium and lesser power prevail, officials of medium and lesser power are bent on constructing edifices. Truly, Ánanda, as far as the Aryan race extends and trade routes spread, this will be the foremost city Pataliputta, a trade-center. [16] But Pataliputta, Ánanda, will be assailed by three perils -- fire, water, and dissension."

29. Then Sunidha and Vassakara went to the Blessed One, and after courteous greeting to the Blessed One, and exchanging many pleasant words, they stood at one side and addressed him thus: "May the Venerable Gotama please accept our invitation for tomorrow's meal, together with the community of Bhikkhus." And the Blessed One consented by his silence.

30. Knowing the Blessed One's consent, Sunidha and Vassakara departed for their own abodes, where they had choice food, hard and soft, prepared. And when it was time, they announced to the Blessed One: "It is time, Venerable Gotama; the meal is ready."

Thereupon the Blessed One got ready in the forenoon, and taking bowl and robe, he went together with the community of Bhikkhus to the abode of Sunidha and Vassakara, where he took the seat prepared for him. And Sunidha and Vassakara themselves attended on the community of Bhikkhus headed by the Buddha, and served them with choice food, hard and soft. When the Blessed One had finished his meal and had removed his hand from the bowl, they took low seats and sat down at one side.

31. And the Blessed One thanked them with these stanzas:

"Wherever he may dwell, the prudent man
Ministers to the chaste and virtuous;
and having to these worthy ones made gifts,
He shares his merits with the local devas.

And so revered, they honor him in turn,
Are gracious to him even as a mother
Is towards her own, her only son;
And he who thus enjoys the devas' grace,
And is by them beloved, good fortune sees."

After this, the Blessed One rose from his seat and departed.

Crossing the Ganges

32. Then Sunidha and Vassakara followed behind the Blessed One, step by step, saying: "Through whichever gate the recluse Gotama will depart today, that we will name the Gotama-gate; and the ford by which he will cross the river Ganges shall be named the Gotama-ford." And so it came to pass, where the gate was concerned.

33. But when the Blessed One came to the river Ganges, it was full to the brim, so that crows could drink from it. And some people went in search of a boat or float, while others tied up a raft, because they desired to get across. But the Blessed One, as quickly as a strong man might stretch out his bent arm or

draw in his outstretched arm, vanished from this side of the river Ganges, and came to stand on the yonder side.

34. And the Blessed One saw the people who desired to cross searching for a boat or float, while others were binding rafts. And then the Blessed One, seeing them thus, gave forth the solemn utterance:

"They who have bridged the ocean vast,
Leaving the lowlands far behind,
While others still their frail rafts bind,
Are saved by wisdom unsurpassed."

Part Two

The Journey to Vesali

The Four Noble Truths

1. Now the Blessed One spoke to the Venerable Ánanda, saying: "Come, Ánanda, let us go to Kotigama."

"So be it, Lord." And the Blessed One took up his abode at Kotigama together with a large community of Bhikkhus.

2. And the Blessed One addressed the Bhikkhus, saying: "Bhikkhus, it is through not realizing, through not penetrating the Four Noble Truths that this long course of birth and death has been passed through and undergone by me as well as by you. What are these four? They are the noble truth of suffering; the noble truth of the origin of suffering; the noble truth of the cessation of suffering; and the noble truth of the way to the cessation of suffering. But now, Bhikkhus, that these have been realized and penetrated, cut off is the craving for existence, destroyed is that which leads to renewed becoming, and there is no fresh becoming."

3. Thus it was said by the Blessed One. And the Happy One, the Master, further said:

"Through not seeing the Four Noble Truths,
Long was the weary path from birth to birth.
When these are known, removed is rebirth's cause,
the root of sorrow plucked; and then ends rebirth."

4. And also at Kotigama the Blessed One often gave counsel to the Bhikkhus thus: "Such and such is virtue; such and such is concentration; and such and such is wisdom. Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints of lust, becoming, and ignorance is the mind that is fully developed in wisdom."

5. When the Blessed One had stayed at Kotigama as long as he pleased, he spoke to the Venerable Ánanda, saying: "Come, Ánanda, let us go to Nadika."

"So be it, Lord." And the Blessed One took up his abode in Nadika together with a large community of Bhikkhus, staying in the Brick House.

The Four Specific Attainments

6. Then the Venerable Ánanda approached the Blessed One and, after greeting him respectfully, sat down at one side. And he said to the Blessed One: "Here in Nadika, Lord, there have passed away the Bhikkhu Salha and the Bhikkhuní Nanda. Likewise there have passed away the layman Sudatta and the laywoman Sujata; likewise the layman Kakudha, Kalinga, Nikata, Katissabha, Tuttha, Santuttha, Bhadda, and Subhadda. What is their destiny, Lord? What is their future state?"

7. "The Bhikkhu Salha, Ánanda, through the destruction of the taints in this very lifetime has attained to the taint-free

deliverance of mind and deliverance through wisdom, having directly known and realized it by himself. [17]

"The Bhikkhuní Nanda, Ánanda, through the destruction of the five lower fetters (that bind beings to the world of the senses), has arisen spontaneously (among the Suddhavasa deities) and will come to final cessation in that very place, not liable to return from that world.

"The layman Sudatta, Ánanda, through the destruction of the three fetters (self-belief, doubt, and faith in the efficacy of rituals and observances), and the lessening of lust, hatred, and delusion, has become a once-returner and is bound to make an end of suffering after having returned but once more to this world.

"The laywoman Sujata, Ánanda, through the destruction of the three fetters has become a stream-enterer, and is safe from falling into the states of misery, assured, and bound for Enlightenment.

"The layman Kakudha, Ánanda, through the destruction of the five lower fetters (that bind beings to the world of the senses), has arisen spontaneously (among the Suddhavasa deities), and will come to final cessation in that very place, not liable to return from that world.

"So it is with Kalinga, Nikata, Katissabha, Tuttha, Santuttha, Bhadda, and Subhadda, and with more than fifty laymen in Nadika. More than ninety laymen who have passed away in Nadika, Ánanda, through the destruction of the three fetters, and the lessening of lust, hatred, and delusion, have become once-Returners and are bound to make an end of suffering after having returned but once more to this world.

"More than five hundred laymen who have passed away in Nadika, Ánanda, through the complete destruction of the three fetters have become stream-enterers, and are safe from falling into the states of misery, assured, and bound for Enlightenment.

The Mirror of the Dhamma

8. "But truly, Ánanda, it is nothing strange that human beings should die. But if each time it happens you should come to the Tathágata and ask about them in this manner, indeed it would be troublesome to him. Therefore, Ánanda, I will give you the teaching called the Mirror of the Dhamma, possessing which the noble disciple, should he so desire, can declare of himself: 'There is no more rebirth for me in hell, nor as an animal or ghost, nor in any realm of woe. A stream-enterer am I, safe from falling into the states of misery, assured am I and bound for Enlightenment.'"

9. "And what, Ánanda, is that teaching called the Mirror of Dhamma, possessing which the noble disciple may thus declare of himself?"

"In this case, Ánanda, the noble disciple possesses unwavering faith in the Buddha thus: 'The Blessed One is an Arhat, the Fully Enlightened One, perfect in knowledge and conduct, the Happy One, the knower of the world, the paramount trainer of beings, the teacher of gods and men, the Enlightened One, the Blessed One.'

"He possesses unwavering faith in the Dhamma thus: 'Well propounded by the Blessed One is the Dhamma, evident, timeless, [18] inviting investigation, leading to emancipation, to be comprehended by the wise, each for himself.'

"He possesses unwavering faith in the Blessed One's Order of Disciples thus: 'Well faring is the Blessed One's Order of Disciples, righteously, wisely, and dutifully: that is to say, the four pairs of men, the eight classes of persons. The Blessed One's Order of Disciples is worthy of honor, of hospitality, of offerings, of veneration -- the supreme field for meritorious deeds in the world.'

"And he possesses virtues that are dear to the Noble Ones, complete and perfect, spotless and pure, which are liberating,

praised by the wise, uninfluenced (by worldly concerns), and favorable to concentration of mind.

10. "This, Ānanda, is the teaching called the Mirror of the Dhamma, whereby the noble disciple may thus know of himself: 'there is no more rebirth for me in hell, nor as an animal or ghost, nor in any realm of woe. A stream-enterer am I, safe from falling into the states of misery, assured am I and bound for Enlightenment.'"

11. And also in Nadika, in the Brick House, the Blessed One often gave counsel to the Bhikkhus thus: "Such and such is virtue; such and such is concentration; and such and such is wisdom. Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints of lust, becoming, and ignorance is the mind that is fully developed in wisdom."

12. When the Blessed One had stayed in Nadika as long as he pleased, he spoke to the Venerable Ānanda, saying: "Come, Ānanda, let us go to Vesali."

"So be it, O Lord." And the Blessed One took up his abode in Vesali together with a large community of Bhikkhus, and stayed in Ambapali's grove.

Mindfulness and Clear Comprehension

13. Then the Blessed One addressed the Bhikkhus, saying: "Mindful should you dwell, Bhikkhus, clearly comprehending; thus I exhort you.

14. "And how, Bhikkhus, is a Bhikkhu mindful? When he dwells contemplating the body in the body, earnestly, clearly comprehending, and mindfully, after having overcome desire and sorrow in regard to the world; and when he dwells contemplating feelings in feelings, the mind in the mind, and

mental objects in mental objects, earnestly, clearly comprehending, and mindfully, after having overcome desire and sorrow in regard to the world, then is he said to be mindful.

15. "And how, Bhikkhus, does a Bhikkhu have clear comprehension? When he remains fully aware of his coming and going, his looking forward and his looking away, his bending and stretching, his wearing of his robe and carrying of his bowl, his eating and drinking, masticating and savoring, his defecating and urinating, his walking, standing, sitting, lying down, going to sleep or keeping awake, his speaking or being silent, then is he said to have clear comprehension.

"Mindful should you dwell, Bhikkhus, clearly comprehending; thus I exhort you."

Ambapali and the Licchavis

16. Then Ambapali the courtesan came to know: "The Blessed One, they say, has arrived at Vesali and is now staying in my Mango Grove." And she ordered a large number of magnificent carriages to be made ready, mounted one of them herself, and accompanied by the rest, drove out from Vesali towards her park. She went by carriage as far as the carriage could go, then alighted; and approaching the Blessed One on foot, she respectfully greeted him and sat down at one side. And the Blessed One instructed Ambapali the courtesan in the Dhamma and roused, edified, and gladdened her.

17. Thereafter Ambapali the courtesan spoke to the Blessed One, saying: "May the Blessed One, O Lord, please accept my invitation for tomorrow's meal, together with the community of Bhikkhus." And by his silence the Blessed One consented.

Sure, then, of the Blessed One's consent, Ambapali the courtesan rose from her seat, respectfully saluted him, and keeping her right side towards him, took her departure.

18. Then the Licchavi of Vesali came to know: "The Blessed One, they say, has arrived at Vesali and is now staying in Ambapali's grove." And they ordered a large number of magnificent carriages to be made ready, each mounted one, and accompanied by the rest, drove out from Vesali. Now, of these Licchavis, some were in blue, with clothing and ornaments all of blue, while others were in yellow, red, and white.

19. And it so happened that Ambapali the courtesan drove up against the young Licchavis, axle-by-axle, wheel-by-wheel, and yoke by yoke. Thereupon the Licchavis exclaimed: "Why do you drive up against us in this fashion, Ambapali?"

"Thus it is, indeed, my princes, and not otherwise! For the Blessed One is invited by me for tomorrow's meal, together with the community of Bhikkhus!"

"Give up the meal, Ambapali, for a hundred thousand!"

But she replied: "Even if you were to give me Vesali, sirs, together with its tributary lands, I would not give up a meal of such importance."

Then the Licchavis snapped their fingers in annoyance: "See, friends! We are defeated by this mango lass! We are utterly outdone by this mango lass!" But they continued on their way to Ambapali's grove.

20. And the Blessed One beheld the Licchavis from afar, as they drove up. Then he spoke to the Bhikkhus, saying: "Those of you, Bhikkhus, who have not yet seen the Thirty-three gods, may behold the assembly of the Licchavis, and may gaze on them, for they are comparable to the assembly of the Thirty-three gods."

21. Then the Licchavis drove their carriages as far as the carriages could go, then alighted; and approaching the Blessed One on foot, they respectfully greeted him and sat down at one

side. The Blessed One instructed the Licchavis in the Dhamma, and roused, edified, and gladdened them.

22. Thereafter the Licchavis spoke to the Blessed One, saying: "May the Blessed One, O Lord, please accept our invitation for tomorrow's meal, together with the community of Bhikkhus."

"The invitation for tomorrow's meal, Licchavis, has been accepted by me from Ambapali the courtesan."

Then the Licchavis snapped their fingers in annoyance: "See, friends! We are defeated by this mango lass! We are utterly outdone by this mango lass!" And then the Licchavis, approving of the Blessed One's words and delighted with them, rose from their seats, respectfully saluted him, and keeping their right sides towards him, took their departure.

23. Then, after the night had passed, Ambapali the courtesan had choice food, hard and soft, prepared in her park, and announced it to the Blessed One: "It is time, O Lord; the meal is ready." Thereupon the Blessed One got ready in the forenoon, and taking bowl and robe, he went together with the community of Bhikkhus to Ambapali's dwelling, and there he took the seat prepared for him. And Ambapali herself attended on the community of Bhikkhus headed by the Buddha, and served them with choice food, hard and soft.

24. And when the Blessed One had finished his meal and had removed his hand from his bowl, Ambapali the courtesan took a low seat, and placing herself at one side, spoke to the Blessed One, saying: "This park, O Lord, I offer to the community of Bhikkhus headed by the Buddha." And the Blessed One accepted the park. He then instructed Ambapali in the Dhamma, and having roused, edified, and gladdened her; he rose from his seat and departed.

25. And also at Vesali, in Ambapali's grove, the Blessed One often gave counsel to the Bhikkhus thus: "Such and such is virtue; such and such is concentration; and such and such is

wisdom. Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints of lust, becoming, and ignorance is the mind that is fully developed in wisdom."

26. When the Blessed One had stayed in Ambapali's grove as long as he pleased, he spoke to the Venerable Ānanda, saying: "Come, Ānanda, let us go to the village of Beluva."

"So be it, Lord." And the Blessed One took up his abode in the village of Beluva together with a large community of Bhikkhus.

The Blessed One's Deadly Sickness

27. At that time the Blessed One spoke to the Bhikkhus, saying: "Go now, Bhikkhus, and seek shelter anywhere in the neighborhood of Vesali where you are welcome, among acquaintances and friends, and there spend the rainy season. As for me, I shall spend the rainy season in this very place, in the village of Beluva."

"So be it, O Lord," the Bhikkhus said.

28. But when the Blessed One had entered upon the rainy season, there arose in him a severe illness, and sharp and deadly pains came upon him. And the Blessed One endured them mindfully, clearly comprehending and unperturbed.

29. Then it occurred to the Blessed One: "It would not be fitting if I came to my final passing away without addressing those who attended on me, without taking leave of the community of Bhikkhus. Then let me suppress this illness by strength of will, resolve to maintain the life process, and live on."

30. And the Blessed One suppressed the illness by strength of will, resolved to maintain the life process, and lived on. So it came about that the Blessed One's illness was allayed.

31. And the Blessed One recovered from that illness; and soon after his recovery he came out from his dwelling place and sat down in the shade of the building, on a seat prepared for him. Then the Venerable Ánanda approached the Blessed One, respectfully greeted him, and sitting down at one side, he spoke to the Blessed One, saying: "Fortunate it is for me, O Lord, to see the Blessed One at ease again! Fortunate it is for me, O Lord, to see the Blessed One recovered! For truly, Lord, when I saw the Blessed One's sickness it was as though my own body became weak as a creeper, every thing around became dim to me, and my senses failed me. Yet, Lord, I still had some little comfort in the thought that the Blessed One would not come to his final passing away until he had given some last instructions respecting the community of Bhikkhus."

32. Thus spoke the Venerable Ánanda, but the Blessed One answered him, saying: "What more does the community of Bhikkhus expect from me, Ánanda? I have set forth the Dhamma without making any distinction of esoteric and exoteric doctrine; there is nothing, Ánanda, with regard to the teachings that the Tathágata holds to the last with the closed fist of a teacher who keeps some things back. Whosoever may think that it is he who should lead the community of Bhikkhus, or that the community depends upon him, it is such a one that would have to give last instructions respecting them. But, Ánanda, the Tathágata has no such idea, as that it is he who should lead the community of Bhikkhus, or that the community depends upon him. So what instructions should he have to give respecting the community of Bhikkhus?"

"Now I am frail, Ánanda, old, aged, far gone in years. This is my eightieth year, and my life is spent. Even as an old cart, Ánanda, is held together with much difficulty, so the body of the Tathágata is kept going only with supports. It is, Ánanda, only

when the Tathágata, disregarding external objects, with the cessation of certain feelings, attains to and abides in the signless concentration of mind, [19] that his body is more comfortable.

33. "Therefore, Ánanda, be islands unto yourselves, refuges unto yourselves, seeking no external refuge; with the Dhamma as your island, the Dhamma as your refuge, seeking no other refuge.

"And how, Ánanda, is a Bhikkhu an island unto himself, a refuge unto himself, seeking no external refuge; with the Dhamma as his island, the Dhamma as his refuge, seeking no other refuge?

34. "When he dwells contemplating the body in the body, earnestly, clearly comprehending, and mindfully, after having overcome desire and sorrow in regard to the world; when he dwells contemplating feelings in feelings, the mind in the mind, and mental objects in mental objects, earnestly, clearly comprehending, and mindfully, after having overcome desire and sorrow in regard to the world, then, truly, he is an island unto himself, a refuge unto himself, seeking no external refuge; having the Dhamma as his island, the Dhamma as his refuge, seeking no other refuge.

35. "Those Bhikkhus of mine, Ánanda, who now or after I am gone, abide as an island unto themselves, as a refuge unto themselves, seeking no other refuge; having the Dhamma as their island and refuge, seeking no other refuge: it is they who will become the highest, [20] if they have the desire to learn."

Part Three

Relinquishing the Will to Live

The Blessed One's Prompting

1. Then the Blessed One, getting ready in the forenoon, took bowl and robe and went into Vesali for alms. After the alms round and meal, on his return, he spoke to the Venerable Ánanda, saying: "Take up a mat, Ánanda, and let us spend the day at the Capala shrine."

"So be it, Lord." And the Venerable Ánanda took up a mat and followed behind the Blessed One, step by step.

2. And the Blessed One went to the Capala shrine and sat down on the seat prepared for him. And when the Venerable Ánanda had seated himself at one side after he had respectfully saluted the Blessed One, the Lord said to him: "Pleasant, Ánanda, is Vesali; pleasant are the shrines of Udena, Gotamaka, Sattambaka, Bahuputta, Sarandada, and Capala."

3. And the Blessed One said: "Whosoever, Ánanda, has developed, practiced, employed, strengthened, maintained, scrutinized, and brought to perfection the four constituents of psychic power could, if he so desired, remain throughout a world-period or until the end of it. [21] The Tathágata, Ánanda, has done so. Therefore the Tathágata could, if he so desired, remain throughout a world-period or until the end of it."

4. But the Venerable Ánanda was unable to grasp the plain suggestion, the significant prompting, given by the Blessed One. As though his mind was influenced by Mara, [22] he did not beseech the Blessed One: "May the Blessed One remain, O Lord!. May the Happy One remain, O Lord, throughout the world-period, for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, well being, and happiness of gods and men!"

5. And when for a second and a third time the Blessed One repeated his words, the Venerable Ánanda remained silent.

6. Then the Blessed One said to the Venerable Ānanda: "Go now, Ānanda, and do as seems fit to you."

"Even so, O Lord." And the Venerable Ānanda, rising from his seat, respectfully saluted the Blessed One, and keeping his right side towards him, took his seat under a tree some distance away.

Mara's Appeal

7. And when the Venerable Ānanda had gone away, Mara, the Evil One, approached the Blessed One. And standing at one side he spoke to the Blessed One, saying: "Now, O Lord, let the Blessed One come to his final passing away; let the Happy One utterly pass away! The time has come for the Parinibbāna of the Lord.

"For the Blessed One, O Lord, spoke these words to me: 'I shall not come to my final passing away, Evil One, until my Bhikkhus and Bhikkhunis, laymen and laywomen, have come to be true disciples -- wise, well disciplined, apt and learned, preservers of the Dhamma, living according to the Dhamma, abiding by the appropriate conduct, and having learned the Master's word, are able to expound it, preach it, proclaim it, establish it, reveal it, explain it in detail, and make it clear; until, when adverse opinions arise, they shall be able to refute them thoroughly and well, and to preach this convincing and liberating Dhamma.' [23]

8. "And now, O Lord, Bhikkhus and Bhikkhunis, laymen and laywomen, have become the Blessed One's disciples in just this way. So, O Lord, let the Blessed One come to his final passing away! The time has come for the Parinibbāna of the Lord.

"For the Blessed One, O Lord, spoke these words to me: 'I shall not come to my final passing away, Evil One, until this holy life taught by me has become successful, prosperous, far-renowned, popular, and widespread, until it is well proclaimed

among gods and men.' And this too has come to pass in just this way. So, O Lord, let the Blessed One come to his final passing away, let the Happy One utterly pass away! The time has come for the Parinibbána of the Lord."

The Blessed One Relinquishes His Will to Live

9. When this was said, the Blessed One spoke to Mara, the Evil One, saying: "Do not trouble yourself, Evil One. Before long the Parinibbána of the Tathágata will come about. Three months hence the Tathágata will utterly pass away."

10. And at the Capala shrine the Blessed One thus mindfully and clearly comprehending renounced his will to live on. And upon the Lord's renouncing his will to live on, there came a tremendous earthquake, dreadful and astonishing, and thunder rolled across the heavens. And the Blessed One beheld it with understanding, and made this solemn utterance:

"What causes life, unbounded or confined [24] --
His process of becoming [25] -- this the Sage
Renounces. With inward calm and joy he breaks,
As though a coat of mail, his own life's cause." [26]

11. Then it came to the mind of the Venerable Ánanda:
"Marvelous it is indeed, and most wonderful! The earth shakes mightily, tremendously! Dreadful and astonishing it is, how the thunders roll across the heavens! What could be the reason, what the cause, that so mighty an earthquake should arise?"

Eight Causes of Earthquakes

12. And the Venerable Ánanda approached the Blessed One, and respectfully greeting him, sat down at one side. Then he spoke to the Blessed One, saying: "Marvelous it is indeed, and

most wonderful! The earth shakes mightily, tremendously! Dreadful and astonishing it is how the thunders roll across the heavens! What could be the reason, what the cause, that so mighty an earthquake should arise?"

13. Then the Blessed One said: "There are eight reasons, Ánanda, eight causes for a mighty earthquake to arise. What are those eight?"

14. "This great earth, Ánanda, is established upon liquid, the liquid upon the atmosphere, and the atmosphere upon space. And when, Ánanda, mighty atmospheric disturbances take place, the liquid is agitated. And with the agitation of the liquid, tremors of the earth arise. This is the first reason, the first cause for the arising of mighty earthquakes.

15. "Again, Ánanda, when an ascetic or holy man of great power, one who has gained mastery of his mind, or a deity who is mighty and potent, develops intense concentration on the delimited aspect of the earth element, and to a boundless degree on the liquid element, he, too, causes the earth to tremble, quiver, and shake. This is the second reason, the second cause for the arising of mighty earthquakes.

16-21. "Again, Ánanda, when the Bodhisattva departs from the Tushita realm and descends into his mother's womb, mindfully and clearly comprehending; and when the Bodhisattva comes out from his mother's womb, mindfully and clearly comprehending; and when the Tathágata becomes fully enlightened in unsurpassed, supreme Enlightenment; when the Tathágata sets rolling the excellent Wheel of the Dhamma; when the Tathágata renounces his will to live on; and when the Tathágata comes to pass away into the state of Nibbána in which no element of clinging remains -- then, too, Ánanda, this great earth trembles, quivers, and shakes.

"These, Ánanda, are the eight reasons, the eight causes for a great earthquake to arise. [27]

Eight Assemblies

22. "Now there are eight kinds of assemblies, Ánanda, that is to say, assemblies of nobles, Brahmins, householders, ascetics, of the Four Great Kings, of the Thirty-three gods, of Mara's, and of Brahmas.

23. "And I recall, Ánanda, how I have attended each of these eight kinds of assemblies, amounting to hundreds. [28] And before seating myself and starting the conversation or the discussion, I made my appearance resemble theirs, my voice resemble theirs. And so I taught them the Dhamma, and roused, edified, and gladdened them. Yet while I was speaking to them thus, they did not know me, and they would enquire of one another, asking: 'who is he that speaks to us? Is it a man or a god?'

"Then having taught them the Dhamma, and roused, edified, and gladdened them, I would straightaway vanish. And when I had vanished, too, they did not know me, and they would enquire of one another, asking: 'who is he that has vanished? Is it a man or a god?'

"And such, Ánanda, are the eight kinds of assemblies.

Eight Fields of Mastery

24. "Now there are eight fields of mastery, [29] Ánanda. What are those eight?

25. "When one, perceiving forms subjectively, [30] sees small forms, beautiful or ugly, external to himself, [31] and mastering them, is aware that he perceives and knows them as they are - - this is the first field of mastery.

26. "When one, perceiving forms subjectively, sees large forms, beautiful or ugly, external to himself, and mastering them, is aware that he perceives and knows them as they are -- this is the second field of mastery.

27. "When one, not perceiving forms subjectively, [32] sees small forms, beautiful or ugly, external to himself, and mastering them, is aware that he perceives and knows them as they are -- this is the third field of mastery.

28. "When one, not perceiving forms subjectively, sees large forms, beautiful or ugly, external to himself, and mastering them, is aware that he perceives and knows them as they are - - this is the fourth field of mastery.

29. "When one, not perceiving forms subjectively, sees forms external to himself that are blue, blue in color, of a blue luster like the blossoms of flax, or like fine Benares muslin which, burnished on both sides, is blue, blue in color, of a blue luster -- when such a one sees forms external to himself that are blue, and mastering them, is aware that he perceives and knows them as they are -- this is the fifth field of mastery.

30. "When one, not perceiving forms subjectively, sees forms external to himself that are yellow, yellow in color, of a yellow luster like the Kanikara blossom, or like fine Benares muslin which, burnished on both sides, is yellow, yellow in color, of a yellow luster -- when such a one sees forms external to himself that are yellow, and mastering them, is aware that he perceives and knows them as they are -- this is the sixth field of mastery.

31. "When one, not perceiving forms subjectively, sees forms external to himself that are red, red in color, of a red luster like the Bandhujivaka blossom, or like fine Benares muslin which, burnished on both sides, is red, red in color, of a red luster -- when such a one sees forms external to himself that are red, and mastering them, is aware that he perceives and knows them as they are -- this is the seventh field of mastery.

32. "When one, not perceiving forms subjectively, sees forms external to himself that are white, white in color, of a white luster like the morning star, or like fine Benares muslin which, burnished on both sides, is white, white in color, of a white luster -- when such a one sees forms external to himself that

are white, and mastering them, is aware that he perceives and knows them as they are -- this is the eighth field of mastery.

"These, Ánanda, are the eight fields of mastery.

Eight Liberations

33. "Now there are eight liberations, Ánanda. What are those eight? [33]

34. "Oneself having form, [34] one perceives forms; this is the first liberation.

35. "Being unaware of one's own form, one perceives forms external to oneself; this is the second liberation.

36. "Experiencing loveliness, one is intent upon it; [35] this is the third liberation.

37. "By utterly transcending the perceptions of matter, by the disappearance of the perceptions of sense-reaction, and by giving no attention to diversity-perceptions, one becomes aware of, attains to, and abides in the sphere of infinite space; this is the fourth liberation.

38. "By utterly transcending the sphere of infinite space, one becomes aware of, attains to, and abides in the sphere of infinite consciousness; this is the fifth liberation.

39. "By utterly transcending the sphere of infinite consciousness, one becomes aware of, attains to, and abides in the sphere of nothingness; this is the sixth liberation.

40. "By utterly transcending the sphere of nothingness, one attains to and abides in the sphere of neither-perception-nor-non-perception; this is the seventh liberation.

41. "By utterly transcending the sphere of neither-perception-nor-non-perception, one attains to and abides in the cessation of perception and sensation; this is the eighth liberation.

"These, Ánanda, are the eight liberations.

Mara's Former Temptation

42. "There was a time, Ánanda, when I dwelt at Uruvela, on the bank of the Nerañjara River, at the foot of the goatherds' banyan-tree, soon after my supreme Enlightenment. And Mara, the Evil One, approached me, saying: 'Now, O Lord, let the Blessed One come to his final passing away! Let the Happy One utterly pass away! The time has come for the Parinibbána of the Lord.'

43. "Then, Ánanda, I answered Mara, the Evil One, saying: 'I shall not come to my final passing away, Evil One, until my Bhikkhus and Bhikkhunis, laymen and laywomen, have come to be true disciples -- wise, well disciplined, apt and learned, preservers of the Dhamma, living according to the Dhamma, abiding by appropriate conduct and, having learned the Master's word, are able to expound it, preach it, proclaim it, establish it, reveal it, explain it in detail, and make it clear; until, when adverse opinions arise, they shall be able to refute them thoroughly and well, and to preach this convincing and liberating Dhamma.

44. "'I shall not come to my final passing away, Evil One, until this holy life taught by me has become successful, prosperous, far-renowned, popular, and widespread, until it is well proclaimed among gods and men.'

45. "And again today, Ánanda, at the Capala shrine, Mara, the Evil One, approached me, saying: 'Now, O Lord, Bhikkhus and Bhikkhunis, laymen and laywomen, have come to be true disciples of the Blessed One -- wise, well disciplined, apt and learned, preservers of the Dhamma, living according to the Dhamma, abiding in the appropriate conduct, and having learned the Master's word, are able to expound it, preach it, proclaim it, establish it, reveal it, explain it in detail, and make it clear; and when adverse opinions arise, they are now able to

refute them thoroughly and well, and to preach this convincing and liberating Dhamma.

"And now, O Lord, this holy life taught by the Blessed One has become successful, prosperous, far-renowned, popular and widespread, and it is well proclaimed among gods and men. Therefore, O Lord, let the Blessed One come to his final passing away! Let the Happy One utterly pass away! The time has come for the Parinibbána of the Lord.'

46. "And then, Ánanda, I answered Mara, the Evil One, saying: 'do not trouble yourself, Evil One. Before long the Parinibbána of the Tathágata will come about. Three months hence the Tathágata will utterly pass away.'

47. "And in this way, Ánanda, today at the Capala shrine the Tathágata has renounced his will to live on."

Ánanda's Appeal

48. At these words the Venerable Ánanda spoke to the Blessed One, saying: "May the Blessed One remain, O Lord! May the Happy One remain, O Lord, throughout the world-period, for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, well being, and happiness of gods and men!"

49. And the Blessed One answered, saying: "Enough, Ánanda. Do not entreat the Tathágata, for the time is past, Ánanda, for such an entreaty."

50-51. But for a second and a third time, the Venerable Ánanda said to the Blessed One: "May the Blessed One remain, O Lord! May the Happy One remain, O Lord, throughout the world-period, for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, well being, and happiness of gods and men!"

52. Then the Blessed One said: "Do you have faith, Ánanda, in the Enlightenment of the Tathágata?" And the Venerable Ánanda replied: "Yes, O Lord, I do."

"Then how, Ánanda, can you persist against the Tathágata even up to the third time?"

53. Then the Venerable Ánanda said: "This, O Lord, I have heard and learned from the Blessed One himself when the Blessed One said to me: 'Whosoever, Ánanda, has developed, practiced, employed, strengthened, maintained, scrutinized, and brought to perfection the four constituents of psychic power could, if he so desired, remain throughout a world-period or until the end of it. The Tathágata, Ánanda, has done so. Therefore the Tathágata could, if he so desired, remain throughout a world-period or until the end of it.'"

54. "And did you believe it, Ánanda?"

"Yes, O Lord, I did."

"Then, Ánanda, the fault is yours. Herein have you failed, inasmuch as you were unable to grasp the plain suggestion, the significant prompting given by the Tathágata, and you did not then entreat the Tathágata to remain. For if you had done so, Ánanda, twice the Tathágata might have declined, but the third time he would have consented. Therefore, Ánanda, the fault is yours; herein have you failed.

55. "At Rajagaha, Ánanda, when dwelling at Vultures' Peak, I spoke to you, saying: 'Pleasant, Ánanda, is Rajagaha; pleasant is Vultures' Peak. Whosoever, Ánanda, has developed ... Therefore the Tathágata could, if he so desired, remain throughout a world-period or until the end of it.'

56. "So also at the Banyan Grove, at Robbers' Cliff, at the Sattapanni Cave on the Vebhara Mountain, at the Black Rock of Isigili, at the Serpents' Pool in the Cool Forest, at the Tapoda Grove, at the Bamboo Grove in the Squirrels' Feeding-ground,

at Jivaka's Mango Grove, and at Small Nook in the Deer Park I spoke to you in the same words, saying: 'Pleasant, Ánanda, is Rajagaha, pleasant are these places. Whosoever, Ánanda, has developed...Therefore the Tathágata could, if he so desired, remain throughout a world-period or until the end of it.'

"But you, Ánanda, were unable to grasp the plain suggestion, the significant prompting given you by the Tathágata, and you did not entreat the Tathágata to remain. For if you had done so, Ánanda, twice the Tathágata might have declined, but the third time he would have consented. Therefore, Ánanda, the fault is yours; herein you have failed.

57. "So also at Vesali, Ánanda, at different times the Tathágata has spoken to you, saying: 'Pleasant, Ánanda, is Vesali; pleasant are the shrines of Udena, Gotamaka, Sattambaka, Bahuputta, Sarandada, and Capala. Whosoever, Ánanda, has developed ... Therefore the Tathágata could, if he so desired, remain throughout a world-period or until the end of it.'

"But you, Ánanda, were unable to grasp the plain suggestion, the significant prompting, given you by the Tathágata, and you did not entreat the Tathágata to remain. For if you had done so, Ánanda, twice the Tathágata might have declined, but the third time he would have consented. Therefore, Ánanda, the fault is yours; herein you have failed.

58. "Yet, Ánanda, have I not taught from the very beginning that with all that is dear and beloved there must be change, separation, and severance? Of that which is born, come into being, is compounded and subject to decay, how can one say: 'May it not come to dissolution!' There can be no such state of things. And of that, Ánanda, which the Tathágata has finished with, that which he has relinquished, given up, abandoned, and rejected -- his will to live on -- the Tathágata's word has been spoken once for all: 'Before long the Parinibbána of the Tathágata will come about. Three months hence the Tathágata

will utterly pass away.' And that the Tathágata should withdraw his words for the sake of living on -- this is an impossibility.

The Last Admonition

59. "So, then, Ánanda, let us go to the hall of the Gabled House, in the Great Forest." And the Venerable Ánanda replied: "So be it, Lord."

60. Then the Blessed One, with the Venerable Ánanda, went to the hall of the Gabled House, in the Great Forest. And there he spoke to the Venerable Ánanda, saying: "Go now, Ánanda, and assemble in the hall of audience all the Bhikkhus who dwell in the neighborhood of Vesali."

"So be it, Lord." And the Venerable Ánanda gathered all the Bhikkhus who dwelt in the neighborhood of Vesali, and assembled them in the hall of audience. And then, respectfully saluting the Blessed One, and standing at one side, he said: "The community of Bhikkhus is assembled, Lord. Now let the Blessed One do as he wishes."

61. Thereupon the Blessed One entered the hall of audience, and taking the seat prepared for him, he exhorted the Bhikkhus, saying: "Now, O Bhikkhus, I say to you that these teachings of which I have direct knowledge and which I have made known to you -- these you should thoroughly learn, cultivate, develop, and frequently practice, that the life of purity may be established and may long endure, for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, well being, and happiness of gods and men.

62. "And what, Bhikkhus, are these teachings? They are the four foundations of mindfulness, the four right efforts, the four constituents of psychic power, the five faculties, the five powers, the seven factors of enlightenment, and the Noble Eightfold Path. These, Bhikkhus, are the teachings of which I have direct knowledge, which I have made known to you, and which you should thoroughly learn, cultivate, develop, and frequently

practice, that the life of purity may be established and may long endure, for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, well being, and happiness of gods and men."

63. Then the Blessed One said to the Bhikkhus: "So, Bhikkhus, I exhort you: All compounded things are subject to vanish. Strive with earnestness. The time of the Tathágata's Parinibbána is near. Three months hence the Tathágata will utterly pass away."

64. And having spoken these words, the Happy One, the Master, spoke again, saying:

"My years are now full ripe, the life span left is short. Departing, I go hence from you, relying on myself alone. Be earnest, then, O Bhikkhus, be mindful and of virtue pure!

With firm resolve, guard your own mind!
Whoso untiringly pursues the Dhamma and the Discipline
Shall go beyond the round of births and make an end of suffering."

Part Four The Last Meal

The Elephant's Look

1. Then the Blessed One, getting ready in the forenoon, took bowl and robe and went into Vesali for alms. After the alms round and meal, on his return, he looked upon Vesali with the elephant's look, [36] and said to the Venerable Ánanda: "This, Ánanda, is the last time that the Tathágata will look upon Vesali. Come, Ánanda, let us go to Bhandagama."

"So be it, O Lord." And the Blessed One took up his abode at Bhandagama together with a large community of Bhikkhus.

2. And the Blessed One addressed the Bhikkhus, saying: "Bhikkhus, it is through not realizing, through not penetrating four principles that this long course of birth and death has been passed through and undergone by me as well as by you. What are those four? They are: noble virtue, noble concentration, noble wisdom, and noble emancipation. But now, Bhikkhus, that these have been realized and penetrated, cut off is the craving for existence, destroyed is that which leads to renewed becoming, and there is no fresh becoming."

3. And having spoken these words, the Happy One, the Master, spoke again, saying:

"Virtue, concentration, wisdom, and emancipation unsurpassed --

These are the principles realized by Gotama the renowned;

And, knowing them, he, the Buddha, to his monks has taught the Dhamma.

He, the destroyer of suffering, the Master, the Seer, is at peace."

4. And also at Bhandagama the Blessed One often gave counsel to the Bhikkhus thus: "Such and such is virtue; such and such is concentration; and such and such is wisdom. Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints of lust, becoming, and ignorance is the mind that is fully developed in wisdom."

5. When the Blessed One had stayed at Bhandagama as long as he pleased, he spoke to the Venerable Ānanda: "Come, Ānanda, let us go to Hatthigama."

"So be it, Lord." And the Blessed One took up his abode at Hatthigama together with a large community of Bhikkhus.

And when the Blessed One had stayed at Hatthigama as long as he pleased, he took up his abode at Ambagama, then at Jambugama. And at each of these places the Blessed One often gave counsel to the Bhikkhus thus: "Such and such is virtue; such and such is concentration; and such and such is wisdom. Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints of lust, becoming, and ignorance is the mind that is fully developed in wisdom."

6. And when the Blessed One had stayed at Jambugama as long as he pleased, he spoke to the Venerable Ánanda: "Come, Ánanda, let us go to Bhoganagara."

"So be it, Lord." And the Blessed One took up his abode at Bhoganagara together with a large community of Bhikkhus, and stayed in the Ánanda shrine.

The Four Great References

7. And there the Blessed One addressed the Bhikkhus, saying: "Now, Bhikkhus, I shall make known to you the four great references. [37] Listen and pay heed to my words." And those Bhikkhus answered, saying:

"So be it, Lord."

8-11. Then the Blessed One said: "In this fashion, Bhikkhus, a Bhikkhu might speak: 'Face to face with the Blessed One, brethren, I have heard and learned thus: This is the Dhamma and the Discipline, the Master's Dispensation'; or: 'in an abode of such and such a name lives a community with elders and a chief. Face to face with that community, I have heard and learned thus: This is the Dhamma and the Discipline, the

Master's Dispensation'; or: 'In an abode of such and such a name live several Bhikkhus who are elders, who are learned, who have accomplished their course, who are preservers of the Dhamma, the Discipline, and the Summaries. Face to face with those elders, I have heard and learned thus: This is the Dhamma and the Discipline, the Master's Dispensation'; or: 'In an abode of such and such a name lives a single Bhikkhu who is an elder, who is learned, who has accomplished his course, who is a preserver of the Dhamma, the Discipline, and the Summaries. Face to face with that elder, I have heard and learned thus: This is the Dhamma and the Discipline, the Master's Dispensation.'

"In such a case, Bhikkhus, the declaration of such a Bhikkhu is neither to be received with approval nor with scorn. Without approval and without scorn, but carefully studying the sentences word by word, one should trace them in the Discourses and verify them by the Discipline. If they are neither traceable in the Discourses nor verifiable by the Discipline, one must conclude thus: 'Certainly, this is not the Blessed One's utterance; this has been misunderstood by that Bhikkhu -- or by that community, or by those elders, or by that elder.' In that way, Bhikkhus, you should reject it. But if the sentences concerned are traceable in the Discourses and verifiable by the Discipline, then one must conclude thus: 'Certainly, this is the Blessed One's utterance; this has been well understood by that Bhikkhu -- or by that community, or by those elders, or by that elder.' And in that way, Bhikkhus, you may accept it on the first, second, third, or fourth reference. These, Bhikkhus, are the four great references for you to preserve."

12. And also at Bhoganagara, at the Ánanda shrine, the Blessed One often gave counsel to the Bhikkhus thus: "Such and such is virtue; such and such is concentration; and such and such is wisdom. Great becomes the fruit, great is the gain of concentration when it is fully developed by virtuous conduct; great becomes the fruit, great is the gain of wisdom when it is fully developed by concentration; utterly freed from the taints of

lust, becoming, and ignorance is the mind that is fully developed in wisdom."

13. When the Blessed One had stayed at Bhoganagara as long as he pleased, he spoke to the Venerable Ánanda, saying: "Come, Ánanda, let us go to Pava."

"So be it, Lord." And the Blessed One took up his abode at Pava together with a great community of Bhikkhus, and stayed in the Mango Grove of Chunda, who was by family a metalworker.

The Buddha's Last Meal

14. And Chunda the metalworker came to know: "The Blessed One, they say, has arrived at Pava, and is staying in my Mango Grove." And he went to the Blessed One, and having respectfully greeted him, sat down at one side. And the Blessed One instructed Chunda the metalworker in the Dhamma, and roused, edified, and gladdened him.

15. Then Chunda spoke to the Blessed One, saying: "May the Blessed One, O Lord, please accept my invitation for tomorrow's meal, together with the community of Bhikkhus." And by his silence the Blessed One consented.

16. Sure, then, of the Blessed One's consent, Chunda the metalworker rose from his seat, respectfully saluted the Blessed One, and keeping his right side towards him, took his departure.

17. And Chunda the metalworker, after the night had passed, had choice food, hard and soft, prepared in his abode, together with a quantity of *sukara-maddava*, [38] and announced it to the Blessed One, saying: "It is time, O Lord, the meal is ready."

18. Thereupon the Blessed One, in the forenoon, having got ready, took bowl and robe and went with the community of Bhikkhus to the house of Chunda, and there sat down on the

seat prepared for him. And he spoke to Chunda, saying: "With the *sukara-maddava* you have prepared, Chunda, you may serve me; with the other food, hard and soft, you may serve the community of Bhikkhus."

"So be it, Lord." And with the *sukara-maddava* prepared by him, he served the Blessed One; and with the other food, hard and soft, he served the community of Bhikkhus.

19. Thereafter the Blessed One spoke to Chunda, saying: "Whatever, Chunda, is left over of the *sukara-maddava*, bury that in a pit. For I do not see in all this world, with its gods, Mara's, and Brahmas, among the host of ascetics and Brahmins, gods and men, anyone who could eat it and entirely digest it except the Tathágata alone."

And Chunda the metalworker answered the Blessed One saying: "So be it, O Lord. "And what remained over of the *sukara-maddava* he buried in a pit.

20. Then he returned to the Blessed One, respectfully greeted him, and sat down at one side. And the Blessed One instructed Chunda the metalworker in the Dhamma, and roused, edified, and gladdened him. After this he rose from his seat and departed.

21. And soon after the Blessed One had eaten the meal provided by Chunda the metalworker, a dire sickness fell upon him, even dysentery, and he suffered sharp and deadly pains. But the Blessed One endured them mindfully, clearly comprehending and unperturbed.

22. Then the Blessed One spoke to the Venerable Ánanda, saying: "Come, Ánanda, let us go to Kusinara." And the Venerable Ánanda answered: "So be it, Lord."

23. When he had eaten Chunda's food, I heard,
With fortitude the deadly pains he bore.
From the *sukara-maddava* a sore

And dreadful sickness came upon the Lord.
But nature's pangs he endured. "Come, let us go
To Kusinara," was his dauntless word. [39]

The Clearing of the Waters

24. Now on the way the Blessed One went aside from the highway and stopped at the foot of a tree. And he said to the Venerable Ánanda: "Please fold my upper robe in four, Ánanda, and lay it down. I am weary and want to rest awhile."

"So be it, Lord." And the Venerable Ánanda folded the robe in four and laid it down.

25. And the Blessed One sat down on the seat prepared for him and said to the Venerable Ánanda: "Please bring me some water, Ánanda. I am thirsty and want to drink."

26. And the Venerable Ánanda answered the Blessed One: "But just now, Lord, a great number of carts, five hundred carts, have passed over, and the shallow water has been cut through by the wheels, so that it flows turbid and muddy. But the Kakuttha River, Lord, is quite close by, and its waters are clear, pleasant, cool, and translucent. It is easily approachable and delightfully placed. There the Blessed One can quench his thirst and refresh his limbs."

27-29. But a second time the Blessed One made his request, and the Venerable Ánanda answered him as before. And then for a third time the Blessed One said: "Please bring me some water, Ánanda. I am thirsty and want to drink."

30. Then the Venerable Ánanda answered, saying: "So be it, Lord." And he took the bowl and went to the stream. And the shallow water, which had been cut through by the wheels so that it flowed turbid and muddy, became clear and settled down, pure and pleasant as the Venerable Ánanda drew near.

31. Then the Venerable Ānanda thought: "Marvelous and most wonderful indeed is the power and glory of the Tathágata!"

32. And he took up water in the bowl and carried it to the Blessed One, and said: "Marvelous and most wonderful indeed is the power and glory of the Tathágata! For this shallow water, which had been cut through by the wheels so that it flowed turbid and muddy, became clear and settled down, pure and pleasant as I drew near. Now let the Blessed One drink the water. Let the Happy One drink." And the Blessed One drank the water.

Pukkusa the Malla

33. Now it so happened that one Pukkusa of the Malla clan, who was a disciple of Alara Kalama, was passing by on his way from Kusinara to Pava. [40]

34. And when he saw the Blessed One seated at the foot of a tree, he approached him, respectfully greeted him, and sat down at one side. And he spoke to the Blessed One, saying: "Marvelous it is, Lord, most wonderful it is, O Lord, the state of calmness wherein abide those who have gone forth from the world.

35. "For at one time, Lord, Alara Kalama was on a journey, and he went aside from the highway and sat down by the wayside at the foot of a tree to pass the heat of the day. And it came about, Lord that a great number of carts, even five hundred carts, passed by him, one by one. And then, Lord, a certain man who was following behind that train of carts, approached and spoke to him, saying: 'Did you, sir, see a great number of carts that passed you by?' And Alara Kalama answered him: 'I did not see them, brother.' 'But the noise, sir, surely you heard?' 'I did not hear it, brother.' Then that man asked him: 'Then, sir, perhaps you slept?' 'No, brother, I was not sleeping.' 'Then, sir, were you conscious?' 'I was, brother.' Then that man said: 'Then, sir, while conscious and awake you still did not see the great number of carts, even five hundred carts, that passed

you by one after another, nor heard the noise? Why, sir, your very robe is covered with their dust!' And Alara Kalama replied, saying: 'So it is, brother.'

36. "And to that man, O Lord, came the thought: 'Marvelous it is, most wonderful indeed it is, the state of calmness wherein abide those who have gone forth from the world!' And there arose in him great faith in Alara Kalama, and he went his way."

37. "Now what do you think, Pukkusa? What is more difficult to do, more difficult to meet with -- that a man, while conscious and awake, should not see a great number of carts, even five hundred carts, that passed him by one after another, nor hear the noise, or that one conscious and awake, in the midst of a heavy rain, with thunder rolling, lightning flashing, and thunderbolts crashing, should neither see it nor hear the noise?"

38. "What, O Lord, are five hundred carts -- nay, six, seven, eight, nine hundred, or a thousand or even hundreds of thousands of carts -- compared with this?"

39. "Now one time, Pukkusa, I was staying at Atuma, and had my abode in a barn there. And at that time there was a heavy rain, with thunder rolling, lightning flashing, and thunderbolts crashing. And two farmers who were brothers were killed close to the barn, together with four oxen, and a great crowd came forth from Atuma to the spot where they were killed.

40. "Now at that time, Pukkusa, I had come out of the barn and was walking up and down in thought before the door. And a certain man from the great crowd approached me, respectfully greeted me, and stood at one side.

41. "And I asked him: 'Why, brother, has this great crowd gathered together?' And he answered me: 'Just now, Lord, there was a heavy rain, with thunder rolling, lightning flashing, and thunderbolts crashing. And two farmers who were brothers were killed close by, together with four oxen. It is because of

this that the great crowd has gathered. But where, Lord, were you?'

"'I was here, brother.' 'Yet, Lord, did you not see it?' 'I did not see it, brother.' 'But the noise, Lord, you surely heard?' 'I did not hear it, brother.' Then that man asked me: 'Then, Lord, perhaps you slept?' 'No, brother, I was not sleeping.' 'Then, Lord, you were conscious?' 'I was, brother.' Then that man said: 'Then, Lord, while conscious and awake, in the midst of a heavy rain, with thunder rolling, lightning flashing, and thunderbolts crashing, you neither saw it nor heard the noise?' And I answered him, saying: 'I did not, brother.'

42. "And to that man, Pukkusa, came the thought: 'Marvelous it is, most wonderful indeed it is, the state of calmness wherein abide those who have gone forth from the world!' And there arose in him great faith in me, and he respectfully saluted me, and keeping his right side towards me, he went his way."

43. When this had been said, Pukkusa of the Malla clan said to the Blessed One: "The faith, Lord, that I had in Alara Kalama I now scatter to the mighty wind, I let it be carried away as by a flowing stream! Excellent, O Lord, most excellent, O Lord! It is as if, Lord, one were to set upright what had been overthrown, or to reveal what had been hidden, or to show the path to one who had gone astray, or to light a lamp in the darkness so that those having eyes might see -- even so has the Blessed One set forth the Dhamma in many ways. And so, O Lord, I take my refuge in the Blessed One, the Dhamma, and the Community of Bhikkhus. May the Blessed One accept me as his disciple, one who has taken refuge until the end of life."

44. Then Pukkusa of the Malla clan spoke to a certain man, saying: "Bring me at once, friend, two sets of golden-hued robes, burnished and ready for wear." And the man answered him: "So be it, sir."

45. And when the robes were brought, Pukkusa of the Malla clan offered them to the Blessed One, saying: "May the

Blessed One, O Lord, out of compassion, accept this from me." And the Blessed One said: "Robe me, then in one, Pukkusa, and in the other robe Ánanda."

"So be it, Lord." And he thereupon robed the Blessed One in one, and in the other he robed the Venerable Ánanda.

46. And then the Blessed One instructed Pukkusa of the Malla clan in the Dhamma, and roused, edified, and gladdened him. And after that, Pukkusa rose from his seat, respectfully saluted the Blessed One, and keeping his right side towards him, went his way.

47. And soon after Pukkusa of the Malla clan had departed, the Venerable Ánanda arranged the set of golden-hued robes, burnished and ready for wear, about the body of the Blessed One. But when the set of robes was arranged upon the body of the Blessed One, it became as though faded, and its splendor dimmed.

48. And the Venerable Ánanda said to the Blessed One: "Marvelous it is, O Lord, most wonderful indeed it is, how clear and radiant the skin of the Tathágata appears! This set of golden-hued robes, burnished and ready for wear, Lord, now that it is arranged upon the body of the Blessed One seems to have become faded, its splendor dimmed."

49. "It is so, Ánanda. There are two occasions, Ánanda, when the skin of the Tathágata appears exceedingly clear and radiant. Which are these two? The night, Ánanda, when the Tathágata becomes fully enlightened in unsurpassed, supreme Enlightenment, and the night when the Tathágata comes to his final passing away into the state of Nibbána in which no element of clinging remains. These, Ánanda, are the two occasions on which the skin of the Tathágata appears exceedingly clear and radiant.

50. "And now today, in the last watch of this very night, Ánanda, in the Mallas' Sala Grove, in the vicinity of Kusinara, between

two Sala trees, the Tathágata will come to his Parinibbána. So now, Ánanda let us go to the Kakuttha River."

51. Clad in Pukkusa's gift, the robes of gold,
The Master's form was radiant to behold.

At the Kakuttha River

52. Then the Blessed One went to the Kakuttha River together with a great community of Bhikkhus.

53. And he went down into the water, bathed, and drank. And coming forth from the water again, he went to the Mango Grove, and there spoke to the Venerable Cundaka, saying: "Please fold my upper robe in four, Cundaka, and lay it down. I am weary and would rest awhile."

"So be it, Lord." And Cundaka folded the robe in four and laid it down.

54. And the Blessed One lay down on his right side, in the lion's posture, resting one foot upon the other, and so disposed himself, mindfully and clearly comprehending, with the time for rising held in mind. And the Venerable Cundaka sat down right in front of the Blessed One.

55. The Buddha to Kakuttha's river came,
Where cool and limpid flows the pleasant stream;
There washed in water clear his weary frame
The Buddha -- he in all the world supreme!
And having bathed and drank, the Teacher straight
Crossed over, the Bhikkhus thronging in his wake.

Discoursing holy truths, the Master great
Towards the Mango Grove his path did take.
There to the elder Cundaka he spoke:
"Lay down my robe, please, folded into four."
Then the elder, swift as lightning stroke,
Hastened the Teacher's bidding to obey.

Weary, the Lord then lay down on the mat,
And Chunda on the ground before him sat.

Relieving Chunda's Remorse

56. Then the Blessed One spoke to the Venerable Ánanda, saying: "It may come to pass, Ánanda, that someone will cause remorse to Chunda the metalworker, saying: 'It is no gain to you, friend Chunda, but a loss, that it was from you the Tathágata took his last alms meal, and then came to his end.' then, Ánanda, the remorse of Chunda should be dispelled after this manner: 'It is a gain to you, friend Chunda, a blessing that the Tathágata took his last alms meal from you, and then came to his end. For, friend, face to face with the Blessed One I have heard and learned: "There are two offerings of food which are of equal fruition, of equal outcome, exceeding in grandeur the fruition and result of any other offerings of food. Which two? The one partaken of by the Tathágata before becoming fully enlightened in unsurpassed, supreme Enlightenment; and the one partaken of by the Tathágata before passing into the state of Nibbána in which no element of clinging remains. By his deed the worthy Chunda has accumulated merit which makes for long life, beauty, well being, glory, heavenly rebirth, and sovereignty.'" Thus, Ánanda, the remorse of Chunda the metalworker should be dispelled."

57. Then the Blessed One, understanding that matter, breathed forth the solemn utterance:

"Who gives, his virtues shall increase;
Who is self-curbed, no hatred bears;
Whoso is skilled in virtue, evil shuns,
And by the rooting out of lust and hate
And all delusion, comes to be at peace."

Part Five At Kusinara

Last Place of Rest

1. Then the Blessed One addressed the Venerable Ánanda, saying: "Come, Ánanda, let us cross to the farther bank of the Hiraññavati, and go to the Mallas' Sala Grove, in the vicinity of Kusinara."

"So be it, Lord."

2. And the Blessed One, together with a large company of Bhikkhus, went to the further bank of the river Hiraññavati, to the Sala Grove of the Mallas, in the vicinity of Kusinara. And there he spoke to the Venerable Ánanda, saying:

3. "Please, Ánanda, prepare for me a couch between the twin Sala trees, with the head to the north. I am weary, Ánanda, and want to lie down." [41]

"So be it, Lord." And the Venerable Ánanda did as the Blessed One asked him to do.

Then the Blessed One lay down on his right side, in the lion's posture, resting one foot upon the other, and so disposed himself, mindfully and clearly comprehending.

4. At that time the twin Sala trees broke out in full bloom, though it was not the season of flowering. And the blossoms rained upon the body of the Tathágata and dropped and scattered and were strewn upon it in worship of the Tathágata. And celestial *mandarava* flowers and heavenly sandalwood powder from the sky rained down upon the body of the Tathágata, and dropped and scattered and were strewn upon it in worship of the Tathágata. And the sound of heavenly voices and heavenly instruments made music in the air out of reverence for the Tathágata.

5. And the Blessed One spoke to the Venerable Ánanda, saying: "Ánanda, the twin Sala trees are in full bloom, though it is not the season of flowering. And the blossoms rain upon the body of the Tathágata, drop, scatter, and are strewn upon it in worship of the Tathágata. And celestial coral flowers and heavenly sandalwood powder from the sky rain down upon the body of the Tathágata, and drop and scatter and are strewn upon it in worship of the Tathágata. And the sound of heavenly voices and heavenly instruments makes music in the air out of reverence for the Tathágata.

6. "Yet it is not thus, Ánanda, that the Tathágata is respected, venerated, esteemed, worshipped, and honored in the highest degree. But, Ánanda, whatever Bhikkhu or Bhikkhuní, layman or laywoman, abides by the Dhamma, lives uprightly in the Dhamma, walks in the way of the Dhamma, it is by such a one that the Tathágata is respected, venerated, esteemed, worshipped, and honored in the highest degree. Therefore, Ánanda, thus should you train yourselves: 'We shall abide by the Dhamma, live uprightly in the Dhamma, walk in the way of the Dhamma.'"

The Grief of the Gods

7. At that time the Venerable Upavana was standing before the Blessed One, fanning him. And the Blessed One rebuked him, saying: "Move aside, Bhikkhu, do not stand in front of me."

8. And to the Venerable Ánanda came the thought: "This Venerable Upavana has been in attendance on the Blessed One for a long time, closely associating with him and serving him. Yet now, right at the end, the Blessed One rebukes him. What now could be the reason, what the cause for the Blessed One to rebuke the Venerable Upavana, saying: 'Move aside, Bhikkhu, do not stand in front of me'?"

9-10. And the Venerable Ánanda told his thought to the Blessed One. The Blessed One said: "Throughout the tenfold world-system, Ánanda, there are hardly any of the deities that have not gathered together to look upon the Tathágata. For a distance of twelve yojanas around the Sala Grove of the Mallas in the vicinity of Kusinara there is not a spot that could be pricked with the tip of a hair that is not filled with powerful deities. And these deities, Ánanda, are complaining: 'From afar have we come to look upon the Tathágata. For rare in the world is the arising of Tathágatas, Arhats, and Fully Enlightened Ones. And this day, in the last watch of the night, the Tathágata's Parinibbána will come about. But this Bhikkhu of great powers has placed himself right in front of the Blessed One, concealing him, so that now, at the very end, we are prevented from looking upon him.' Thus, Ánanda, the deities complain."

11. "Of what kind of deities, Lord, is the Blessed One aware?"

12-13. "There are deities, Ánanda, in space and on earth, who are earthly-minded; with disheveled hair they weep, with uplifted arms they weep; flinging themselves on the ground, they roll from side to side, lamenting: 'Too soon has the Blessed One come to his Parinibbána! Too soon has the Happy One come to his Parinibbána! Too soon will the Eye of the World vanish from sight!'

14. "But those deities who are freed from passion, mindful and comprehending, reflect in this way: 'Impermanent are all compounded things. How could this be otherwise?'"

Ánanda's Concern

15. "Formerly, Lord, on leaving their quarters after the rains, the Bhikkhus would set forth to see the Tathágata, and to us there was the gain and benefit of receiving and associating with those very revered Bhikkhus who came to have audience with the Blessed One and to wait upon him. But, Lord, after the

Blessed One has gone, we shall no longer have that gain and benefit."

Four Places of Pilgrimage

16. "There are four places, Ánanda, that a pious person should visit and look upon with feelings of reverence. [42] What are the four?"

17. "'Here the Tathágata was born!' [43] This, Ánanda, is a place that a pious person should visit and look upon with feelings of reverence.

18. "'Here the Tathágata became fully enlightened in unsurpassed, supreme Enlightenment!' [44] This, Ánanda, is a place that a pious person should visit and look upon with feelings of reverence.

19. "'Here the Tathágata set rolling the unexcelled Wheel of the Dhamma!' [45] This, Ánanda, is a place that a pious person should visit and look upon with feelings of reverence.

20. "'Here the Tathágata passed away into the state of Nibbána in which no element of clinging remains!' This, Ánanda, is a place that a pious person should visit and look upon with feelings of reverence.

21. "These, Ánanda, are the four places that a pious person should visit and look upon with feelings of reverence. And truly there will come to these places, Ánanda, pious Bhikkhus and Bhikkhunis, laymen and laywomen, reflecting: 'Here the Tathágata was born! Here the Tathágata became fully enlightened in unsurpassed, supreme Enlightenment! Here the Tathágata set rolling the unexcelled Wheel of the Dhamma! Here the Tathágata passed away into the state of Nibbána in which no element of clinging remains!'

22. "And whoever, Ánanda, should die on such a pilgrimage with his heart established in faith, at the breaking up of the

body, after death, will be reborn in a realm of heavenly happiness."

23. Then the Venerable Ánanda said to the Blessed One: "How, Lord, should we conduct ourselves towards women?"

"Do not see them, Ánanda."

"But, Lord, if we do see them?"

"Do not speak, Ánanda."

"But, Lord, if they should speak to us?"

"Then, Ánanda, you should establish mindfulness."

24. Then the Venerable Ánanda said: "How should we act, Lord, respecting the body of the Tathágata?"

"Do not hinder yourselves, Ánanda, to honor the body of the Tathágata. Rather you should strive, Ánanda, and be zealous on your own behalf, [46] for your own good. Unflinchingly, ardently, and resolutely you should apply yourselves to your own good. For there are, Ánanda, wise nobles, wise Brahmins, and wise householders who are devoted to the Tathágata, and it is they who will render the honor to the body of the Tathágata."

25. Then the Venerable Ánanda said: "But how, Lord, should they act respecting the body of the Tathágata?"

"After the same manner, Ánanda, as towards the body of a universal monarch." [47]

"But how, Lord, do they act respecting the body of a universal monarch?"

26. "The body of a universal monarch, Ánanda, is first wrapped round with new linen, and then with teased cotton wool, and so it is done up to five hundred layers of linen and five hundred of

cotton wool. When that is done, the body of the universal monarch is placed in an iron [48] oil vessel, which is enclosed in another iron vessel, a funeral pyre is built of all kinds of perfumed woods, and so the body of the universal monarch is burned; and at a crossroads a stupa is raised for the universal monarch. So it is done, *Ánanda*, with the body of a universal monarch. And even, *Ánanda*, as with the body of a universal monarch, so should it be done with the body of the *Tathágata*; and at a crossroads also a stupa should be raised for the *Tathágata*. And whosoever shall bring to that place garlands or incense or sandal paste, or pay reverence, and whose mind becomes calm there -- it will be to his well being and happiness for a long time.

27. "There are four persons, *Ánanda*, who are worthy of a stupa. Who are those four? A *Tathágata*, an *Arhat*, a Fully Enlightened One is worthy of a stupa; so also is a *Pratyekabuddha*, [49] and a disciple of a *Tathágata*, and a universal monarch.

28-31. "And why, *Ánanda*, is a *Tathágata*, an *Arhat*, a Fully Enlightened One worthy of a stupa? Because, *Ánanda*, at the thought: 'This is the stupa of that Blessed One, *Arhat*, Fully Enlightened One!' the hearts of many people will be calmed and made happy; and so calmed and with their minds established in faith therein, at the breaking up of the body, after death, they will be reborn in a realm of heavenly happiness. And so also at the thought: 'This is the stupa of that *Pratyekabuddha*!' or 'This is the stupa of a disciple of that *Tathágata*, *Arhat*, Fully Enlightened One!' or 'This is the stupa of that righteous monarch who ruled according to *Dhamma*!' -- the hearts of many people are calmed and made happy; and so calmed and with their minds established in faith therein, at the breaking up of the body, after death, they will be reborn in a realm of heavenly happiness. And it is because of this, *Ánanda*, that these four persons are worthy of a stupa."

Ánanda's Grief

32. Then the Venerable Ánanda went into the vihara [50] and leaned against the doorpost and wept: "I am still but a learner, [51] and still have to strive for my own perfection. But, alas, my Master, who was so compassionate towards me, is about to pass away!"

33. And the Blessed One spoke to the Bhikkhus, saying: "Where, Bhikkhus, is Ánanda?"

"The Venerable Ánanda, Lord, has gone into the vihara and there stands leaning against the door post and weeping: 'I am still but a learner, and still have to strive for my own perfection. But, alas, my Master, who was so compassionate towards me, is about to pass away!'"

34. Then the Blessed One asked a certain Bhikkhu to bring the Venerable Ánanda to him, saying: "Go, Bhikkhu, and say to Ánanda, 'Friend Ánanda, the Master calls you.'"

"So be it, Lord." And that Bhikkhu went and spoke to the Venerable Ánanda as the Blessed One had asked him to. And the Venerable Ánanda went to the Blessed One, bowed down to him, and sat down on one side.

35. Then the Blessed One spoke to the Venerable Ánanda, saying: "Enough, Ánanda! Do not grieve do not lament! For have I not taught from the very beginning that with all that is dear and beloved there must be change, separation, and severance? Of that which is born, come into being, compounded, and subject to decay, how can one say: 'May it not come to dissolution!?' There can be no such state of things. Now for a long time, Ánanda, you have served the Tathágata with loving-kindness in deed, word, and thought, graciously, pleasantly, with a whole heart and beyond measure. Great good have you gathered, Ánanda! Now you should put forth energy, and soon you too will be free from the taints." [52]

Praise of Ánanda

36. Then the Blessed One addressed the Bhikkhus, saying: "Bhikkhus, the Blessed Ones, Arhats, Fully Enlightened Ones of times past also had excellent and devoted attendant Bhikkhus, such as I have in Ánanda. And so also, Bhikkhus will the Blessed Ones, Arhats, and Fully Enlightened Ones of times to come.

37. "Capable and judicious is Ánanda, Bhikkhus, for he knows the proper time for Bhikkhus to have audience with the Tathágata, and the time for Bhikkhunis, the time for laymen and for laywomen; the time for kings and for ministers of state; the time for teachers of other sects and for their followers.

38. "In Ánanda, Bhikkhus, are to be found four rare and superlative qualities. What are the four? If, Bhikkhus, a company of Bhikkhus should go to see Ánanda, they become joyful on seeing him; and if he then speaks to them of the Dhamma, they are made joyful by his discourse; and when he becomes silent, they are disappointed. So it is also when Bhikkhunis, laymen, or laywomen go to see Ánanda: they become joyful on seeing him; and if he then speaks to them of the Dhamma, they are made joyful by his discourse; and when he becomes silent, they are disappointed.

39. "In a universal monarch, Bhikkhus, are to be found four rare and superlative qualities. What are those four? If, Bhikkhus, a company of nobles should go to see the universal monarch, they become joyful on seeing him; and if he then speaks, they are made joyful by his talk; and when he becomes silent, they are disappointed. So it is also when a company of Brahmins, of householders, or of ascetics goes to see a universal monarch.

40. "And in just the same way, Bhikkhus, in Ánanda are to be found these four rare and superlative qualities."

The Past Glory of Kusinara

41. When this had been said, the Venerable Ánanda spoke to the Blessed One, saying: "Let it not be, Lord, that the Blessed One should pass away in this mean place, this uncivilized township in the midst of the jungle, a mere outpost of the province. There are great cities, Lord, such as Campa, Rajagaha, Savatthi, Saketa, Kosambi, and Benares -- let the Blessed One have his final passing away in one of those. For in those cities dwell many wealthy nobles and Brahmins and householders who are devotees of the Tathágata, and they will render due honor to the remains of the Tathágata."

42. "Do not say that, Ánanda! Do not say: 'This mean place, this uncivilized township in the midst of the jungle, a mere outpost of the province.' In times long past, Ánanda, there was a king by the name of Maha Sudassana, who was a universal monarch, a king of righteousness, a conqueror of the four quarters of the earth, whose realm was established in security, and who was endowed with the seven jewels.[53] And that King Maha Sudassana, Ánanda, had his royal residence here at Kusinara, which was then called Kusavati, and it extended twelve yojanas from east to west, and seven from north to south.

43. "And mighty, Ánanda, was Kusavati, the capital, prosperous and well populated, much frequented by people, and abundantly provided with food. Just as the royal residence of the deities, Alakamanda, is mighty, prosperous, and well populated, much frequented by deities and abundantly provided with food, so was the royal capital of Kusavati.

44. "Kusavati, Ánanda, resounded unceasingly day and night with ten sounds -- the trumpeting of elephants, the neighing of horses, the rattling of chariots, the beating of drums and tabors, music and song, cheers, the clapping of hands, and cries of 'Eat, drink, and be merry!'

Lamentation of the Mallas

45. "Go now, Ánanda, to Kusinara and announce to the Mallas: 'Today, Vasetthas, in the last watch of the night, the Tathágata's Parinibbána will take place. Approach, O Vasetthas, draw near! Do not be remorseful later at the thought: "In our township it was that the Tathágata's Parinibbána took place, but we failed to see him at the end!"'"

"So be it, Lord." And the Venerable Ánanda prepared himself, and taking bowl and robe, went with a companion to Kusinara.

46. Now at that time the Mallas had gathered in the council hall for some public business. And the Venerable Ánanda approached them and announced: "Today, Vasetthas, in the last watch of the night, the Tathágata's Parinibbána will take place. Approach, Vasetthas, draw near! Do not be remorseful later at the thought: 'In our township it was that the Tathágata's Parinibbána took place, but we failed to see him at the end.'"

47. When they heard the Venerable Ánanda speak these words, the Mallas with their sons, their wives, and the wives of their sons, were sorely grieved, grieved at heart and afflicted; and some, with their hair all disheveled, with arms uplifted in despair, wept; flinging themselves on the ground, they rolled from side to side, lamenting: "Too soon has the Blessed One come to his Parinibbána! Too soon has the Happy One come to his Parinibbána! Too soon will the Eye of the World vanish from sight!"

48. And thus afflicted and filled with grief, the Mallas, with their sons, their wives, and the wives of their sons, went to the Sala Grove, the recreation park of the Mallas, to the place where the Venerable Ánanda was.

49. And the thought arose in the Venerable Ánanda: "If I were to allow the Mallas of Kusinara to pay reverence to the Buddha one by one, the night will have given place to dawn before they are all presented to him. Therefore let me divide them up

according to clan, each family in a group, and so present them to the Blessed One thus: 'The Malla of such and such a name, Lord, with his wives and children, his attendants and his friends, pays homage at the feet of the Blessed One.'

50. And the Venerable Ánanda divided the Mallas up according to clan, each family in a group, and presented them to the Blessed One. So it was that the Venerable Ánanda caused the Mallas of Kusinara to be presented to the Blessed One by clans, each family in a group, even in the first watch of the night.

The Last Convert

51. Now at that time a wandering ascetic named Subhadda was dwelling at Kusinara. And Subhadda the wandering ascetic heard it said: "Today in the third watch of the night, the Parinibbána of the ascetic Gotama will take place."

52. And the thought arose in him: "I have heard it said by old and venerable wandering ascetics, teachers of teachers, that the arising of Tathágatas, Arhats, Fully Enlightened Ones, is rare in the world. Yet this very day, in the last watch of the night, the Parinibbána of the ascetic Gotama will take place. Now there is in me a doubt; but to this extent I have faith in the ascetic Gotama, that he could so teach me the Dhamma as to remove that doubt."

53. Then the wandering ascetic Subhadda went to the Sala Grove, the recreation park of the Mallas, and drew near to the Venerable Ánanda, and told the Venerable Ánanda his thought. And he spoke to the Venerable Ánanda, saying: "Friend Ánanda, it would be good if I could be allowed into the presence of the ascetic Gotama."

54. But the Venerable Ánanda answered him, saying: "Enough, friend Subhadda! Do not trouble the Tathágata. The Blessed One is weary."

55-56. Yet a second and a third time the wandering ascetic Subhadda made his request, and a second and a third time the Venerable Ánanda refused him.

57. And the Blessed One heard the talk between them, and he called the Venerable Ánanda and said: "Stop, Ánanda! Do not refuse Subhadda. Subhadda, Ánanda, may be allowed into the presence of the Tathágata. For whatever he will ask me, he will ask for the sake of knowledge, and not as an offence. And the answer I give him, that he will readily understand."

58. Thereupon the Venerable Ánanda said to the wandering ascetic Subhadda: "Go then, friend Subhadda, the Blessed One gives you leave."

59. Then the wandering ascetic Subhadda approached the Blessed One and saluted him courteously. And having exchanged with him pleasant and civil greetings, the wandering ascetic Subhadda seated himself at one side and addressed the Blessed One, saying: "There are, Venerable Gotama, ascetics and Brahmins who are heads of great companies of disciples, who have large retinues, who are leaders of schools, well known and renowned, and held in high esteem by the multitude, such teachers as Purna Kassapa, Makkhali Gosala, Ajita Kesakambali, Pakudha Kaccayana, Sañjaya Belatthiputta, Nigantha Nataputta. Have all of these attained realization, as each of them would have it believed, or has none of them, or is it that some have attained realization and others not?"

60. "Enough, Subhadda! Let it be as it may, whether all of them have attained realization, as each of them would have it believed, or whether none of them has, or whether some have attained realization and others not. I will teach you the Dhamma, Subhadda; listen and heed it well, and I will speak."

"So be it, Lord."

The Lion's Roar

61. And the Blessed One spoke, saying: "In whatsoever Dhamma and Discipline, Subhadda, there is not found the Noble Eightfold Path, neither is there found a true ascetic of the first, second, third, or fourth degree of saintliness. But in whatsoever Dhamma and Discipline there is found the Noble Eightfold Path, there is found a true ascetic of the first, second, third, and fourth degrees of saintliness. [54] Now in this Dhamma and Discipline, Subhadda, is found the Noble Eightfold Path; and in it alone are also found true ascetics of the first, second, third, and fourth degrees of saintliness. Devoid of true ascetics are the systems of other teachers. But if, Subhadda, the Bhikkhus live righteously, the world will not be destitute of arhats.

62. "In age but twenty-nine was I, Subhadda,
When I renounced the world to seek the Good;
Fifty-one years have passed since then, Subhadda,
And in all that time a wanderer have I been
In the domain of virtue and of truth,
And except therein, there is no saint
(of the first degree).

"And there is none of the second degree, nor of the third degree, nor of the fourth degree of saintliness. Devoid of true ascetics are the systems of other teachers. But if, Subhadda, the Bhikkhus live righteously, the world will not be destitute of Arhats."

63. When this was said, the wandering ascetic Subhadda spoke to the Blessed One, saying: "Excellent, O Lord, most excellent, O Lord! It is as if, Lord, one were to set upright what had been overthrown, or to reveal what had been hidden, or to show the path to one who had gone astray, or to light a lamp in the darkness so that those with eyes might see -- even so has the Blessed One set forth the Dhamma in many ways. And so, O Lord, I take my refuge in the Blessed One, the Dhamma, and the Community of Bhikkhus. May I receive from the Blessed One admission to the Order and also the higher ordination."

64. "Whoever, Subhadda, having been formerly a follower of another creed, wishes to receive admission and higher ordination in this Dhamma and Discipline, remains on probation for a period of four months. At the end of those four months, if the Bhikkhus are satisfied with him, they grant him admission and higher ordination as a Bhikkhu. Yet in this matter I recognize differences of personalities."

65. "If, O Lord, whoever, having been formerly a follower of another creed, wishes to receive admission and higher ordination in this Dhamma and Discipline, remains on probation for a period of four months, and at the end of those four months, if the Bhikkhus are satisfied with him, they grant him admission and higher ordination as a Bhikkhu -- then I will remain on probation for a period of four years. And at the end of those four years, if the Bhikkhus are satisfied with me, let them grant me admission and higher ordination as a Bhikkhu."

66. But the Blessed One called the Venerable Ánanda and said to him: "Ánanda, let Subhadda be given admission into the Order." And the Venerable Ánanda replied: "So be it, Lord."

67. Then the wandering ascetic Subhadda said to the Venerable Ánanda: "It is a gain to you, friend Ánanda, a blessing, that in the presence of the Master himself you have received the sprinkling of ordination as a disciple."

68. So it came about that the wandering ascetic Subhadda, in the presence of the Blessed One, received admission and higher ordination. And from the time of his ordination the Venerable Subhadda remained alone, secluded, heedful, ardent, and resolute. And before long he attained to the goal for which a worthy man goes forth rightly from home to homelessness, the supreme goal of the holy life; and having by himself realized it with higher knowledge, he dwelt therein. He knew: "Destroyed is birth; the higher life is fulfilled; nothing more is to be done, and beyond this life nothing more remains." And the Venerable Subhadda became yet another among the

Arhats, and he was the last disciple converted by the Blessed One himself.

Part Six **The Passing Away**

The Blessed One's Final Exhortation

1. Now the Blessed One spoke to the Venerable Ánanda, saying: "It may be, Ánanda, that to some among you the thought will come: 'Ended is the word of the Master; we have a Master no longer.' But it should not, Ánanda, be so considered. For that which I have proclaimed and made known as the Dhamma and the Discipline, that shall be your Master when I am gone.

2. "And, Ánanda, whereas now the Bhikkhus address one another as 'friend,' let it not be so when I am gone. The senior Bhikkhus, Ánanda, may address the junior ones by their name, their family name, or as 'friend'; but the junior Bhikkhus should address the senior ones as 'venerable sir' or 'your reverence.' [55]

3. "If it is desired, Ánanda, the Sangha may, when I am gone, abolish the lesser and minor rules. [56]

4. "Ánanda, when I am gone, let the higher penalty be imposed upon the Bhikkhu Channa." [57]

"But what, Lord, is the higher penalty?"

"The Bhikkhu Channa, Ánanda, may say what he will, but the Bhikkhus should neither converse with him, nor exhort him, nor admonish him."

5. Then the Blessed One addressed the Bhikkhus, saying: "It may be, Bhikkhus, that one of you is in doubt or perplexity as to the Buddha, the Dhamma, or the Sangha, the path or the

practice. Then question, Bhikkhus! Do not be given to remorse later on with the thought: 'The Master was with us face to face, yet face to face we failed to ask him.'

6. But when this was said, the Bhikkhus were silent. And yet a second and a third time the Blessed One said to them: "It may be, Bhikkhus, that one of you is in doubt or perplexity as to the Buddha, the Dhamma, or the Sangha, the path or the practice. Then question, Bhikkhus! Do not be given to remorse later on with the thought: 'The Master was with us face to face, yet face to face we failed to ask him.'"

And for a second and a third time the Bhikkhus were silent. Then the Blessed One said to them: "It may be, Bhikkhus, out of respect for the Master that you ask no questions. Then, Bhikkhus, let friend communicate it to friend." Yet still the Bhikkhus were silent.

7. And the Venerable Ánanda spoke to the Blessed One, saying: "Marvelous it is, O Lord, most wonderful it is! This faith I have in the community of Bhikkhus, that not even one Bhikkhu is in doubt or perplexity as to the Buddha, the Dhamma, or the Sangha, the path or the practice."

"Out of faith, Ánanda, you speak thus. But here, Ánanda, the Tathágata knows for certain that among this community of Bhikkhus there is not even one Bhikkhu who is in doubt or perplexity as to the Buddha, the Dhamma, or the Sangha, the path or the practice. For, Ánanda, among these five hundred Bhikkhus even the lowest is a stream-enterer, secure from downfall, assured, and bound for enlightenment."

8. And the Blessed One addressed the Bhikkhus, saying: "Behold now, Bhikkhus, I exhort you: All compounded things are subject to vanish. Strive with earnestness!" [58]

This was the last word of the Tathágata.

How the Blessed One Passed into Nibbána

9. And the Blessed One entered the first jhana. Rising from the first jhana, he entered the second jhana. Rising from the second jhana, he entered the third jhana. Rising from the third jhana, he entered the fourth jhana. And rising out of the fourth jhana, he entered the sphere of infinite space. Rising from the attainment of the sphere of infinite space, he entered the sphere of infinite consciousness. Rising from the attainment of the sphere of infinite consciousness, he entered the sphere of nothingness. Rising from the attainment of the sphere of nothingness, he entered the sphere of neither-perception-nor-non-perception. And rising out of the attainment of the sphere of neither-perception-nor-non-perception, he attained to the cessation of perception and feeling.

10. And the Venerable Ánanda spoke to the Venerable Aniruddha, saying: "Venerable Aniruddha, the Blessed One has passed away."

"No, friend Ánanda, the Blessed One has not passed away. He has entered the state of the cessation of perception and feeling." [59]

11. Then the Blessed One, rising from the cessation of perception and feeling, entered the sphere of neither-perception-nor-non-perception. Rising from the attainment of the sphere of neither-perception-nor-non-perception, he entered the sphere of nothingness. Rising from the attainment of the sphere of nothingness, he entered the sphere of infinite consciousness. Rising from the attainment of the sphere of infinite consciousness, he entered the sphere of infinite space. Rising from the attainment of the sphere of infinite space, he entered the fourth jhana. Rising from the fourth jhana, he entered the third jhana. Rising from the third jhana, he entered the second jhana. Rising from the second jhana, he entered the first jhana.

Rising from the first jhana, he entered the second jhana. Rising from the second jhana, he entered the third jhana. Rising from

the third jhana, he entered the fourth jhana. And, rising from the fourth jhana, the Blessed One immediately passed away.

The World's Echo

12. And when the Blessed One had passed away, simultaneously with his Parinibbána there came a tremendous earthquake, dreadful and astounding, and the thunders rolled across the heavens.

13. And when the Blessed One had passed away, simultaneously with his Parinibbána, Brahma Sahampati [60] spoke this stanza:

"All must depart -- all beings that have life
Must shed their compound forms. Yea, even one,
A Master such as he, a peerless being,
Powerful in wisdom, the Enlightened One, has passed away."

14. And when the Blessed One had passed away, simultaneously with his Parinibbána, Sakka, king of the gods, [61] spoke this stanza:

"Transient are all compounded things,
Subject to arise and vanish;
Having come into existence they pass away;
Good is the peace when they forever cease."

15. And when the Blessed One had passed away, simultaneously with his Parinibbána, the Venerable Aniruddha spoke this stanza:

"No movement of the breath, but with steadfast heart,
Free from desires and tranquil -- so the sage
Comes to his end. By mortal pangs unshaken,
His mind, like a flame extinguished, finds release."

16. And when the Blessed One had passed away, simultaneously with his Parinibbána, the Venerable Ánanda spoke this stanza:

"Then there was terror, and the hair stood up, when he,
The All-accomplished One, the Buddha, passed away."

17. Then, when the Blessed One had passed away, some Bhikkhus, not yet freed from passion, lifted up their arms and wept; and some, flinging themselves on the ground, rolled from side to side and wept, lamenting: "Too soon has the Blessed One come to his Parinibbána! Too soon has the Happy One come to his Parinibbána! Too soon has the Eye of the World vanished from sight!"

But the Bhikkhus who were freed from passion, mindful and clearly comprehending, reflected in this way: "Impermanent are all compounded things. How could this be otherwise?"

18. And the Venerable Aniruddha addressed the Bhikkhus, saying: "Enough, friends! Do not grieve do not lament! For has not the Blessed One declared that with all that is dear and beloved there must be change, separation, and severance? Of that which is born, come into being, compounded and subject to decay, how can one say: 'May it not come to dissolution!' The deities, friends, are aggrieved."

"But, venerable sir, of what deities is the Venerable Aniruddha aware?"

"There are deities, friend Ánanda, in space and on the earth who are earthly-minded; with disheveled hair they weep, with uplifted arms they weep; flinging themselves on the ground, they roll from side to side, lamenting: 'Too soon has the Blessed One come to his Parinibbána! Too soon has the Happy One come to his Parinibbána! Too soon has the Eye of the World vanished from sight!' But those deities who are freed from passion, mindful and clearly comprehending, reflect in this

way: 'Impermanent are all compounded things. How could this be otherwise?'"

19. Now the Venerable Aniruddha and the Venerable Ánanda spent the rest of the night in talking on the Dhamma. Then the Venerable Aniruddha spoke to the Venerable Ánanda, saying: "Go now, friend Ánanda, to Kusinara, and announce to the Mallas: 'The Blessed One, Vasetthas, has passed away. Do now as seems fitting to you.'"

"So be it, venerable sir." And the Venerable Ánanda prepared himself in the forenoon, and taking bowl and robe, went with a companion into Kusinara.

20. At that time the Mallas of Kusinara had gathered in the council hall to consider that very matter. And the Venerable Ánanda approached them and announced: "The Blessed One, Vasetthas, has passed away. Do now as seems fitting to you."

And when they heard the Venerable Ánanda speak these words, the Mallas with their sons, their wives, and the wives of their sons, were sorely grieved, grieved at heart and afflicted; and some, with their hair all disheveled, with arms upraised in despair, wept; flinging themselves on the ground, they rolled from side to side, lamenting: "Too soon has the Blessed One come to his Parinibbána! "Too soon has the Happy One come to his Parinibbána! Too soon has the Eye of the World vanished from sight!"

Homage to the Remains

21. Then the Mallas of Kusinara gave orders to their men, saying: "Gather now all the perfumes, flower-garlands, and musicians, even all that are in Kusinara." And the Mallas, with the perfumes, the flower-garlands, and the musicians, and with five hundred sets of clothing, went to the Sala Grove, the recreation park of the Mallas, and approached the body of the Blessed One. And having approached, they paid homage to the body of the Blessed One with dance, song, music, flower-

garlands, and perfume, and erecting canopies and pavilions, they spent the day showing respect, honor, and veneration to the body of the Blessed One. And then the thought came to them: "Now the day is too far spent for us to cremate the body of the Blessed One. Tomorrow we will do it."

And for the second day, and a third, fourth, fifth, and sixth day, they paid homage to the body of the Blessed One with dance, song, music, flower-garlands, and perfume, and erecting canopies and pavilions, they spent the day showing respect, honor, and veneration to the body of the Blessed One.

But on the seventh day the thought came to them: "We have paid homage to the body of the Blessed One with dance, song, music, flower-garlands, and perfume, and have shown respect, honor, and veneration; let us now carry the body of the Blessed One southward to the southern part of the town and beyond, and let us there cremate the body of the Blessed One south of the town."

And eight Mallas of the foremost families, bathed from the crown of their heads and wearing new clothes, with the thought: "We will lift up the body of the Blessed One," tried to do so but they could not.

22. Then the Mallas spoke to the Venerable Aniruddha, saying: "What is the cause, Venerable Aniruddha, what is the reason that these eight Mallas of the foremost families, bathed from the crown of their heads and wearing new clothes, with the thought: 'We will lift up the body of the Blessed One,' try to do so but cannot?"

"You, Vasetthas, have one purpose, the deities have another."

"Then what, venerable sir, is the purpose of the deities?"

"Your purpose, Vasetthas, is this: 'We have paid homage to the body of the Blessed One with dance, song, music, flower-garlands, and perfume, and have shown respect, honor, and

veneration; let us now carry the body of the Blessed One southward to the southern part of the town and beyond, and let us there cremate the body of the Blessed One south of the town.' But the purpose of the deities, Vasetthas, is this: 'We have paid homage to the body of the Blessed One with heavenly dance, song, music, flower-garlands, and perfume, and have shown respect, honor, and veneration; let us now carry the body of the Blessed One northward to the northern part of the town; and having carried it through the northern gate, let us go through the center of the town, and then eastward to the east of the town; and having passed through the east gate, let us carry it to the cetiya of the Mallas, Makuta-bandhana, and there let us cremate the body of the Blessed One.'"

"As the deities wish, venerable sir, so let it be."

23. Thereupon the whole of Kusinara, even to the dust heaps and rubbish heaps became covered knee-deep in *mandarava* flowers. [62] And homage was paid to the body of the Blessed One by the deities as well as the Mallas of Kusinara. With dance, song, music, flower-garlands, and perfume, both divine and human, respect, honor, and veneration were shown. And they carried the body of the Blessed One northward to the northern part of the town; and having carried it through the northern gate, they went through the center of the town, and then eastward to the east of the town; and having passed through the east gate, they carried the body of the Blessed One to the cetiya of the Mallas, Makuta-bandhana, and there laid it down.

24. Then the Mallas of Kusinara spoke to the Venerable Ánanda, saying: "How should we act, Venerable Ánanda, respecting the body of the Tathágata?"

"After the same manner, Vasetthas, as towards the body of a universal monarch."

"But how, venerable Ánanda, do they act respecting the body of a universal monarch?"

"The body of a universal monarch, Vasetthas, is first wrapped round with new linen, and then with teased cotton wool. And again it is wrapped round with new linen, and again with teased cotton wool, and so it is done up to five hundred layers of linen and five hundred of cotton wool. When that is done, the body of the universal monarch is placed in an iron oil-vessel, which is enclosed in another iron vessel and a funeral pyre is built of all kinds of perfumed woods, and so the body of the universal monarch is burned. And at a crossroads a stupa is raised for the universal monarch. So it is done, Vasetthas, with the body of a universal monarch.

"And even, Vasetthas, as with the body of a universal monarch, so should it be done with the body of the Tathágata; and at a crossroads also a stupa should be raised for the Tathágata. And whoever shall bring to that place garlands or incense or sandalwood paste, or pay reverence, and whose mind becomes calm there -- it will be to his well being and happiness for a long time."

25. Then the Mallas gave orders to their men, saying: "Gather now all the teased cotton wool of the Mallas!" And the Mallas of Kusinara wrapped the body of the Blessed One round with new linen, and then with teased cotton wool. And again they wrapped it round with new linen, and again with teased cotton wool, and so it was done up to five hundred layers of linen and five hundred of cotton wool. When that was done, they placed the body of the Blessed One in an iron oil-vessel, which was enclosed in another iron vessel, and they built a funeral pyre of all kinds of perfumed woods, and upon it they laid the body of the Blessed One.

26. Now at that time the Venerable Maha Kassapa [63] was journeying from Pava to Kusinara together with a large company of five hundred Bhikkhus. And on the way, the Venerable Maha Kassapa went aside from the highway and sat down at the foot of a tree.

And a certain Ajivaka came by, on his way to Pava, and he had taken a *mandarava* flower from Kusinara. And the Venerable Maha Kassapa saw the Ajivaka coming from a distance, and as he drew close he spoke to him, saying: "Do you know, friend, anything of our Master?"

"Yes, friend, I know. It is now seven days since the ascetic Gotama passed away. From there I have brought this *mandarava* flower."

27. Thereupon some Bhikkhus, not yet freed from passion, lifted up their arms and wept; and some, flinging themselves on the ground, rolled from side to side and wept, lamenting: "Too soon has the Blessed One come to his Parinibbána! Too soon has the Happy One come to his Parinibbána! Too soon has the Eye of the World vanished from sight!"

28. Now at that time, one Subhadda, who had renounced only in his old age, was seated in the assembly.[64] And he addressed the Bhikkhus, saying: "Enough, friends! Do not grieve, do not lament! We are well rid of that great ascetic. Too long, friends, have we been oppressed by his saying: 'This is fitting for you; that is not fitting for you.' Now we shall be able to do as we wish, and what we do not wish, that we shall not do."

But the Venerable Maha Kassapa addressed the Bhikkhus, saying: "Enough friends! Do not grieve, do not lament! For has not the Blessed One declared that with all that is dear and beloved there must be change, separation, and severance? Of that which is born, come into being, compounded, and subject to decay, how can one say: 'May it not come to dissolution!'"

29. Now at that time four Mallas of the foremost families, bathed from the crown of their heads and wearing new clothes, with the thought: "We will set alight the Blessed One's pyre," tried to do so but they could not. And the Mallas spoke to the Venerable Aniruddha, saying: "What is the cause, Venerable Aniruddha, what is the reason that these four Mallas of the foremost families, bathed from the crown of their heads and

wearing new clothes, with the thought: "We will set alight the Blessed One's pyre, try to do so but cannot?"

"You, Vasetthas, have one purpose, the deities have another."

"Then what, venerable sir, is the purpose of the deities?"

"The purpose of the deities, Vasetthas, is this: 'The Venerable Maha Kassapa is on his way from Pava to Kusinara together with a large company of five hundred Bhikkhus. Let not the Blessed One's pyre be set alight until the Venerable Maha Kassapa has paid homage at the feet of the Blessed One.'"

"As the deities wish, venerable sir, so let it be."

30. And the Venerable Maha Kassapa approached the pyre of the Blessed One, at the cetiya of the Mallas, Makuta-bandhana, in Kusinara. And he arranged his upper robe on one shoulder, and with his clasped hands raised in salutation, he walked three times round the pyre, keeping his right side towards the Blessed One's body, and he paid homage at the feet of the Blessed One. And even so did the five hundred Bhikkhus.

And when homage had been paid by the Venerable Maha Kassapa and the five hundred Bhikkhus, the pyre of the Blessed One burst into flame by itself.

31. And it came about that when the body of the Blessed One had been burned, no ashes or particles were to be seen of what had been skin, tissue, flesh, sinews, and fluid; only bones remained. Just as when ghee or oil is burned, it leaves no particles or ashes behind, even so when the body of the Blessed One had been burned, no ashes or particles were to be seen of what had been skin, tissue, flesh, sinews, and fluid; only bones remained. And of the five hundred linen wrappings, only two were not consumed, the innermost and the outermost.

32. And when the body of the Blessed One had been burned, water rained down from heaven and extinguished the pyre of

the Blessed One, and from the Sala trees water came forth, and the Mallas of Kusinara brought water scented with many kinds of perfumes, and they too extinguished the pyre of the Blessed One.

And the Mallas of Kusinara laid the relics of the Blessed One in their council hall, and surrounded them with a lattice-work of spears and encircled them with a fence of bows; and there for seven days they paid homage to the relics of the Blessed One with dance, song, music, flower-garlands, and perfume, and showed respect, honor, and veneration to the relics of the Blessed One.

Partition of the Relics

33. Then the king of Magadha, Ajatashatru, son of the Videhi queen, came to know that at Kusinara the Blessed One had passed away. And he sent a message to the Mallas of Kusinara, saying: "The Blessed One was of the warrior caste, and I am too. I am worthy to receive a portion of the relics of the Blessed One. I will erect a stupa over the relics of the Blessed One and hold a festival in their honor."

34. And the Licchavis of Vesali came to know that at Kusinara the Blessed One had passed away. And they sent a message to the Mallas of Kusinara, saying: "The Blessed One was of the warrior caste, and we are too. We are worthy to receive a portion of the relics of the Blessed One. We will erect a stupa over the relics of the Blessed One and hold a festival in their honor."

35. And the Sakyas of Kapilavastu came to know that at Kusinara the Blessed One had passed away. And they sent a message to the Mallas of Kusinara, saying: "The Blessed One was the greatest of our clan. We are worthy to receive a portion of the relics of the Blessed One. We will erect a stupa over the relics of the Blessed One and hold a festival in their honor."

36. And the Bulis of Allakappa came to know that at Kusinara the Blessed One had passed away. And they sent a message to the Mallas of Kusinara, saying: "The Blessed One was of the warrior caste, and we are too. We are worthy to receive a portion of the relics of the Blessed One. We will erect a stupa over the relics of the Blessed One and hold a festival in their honor."

37. And the Kolis of Ramagama came to know that at Kusinara the Blessed One had passed away. And they sent a message to the Mallas of Kusinara, saying: "The Blessed One was of the warrior caste, and we are too. We are worthy to receive a portion of the relics of the Blessed One. We will erect a stupa over the relics of the Blessed One and hold a festival in their honor."

38. And the Vethadipa Brahmin came to know that at Kusinara the Blessed One had passed away. And he sent a message to the Mallas of Kusinara, saying: "The Blessed One was of the warrior caste, and I am a Brahmin. I am worthy to receive a portion of the relics of the Blessed One. I will erect a stupa over the relics of the Blessed One and hold a festival in their honor."

39. And the Mallas of Pava came to know that at Kusinara the Blessed One had passed away. And they sent a message to the Mallas of Kusinara, saying: "The Blessed One was of the warrior caste, and we are too. We are worthy to receive a portion of the relics of the Blessed One. We will erect a stupa over the relics of the Blessed One and hold a festival in their honor."

40. But when they heard these words, the Mallas of Kusinara addressed the assembly, saying: "The Blessed One has passed away in our township. We shall not part with any portion of the relics of the Blessed One." Then the Brahmin Dona spoke to the assembly, saying:

"One word from me, I beg you, sirs, to hear!
Our Buddha taught us ever to forbear;

Unseemly would it be should strife arise
And war and bloodshed, over the custody
Of his remains, who was the best of men!
Let us all, sirs, in friendliness agree
To share eight portions -- so that far and wide
Stupas may rise, and seeing them, mankind
Faith in the All-Enlightened One will find!"

"So be it, Brahmin! Divide the relics into eight equal portions yourself."

And the Brahmin Dona said to the assembly: "So be it, sirs." And he divided justly into eight equal portions the relics of the Blessed One, and having done so, he addressed the assembly, saying: "Let this urn, sirs, be given to me. Over this urn I will erect a stupa, and in its honor I will hold a festival." And the urn was given to the Brahmin Dona.

41. Then the Moriyas of Pippalivana came to know that at Kusinara the Blessed One had passed away. And they sent a message to the Mallas of Kusinara, saying: "The Blessed One was of the warrior caste, and we are too. We are worthy to receive a portion of the relics of the Blessed One. We will erect a stupa over the relics of the Blessed One and hold a festival in their honor."

"There is no portion of the relics of the Blessed One remaining; the relics of the Blessed One have been divided. But take from here the ashes." And they took from there the ashes.

42. And the king of Magadha, Ajatashatru, son of the Videhi queen, erected a stupa over the relics of the Blessed One at Rajagaha, and in their honor held a festival. The Licchavis of Vesali erected a stupa over the relics of the Blessed One at Vesali, and in their honor held a festival. The Sakyas of Kapilavastu erected a stupa over the relics of the Blessed One at Kapilavastu, and in their honor held a festival. The Bulis of Allakappa erected a stupa over the relics of the Blessed One at Allakappa, and in their honor held a festival. The Kolis of

Ramagama erected a stupa over the relics of the Blessed One at Ramagama, and in their honor held a festival. The Vethadipa Brahmin erected a stupa over the relics of the Blessed One at Vethadipa, and in their honor held a festival. The Mallas of Pava erected a stupa over the relics of the Blessed One at Pava, and in their honor held a festival. The Mallas of Kusinara erected a stupa over the relics of the Blessed One at Kusinara, and in their honor held a festival. The Brahmin Dona erected a stupa over the urn, and in its honor held a festival. And the Moriyas of Pippalivana erected a stupa over the ashes at Pippalivana, and in their honor held a festival.

So it came about that there were eight stupas for the relics, a ninth for the urn, and a tenth for the ashes.

And thus it was in the days of old.

43. Eight portions there were of the relics of him,
The All-Seeing One, the greatest of men.
Seven in Jambudvīpa are honored, and one
In Ramagama, by kings of the Naga race.
One tooth is honored in the Tavatimsa heaven,
One in the realm of Kalinga, and one by the Naga kings.
Through their brightness this bountiful earth
With its most excellent gifts is endowed;
For thus the relics of the All-Seeing One are best honored
By those who are worthy of honor -- by gods and Nagas
And lords of men, yea, by the highest of mankind.
Pay homage with clasped hands! For hard indeed it is
Through hundreds of ages to meet with an All-Enlightened One!
[65]

Footnotes:

[References to Anguttara Nikāya (= AN) are to collection followed by Sutta number; those to Dīgha Nikāya (= DN) and to Majjhima Nikāya (= MN) are to Sutta number.]

1. *Bhagava*: also rendered "the Auspicious One" or "the Exalted One"; the most frequent appellation of the Buddha, though not restricted to Buddhist usage.
2. *Ajatashatru Vedehiputta*. Comy says that Ajatashatru's mother was a Kosala princess and not the daughter of the Vedehi king. Hence Comy explains *vedehiputta* as "son of a wise mother." Ajatashatru became king of the powerful state of Magadha after murdering his father, King Bimbisara (see DN 2).
3. *Tathágata*: lit. "Thus-gone" or "Thus-come"; likewise an appellation of the Buddha, which he generally used when speaking of himself.
4. *Ánanda* was a cousin of the Buddha and his personal attendant for twenty-four years. He attained Arahatsip after the passing away of the Buddha, just before the commencement of the First Council, at which he was the reciter of the Digha Nikáya and the authority for the Sutta Pitaka.
5. The discourse referred to here is AN VII.19.
6. The group-names, which are not in the original, are supplied from other references to the qualities concerned; here *satta saddhamma*, about which see AN VII.63; MN 53. In the Comy. to MN 8 they are called "the complete equipment required for insight" (BPS Wheel No. 61/62, p.48).
7. *Satta bojjhanga*. See Piyadassi Thera, *The Seven Factors of Enlightenment* (BPS Wheel No. 1).
8. *Saraniya dhamma*: also at MN 48, AN VI.11, 12.
9. Virtue (*síla*), concentration (*samádhi*), and wisdom (*paññá*) are the three divisions of the Noble Eightfold Path. Our text stresses again and again the importance of a full development of all three for final liberation.

10. *Asava*: those defiling factors -- sensual desire, craving for existence, and ignorance -- primarily responsible for maintaining bondage to the cycle of rebirths. Also translated as "cankers" or "corruptions." Later texts add a fourth, the taint of wrong views.

11. Shariputra was the chief disciple of the Buddha and the one who excelled in wisdom. For a full account of the life and works of this illustrious individual, see Nyanaponika Thera, *The Life of Shariputra* (BPS Wheel No. 90/92).

12. *Evam-dhamma*. Comy & Sub. Comy: This refers to concentration and to the mental qualities belonging to concentration (*samadhīpakkhiya dhamma*) such as energy, mindfulness, etc. Comy explains "abiding" (*vihāra*) as abiding in the attainment of cessation (*nirodha-samāpatti*).

13. *Evam-vimutta*: their deliverance from defilements and from future rebirths.

14. On the five hindrances, see Nyanaponika Thera, *The Five Mental Hindrances* (BPS Wheel No. 26).

15. On the four foundations of mindfulness, see below, II:14. The seven factors of enlightenment are enumerated in I:9.

16. *Putā-bhedanam*. Comy explains as the breaking open, the unpacking, of boxes (*putā*) of merchandise for the purpose of distribution. But probably it refers to the bursting open of the seed-box of the *patali* flower.

17. The stage of Arahantship, the last of the four stages of deliverance. The next three paragraphs refer to disciples on the three lower stages, respectively, the non-returner, once-returner, and stream-enterer (*anagamin, Sakadagamin, srotaapanna*).

18. Or: "not delayed (in its results)."

19. *Animitta cetosamadhi*. Comy explains this term here as referring to the fruition-attainment of Arahatsip (*phalasangama*), in which the Buddha becomes absorbed in the direct experience of Nibbána and no longer attends to external objects or feels mundane feelings. In another context it can mean the concentration developed by intensive insight.

20. *Tamatagge*: a difficult word. Comy takes it to stand for the superlative form, *aggatama*, "highest," but alludes also to the Pali word *tama*, "darkness." It is rather difficult to accept that a superlative suffix should be made to precede the word it qualifies. Tibetan and Chinese parallels (Waldschmidt, *Das Mahaparinirvana-sutra* Berlin, 1950-51) pp. 200 ff.) Point to a meaning as "the highest." In the fragments of the Turfan Sanskrit version, these words are not preserved. Comy says: "*Tamatagge* equals *tama-agge*; the 't' in the middle is inserted for euphonic reasons. The meaning is: these are the very highest, the most eminent (*ime aggatama tamatagga*). Having cut every bondage of darkness (*tama-yoga*), those Bhikkhus of mine will be on the very top, in the highest rank (*ativiya agge uttamabhava*). Among them those will be on the very summit (*ati-agge*) who are desirous of training; and those whose resort is the four foundations of mindfulness will be at the very top of them."

21. *Kappam va titttheyya kappavasesam va*. Comy takes *kappa* not as "world-period" or "eon," but as *ayu-kappa*, "life span," and explains *avasesa* (usually "remainder") by "in excess."

Comy.: "He may stay alive completing the life span pertaining to men at the given time. (Sub. Comy.: the maximum life span.) *Kappavasesa*: 'in excess' (*atireka*), i.e. more or less above the hundred years said to be the normally highest life expectation."

Among the numerous meanings of the word *kappa*, there is, in fact, that of time in general (*kala*) and not only the duration of an eon; but the meaning "life span" seems to have been

ascribed to it only in this passage. Also, the meaning "in excess" for *avasesa* (usually "remainder") is unusual.

The four constituents of psychic power (*iddhipada*) are concentration due to zeal, energy, purity of mind, and investigation.

22. According to Comy., Ánanda's mind had been influenced (*pariyutthitacitto*) by Mara's exhibiting a frightful sight which distracted his attention, preventing him from grasping the Buddha's suggestion.

23. "Convincing and liberating." This stands for the one Pali word *sappatihariya*, an attempt to render the two connotations, which the word has according to the commentaries and in the context of other occurrences in the Canon. The commentaries derive it from the verb *patiharati*, "to remove," and explain it as (1) the removal of what is adverse, e.g. opposition and objections (covered by "convincing"), and (2) the removal of inner obstructions, i.e. defilements such as greed, etc., effected by arhatship. It is probably to point to that latter meaning that the commentary to our present text paraphrases our passage as follows: "until they are able to preach the Teaching in its liberating (*niyyanika*) capacity."

24. *Tulam atulañca sambhavam*: lit. "The measurable and immeasurable productive cause (of life)," i.e. the volitional action causing rebirth in the confined, or limited sense-sphere, or in the unbounded fine material and immaterial spheres.

25. *Bhavasankhara*: the formative force of becoming, in the sense of what forms existence.

26. *Kavacam iv'attasambhavam*. Comy.: "He breaks through the entire net of defilements that envelops individual existence like a coat of mail; he breaks the defilements as a great warrior breaks his armor after a battle." The Sanskrit version has "like an egg shell" (*kosam iv' anda-sambhavam*).

27. Comy.: "Even by this much the Venerable Ánanda was aware of the fact: 'Surely, today the Blessed One has renounced his will to live on.' Though the Blessed One knew that the Venerable Ánanda was aware of it, he did not give him another opportunity to ask him to stay on for the remainder of his life span, but he spoke to him about other eight-term groups beginning with the eight assemblies." Sub. Comy.: "Some say that the Buddha did so in order to divert the Venerable Ánanda and to prevent grief from arising in him."

28. See also the Maha-Sihanada Sutta (MN 12).

29. *Abhibhayatana*.

30. That is: "perceiving forms on his own body." This refers to preliminary concentration.

31. This refers to the *kasina-nimitta*, the after-image arising with full concentration.

32. He derives the "sign" from objects external to his body.

33. *Attha vimokkha*.

34. *Rupi*. This refers to form-sphere absorption (*rupajjhana*) obtained with form objects of one's own body.

35. *Subhan tveva adhimutto hoti*. Comy.: "Hereby, meditative absorption (*jhana*), obtained through *blue-kasinas*, etc., of very pure color is indicated."

36. The Comy. says that the Buddhas, when looking back, turn the whole body round as an elephant does.

37. In the earlier edition of this work, *mahapadesa* was rendered as "great authorities." It is now known that the proper meaning of *apadesa* is not "authority," but "reference" or "source." Besides, from the passage it is clear that there are only two real "authorities" -- the Discourses (Suttas) and the Discipline (Vinaya).

38. *Sukara-maddava*: a controversial term, which has therefore been left un-translated. *Sukara* equals pig; *maddava* equals soft, tender, delicate. Hence two alternative renderings of the compound are possible: (1) the tender parts of a pig or boar; (2) what is enjoyed by pigs and boars. In the latter meaning, the term has been thought to refer to a mushroom or truffle, or a yam or tuber. K.E. Neumann, in the preface to his German translation of the Majjhima Nikáya, quotes from an Indian compendium of medicinal plants, the *Rajanigantu*, several plants beginning with *sukara*.

The commentary to our text gives three alternative explanations: (1) the flesh from a single first-born (wild) pig, neither too young nor too old, which had come to hand naturally, i.e. without intentional killing; (2) a preparation of soft boiled rice cooked with the five cow-products; (3) a kind of alchemistic elixir (*rasayanavidhi*). Dhammapala, in his commentary to Udana VIII.5, gives, in addition, young bamboo shoots trampled by pigs (*sukarehi maddita-vamsakaliro*).

39. Comy.: "These verses, and several to follow, were inserted by the elders who collected the Dhamma (texts at the First Council)."

40. Alara Kalama was one of the Buddha's teachers before his Enlightenment. He taught the Bodhisattva how to attain the sphere of nothingness, but could not show him the path to Nibbána.

41. Comy.: "From the town of Pava it is three *gavutas* (approx. five miles) to Kusinara. Walking that distance with great effort and sitting down at twenty-five places on the way, the Blessed One reached the Sala Grove at dusk when the sun had already set. Thus comes illness to man, crushing all his health. As if he wanted to point to this fact, the Blessed One spoke those words which deeply moved the whole world: 'I am weary, Ánanda, and want to lie down.'"

42. See *The Four Sacred Shrines*, by Piyadassi Thera (BPS Bodhi Leaves No. 8).

43. At Lumbini near Kapilavastu, the ancestral seat of the Sakyans in the foothills of the Himalayas. An Asokan pillar marks the spot.

44. At Buddha-Gaya, in Bihar.

45. At Isipatana near Benares (modern Sarnath).

46. *Sadatthe*. Comy.: "for the highest purpose, the goal of arhatship." There is a different reading, *saratthe*, "for an essential purpose."

47. *Cakravartin-rajā*: the ideal king of righteousness according to Buddhist tradition.

48. *Ayasa*: generally "made of iron," has here according to Comy the meaning "made of gold," for which there is also support in the Sanskrit usage of the word.

49. *Pratyekabuddha* is one awakened or enlightened for him self-alone. Such *Pratyekabuddhas* arise at times when there is no Fully Enlightened One (*samma-sambuddha*). Like the latter, they attain to Enlightenment by their own effort, but unlike them are not able to lead others to deliverance. See Ria Kloppenberg, *The Pratyekabuddha: A Buddhist Ascetic* (BPS Wheel No. 305/307).

50. The word *vihāra*, given in the text, cannot refer here to a monastery or monks' living quarters. Comy explains it as a pavilion (*mandala-māla*). If the locality was used as a meeting place for the clan, as Comy states, there may well have been a kind of shelter there. The couch in the open, which Ānanda was asked to prepare for the Master, was probably a seat for the chiefs of the Malla clan put up at that place.

51. *Sekha*. This signifies those at the three lower stages of emancipation, before reaching Arahatsip. Ánanda, at that time, had reached the first of these stages, stream-entry.

52. *Anasavo*: that is, an Arhat.

53. The "seven jewels" of a universal monarch are: the magical wheel, emblem of his sovereignty, by which he conquers the earth without the use of force; his wonderful elephant; his horse; his beautiful wife; his precious gem; his treasurer; and his advisor. All are endowed with wondrous properties. For more on Maha Sudassana, see the Sutta, which bears his name, DN 17.

54. The four degrees of saintliness are the stream-enterer, the once-returner, the non-returner, and the arhat.

55. "Friend," in Pali is *avuso*, "venerable sir" equals *bhante*, "your reverence" equals *ayasma*.

56. Since Ánanda, at this point, did not ask what the minor rules were, the Sangha decided not to abolish any of the rules of the Vinaya.

57. Channa had been the Buddha's charioteer while the latter was still a prince living in the palace. Because of his prior connection with the Buddha, he was obdurate and refused to submit to discipline. This imposition of the "higher penalty" (*brahmadanda*) changed him into an obedient monk.

58. *Handa dani bhikkhave amantayami vo: Vayadhamma sankhara appamadena sampadetha*. Earnestness (*appamada*) is explained as "presence of mindfulness." Comy.: "You should accomplish all your duties without allowing mindfulness to lapse!" Thus did the Blessed One, while on the bed of his Parinibbana, summarize in that one word on earnestness the advice he had given through forty-five years."

59. Aniruddha, the elder brother of Ānanda, would have known this through the super-normal power of reading the minds of others, which he possessed.

60. Brahma Sahampati was a high divinity of the Brahma-world. It was he who originally requested the newly enlightened Buddha to teach the Dhamma to the world. See MN 26.

61. Sakka is the king of the gods in the Tavatimsa heaven, and thus a lower figure in the cosmological hierarchy than Brahma Sahampati.

62. A celestial flower which appears on earth only on special occasions, particularly in connection with the chief events in the life of the Buddha. Its appearance in the hands of the Ajivaka ascetic signaled to the Venerable Maha Kassapa that the Buddha's Parinibbána had already taken place. (See below, Section 26.)

63. He was one of the foremost disciples of the Buddha and became the president of the First Great Council held shortly after the Buddha's Parinibbána. See Helmuth Hecker, *Maha Kassapa: Father of the Sangha* (BPS Wheel No. 345).

64. This Subhadda is a different person from the wanderer Subhadda who became the Buddha's last personal disciple.

65. Comy ascribes these verses to the "Elders of Tambapanni Island (Sri Lanka)."

MAHÂ-SUDASSANA-SUTTA.

THE GREAT KING OF GLORY^[1].

CHAPTER I.

1. Thus have I heard. The Blessed One was once staying at Kusinârâ in the Upavattana, the Sâla grove of the Mallas, between the twin Sâla trees, at the time of his death.

2. Now the venerable Ânanda went up to the place where the Blessed One was, and bowed down before him, and took his seat respectfully on one side. And when he was so seated, the venerable Ânanda said to the Blessed One:

2 'Let not the Blessed One die in this little wattel and daub town, in this town in the midst of the jungle, in this branch township. For, Lord, there are other great cities, such as *Kampâ*, *Râgagaha*, *Sâvatthi*, *Sâketa*, *Kosambi*, and *Benâres*. Let the Blessed One die in one of them. There there are many wealthy nobles and Brâhmans and heads of houses, believers in the Tathâgata, who will pay due honour to the remains of the Tathâgata.'

3. 'Say not so, Ânanda! Say not so, Ânanda,

[1. Sudassana means 'beautiful to see, having a glorious appearance,' and is the name of many kings and heroes in Indian legend.

2. From here down to the end of the next section is found also, nearly word for word, in the Mahâparinibbâna Sutta, above, pp. 99, 100. Compare also Mahâ-Sudassana Gâtaka, No. 95.]

that this is but a small wattel and daub town, a town in the midst of the jungle, a branch township. Long ago, Ânanda, there was a king, by name Mahâ-Sudassana, a king of kings, a righteous man who ruled in righteousness, an anointed Kshatriya^[1], Lord of the four quarters of the earth, conqueror,

the protector of his people, possessor of the seven royal treasures. This Kusinârâ, Ânanda, was the royal city of king Mahâ-Sudassana, under the name of Kusâvatî[2], and on the east and on the west it was twelve leagues in length, and on the north and on the south it was seven leagues in breadth. That royal city Kusâvatî, Ânanda, was mighty, and prosperous, and full of people, crowded with men, and provided with all things for food. just, Ânanda, as the royal city of the gods, Âlakamandâ by name, is mighty, prosperous, and full of people, crowded with the gods, and provided with all kinds of food, so. Ânanda, was the royal city Kusâvatî mighty and prosperous, full of people, crowded with men, and provided with all kinds of food. Both by day and by night, Ânanda, the royal city Kusâvatî resounded with the ten cries; that is to say, the noise of elephants, and the noise of horses, and the noise of chariots; the sounds of the drum, of the tabor, and of the lute; the sound of singing, and the sounds of the cymbal and of the gong; and lastly, with the cry, "Eat, drink, and be merry[1]!"

[1. Khattiyo muddhâvasitto, which does not occur in the Mahâparinibbâna Sutta, the Mahâpadhâna Sutta, the Lakkhana Sutta, and other places where this stock description of a *Kakkavatti* is found. It is omitted also in the *Lalita Vistara*. The Burmese Phayre MS. of the India Office reads here muddâbhisitto, but this is an unnecessary correction. So the name of the Hindu caste mentioned in the *Sahyâdri Khanda* of the *Skanda Purâna* is spelt both ways. The epithet is probably inserted here from § 12 below.

2. Kusâvatî was the name of a famous city mentioned as the capital of Southern Kusala in post-Buddhistic Sanskrit plays and epic poems. In the *Mahâbhârata* it is called Kusavatî. It is said to have been so named after Kusa, son of Râma, by whom it was built; and it is also called Kusasthalî.]

4. 'The royal city Kusâvatî, Ânanda, was surrounded by Seven Ramparts. Of these, one rampart was of gold, and one of silver,

and one of beryl, and one of crystal, and one of agate, and one of coral, and one of all kinds of gems[2]'

[1. This enumeration is found also at *Gâtaka*, p. 3, only that the chunk is added there--wrongly, for that makes the number of cries eleven.

2. Beryl, agate, and coral are doubtful renderings of Pâli names of precious substances, the exact meaning of which has been discussed on the very slender evidence available (and hence, it seems to me, with very little certain result) by Burnouf in the '*Lotus de la Bonne Loi*,' pp. 319-321; and Professor Max Müller has a further note in the journal of the Royal Asiatic Society, 1890, p. 178. The Pâli words here are in the first column:

1. <i>Sovannamayo</i> ,	<i>Suvarnasya</i> ;
2. <i>Rûpimayo</i> ,	<i>Rûpasya</i> ;
3. <i>Veluriyamayo</i> ,	<i>Vaidûryasya</i> ;
4. <i>Phalikamayo</i> ,	<i>Sphaṭikasya</i> ;
5. <i>Lohitaṅkamayo</i> ,	<i>Lohitamuktasya</i> ;
6. <i>Masâragallamayo</i> ,	<i>Asmagarbhasya</i> ;
7. <i>Sabbaratanamayo</i> ,	<i>Musâragalvasya</i> :

those in the second being taken from the *Sukhavatîvyûha* in the corresponding to § 6 below. It is quite possible that passage the writers of these passages used the rarer words only as names of precious substances, without attaching any clearly distinct meaning to each (compare Rev. xxi. 19-21). The Pâli author seems to have been hard put to it to find enough names to fill up the sacred number seven; just as in the 'Seven jewels' of the Dhamma, the sacred number seven is reached by giving to one jewel two distinct names (*Pañk indriyâni = pañka balâni*). At *Kulla Vagga IX, 1, 4*. we find the following

enumeration of {footnote p. 250} *ratanas* as found in the ocean, though only Nos. 1, 4, 5, 6 are really produced there:

- | | |
|----------------------|---------------------------|
| 1. <i>Mutta</i> . | 6. <i>Pavâlam</i> . |
| 2. <i>Mani</i> . | 7. <i>Ragatam</i> . |
| 3. <i>Ve/uriyo</i> . | 8. <i>Gâtarûpam</i> . |
| 4. <i>San̄kho</i> . | 9. <i>Lohitan̄ko</i> . |
| 5. <i>Silâ</i> | 10. <i>Masâragallam</i> . |

]

5. 'To the royal city Kusâvatî, Ânanda, there were Four Gates. One gate was of gold, and one of silver, and one of jade, and one of crystal. At each gate seven pillars were fixed; in height as three times or as four times the height of a man. And one pillar was of gold, and one of silver, and one of beryl, and one of crystal, and one of agate, and one of coral, and one of all kinds of gems.

6. 'The royal city Kusâvatî, Ânanda, was surrounded by Seven Rows of Palm Trees. One row was of palms of gold, and one of silver, and one of beryl, and one of crystal, and one of agate, and one of coral, and one of all kinds of gems.

7. 'And the Golden Palms had trunks of gold, and leaves and fruits of silver. And the Silver Palms had trunks of silver, and leaves and fruits of gold. And the Palms of Beryl had trunks of beryl, and leaves and fruits of crystal. And the Crystal Palms had trunks of crystal, and leaves and fruits of beryl. And the Agate Palms had trunks of agate, and leaves and fruits of coral. And the Coral Palms had trunks of coral, and leaves and fruits of agate. And the Palms of every kind of Gem had trunks and leaves and fruits of every kind of gem.

8.^[1] 'And when those rows of palm trees, Ânanda, were shaken by the wind, there arose a sound sweet, and pleasant, and charming, and intoxicating.

[1. This section and § 9 should be compared with one in the Sukhavatîvyûha, translated by Professor Max Müller as follows (journal of the Royal Asiatic Society, 1880, p. 170):

'And again, O Sâriputra, when those rows of palm trees and {footnote p. 251} strings of bells in that Buddha country are moved by the wind, a sweet and enrapturing sound proceeds from them. Yes, O Sâriputra, as from a heavenly musical instrument consisting of a hundred thousand koḥis of sounds, when played by Âryas, a sweet and enrapturing sound proceeds; a sweet and enrapturing sound proceeds from those rows of palm trees and strings of bells moved by the wind.

'And when the men there hear that sound, reflection on Buddha arises in their body, reflection on the Law, reflection on the Assembly.'

Compare also below, § 81, and Gâtaka I, 32.]

'Just, Ânanda, as the seven kind of instruments yield, when well played upon, to the skilful man, a sound sweet, and pleasant, and charming, and intoxicating-just even so, Ânanda, when those rows of palm trees were shaken by the wind, there arose a sound sweet, and pleasant, and charming, and intoxicating.

9. 'And whoever, Ânanda, in the royal city Kusâvatî were at that time gamblers, drunkards, and given to drink, they used to dance round together to the sound of those palms when shaken by the wind.

10. 'The Great King of Glory, Ânanda, was the possessor of Seven Precious Things, and was gifted with Four Marvellous Powers.'

'What are those seven?'

11.^[1] 'In the first place, Ânanda, when the Great King of Glory, on the Sabbath day[2], on the day of the full moon, had purified himself, and had gone up into the upper story of his palace to keep the sacred day, there then appeared to him the heavenly Treasure of the Wheel[1], with its nave, its tire, and all its thousand spokes complete.

[1. The following enumeration is found word for word in several other Pâli Suttas, and occurs also, in almost identical terms, in the Lalita Vistara (Calcutta edition, pp. 14-19).

2. 'Uposatha, a weekly sacred day; being full-moon day, new-moon day, and the two equidistant intermediate days. Comp. § 21.]

12. 'When he beheld it the Great King of Glory thought:

"This saying have I heard, 'When a king of the warrior race, an anointed king, has purified himself on the Sabbath day, on the day of the full moon, and has gone up into the upper story of his palace to keep the sacred day; if there appear to him the heavenly Treasure of the Wheel, with its nave, its tire, and all its thousand spokes complete-that king becomes a king of kings invincible.' May I, then, become a king of kings invincible[2]."

13. 'Then, Ânanda, the Great King of Glory rose from his seat, and reverently uncovering from one shoulder his robe, he held in his left hand a pitcher, and with his right hand he sprinkled water up over the Wheel, as he said:

"Roll onward, O my Lord, the Wheel! O my Lord, go forth and overcome!"

14. 'Then the wondrous Wheel, Ânanda, rolled onwards towards the region of the East, and after it went the Great King of Glory[3], and with him his army, horses, and chariots, and

elephants, and men. And in whatever place, Ânanda, the Wheel stopped, there the Great King of Glory took up his abode, and with him his army, horses, and chariots, and elephants, and men.

[1. *Kakka-ratanam*, where the *kakka* is the disk of the sun.

2. *Kakkavattirâgâ*.

3. Atha kho *kakka-ratanam puratthimam disam pavatti anvad eva râgâ Mahâsudassano, &c.* Here *anvad* must be the Sanskrit *anvañk*. The *Lalita Vistara* has *anveti* in the corresponding passage, and the (Phayre Burmese) MS. here reads *anud eva*. The verb in the second clause must be supplied, as {footnote p. 253} is the case in the one or two other passages where I have met with this phrase.]

15. 'Then, Ânanda, all the rival kings in the region of the East came to the Great King of Glory and said:

"Come, O mighty king! Welcome, O mighty king! All is thine, O mighty king! Do thou, O mighty king, be a Teacher to us!"

16. 'Thus spake the Great King of Glory:

"Ye shall slay no living thing.

"Ye shall not take that which has not been given.

"Ye shall not act wrongly touching the bodily desires.

"Ye shall speak no lie.

"Ye shall drink no maddening drink.

"Ye shall eat as ye have eaten[1]."

17. 'Then, Ânanda, all the rival kings in the region of the East became subject unto the Great King of Glory.

18. 'But the wondrous Wheel, Ânanda, having plunged down into the great waters in the East, rose up out again, and rolled onward to the region of the South [and there all happened as had happened in the region of the East. And in like manner the wondrous Wheel rolled onward to the extremest boundary of the West and of the North; and there, too, all happened as had happened in the region of the East].

[1. Yathâbhuttambhuñgatha. Buddhaghosa has no comment on this. I suppose it means, 'Observe the rules current among you regarding clean and unclean meats.' If so, the Great King of Glory disregards the teaching of the Âmagandha Sutta, quoted in 'Buddhism,' p. 131.]

19. 'Now when the wondrous Wheel, Ânanda, had gone forth conquering and to conquer o'er the whole earth to its very ocean boundary, it returned back again to the royal city of Kusâvatî and remained fixed on the open terrace in front of the entrance to the inner apartments of the Great King of Glory, as a glorious adornment to the inner apartments of the Great King of Glory.

20. 'Such, Ânanda, was the wondrous Wheel which appeared to the Great King of Glory.

21. 'Now further, Ânanda, there appeared to the Great King of Glory the Elephant Treasure[1], all white, sevenfold firm[2], wonderful in power, flying through the sky--the Elephant-King, whose name was "The Changes of the Moon[3]."

22. 'When he beheld it the Great King of Glory was pleased at heart at the thought

[1. Hatthi-ratana.

2. Satta-ppatittho, that is, perhaps, in regard to its four legs, two tusks, and trunk. The expression is curious, and Buddhaghosa has no note upon it. It is quite possible that it

merely signifies 'exceeding firm,' the number seven being used without any hard and fast interpretation.

3. Uposatho. In the Lalita Vistara its name is 'Wisdom' (Bodhi). Uposatha is the name for the sacred day of the moon's changes-first, and more especially the full-moon day; next, the new-moon day; and lastly, the days equidistant between these two. It was therefore a weekly sacred day, and, as Childers says, may often be well rendered 'Sabbath.']

"Auspicious were it to ride upon that Elephant, if only it would submit to be controlled!"

23. 'Then, Ânanda, the wondrous Elephant--like a fine elephant of noble blood long since well trained--submitted to control.

24. 'When as before, Ânanda, the Great King of Glory, to test that wondrous Elephant, mounted on to it early in the morning, it passed over along the broad earth to its very ocean boundary, and then returned again, in time for the morning meal, to the royal city of Kusâvatî[1].

25. 'Such, Ânanda, was the wondrous Elephant that appeared to the Great King of Glory.

26. 'Now further, Ânanda, there appeared to the Great King of Glory the Horse Treasure[2], all white with a black head, and a dark mane, wonderful in power, flying through the sky--the Charger-King, whose name was "Thunder-cloud[3]."

27. 'When he beheld it, the Great King of Glory was pleased at heart at the thought:

"Auspicious were it to ride upon that Horse if only it would submit to be controlled!"

28. 'Then, Ânanda. the wondrous Horse--like a fine horse of the best blood long since well trained--submitted to control.

[1. Compare on this and § 29 my 'Buddhist Birth Stories,' p. 85, where a similar phrase is used of Kanthaka.

2 *Assa-ratanam*.

3 *Valâhako*. Compare the *Valâhassa Gâtaka* (Fausböll, No. 196, called in the Burmese MS. *Valâhakassa Gâtaka*), of which the Chinese story translated by Mr. Beal at pp. 332-340 of his 'Romantic History,' &c., is an expanded and altered version. In the *Valâhaka Samyutta* of the *Samyutta Nikâya* the spirits of the skies are divided into *Unha-valâhakâ Devâ*, *Sîta-valâhakâ Devâ*, *Abbha-valâhakâ Devâ*, *Vâta-valâhakâ Devâ*, and *Vassa-valâhakâ Devâ*, that is, the cloud-spirits of cold, heat, air, wind, and rain respectively.]

29. 'When as before, Ânanda, the Great King of Glory, to test that wondrous Horse, mounted on to it early in the morning, it passed over along the broad earth to its very ocean boundary, and then returned again, in time for the morning meal, to the royal city of Kusâvatî.

30. 'Such, Ânanda, was the wondrous Horse that appeared to the Great King of Glory.

31. 'Now further, Ânanda, there appeared to the Great King of Glory the Gem-Treasure[1]. That Gem was the *Ve/uriya*, bright, of the finest species, with eight facets, excellently wrought, clear, transparent, perfect in every way.

32. 'The splendour, Ânanda, of that wondrous Gem spread round about a league on every side.

33. 'When as before, Ânanda, the Great King of Glory, to test that wondrous Gem, set all his fourfold army in array and raised aloft the Gem upon his standard top, he was able to march out in the gloom and darkness of the night.

34. 'And then too, Ânanda, all the dwellers in the villages, round about, set about their daily work, thinking, "The daylight hath appeared."

35. 'Such, Ânanda, was the wondrous Gem that appeared to the Great King of Glory.

36. 'Now further, Ânanda, there appeared to the Great King of Glory the Woman-Treasure[2], graceful in figure, beautiful in appearance, charming in manner, and of the most fine complexion; neither

[1. *Mani-ratanam*.

2 *Itthi-ratanam*.]

very tall, nor very short; neither very stout, nor very slim; neither very dark, nor very fair; surpassing human beauty, she had attained unto the beauty of the gods[1].

37. 'The touch too, Ânanda, of the skin of that wondrous Woman was as the touch of cotton or of cotton wool: in the cold her limbs were warm, in the heat her limbs were cool; while from her body was wafted the perfume of sandal wood and from her mouth the perfume of the lotus.

38. 'That Pearl among Women too, Ânanda, used to rise up before the Great King of Glory, and after him retire to rest; pleasant was she in speech, and ever on the watch to hear what she might do in order so to act as to give him pleasure.

39. 'That Pearl among Women too, Ânanda, was never, even in thought, unfaithful to the Great King of Glory--how much less then could she be so with the body!

40. 'Such, Ânanda, was the Pearl among Women who appeared to the Great King of Glory.

41. 'Now further, Ânanda, there appeared unto the Great King of Glory a Wonderful Treasurer[2], possessed, through good

deeds done in a former birth, of a marvellous power of vision by which he could discover treasure, whether it had an owner or whether it had not.

[1. The above description of an ideally beautiful woman is of frequent occurrence.

2. *Gahapati-ratanam*. The word *gahapati* has been hitherto usually rendered 'householder,' but this may often, and would certainly here, convey a wrong impression. There is no single word in English which is an adequate rendering of the term, for it connotes a social condition now no longer known among us. The *gahapati* was the head of a family, the representative in a village community of a family, the pater familias. So the god of fire, with allusion to the sacred fire maintained in each household, is called in the Rig-veda the *grīhapati*, the pater familias, {footnote p. 258} of the human race. Thence it is often used in opposition to *brāhmaṇa* very much as we might use 'yeoman' in opposition to 'clerk' (*Gâtaka* I, 83, and below, § 53); and the two combined are used in opposition to people of other ranks and callings held to be less honourable than that of clerk or yeoman (*Gâtaka* I, 218). In this respect the term *gahapati* is nearly equivalent, though from a different point of view, to the Kshatriyas and Vaisyas of the Hindu caste division; but the compound *brāhmaṇa-gahapatikâ* as a collective term comes to be about equivalent to 'priests and laymen' (see, for instance, below, § 53, and *Mahâ Vagga* I, 22; 3, 4, &c.). Then again the *gahapati* is distinct from the subordinate members of the family, who had not the control and management of the common property (*Sâmañña Phala Sutta*, 133, = *Tevigga Sutta* I, 47); and it is this implication of the term that is emphasised in the text. Buddhaghosa uses, as an explanatory phrase, the words *setthi-gahapati*. See further the passages quoted in the index to the *Kulla Vagga* (p. 354).]

42. 'He went up to the Great King of Glory, and said:

"Do thou, O king, take thine case! I will deal with thy wealth even as wealth should be dealt with."

43. 'Then, as before, Ânanda, the Great King of Glory, to test that wonderful Treasurer, went on board a boat, and had it pushed out into the current in the midst of the river Ganges. Then he said to the wonderful steward:

"I have need, O Treasurer, of yellow gold!"

"Let the ship then, O Great King, go alongside either of the banks."

"It is here, O Treasurer, that I have need of yellow gold."

44. 'Then the wonderful Treasurer reached down to the water with both his hands, and drew up a jar full of yellow gold, and said to the Great King of Glory--

"Is that enough, O Great King? Have I done enough, O Great King?"

'And the Great King of Glory replied:

"It is enough, O Treasurer. You have done enough, O Treasurer. You have offered me enough, O Treasurer!"

45. 'Such was the wonderful Treasurer, Ânanda, who appeared to the Great King of Glory.

46. 'Now further, Ânanda, there appeared to the Great King of Glory a Wonderful Adviser[1], learned, clever, and wise; and qualified to lead the Great King of Glory to undertake what he ought to undertake, and to leave undone what he ought to leave undone.

47. 'He went up to the Great King of Glory, and said:

"Do thou, O King, take thine ease! I will be thy guide."

48. 'Such, Ânanda, was the wonderful Adviser who appeared to the Great King of Glory.

'The Great King of Glory was possessed of these Seven Precious Things.

49. 'Now further, Ânanda, the Great King of Glory was gifted with Four Marvellous Gifts[2].'

'What are the Four Marvellous Gifts?'

[1. *Parinâyaka-ratanam*. Buddhaghosa says that he was the eldest son of the king; but this is probably a mere putting back into the Sutta of a later idea derived from the summary in the *Gâtaka*. The *Lalita Vistara* makes him a general.

2. *Katûhi iddhîhi*. Here again, as elsewhere, it will be noticed that there is nothing supernatural about these four Iddhis. See {footnote p. 260} the notes above on the 'Book of the Great Decease,' I, 1; III, 2. They are merely attributes accompanying or forming part of the majesty (*iddhi*) of the *Kakkavatti*.]

50. 'In the first place, Ânanda, the Great King of Glory was graceful in figure, handsome in appearance, pleasing in manner, and of most beautiful complexion, beyond what other men are.

'The Great King of Glory, Ânanda, was endowed with this First Marvellous Gift.

51. 'And besides that, Ânanda, the Great King of Glory was of long life, and of many years, beyond those of other men.

'The Great King of Glory, Ânanda, was endowed with this Second Marvellous Gift.

52. 'And besides that, Ânanda, the Great King of Glory was free from disease, and free from bodily suffering; and his internal fire was neither too hot nor too cold, but such as to promote good digestion, beyond that of other men[1].

[1. Samavepâkiniyâ gahaniyâ samannâgato nâtisâtâya nâkkunhâya. The same thing is said of *Ratthapâla* in the *Ratthapâla Sutta*, where Gogerly renders the whole passage, 'Ratthapâla is healthy, free from pain, having a good digestion and appetite, being troubled with no excess of either heat or cold' (journal of the Ceylon Asiatic Society, 1847-1848, p. 98). The *gahani* is a supposed particular organ or function situate at the junction of the stomach and intestines. Moggallâna explains it, *udare tu tathâ pâkanalasmim gahani* (*Abhidhâna-ppadîpikî*, 972), where Subhûti's Sinhalese version is 'kukshi, pakâgni,' and his English version, 'the belly, the internal fire which promotes digestion.' Buddhaghosa explains *samavipâkiyâ kammagâ-tego-dhâtuyâ*, and adds, 'If a man's food is dissolved the moment he has eaten it, or if it remains like a lump, he has not the *samavepâkini gahani*, but he who has appetite (*bhattakkhando*) when the time for food comes round again, he has the *samavepâkini gahani*,'--which is delightfully naïve.]

'The Great King of Glory, Ânanda, was endowed with this Third Marvellous Gift.

53. 'And besides that, Ânanda, the Great King of Glory was beloved and popular with Brâhmans and with laymen alike[1]. Just, Ânanda, as a father is near and dear to his own sons, just so, Ânanda, was the Great King of Glory beloved and popular with Brâhmans and with laymen alike. And just, Ânanda, as his sons are near and dear to a father, just so, Ânanda, were Brâhmans and laymen alike near and dear to the Great King of Glory.

54. 'Once, Ânanda, the Great King of Glory marched out with all his fourfold army to the pleasure ground. There, Ânanda, the Brâhmans and laymen went up to the Great King of Glory, and said:

"O King, pass slowly by, that we may look upon thee for a longer time!"

'But the Great King of Glory, Ânanda, addressed his charioteer, and said:

"Drive on the chariot slowly, charioteer, that I may look upon my people (Brâhmans and laymen) for a longer time!"

55. 'This was the Fourth Marvellous Gift, Ânanda, with which the Great King of Glory was endowed.

56. 'These are the Four Marvellous Gifts, Ânanda, with which the Great King of Glory was endowed.

57. 'Now to the Great King of Glory, Ânanda, there occurred the thought:

"Suppose, now, I were to make Lotus-ponds in the spaces between these palms, at every hundred bow lengths."

[1. Brâhmana-gahapatikânam. See the note on § 41.]

'Then, Ânanda, the Great King of Glory, in the spaces between those palms, at distances of a hundred bow lengths, made Lotus-ponds.

58. 'And those Lotus-ponds, Ânanda, were faced with tiles of four kinds. One kind of tile was of gold, and one of silver, and one of beryl, and one of crystal.

59. 'And to each of those Lotus-ponds, Ânanda, there were four flights of steps, of four different kinds. One flight of steps was of gold, and one of silver, and one of beryl, and one of crystal. The flight of golden steps had balustrades of gold, with the cross bars and the figure head of silver. The flight of silver steps had balustrades of silver, with the cross bars and the figure head of gold. The flight of beryl steps had balustrades of beryl, with the cross bars and the figure head of crystal. The flight of crystal steps had balustrades of crystal, with cross bars and figure head of beryl.

60. 'And round those Lotus-ponds there ran, Ânanda, a double railing. One railing was of gold, and one was of silver. The golden railing had its posts of gold, and its cross bars and its capitals of silver. The silver railing had its posts of silver, and its cross bars and its capitals of gold[1].

[1. Pokkharani, the word translated Lotus-pond, is an artificial pool or small lake for water plants. There are some which are probably nearly as old as this passage still in good preservation in Anurâdhapuru in Ceylon. Each is oblong, and has its tiles and its four flights of steps, and some had railings. The balustrades, cross bars, figure head, and railing are in Pâli thambhâ, sùkiyo, unhîsam, and vedikâ, of the exact meaning of which I am not quite confident. They do not occur in the description {footnote p. 263} of the Lotus-lakes in Sukhavatî. General Cunningham says that the cross bars of the Buddhist railings are called sùkiyo in the inscriptions at Bharhut (The Stupa of Bharhut, p. 127). Buddhaghosa, who is good enough to tell us the exact number of the ponds-to wit, 84,000, has no explanation of these words, merely saying that of the two vedikâs one was at the limit of the tiles and one at the limit of the parivena. The phrases in the text are repeated below, §§ 73-87, of the Palace of Righteousness.]

61. 'Now, to the Great King of Glory, Ânanda, there occurred the thought:

"Suppose, now, I were to have flowers of every season planted in those Lotus-ponds for the use of all the people-to wit, blue water lilies and blue lotuses, white lotuses and white water lilies."

'Then, Ânanda, the Great King of Glory had flowers of every season planted in those Lotus-ponds for the use of all the people-to wit, blue water lilies and blue lotuses, white lotuses and white water lilies.

62. 'Now, to the Great King of Glory, Ânanda, occurred the thought:

"Suppose, now, I were to place bathing-men on the banks of those Lotus-ponds, to bathe such of the people as come there from time to time."

'Then, Ânanda, the Great King of Glory placed bathing-men on the banks of those Lotus-ponds, to bathe such of the people as come there from time to time.

63. 'Now, to the Great King of Glory, Ânanda, occurred the thought:

"Suppose, now, I were to establish a perpetual grant by the banks of those Lotus-ponds--to wit, food for the hungry, drink for the thirsty, raiment for the naked, means of conveyance for those who have need of it, couches for the tired, wives for those who want wives, gold for the poor, and money for those who are in want."

'Then, Ânanda, the Great King of Glory established a perpetual grant by the banks of those Lotus-ponds--to wit, food for the hungry, drink for the thirsty, raiment for the naked, means of conveyance for those who needed it, couches for the tired, wives for those who wanted wives, gold for the poor, and money for those who were in want.

64. 'Now, Ânanda, the people (Brâhmans and laymen) went to the Great King of Glory, taking with them much wealth. And they said:

"This abundant wealth, O King, have we brought here for the use of the King of Kings. Let the King accept it of us!"

"I have enough wealth, my friends, laid up for myself, the produce of righteous taxation. Do you keep this, and take away more with you!"

65. 'When those men were thus refused by the King they went aside and considered together, saying:

"It would not beseem us now, were we to take back this wealth to our own houses. Suppose, now, we were to build a mansion for the Great King of Glory."

66. 'Then they went to the Great King of Glory, and said:

"A mansion would we build for thee, O King!"

"Then, Ânanda, the Great King of Glory signified, by silence, his consent.

67. 'Now, Ânanda, when Sakka, the king of the gods, became aware in his mind of the thoughts that

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were in the heart of the Great King of Glory, he addressed Vissakamma the god[1], and said:

"Come now, Vissakamma, create me a mansion for the Great King of Glory--a palace which shall be called 'Righteousness[2].'"

68. "Even so, Lord!" said Vissakamma, in assent, Ânanda, to Sakka, the king of the gods. And as instantaneously as a strong man might stretch forth his folded arm, or draw in his arm again when it was stretched forth, so quickly did he vanish from the heaven of the Great Thirty-Three, and appeared before the Great King of Glory.

69. 'Then, Ânanda, Vissakamma the god said to the Great King of Glory:

"I would create for thee, O King, a mansion--a palace which shall be called 'Righteousness!'"

'Then, Ânanda, the Great King of Glory signified, by silence, his consent.

70. 'So Vissakamma the god, Ânanda, created for the Great King of Glory a mansion--a palace to be called "Righteousness."

71. 'The Palace of Righteousness, Ânanda, was on the east and on the west a league in length, and on the north and on the south half a league in breadth.

72. 'The ground-floor, Ânanda, of the Palace of Righteousness[3], in height as three times the height to which a man can reach, was built of bricks, of four kinds. One kind of brick was of gold, and one of silver, and one of beryl, and one of crystal.

[1. Vissakammam devaputtam, where devaputtam means not 'son of a god,' but 'belonging to, born into the class of, the gods.'

2. Dhammam nâma Pâsâdam.

3. Dhammassa pâsâdassa vatthum.]

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73. 'To the Palace of Righteousness, Ânanda, there were eighty-four thousand pillars of four kinds. One kind of pillar was of gold, and one of silver, and one of beryl, and one of crystal.

74. 'The Palace of Righteousness, Ânanda, was fitted up with seats of four kinds. One kind of seat was of gold, and one of silver, and one of beryl, and one of crystal.

75. 'In the Palace of Righteousness, Ânanda, there were twenty-four staircases of four kinds. One staircase was of gold, and one of silver, and one of beryl, and one of crystal. The staircase of gold had balustrades of gold, with the cross bars and the figure head of silver. The staircase of silver had balustrades of silver, with the cross bars and the figure head of gold. The staircase of beryl had balustrades of beryl, with the cross bars and the figure head of crystal. The staircase of

crystal had balustrades of crystal, with cross bars and figure head of beryl.

76. 'In the Palace of Righteousness, Ânanda, there were eighty-four thousand chambers of four kinds. One kind of chamber was of gold, and one of silver, and one of beryl, and one of crystal.

'In the golden chamber a silver couch was spread; in the silver chamber a golden couch; in the beryl chamber a couch of ivory; and in the crystal chamber a couch of coral.

'At the door of the golden chamber there stood a palm tree of silver; and its trunk was of silver, and its leaves and fruits of gold.

'At the door of the silver chamber there stood a palm tree of gold; and its trunk was of gold, and its leaves and fruits of silver.

'At the door of the beryl chamber there stood a palm tree of crystal; and its trunk was of crystal, and its leaves and fruits of beryl.

'At the door of the crystal chamber there stood a palm tree of beryl; and its trunk was of beryl, and its leaves and fruits of crystal.

77. 'Now there occurred, Ânanda, to the Great King of Glory this thought:

"Suppose, now, I were to make a grove of palm trees, all of gold, at the entrance to the chamber of the Great Complex[1], under the shade of which I may pass the heat of the day."

'Then, Ânanda, the Great King of Glory made a grove of palm trees, all of gold, at the entrance to the chamber of the Great Complex, under the shade of which he might pass the heat of the day.

78. 'The Palace of Righteousness, Ânanda, was surrounded by a double railing. One railing was of gold, and one was of silver. The golden railing had its posts of gold, and its cross bars and its figure head of silver. The silver railing had its posts of silver, and its cross bars and its figure head of gold[2].

79. 'The Palace of Righteousness, Ânanda, was hung round with two networks of bells. One network of bells was of gold, and one was of silver.

[1. Mahâvyûhassa kutâgârassa dvâre. The 'Great Complex' contains a double allusion, in the same spirit in which the whole legend has been worked out: 1. To the Great Complex as a name of the Sun-God recorded as a unity of the four mythological deities, Vasudeva, Saṅkarshana, Pragumna, and Aniruddha; and 2. To the Great Complex as a name of a particular kind of deep religious meditation or speculation.

2. See above, § 60, and the note on § 54.]

p. 268 The golden network had bells of silver, and the silver network had bells of gold.

80. 'And when those networks of bells, Ânanda, were shaken by the wind there arose a sound sweet, and pleasant, and charming, and intoxicating.

'Just, Ânanda, as the seven kind of instruments yield, when well played upon, to the skilful man, a sound sweet, and pleasant, and charming, and intoxicating--just even so, Ânanda, when those networks of bells were shaken by the wind, there arose a sound sweet, and pleasant, and charming, and intoxicating.

81. 'And whoever, Ânanda, in the royal city Kusâvatî were at that time gamblers, drunkards, and given to drink, they used to dance round together to the sound of those networks of bells when shaken by the wind.

82. 'When the Palace of Righteousness, Ânanda, was finished it was hard to look at, destructive to the eyes. just, Ânanda, as in the last month of the rains in the autumn time, when the sky has become clear and the clouds have vanished away, the sun, springing up along the heavens, is hard to look at, and destructive to the eyes,--just so, Ânanda, when the Palace of Righteousness was finished was it hard to look at, and destructive to the eyes.

83. 'Now there occurred, Ânanda, to the Great King of Glory this thought:

"Suppose, now, in front of the Palace of Righteousness, I were to make a Lotus-lake to bear the name of 'Righteousness.'"

'Then, Ânanda, the Great King of Glory made a Lotus-lake to bear the name of "Righteousness."

84. 'The Lake of Righteousness, Ânanda, was on the east and on the west a league in length, and on the north and on the south half a league in breadth.

85. 'The Lake of Righteousness, Ânanda, was faced with tiles of four kinds. One kind of tile was of gold, and one of silver, and one of beryl, and one of crystal.

86. 'The Lake of Righteousness, Ânanda, had four and twenty flights of steps, of four different kinds. One flight of steps was of gold, and one of silver, and one of beryl, and one of crystal. The flight of golden steps had balustrades of gold, with the cross bars and the figure head of silver. The flight of silver steps had balustrades of silver, with the cross bars and the figure head of gold. The flight of beryl steps had balustrades of beryl, with the cross bars and the figure head of crystal. The flight of crystal steps had balustrades of crystal, with cross bars and figure head of beryl.

87. 'Round the Lake of Righteousness, Ânanda, there ran a double railing. One railing was of gold, and one was of silver.

The golden railing had its posts of gold, and its cross bars and its capitals of silver. The silver railing had its posts of silver, and its cross bars and its capitals of gold.

88. 'The Lake of Righteousness, Ânanda, was surrounded by seven rows of palm trees. One row was of palms of gold, and one of silver, and one of beryl, and one of crystal, and one of agate, and one of coral, and one of all kinds of gems.

89. 'And the golden palms had trunks of gold, and leaves and fruits of silver. And the silver palms had trunks of silver, and leaves and fruits of gold. And the palms of beryl had trunks of beryl,

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and leaves and fruits of crystal. And the crystal palms had trunks of crystal, and leaves and fruits of beryl. And the agate palms had trunks of agate, and leaves and fruits of coral. And the coral palms had trunks of coral, and leaves and fruits of agate. And the palms of every kind of gem had trunks and leaves and fruits of every kind of gem.

90. 'And when those rows of palm trees, Ânanda, were shaken by the wind, there arose a sound sweet, and pleasant, and charming, and intoxicating.

'Just, Ânanda, as the seven kind of instruments yield, when well played upon, to the skilful man, a sound sweet, and pleasant, and charming, and intoxicating,--just even so, Ânanda, when those rows of palm trees were shaken by the wind, there arose a sound sweet, and pleasant, and charming, and intoxicating.

91. 'And whoever, Ânanda[1], in the royal city Kusâvatî were at that time gamblers, drunkards, and given to drink, they used to dance round together to the sound of those palms when shaken by the wind.

92. 'When the Palace of Righteousness, Ânanda, was finished, and the Lotus-lake of Righteousness was finished, the Great King of Glory entertained with all good things those of the Samanas who, at that time, were held in high esteem, and those of the Brâhmans who, at that time, were held in high esteem. Then he ascended up into the Palace of Righteousness.'

End of the First Portion for Recitation

[1. This paragraph is perhaps repeated by mistake; but it is scarcely less in harmony with its context at § 8 than it is here. It is more probable that § 92 followed, originally, immediately after § 82, with the Lotus-lake clause omitted.]p. 271

Chapter II

1. 'Now there occurred, Ânanda, this thought to the Great King of Glory:

"Of what previous character, now, may this be the fruit, of what previous character the result, that I am now so mighty and so great?"

2. 'And then occurred, Ânanda, to the Great King of Glory this thought:

"Of three qualities is this the fruit, of three qualities the result, that I am now so mighty and so great,--that is to say, of giving, of self-conquest, and of self-control[1]."

3. 'Now the Great King of Glory, Ânanda, ascended up into the chamber of the Great Complex; and when he had come there he stood at the door, and there he broke out into a cry of intense emotion:

"Stay here, O thoughts of lust!

"Stay here, O thoughts of ill-will!

"Stay here, O thoughts of hatred!

"Thus far only, O thoughts of lust!

"Thus far only, O thoughts of ill-will

"Thus far only, O thoughts of hatred!"

4. 'And when, Ânanda, the Great King of Glory had entered the chamber of the Great Complex, and had seated himself upon the couch of gold, having put away all passion and all unrighteousness, he entered into, and remained in, the First *Ghâna*,--a state of joy and ease, born of seclusion, full of reflection, full of investigation.

[1. I have here translated kamma by 'previous character' and by 'quality.' The easiest plan would, no doubt, have been, to preserve in the translation the technical term karma, which is explained at some length in 'Buddhism,' pp. 99-106.]

5. 'By suppressing reflection and investigation, he entered into, and remained in, the Second *Ghâna*,--a state of joy and ease, born of serenity, without reflection, without investigation, a state of elevation of mind, of internal calm.

6. 'By absence of the longing after joy, he remained indifferent, conscious, self-possessed, experiencing in his body that ease which the noble ones announce, saying, "The man indifferent and self-possessed is well at ease," and thus he entered into, and remained in, the Third *Ghâna*.

7. 'By putting away ease, by putting away pain, by the previous dying away both of gladness and of sorrow, he entered into, and remained in, the Fourth *Ghâna*,--a state of purified self-possession and equanimity, without ease, and without pain[1].

8. 'Then, Ânanda, the Great King of Glory went out from the chamber of the Great Complex, and entered the golden chamber and sat himself down on the silver couch. And he let his mind pervade one quarter of the world with thoughts of Love; and so the second quarter, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, did he continue to pervade with heart of Love, far-reaching, grown great, and beyond measure, free from the least trace of anger or ill-will.

[1. The above paragraphs are an endeavour to express the inmost feelings when they are first strung to the uttermost by the intense effects of deep religious emotion, and then feel the effects of what may be called, for want of a better word, the reaction. Most deeply religious natures have passed through such a crisis; and though the feelings are perhaps really indescribable, this passage is dealing, not with a vain mockery, but with a very real event in spiritual experience.]

9. 'And he let his mind pervade one quarter of the world with thoughts of Pity; and so the second quarter, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, did he continue to pervade with heart of Pity, far-reaching, grown great, and beyond measure, free from the least trace of anger or ill-will.

10. 'And he let his mind pervade one quarter of the world with thoughts of Sympathy; and so the second quarter, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, did he continue to pervade with heart of Sympathy, far-reaching, grown great, and beyond measure, free from the least trace of anger or ill-will.

11. 'And he let his mind pervade one quarter of the world with thoughts of Equanimity[1]; and so the second quarter, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, did he continue to pervade with heart of Equanimity, far-reaching, grown great,

and beyond measure, free from the least trace of anger or ill-will.

[1. These are the four Appamaññas or infinite feelings, also called (e.g. below, § II, 36) the four Brahma-vihâras. They are here very appropriately represented to follow immediately after {footnote p. 274} the state of feeling described in the *Ghânas*; but they ought to be the constant companions of a good Buddhist (see Khaggavisâna Sutta 8; and compare also Teviggâ Sutta III, 7; *Gâtaka*, vol. i. p. 246; and the Araka *Gâtaka*, No. 169).]

12. 'The Great King of Glory, Ânanda, had four and eighty thousand cities, the chief of which was the royal city of Kusâvatî:

'Four and eighty thousand palaces, the chief of which was the Palace of Righteousness:

'Four and eighty thousand chambers, the chief of which was the chamber of the Great Complex:

'Four and eighty thousand divans, of gold, and silver, and ivory, and sandal wood, spread with long-haired rugs, and cloths embroidered with flowers, and magnificent antelope skins; covered with lofty canopies; and provided at both ends with purple cushions:

'Four and eighty thousand state elephants, with trappings of gold, and gilded flags, and golden coverings of network,--of which the king of elephants, called "the Changes of the Moon," was chief:

'Four and eighty thousand state horses, with trappings of gold, and gilded flags, and golden coverings of network,--of which "Thunder-cloud," the king of horses, was the chief:

'Four and eighty thousand chariots, with coverings of the skins of lions, and of tigers, and of panthers,--of which the chariot called "the Flag of Victory" was the chief:

'Four and eighty thousand gems, of which the Wondrous Gem was the chief:

'Four and eighty thousand wives, of whom the Queen of Glory was the chief:

'Four and eighty thousand yeomen, of whom the Wonderful Steward was the chief:

'Four and eighty thousand nobles, of whom the Wonderful Adviser was the chief:

'Four and eighty thousand cows, with jute trappings, and horns tipped with bronze:

'Four and eighty thousand myriads of garments, of delicate textures, of flax, and cotton, and silk, and wool:

'Four and eighty thousand dishes, in which, in the evening and in the morning, rice was served[1].

13. 'Now at that time, Ânanda, the four and eighty thousand state elephants used to come every evening and every morning to be of service to the Great King of Glory.

14. 'And this thought occurred to the Great King of Glory:

"These eighty thousand elephants come every evening and every morning to be of service to me. Suppose, now, I were to let the elephants come in alternate forty thousands, once each, every alternate hundred years!"

15. 'Then, Ânanda, the Great King of Glory said to the Great Adviser:

"O, my friend, the Great Adviser! these eighty thousand elephants come every evening and every morning to be of service to me. Now, let the elephants come, O my friend, the Great Adviser, in alternate forty thousands, once each, every alternate hundred years!"

[1. Most of the trappings and cloths here mentioned are the same as those referred to in the *Magghima Sîla*, §§ 5, 6, 7 recurring in the *Tevigga Sutta*, and in the *Brahmagâla Sutta*. The whole paragraph is four times repeated below, §§ 29, 31, 33, 37.]

"Even so, Lord!" said the Wonderful Adviser, in assent, to the Great King of Glory.

16. 'From that time forth, Ânanda, the elephants came in alternate forty thousands, once each, every alternate hundred years.

17. 'Now, Ânanda, after the lapse of many years, of many hundred years, of many thousand years, there occurred to the Queen of Glory[1] this thought:

"'Tis long since I have beheld the Great King of Glory. Suppose, now, I were to go and visit the Great King of Glory."

18. 'Then, Ânanda, the Queen of Glory said to the women of the harem:

"Arise now, dress your hair, and clad yourselves in fresh raiment. 'Tis long since we have beheld the Great King of Glory. Let us go and visit the Great King of Glory!"

19. "'Even so, Lady!" said the women of the harem, Ânanda, in assent, to the Queen of Glory. And they dressed their hair, and clad themselves in fresh raiment, and came near to the Queen of Glory.

20. 'Then, Ânanda, the Queen of Glory said to the Great Adviser:

"Arrange, O Great Adviser, the fourfold army in array. 'Tis long since I have beheld the Great King of Glory. I am about to go to visit the Great King of Glory."

[1. Subhaddâ Devî. Subhadda, 'glorious, magnificent,' is a not uncommon name both for men and women in Buddhist and post-Buddhistic Hindu literature.]

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21. "Even so, O Queen!" said the Great Adviser, Ânanda, in assent, to the Queen of Glory. And he set the fourfold army in array, and had the fact announced to the Queen of Glory in the words:

"The fourfold army, O Queen, is set for thee in array. Do now whatever seemeth to thee fit."

22. 'Then, Ânanda, the Queen of Glory, with the fourfold army, repaired, with the women of the harem, to the Palace of Righteousness. And when she had arrived there she mounted up into the Palace of Righteousness, and went on to the chamber of the Great Complex. And when she had reached it, she stopped and leant against the side of the door.

23. 'When, Ânanda, the Great King of Glory heard the noise he thought:

"What, now, may this noise, as of a great multitude of people, mean?"

24. And going out from the chamber of the Great Complex, he beheld the Queen of Glory standing leaning up against the side of the door. And when he beheld her, he said to the Queen of Glory:

"Stop there, O Queen! Enter not!"

25. 'Then the Great King of Glory, Ânanda, said to one of his attendants:

"Arise, good man! take the golden couch out of the chamber of the Great Complex, and make it ready under that grove of palm trees which is all of gold."

26. "Even so, Lord!" said the man, in assent, to the Great King of Glory. And he took the golden couch out of the chamber of the Great Complex, and made it ready under that grove of palm trees which was all of gold.

27. 'Then, Ânanda, the Great King of Glory laid himself down in the dignified way a lion does; and lay with one leg resting on the other, calm and self-possessed.

28. 'Then, Ânanda, there occurred to the Queen of Glory this thought:

"How calm are all the limbs of the Great King of Glory! How clear and bright is his appearance! O may it not be that the Great King of Glory is dead[1]!"

29. 'And she said to the Great King of Glory:

"Thine, O King, are those four and eighty thousand cities, the chief of which is the royal city of Kusâvatî. Arise, O King, re-awaken thy desire for these! quicken thy longing after life!

"Thine, O King, are those four and eighty thousand palaces, the chief of which is the Palace of Righteousness. Arise, O King, re-awaken thy desire for these! quicken thy longing after life!

"Thine, O King, are those four and eighty thousand chambers, the chief of which is the chamber of the Great Complex. Arise, O King, re-awaken thy desire for these! quicken thy longing after life!

"Thine, O King, are those four and eighty thousand divans, of gold, and silver, and ivory, and sandal wood, spread with long-haired rugs, and cloths embroidered with flowers, and magnificent antelope skins; covered with lofty canopies; and

provided at both ends with purple cushions. Arise, O King, re-awaken thy desire for these! quicken thy longing after life!

[1. The rather curious connexion between these clauses is worthy of notice in comparison with the legend of the 'Transfiguration' just before the Buddha's death (above, pp. 80-82).]

"Thine, O King, are those four and eighty thousand state elephants, with trappings of gold, and gilded flags, and golden coverings of network, -of which the king of elephants, called 'the Changes of the Moon,' is chief. Arise, O King, re-awaken thy desire for these! quicken thy longing after life!

"Thine, O King, are those four and eighty thousand state horses, with trappings of gold, and gilded flags, and golden coverings of network, of which 'Thunder-cloud,' the king of horses, is the chief. Arise, O King, re-awaken thy desire for these! quicken thy longing after life!

"Thine, O King, are those four and eighty thousand chariots, with coverings of the skins of lions, and of tigers, and of panthers, -of which the chariot called 'the Flag of Victory' is the chief. Arise, O King, re-awaken thy desire for these! quicken thy longing after life!

"Thine, O King, are those four and eighty thousand gems, of which the Wondrous Gem is the chief. Arise, O King, re-awaken thy desire for these! quicken thy longing after life!

"Thine, O King, are those four and eighty thousand wives, of whom the Queen of Glory is the chief. Arise, O King, re-awaken thy desire for these! quicken thy longing after life!

"Thine, O King, are those four and eighty thousand yeomen, of whom the Wonderful Steward is the chief. Arise, O King, re-awaken thy desire for these! quicken thy longing after life!

"Thine, O King, are those four and eighty thousand nobles, of whom the Wonderful Adviser is the chief Arise, O King, re-awaken thy desire for these! quicken thy longing after life!

"Thine, O King, are those four and eighty thousand cows, with jute trappings, and horns tipped with bronze. Arise, O King, re-awaken thy desire for these! quicken thy longing after life!

"Thine, O King, are those four and eighty thousand myriads of garments, of delicate textures, of flax, and cotton, and silk, and wool. Arise, O King, re-awaken thy desire for these! quicken thy longing after life!

"Thine, O King, are those four and eighty thousand dishes, in which, in the evening and in the morning, rice is served. Arise, O King, re-awaken thy desire for these! quicken thy longing after life!"

30. 'When she had thus spoken, Ânanda, the Great King of Glory said to the Queen of Glory:

"Long hast thou addressed me, O Queen, in pleasant words, much to be desired, and sweet. Yet now in this last time you speak in words unpleasant, disagreeable, not to be desired."

31. "How then, O King, shall I address thee?"

"Thus, O Queen, shouldst thou address me:--The nature of all things near and dear to us, O King, is such that we must leave them, divide ourselves from them, separate ourselves from them[1]. Pass not away, O King, with longing in thy heart. Sad is the death of him who longs, unworthy is the death of him who longs[2]. Thine, O King, are these four and eighty thousand cities, the chief of which is the royal city of Kusâvatî. Cast away desire for these! long not after life!

[1. The Pâli words are the same as those at the beginning of the constantly repeated longer phrase to the same effect in the Book of the Great Decease.

2. Compare Gâtaka, No. 34.]

"Thine, O King, are these four and eighty thousand palaces, the chief of which is the Palace of Righteousness. Cast away desire for these! long not after life!

"Thine, O King, are these four and eighty thousand chambers, the chief of which is the chamber of the Great Complex. Cast away desire for these! long not after life!

"Thine, O King, are these four and eighty thousand divans, of gold, and silver, and ivory, and sandal wood, spread with long-haired rugs, and cloths embroidered with flowers, and magnificent antelope skins; covered with lofty canopies; and provided at both ends with purple cushions. Cast away desire for these! long not after life!

"Thine, O King, are these four and eighty thousand state elephants, with trappings of gold, and gilded flags, and golden coverings of network,--of which the king of elephants, called 'the Changes of the Moon,' is chief. Cast away desire for these! long not after life!

"Thine, O King, are these four and eighty thousand state horses, with trappings of gold, and gilded flags, and golden coverings of network,--of which 'Thunder-cloud,' the king of horses, is the chief Cast away desire for these! long not after life!

"Thine, O King, are these four and eighty thousand chariots, with coverings of the skins of lions, and of tigers, and of panthers,--of which the chariot called 'the Flag of Victory' is the chief. Cast away desire for these! long not after life!

"Thine, O King, are these four and eighty thousand gems, of which the Wondrous Gem is the chief. Cast away desire for these! long not after life!

"Thine, O King, are these four and eighty thousand wives, of whom the Queen of Glory is the chief. Cast away desire for these! long not after life!

"Thine, O King, are these four and eighty thousand yeomen, of whom the Wonderful Steward is the chief. Cast away desire for these! long not after life!

"Thine, O King, are these four and eighty thousand nobles, of whom the Wonderful Adviser is the chief. Cast away desire for these! long not after life!

"Thine, O King, are these four and eighty thousand cows, with jute trappings, and horns tipped with bronze. Cast away desire for these! long not after life!

"Thine, O King, are these four and eighty thousand myriads of garments, of delicate textures, of flax, and cotton, and silk, and wool. Cast away desire for these! long not after life!

"Thine, O King, are these four and eighty thousand dishes, in which, in the evening and in the morning, rice is served. Cast away desire for these! long not after life!"

32. 'When he thus spake, Ânanda, the Queen of Glory wept and poured forth tears.

33. 'Then, Ânanda, the Queen of Glory wiped away her tears, and addressed the Great King of Glory, and said:

"The nature of all things near and dear to us, O King, is such that we must leave them, divide ourselves from them, separate ourselves from them. Pass not away, O King, with longing in thy heart. Sad is the death of him who longs, unworthy is the death of him who longs. Thine, O King, are these four and eighty thousand cities, the chief of which is the royal city of Kusâvatî. Cast away desire for these! long not after life!

"Thine, O King, are these four and eighty thousand palaces, the chief of which is the Palace of Righteousness. Cast away desire for these! long not after life!

"Thine, O King, are these four and eighty thousand chambers, the chief of which is the chamber of the Great Complex. Cast away desire for these! long not after life!

"Thine, O King, are these four and eighty thousand divans, of gold, and silver, and ivory, and sandal wood, spread with long-haired rugs, and cloths embroidered with flowers, and magnificent antelope skins; covered with lofty canopies; and provided at both ends with purple cushions. Cast away desire for these! long not after life!

"Thine, O King, are these four and eighty thousand state elephants, with trappings of gold, and gilded flags, and golden coverings of network,--of which the king of elephants, called 'the Changes of the Moon,' is chief Cast away desire for these! long not after life!

"Thine, O King, are these four and eighty thousand state horses, with trappings of gold, and gilded flags, and golden coverings of network,--of which 'Thunder-cloud,' the king of horses, is the chief. Cast away desire for these! long not after life!

"Thine, O King, are these four and eighty thousand chariots, with coverings of the skins of lions, and of tigers, and of panthers,--of which the chariot called 'the Flag of Victory' is the chief. Cast away desire for these! long not after life!

"Thine, O King, are these four and eighty thousand gems, of which the Wondrous Gem is the chief. Cast away desire for these! long not after life!

"Thine, O King, are these four and eighty thousand wives, of whom the Queen of Glory is the chief. Cast away desire for these! long not after life!

"Thine, O King, are these four and eighty thousand yeomen, of whom the Wonderful Steward is the chief. Cast away desire for these! long not after life!

"Thine, O King, are these four and eighty thousand nobles, of whom the Wonderful Adviser is the chief. Cast away desire for these! long not after life!

"Thine, O King, are these four and eighty thousand cows, with jute trappings, and horns tipped with bronze. Cast away desire for these! long not after life!

"Thine, O King, are these four and eighty thousand myriads of garments, of delicate textures, of flax, and cotton, and silk, and wool. Cast away desire for these! long not after life!

"Thine, O King, are these four and eighty thousand dishes, in which, in the evening and in the morning, rice is served. Cast away desire for these! long not after life!

34. 'Then immediately, Ânanda, the Great King of Glory died. Just, Ânanda, as when a yeoman has eaten a hearty meal he becomes all drowsy, just so were the feelings he experienced, Ânanda, as death came upon the Great King of Glory.

35. 'When the Great King of Glory, Ânanda, had died, he came to life again in the happy world of Brahmâ.

36. 'For eight and forty thousand years, Ânanda, the Great King of Glory lived the happy life of a prince; for eight and forty thousand years he was viceroy and heir-apparent; for eight and forty thousand years he ruled the kingdom; and for eight and forty thousand years he lived, as a layman, the noble life in the Palace of Righteousness. And then, when full of noble thoughts, he died; he entered, after the dissolution of the body, the noble world of Brahma[1].

37. 'Now it may be, Ânanda, that you may think "The Great King of Glory of that time was another person." But, Ânanda,

you should not view the matter thus. I at that time was the Great King of Glory.

'Mine at that time were the four and eighty thousand cities, of which the chief was the royal city of Kusâvatî.

'Mine were the four and eighty thousand palaces, of which the chief was the Palace of Righteousness.

'Mine were the four and eighty thousand chambers, of which the chief was the chamber of the Great Complex.

'Mine were the four and eighty thousand divans, of gold, and silver, and ivory, and sandal wood, spread with long-haired rugs, and cloths embroidered with flowers, and magnificent antelope skins; covered with lofty canopies; and provided at both ends with purple cushions.

[1. The 'noble thoughts' are the Brahma-vihâras, described above, Chap. II, §§ 8-11. The 'noble life' is the Brahmakariyam, which does not mean the same as it does in Sanskrit. The adjective Brahma may have reference here also to the subsequent (and consequent?) rebirth in the Brahma-loka.]

'Mine were the four and eighty thousand state elephants, with trappings of gold, and gilded flags, and golden coverings of network,--of which the king of elephants, called "the Changes of the Moon," was chief.

'Mine were the four and eighty thousand state horses, with trappings, of gold, and gilded flags, and golden coverings of network,--of which "Thunder-cloud," the king of horses, was the chief.

'Mine were the four and eighty thousand chariots, with coverings of the skins of lions, and of tigers, and of panthers,--of which the chariot called "the Flag of Victory" was the chief.

'Mine were the four and eighty thousand gems, of which the Wondrous Gem was the chief.

'Mine were the four and eighty thousand wives, of whom the Queen of Glory was the chief.

'Mine were the four and eighty thousand yeomen, of whom the Wonderful Steward was the chief.

'Mine were the four and eighty thousand nobles, of whom the Wonderful Adviser was the chief,

'Mine were the four and eighty thousand cows, with jute trappings, and horns tipped with bronze.

'Mine were the four and eighty thousand myriads of garments, of delicate textures, of flax, and cotton, and silk, and wool.

'Mine were the four and eighty thousand dishes, in which, in the evening and in the morning, rice was served.

38. 'Of those four and eighty thousand cities, Ânanda, one was that city in which, at that time, I used to dwell--to wit, the royal city of Kusâvatî.

'Of those four and eighty thousand palaces too, Ânanda, one was that palace in which, at that time, I used to dwell--to wit, the Palace of Righteousness.

'Of those four and eighty thousand chambers too, Ânanda, one was that chamber in which, at that time, I used to dwell--to wit, the chamber of the Great Complex.

Of those four and eighty thousand divans too, Ânanda, one was that divan which, at that time, I used to occupy--to wit, one of gold, or one of silver, or one of ivory, or one of sandal wood.

'Of those four and eighty thousand state elephants too, Ânanda, one was that elephant which, at that time, I used to ride--to wit, the king of elephants, "the Changes of the Moon."

'Of those four and eighty thousand horses too, Ânanda, one was that horse which, at that time, I used to ride--to wit, the king of horses, "the Thunder-cloud."

'Of those four and eighty thousand chariots too, Ânanda, one was that chariot in which, at that time, I used to ride--to wit, the chariot called "the Flag of Victory."

'Of those four and eighty thousand wives too, Ânanda, one was that wife who, at that time, used to wait upon me--to wit, either a lady of noble birth, or a Velâmikânî.

'Of those four and eighty thousand myriads of suits of apparel too, Ânanda, one was the suit of apparel which, at that time, I wore--to wit, one of delicate texture, of linen, or cotton, or silk, or wool.

'Of those four and eighty thousand dishes too, Ânanda, one was that dish from which, at that time, I ate a measure of rice and the curry suitable thereto.

39. 'See, Ânanda, how all these things are now past, are ended, have vanished away. Thus impermanent, Ânanda, are component things; thus transitory, Ânanda, are component things; thus untrustworthy, Ânanda, are component things. Insomuch, Ânanda, is it meet to be weary of, is it meet to be estranged from, is it meet to be set quite free from the bondage of all component things!

40. 'Now I call to mind, Ânanda, how in this spot my body had been six times buried. And when I was dwelling here as the righteous king who ruled in righteousness, the lord of the four regions of the earth, the conqueror, the protector of his people, the possessor of the seven royal treasures--that was the seventh time.

41. 'But I behold not any spot, Ânanda, in the world of men and gods, nor in the world of Mâra, nor in the world of Brahma,--no, not among the race of Samanas or Brâhmans, of gods or men,-

-where the Tathâgata for the eighth time will lay aside his body[1].'

[1. The whole of this conversation between the Great King of Glory and the Queen is very much shorter in the *Gâtaka*, the enumeration of the possessions of the Great King being omitted (except the first clause referring to the four and eighty thousand cities), and clauses 34-38, 40, and 41 being also left out, § 39 and the concluding being placed in the mouth of the King immediately after § 33. This may be perhaps partly explained by the narrative style in which the *Gâtakas* are composed--a style incompatible {footnote p. 289} with the repetitions of the *Suttas*, and confined to the facts of the story.

But I think that no one can read this *Sutta* in comparison with the short passage found in the *Book of the Great Decease* (above, pp. 99-101) without feeling that the latter is the more original of the two, and that the legend had not, when the *Book of the Great Decease* was composed, attained to its present extended form.

We seem therefore really to have three stages of the legend before us, and though the *Gâtaka* story was actually put into its present shape at a known date (the fifth century of our era) long after the latest possible date for the *Book of the Great King of Glory*, it has probably preserved for us a reminiscence of what the legend was at the time when the *Book of the Great Decease* was composed.]

42. Thus spake the Blessed One; and when the Happy One had thus spoken, once again the Teacher said:

How transient are all component things!
Growth is their nature and decay:
They are produced, they are dissolved again:
And then is best, when they have sunk to rest[1]!

[1. On this celebrated verse, see the note at Mahâparinibbâna Sutta VI, 16, where it is put into the mouth of Sakka, the king of the gods, and the discussion in the Introduction to this Sutta.]

Maha-cattarisaka Sutta

The Great Forty

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks replied.

The Blessed One said, "Monks, I will teach you noble right concentration with its supports and requisite conditions. Listen, and pay close attention. I will speak."

"Yes, lord," the monks replied.

The Blessed One said: "Now what, monks, is noble right concentration with its supports and requisite conditions? Any singleness of mind equipped with these seven factors -- right view, right resolve, right speech, right action, right livelihood, right effort, and right mindfulness -- is called noble right concentration with its supports and requisite conditions.

"[1] Of those, right view is the forerunner. And how is right view the forerunner? One discerns wrong view as wrong view, and right view as right view. This is one's right view. And what is wrong view? 'There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no priests or contemplatives who, faring rightly and practicing rightly, proclaim this world and the next after having directly known and realized it for themselves.' This is wrong view.

"And what is right view? Right view, I tell you, is of two sorts: There is right view with fermentations [*asava*], siding with merit, resulting in the acquisitions [of becoming]; and there is noble

right view, without fermentations, transcendent, a factor of the path.

"And what is the right view that has fermentations, sides with merit, and results in acquisitions? 'There is what is given, what is offered, what is sacrificed. There are fruits and results of good and bad actions. There is this world and the next world. There is mother and father. There are spontaneously reborn beings; there are priests and contemplatives who, faring rightly and practicing rightly, proclaim this world and the next after having directly known and realized it for themselves.' This is the right view that has fermentations, sides with merit, and results in acquisitions.

"And what is the right view that is without fermentations, transcendent, a factor of the path? The discernment, the faculty of discernment, the strength of discernment, analysis of qualities as a factor for Awakening, the path factor of right view in one developing the noble path whose mind is noble, whose mind is free from fermentations, who is fully possessed of the noble path. This is the right view that is without fermentations, transcendent, a factor of the path.

"One tries to abandon wrong view and to enter into right view: This is one's right effort. One is mindful to abandon wrong view and to enter and remain in right view: This is one's right mindfulness. Thus these three qualities -- right view, right effort, and right mindfulness -- run and circle around right view.

"[2] Of those, right view is the forerunner. And how is right view the forerunner? One discerns wrong resolve as wrong resolve, and right resolve as right resolve. And what is wrong resolve? Being resolved on sensuality, on ill will, on harmfulness. This is wrong resolve.

"And what is right resolve? Right resolve, I tell you, is of two sorts: There is right resolve with fermentations, siding with merit, resulting in the acquisitions [of becoming]; and there is

noble right resolve, without fermentations, transcendent, a factor of the path.

"And what is the right resolve that has fermentations, sides with merit, and results in acquisitions? Being resolved on renunciation, on freedom from ill will, on harmlessness. This is the right resolve that has fermentations, sides with merit, and results in acquisitions.

"And what is the right resolve that is without fermentations, transcendent, a factor of the path? The thinking, directed thinking, resolve, mental absorption, mental fixity, focused awareness, and verbal fabrications in one developing the noble path whose mind is noble, whose mind is without fermentations, who is fully possessed of the noble path. This is the right resolve that is without fermentations, transcendent, a factor of the path.

"One tries to abandon wrong resolve and to enter into right resolve: This is one's right effort. One is mindful to abandon wrong resolve and to enter and remain in right resolve: This is one's right mindfulness. Thus these three qualities -- right view, right effort, and right mindfulness -- run and circle around right resolve.

"[3] Of those, right view is the forerunner. And how is right view the forerunner? One discerns wrong speech as wrong speech, and right speech as right speech. And what is wrong speech? Lying, divisive tale bearing, abusive speech, and idle chatter; this is wrong speech.

"And what is right speech? Right speech, I tell you, is of two sorts: There is right speech with fermentations, siding with merit, resulting in the acquisitions [of becoming]; and there is noble right speech, without fermentations, transcendent, a factor of the path.

"And what is the right speech that has fermentations, sides with merit, and results in acquisitions? Abstaining from lying, from

divisive tale bearing, from abusive speech, and from idle chatter. This is the right speech that has fermentations, sides with merit, and results in acquisitions.

"And what is the right speech that is without fermentations, transcendent, a factor of the path? The abstaining, desisting, abstinence, avoidance of the four forms of verbal misconduct in one developing the noble path whose mind is noble, whose mind is without fermentations, who is fully possessed of the noble path. This is the right speech that is without fermentations, transcendent, a factor of the path.

"One tries to abandon wrong speech and to enter into right speech: This is one's right effort. One is mindful to abandon wrong speech and to enter and remain in right speech: This is one's right mindfulness. Thus these three qualities -- right view, right effort, and right mindfulness -- run and circle around right speech.

"[4] Of those, right view is the forerunner. And how is right view the forerunner? One discerns wrong action as wrong action, and right action as right action. And what is wrong action? Killing, taking what is not given, illicit sex. This is wrong action.

"And what is right action? Right action, I tell you, is of two sorts: There is right action with fermentations, siding with merit, resulting in the acquisitions [of becoming]; and there is noble right action, without fermentations, transcendent, a factor of the path.

"And what is the right action that has fermentations, sides with merit, and results in acquisitions? Abstaining from killing, from taking what is not given, and from illicit sex. This is the right action that has fermentations, sides with merit, and results in acquisitions.

"And what is the right action that is without fermentations, transcendent, a factor of the path? The abstaining, desisting, abstinence, avoidance of the three forms of bodily misconduct

in one developing the noble path whose mind is noble, whose mind is without fermentations, who is fully possessed of the noble path. This is the right action that is without fermentations, transcendent, a factor of the path.

"One tries to abandon wrong action and to enter into right action: This is one's right effort. One is mindful to abandon wrong action and to enter and remain in right action: This is one's right mindfulness. Thus these three qualities -- right view, right effort, and right mindfulness -- run and circle around right action.

"[5] Of those, right view is the forerunner. And how is right view the forerunner? One discerns wrong livelihood as wrong livelihood, and right livelihood as right livelihood. And what is wrong livelihood? Scheming, persuading, hinting, belittling, and pursuing gain with gain; this is wrong livelihood.

"And what is right livelihood? Right livelihood, I tell you, is of two sorts: There is right livelihood with fermentations, siding with merit, resulting in the acquisitions [of becoming]; and there is noble right livelihood, without fermentations, transcendent, a factor of the path.

"And what is the right livelihood that has fermentations, sides with merit, and results in acquisitions? There is the case where a disciple of the noble ones abandons wrong livelihood and maintains his life with right livelihood. This is the right livelihood that has fermentations, sides with merit, and results in acquisitions.

"And what is the right livelihood that is without fermentations, transcendent, a factor of the path? The abstaining, desisting, abstinence, avoidance of wrong livelihood in one developing the noble path whose mind is noble, whose mind is without fermentations, who is fully possessed of the noble path. This is the right livelihood that is without fermentations, transcendent, a factor of the path.

"One tries to abandon wrong livelihood and to enter into right livelihood: This is one's right effort. One is mindful to abandon wrong livelihood and to enter and remain in right livelihood: This is one's right mindfulness. Thus these three qualities -- right view, right effort, and right mindfulness -- run and circle around right livelihood.

"Of those, right view is the forerunner. And how is right view the forerunner? In one of right view, right resolve comes into being. In one of right resolve, right speech comes into being. In one of right speech, right action... In one of right action, right livelihood... In one of right livelihood, right effort... In one of right effort, right mindfulness... In one of right mindfulness, right concentration... In one of right concentration, right knowledge... In one of right knowledge, right release comes into being. Thus the learner is endowed with eight factors, and the Arahant with ten.

"Of those, right view is the forerunner. And how is right view the forerunner? In one of right view, wrong view is abolished. The many evil, unskillful qualities that come into play with wrong view as their condition are also abolished, while the many skillful qualities that have right view as their condition go to the culmination of their development. In one of right resolve, wrong resolve is abolished... In one of right speech, wrong speech is abolished... In one of right action, wrong action is abolished... In one of right livelihood, wrong livelihood is abolished... In one of right effort, wrong effort is abolished... In one of right mindfulness, wrong mindfulness is abolished... In one of right concentration, wrong concentration is abolished... In one of right knowledge, wrong knowledge is abolished... In one of right release, wrong release is abolished. The many evil, unskillful qualities that come into play with wrong release as their condition are also abolished, while the many skillful qualities that have right release as their condition go to the culmination of their development.

"Thus, monks, there are twenty factors siding with skillfulness, and twenty with un-skillfulness.

"This Dhamma discourse on the Great Forty has been set rolling and cannot be stopped by any contemplative or priest or deva or Mara and Brahma or anyone at all in the world.

"If any priest or contemplative might think that this Great Forty Dhamma discourse should be censured and rejected, there are ten legitimate implications of his statement that would form grounds for censuring him here and now. If he censures right view, then he would honor any priests and contemplatives who are of wrong view; he would praise them. If he censures right resolve... right speech... right action... right livelihood... right effort... right mindfulness... right concentration... right knowledge... If he censures right release, then he would honor any priests and contemplatives who are of wrong release; he would praise them. If any priest or contemplative might think that this Great Forty Dhamma discourse should be censured and rejected, there are these ten legitimate implications of his statement that would form grounds for censuring him here and now.

"Even Vassa and Bhañña -- those teachers from Okkala who were proponents of no-causality, no-action, and no-existence -- would not think that this Dhamma discourse on the Great Forty should be censured and rejected. Why is that? For fear of criticism, opposition, and reproach."

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

Maha Hatthipadopama Sutta

The Great Elephant Footprint Simile

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. There Ven. Shariputra addressed the monks, saying, "Friend monks!"

"Yes, friend," the monks responded.

Ven. Shariputra said: "Friends, just as the footprints of all legged animals are encompassed by the footprint of the elephant, and the elephant's footprint is reckoned the foremost among them in terms of size; in the same way, all skillful qualities are gathered under the four noble truths. Under which four? Under the noble truth of stress, under the noble truth of the origination of stress, under the noble truth of the cessation of stress, and under the noble truth of the path of practice leading to the cessation of stress.

"And what is the noble truth of stress? Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, and despair are stressful; association with the unbeloved is stressful, separation from the loved is stressful, not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful. And which are the five clinging-aggregates? The form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrication clinging-aggregate, and the consciousness clinging-aggregate.

"And what is the form clinging-aggregate? The four great existents and the form derived from them. And what are the four great existents? The earth property, the liquid property, the fire property, and the wind property.

The Earth Property

"And what is the earth property? The earth property can be either internal or external. Which is the internal earth property? Whatever internal, within oneself, is hard, solid, and sustained [by craving]: head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, contents of the stomach, feces, or whatever else internal, within oneself, is hard, solid, and sustained: This is called the internal earth property. Now both the internal earth property and the external earth property are simply earth property. And that should be seen as it actually is with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is with right discernment, one becomes disenchanted with the earth property and makes the mind dispassionate toward the earth property.

"Now there comes a time, friends, when the external liquid property is provoked,[1] and at that time the external earth property vanishes. So when even in the external earth property -- so vast -- inconstancy will be discerned, destructibility will be discerned, a tendency to decay will be discerned, changeability will be discerned, then what in this short-lasting body, sustained by clinging, is 'I' or 'mine' or 'what I am'? It has here only a 'no.'

"Now if other people insult, malign, exasperate, and harass a monk [who has discerned this], he discerns that 'A painful feeling, born of ear-contact, has arisen within me. And that is dependent, not independent. Dependent on what? Dependent on contact.' And he sees that contact is inconstant, feeling is inconstant, perception is inconstant, consciousness is inconstant. His mind, with the [earth] property as its object/support, leaps up, grows confident, steadfast, and released.

"And if other people attack the monk in ways that are undesirable, displeasing, and disagreeable -- through contact with fists, contact with stones, contact with sticks, or contact with knives -- the monk discerns that 'This body is of such a nature contacts with fists come, contacts with stones come, contacts with sticks come, and contacts with knives come. Now the Blessed One has said, in his exhortation of the simile of the saw [MN 21], "Monks, even if bandits were to carve you up savagely, limb by limb, with a two-handled saw, he among you who let his heart get angered even at that would not be doing my bidding." So my persistence will be aroused and untiring, my mindfulness established and unconfused, my body calm and un-aroused, my mind centered and unified. And now let contact with fists come to this body, let contact with stones, with sticks, with knives come to this body, for this is how the Buddha's bidding is done.'

"And if, in the monk recollecting the Buddha, Dhamma, and Sangha in this way, equanimity based on what is skillful is not established, he feels apprehensive at that and gives rise to a sense of urgency: 'It is a loss for me, not a gain; ill-gotten for me, not well-gotten, that when I recollect the Buddha, Dhamma, and Sangha in this way, equanimity based on what is skillful is not established within me.' Just as when a daughter-in-law, on seeing her father-in-law, feels apprehensive and gives rise to a sense of urgency [to please him], in the same way, if, in the monk recollecting the Buddha, Dhamma, and Sangha in this way, equanimity based on what is skillful is not established, he feels apprehensive at that and gives rise to a sense of urgency: 'It is a loss for me, not a gain; ill-gotten for me, not well-gotten, that when I recollect the Buddha, Dhamma, and Sangha in this way, equanimity based on what is skillful is not established within me.'

"But if, in the monk recollecting the Buddha, Dhamma, and Sangha in this way, equanimity based on what is skillful is established, then he is gratified at that. And even to this extent, friends, the monk has accomplished a great deal.

The Liquid Property

"And what is the liquid property? The liquid property may be either internal or external. What is the internal liquid property? Whatever internal, belonging to oneself, is liquid, watery, and sustained: bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine, or whatever else internal, within oneself, is liquid, watery, and sustained: This is called the internal liquid property. Now both the internal liquid property and the external liquid property are simply liquid property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the liquid property and makes the mind dispassionate toward the liquid property.

"Now there comes a time, friends, when the external liquid property is provoked and washes away village, town, city, district, and country. There comes a time when the water in the great ocean drops down one hundred leagues, two hundred... three hundred... four hundred... five hundred... six hundred... seven hundred leagues. There comes a time when the water in the great ocean stands seven palm-trees deep, six... five... four... three... two palm-trees deep, one palm-tree deep. There comes a time when the water in the great ocean stands seven fathoms deep, six... five... four... three... two fathoms deep, one fathom deep. There comes a time when the water in the great ocean stands half a fathom deep, hip-deep, knee-deep, ankle deep. There comes a time when the water in the great ocean is not even the depth of the first joint of a finger.

"So when even in the external liquid property -- so vast -- inconstancy will be discerned, destructibility will be discerned, a tendency to decay will be discerned, changeability will be discerned, then what in this short-lasting body, sustained by clinging, is 'I' or 'mine' or 'what I am'? It has here only a 'no.'

"Now if other people insult, malign, exasperate, and harass a monk [who has discerned this], he discerns that 'A painful feeling, born of ear-contact, has arisen within me. And that is dependent, not independent. Dependent on what? Dependent on contact.' And he sees that contact is inconstant, feeling is inconstant, perception is inconstant, consciousness is inconstant. His mind, with the [liquid] property as its object/support, leaps up, grows confident, steadfast, and released.

"And if other people attack the monk in ways that are undesirable, displeasing, and disagreeable -- through contact with fists, contact with stones, contact with sticks, or contact with knives -- the monk discerns that 'This body is of such a nature contacts with fists come, contacts with stones come, contacts with sticks come, and contacts with knives come. Now the Blessed One has said, in his exhortation of the simile of the saw, "Monks, even if bandits were to carve you up savagely, limb by limb, with a two-handled saw, he among you who let his heart get angered even at that would not be doing my bidding." So my persistence will be aroused and untiring, my mindfulness established and unconfused, my body calm and un-aroused, my mind centered and unified. And now let contact with fists come to this body, let contact with stones, with sticks, with knives come to this body, for this is how the Buddha's bidding is done.'

"And if, in the monk recollecting the Buddha, Dhamma, and Sangha in this way, equanimity based on what is skillful is not established, he feels apprehensive at that and gives rise to a sense of urgency: 'It is a loss for me, not a gain; ill-gotten for me, not well-gotten, that when I recollect the Buddha, Dhamma, and Sangha in this way, equanimity based on what is skillful is not established within me.' Just as when a daughter-in-law, on seeing her father-in-law, feels apprehensive and gives rise to a sense of urgency [to please him], in the same way, if, in the monk recollecting the Buddha, Dhamma, and Sangha in this way, equanimity based on what is skillful is not established, he

feels apprehensive at that and gives rise to a sense of urgency: 'It is a loss for me, not a gain; ill-gotten for me, not well-gotten, that when I recollect the Buddha, Dhamma, and Sangha in this way, equanimity based on what is skillful is not established within me.'

"But if, in the monk recollecting the Buddha, Dhamma, and Sangha in this way, equanimity based on what is skillful is established, then he is gratified at that. And even to this extent, friends, the monk has accomplished a great deal.

The Fire Property

"And what is the fire property? The fire property may be either internal or external. What is the internal fire property? Whatever internal, belonging to oneself, is fire, fiery, and sustained: that by which [the body] is warmed, aged, and consumed with fever; and that by which what is eaten, drunk, chewed, and savored gets properly digested, or whatever else internal, within oneself, is fire, fiery, and sustained: This is called the internal fire property. Now both the internal fire property and the external fire property are simply fire property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the fire property and makes the mind dispassionate toward the fire property.

Now there comes a time, friends, when the external fire property is provoked and consumes village, town, city, district, and country; and then, coming to the edge of a green district, the edge of a road, the edge of a rocky district, to the water's edge, or to a lush, well-watered area, goes out from lack of sustenance. There comes a time when people try to make fire using a wing-bone and tendon parings. [2]

"So when even in the external fire property -- so vast -- inconstancy will be discerned, destructibility will be discerned, a tendency to decay will be discerned, changeability will be

discerned, then what in this short-lasting body, sustained by clinging, is 'I' or 'mine' or 'what I am'? It has here only a 'no.'

"Now if other people insult, malign, exasperate, and harass a monk [who has discerned this], he discerns that 'A painful feeling, born of ear-contact, has arisen within me. And that is dependent, not independent. Dependent on what? Dependent on contact.' And he sees that contact is inconstant, feeling is inconstant, perception is inconstant, consciousness is inconstant. His mind, with the [fire] property as its object/support, leaps up, grows confident, steadfast, and released.

"And if other people attack the monk in ways that are undesirable, displeasing, and disagreeable -- through contact with fists, contact with stones, contact with sticks, or contact with knives -- the monk discerns that 'This body is of such a nature contacts with fists come, contacts with stones come, contacts with sticks come, and contacts with knives come. Now the Blessed One has said, in his exhortation of the simile of the saw, "Monks, even if bandits were to carve you up savagely, limb by limb, with a two-handled saw, he among you who let his heart get angered even at that would not be doing my bidding." So my persistence will be aroused and untiring, my mindfulness established and unconfused, my body calm and un-aroused, my mind centered and unified. And now let contact with fists come to this body, let contact with stones, with sticks, with knives come to this body, for this is how the Buddha's bidding is done.'

"And if, in the monk recollecting the Buddha, Dhamma, and Sangha in this way, equanimity based on what is skillful is not established, he feels apprehensive at that and gives rise to a sense of urgency: 'It is a loss for me, not a gain; ill-gotten for me, not well-gotten, that when I recollect the Buddha, Dhamma, and Sangha in this way, equanimity based on what is skillful is not established within me.' Just as when a daughter-in-law, on seeing her father-in-law, feels apprehensive and gives rise to a

sense of urgency [to please him], in the same way, if, in the monk recollecting the Buddha, Dhamma, and Sangha in this way, equanimity based on what is skillful is not established, he feels apprehensive at that and gives rise to a sense of urgency: 'It is a loss for me, not a gain; ill-gotten for me, not well-gotten, that when I recollect the Buddha, Dhamma, and Sangha in this way, equanimity based on what is skillful is not established within me.'

"But if, in the monk recollecting the Buddha, Dhamma, and Sangha in this way, equanimity based on what is skillful is established, then he is gratified at that. And even to this extent, friends, the monk has accomplished a great deal.

The Wind Property

"And what is the wind property? The wind property may be either internal or external. What is the internal wind property? Whatever internal, belonging to oneself, is wind, windy, and sustained: up-going winds, down-going winds, winds in the stomach, winds in the intestines, winds that course through the body, in-and-out breathing, or whatever else internal, within oneself, is wind, windy, and sustained: This is called the internal wind property. Now both the internal wind property and the external wind property are simply wind property. And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.' When one sees it thus as it actually is present with right discernment, one becomes disenchanted with the wind property and makes the mind dispassionate toward the wind property.

"Now there comes a time, friends, when the external wind property is provoked and blows away village, town, city, district, and country. There comes a time when, in the last month of the hot season, people try to start a breeze with a fan or bellows, and even the grass at the fringe of a thatch roof doesn't stir.

"So when even in the external fire property -- so vast -- inconstancy will be discerned, destructibility will be discerned, a

tendency to decay will be discerned, changeability will be discerned, then what in this short-lasting body, sustained by clinging, is 'I' or 'mine' or 'what I am'? It has here only a 'no.'

"Now if other people insult, malign, exasperate, and harass a monk [who has discerned this], he discerns that 'A painful feeling, born of ear-contact, has arisen within me. And that is dependent, not independent. Dependent on what? Dependent on contact.' And he sees that contact is inconstant, feeling is inconstant, perception is inconstant, consciousness is inconstant. His mind, with the [wind] property as its object/support, leaps up, grows confident, steadfast, and released.

"And if other people attack the monk in ways that are undesirable, displeasing, and disagreeable -- through contact with fists, contact with stones, contact with sticks, or contact with knives -- the monk discerns that 'This body is of such a nature contacts with fists come, contacts with stones come, contacts with sticks come, and contacts with knives come. Now the Blessed One has said, in his exhortation of the simile of the saw, "Monks, even if bandits were to carve you up savagely, limb by limb, with a two-handled saw, he among you who let his heart get angered even at that would not be doing my bidding." So my persistence will be aroused and untiring, my mindfulness established and unconfused, my body calm and un-aroused, my mind centered and unified. And now let contact with fists come to this body, let contact with stones, with sticks, with knives come to this body, for this is how the Buddha's bidding is done.'

"And if, in the monk recollecting the Buddha, Dhamma, and Sangha in this way, equanimity based on what is skillful is not established, he feels apprehensive at that and gives rise to a sense of urgency: 'It is a loss for me, not a gain; ill-gotten for me, not well-gotten, that when I recollect the Buddha, Dhamma, and Sangha in this way, equanimity based on what is skillful is not established within me.' Just as when a daughter-in-law, on

seeing her father-in-law, feels apprehensive and gives rise to a sense of urgency [to please him], in the same way, if, in the monk recollecting the Buddha, Dhamma, and Sangha in this way, equanimity based on what is skillful is not established, he feels apprehensive at that and gives rise to a sense of urgency: 'It is a loss for me, not a gain; ill-gotten for me, not well-gotten, that when I recollect the Buddha, Dhamma, and Sangha in this way, equanimity based on what is skillful is not established within me.'

"But if, in the monk recollecting the Buddha, Dhamma, and Sangha in this way, equanimity based on what is skillful is established, then he is gratified at that. And even to this extent, friends, the monk has accomplished a great deal.

Dependent Co-arising

"Friends, just as when -- in dependence on timber, vines, grass, and clay -- space is enclosed and is gathered under the term 'house,' in the same way, when space is enclosed in dependence on bones, tendons, muscle, and skin, it is gathered under the term, 'form.'

"Now if internally the eye is intact but externally forms do not come into range, nor is there a corresponding engagement, then there is no appearing of the corresponding type of consciousness. If internally the eye is intact and externally forms come into range, but there is no corresponding engagement, then there is no appearing of the corresponding type of consciousness. But when internally the eye is intact and externally forms come into range, and there is a corresponding engagement, then there is the appearing of the corresponding type of consciousness.

"The form of what has thus come into being is gathered under the form clinging-aggregate. The feeling of what has thus come into being is gathered under the feeling clinging-aggregate. The perception of what has thus come into being is gathered under the perception clinging-aggregate. The fabrications of what has

thus come into being are gathered under the fabrication clinging-aggregate. The consciousness of what has thus come into being is gathered under the consciousness clinging-aggregate. One discerns, 'This, it seems, is how there is the gathering, meeting, and convergence of these five clinging-aggregates. Now, the Blessed One has said, "Whoever sees dependent co-arising sees the Dhamma; whoever sees the Dhamma sees dependent co-arising." [3] And these things -- the five clinging-aggregates -- are dependently co-arisen. [4] Any desire, embracing, grasping, and holding-on to these five clinging-aggregates is the origination of stress. Any subduing of desire and passion, any abandoning of desire and passion for these five clinging-aggregates is the cessation of stress.' [5] And even to this extent, friends, the monk has accomplished a great deal.

"Now if internally the ear is intact...

"Now if internally the nose is intact...

"Now if internally the tongue is intact...

"Now if internally the body is intact...

"Now if internally the intellect is intact but externally ideas do not come into range, nor is there a corresponding engagement, then there is no appearing of the corresponding type of consciousness. If internally the intellect is intact and externally ideas come into range, but there is no corresponding engagement, then there is no appearing of the corresponding type of consciousness. But when internally the intellect is intact and externally ideas come into range, and there is a corresponding engagement, then there is the appearing of the corresponding type of consciousness.

"The form of what has thus come into being is gathered under the form clinging-aggregate. The feeling of what has thus come into being is gathered under the feeling clinging-aggregate. The perception of what has thus come into being is gathered under

the perception clinging-aggregate. The fabrications of what has thus come into being are gathered under the fabrication clinging-aggregate. The consciousness of what has thus come into being is gathered under the consciousness clinging-aggregate. One discerns, 'This, it seems, is how there is the gathering, meeting, and convergence of these five clinging-aggregates. Now, the Blessed One has said, "Whoever sees dependent co-arising sees the Dhamma; whoever sees the Dhamma sees dependent co-arising." And these things -- the five clinging-aggregates -- are dependently co-arisen. Any desire, embracing, grasping, and holding-on to these five clinging-aggregates is the origination of stress. Any subduing of desire and passion, any abandoning of desire and passion for these five clinging-aggregates is the cessation of stress.' And even to this extent, friends, the monk has accomplished a great deal."

That is what Ven. Shariputra said. Gratified, the monks delighted in Ven. Shariputra's words.

Footnotes:

1. The compilers of the Pali Canon used a common theory to explain the physics of heat and motion, meteorology, and the etiology of diseases. That theory centered on the concept of '*dhatu*': property or potential. The physical properties presented in this theory were four: those of earth (solidity), liquid, fire, and wind (motion). Three of them -- liquid, fire, and wind -- were viewed as potentially active. When they were aggravated, agitated or provoked -- the Pali term here, '*pakuppati*', was used also on the psychological level, where it meant angered or upset -- they acted as the underlying cause for activity in nature. For more on this topic, see *The Mind Like Fire Unbound*, Chapter 2. [Go back]
2. AN VII.46 (quoted in *The Mind Like Fire Unbound*) cites a wing bone and tendon parings as examples of items that will not catch fire. Perhaps the passage was meant as a comical

parody of someone who, having seen another person start fire with a fire stick, tried to imitate that person without understanding the basic principle involved. If you used a fire stick and wood shavings, you would get fire. If you used a wing bone instead of a fire stick, and tendon parings instead of wood shavings, you wouldn't. [Go back]

3. This statement has not been traced in any other part of the extant Pali Canon. [Go back]

4. See SN XII.2. [Go back]

5. Although the fourth noble truth -- the path of practice leading to the cessation of stress -- is not explicitly mentioned in this discussion, it is implicit as the path of practice leading to the subduing of desire and passion, the abandoning of desire and passion for the five clinging-aggregates. [Go back]

Maha Kammavibhanga Sutta

The Great Exposition of Kamma

Translated from the Pali by Ñānamoli Thera

1. Thus have I heard. On one occasion the Blessed One was living at Rajagaha, in the Bamboo Grove, the Squirrels' Feeding Place. Now on that occasion the venerable Samiddhi was living in a forest hut.

Then the wanderer Potaliputta, walking and wandering for exercise, came to the venerable Samiddhi and exchanged greetings with him, and when the courteous and amiable talk was finished, he sat down at one side. When he had done so, he said to the venerable Samiddhi:

2. "I heard and learned this, friend Samiddhi, from the monk Gotama's lips: 'Bodily kammās are vain, verbal kammās are vain, only mental kammās are true.' But there is actually that attainment having entered upon which nothing (of result of kammās) is felt at all."

"Not so, friend Potaliputta, do not say thus, do not misrepresent the Blessed One; it is not good to misrepresent the Blessed One; the Blessed One would not say so: 'Bodily kammās are vain, verbal kammās are vain, only mental kammās are true.' And there is actually that attainment having entered upon which nothing (of result of kammās) is felt at all."

"How long is it since you went forth, friend Samiddhi?"

"Not long, friend, three years."

"There now, what shall we say to the elder Bhikkhus, when the young Bhikkhu fancies the Master is to be defended thus? After doing intentional kamma, friend Samiddhi, by way of body, speech or mind, what does one feel (of its result)?"

"After doing an intentional kamma, friend Potaliputta, by way of body, speech or mind, one feels suffering (as its result)."

Then neither agreeing nor disagreeing with the words of the venerable Samiddhi, the wanderer Potaliputta got up from his seat and went away.

3. Soon after the wanderer Potaliputta had gone, the venerable Samiddhi went to the venerable Ánanda and exchanged greetings with him, and when the courteous and amiable talk was finished, he sat down at one side. When he had done so, he told the venerable Ánanda all his conversation with the wanderer Potaliputta.

When this was said, the venerable Ánanda told him: "Friend Samiddhi, this conversation should be told to the Blessed One. Come, let us go to the Blessed One, and having done so, let us tell him about this. As he answers, so we shall bear it in mind."

"Even so, friend," the venerable Samiddhi replied.

Then they went together to the Blessed One, and after paying homage to him; they sat down at one side. When they had done so, the venerable Ánanda told the Blessed One all the venerable Samiddhi's conversation with the wanderer Potaliputta.

4. When this was said, the Blessed One told the venerable Ánanda:

"I do not even know the wanderer by sight, Ánanda. How could there have been such a conversation? The wanderer Potaliputta's question ought to have been answered after analyzing it, but this misguided man Samiddhi answered it without qualification. [1]

When this was said, the venerable Udayin said to the Blessed One: "But, venerable sir, supposing when the venerable

Samiddhi spoke, he was referring to this, namely, 'Whatever is felt is suffering.'" [2]

5. Then the Blessed One addressed the venerable Ánanda: "See, Ánanda, how this misguided man Udayin interferes. I knew, Ánanda, that this misguided man Udayin would unreasonably interfere now. To begin with it was the three kinds of feeling that were asked about by the wanderer Potaliputta. If, when this misguided man Samiddhi was asked, he had answered the wanderer Potaliputta thus: 'After doing an intentional kamma by way of body, speech and mind (whose result is) to be felt as pleasure, he feels pleasure; after doing an intentional kamma by way of body, speech and mind (whose result is) to be felt as pain, he feels pain; after doing an intentional kamma by way of body, speech and mind (whose result is) to be felt as neither-pain-nor-pleasure, he feels neither-pain-nor-pleasure' -- by answering him thus, Ánanda, the misguided man Samiddhi would have given the wanderer Potaliputta the right answer. Besides, Ánanda, who are the foolish thoughtless wanderers of other sects that they will understand the Tathágata's Great Exposition of Kamma? (But) if you, Ánanda, would listen to the Tathágata expounding the Great Exposition of Kamma (you might understand it). [3]

"This is the time, Blessed One, this is the time, Sublime One, for the Blessed One to expound the Great Exposition of Kamma. Having heard it from the Blessed One, the Bhikkhus will bear it in mind."

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

"Even so, venerable sir," the venerable Ánanda replied. The Blessed One said this:

6. "Ánanda, there are four kinds of persons existing in the world. What four?

(1) "Here some person kills living beings, takes what is not given, misconducts himself in sexual desires, speaks falsehood,

speaks maliciously, speaks harshly, gossips, is covetous, is ill-willed, and has wrong view. [4] On the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.

(2) "But here some person kills living beings... and has wrong view. On the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.

(3) "Here some person abstains from killing living beings, from taking what is not given, from misconduct in sexual desires, from false speech, from malicious speech, from harsh speech, from gossip, he is not covetous, is not ill-willed, and has right view. [5] On the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.

(4) "But here some person abstains from killing living beings... and has right view. On the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.

7. (1) "Here, Ánanda, in consequence of ardor, endeavor, devotion, diligence, and right attention, some monk or Brahman attains such concentration of mind that, when his mind is concentrated, he sees with the heavenly eyesight, which is purified and surpasses the human, that some person kills living beings here, takes what is not given, misconducts himself in sexual desires, speaks falsehood, speaks maliciously, speaks harshly, gossips, is covetous, is ill-willed, has wrong view. He sees that on the dissolution of the body, after death, he has reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell. He says: 'it seems that there are evil karmas and that there is the result of misconduct; for I have seen that a person killed living beings here... had wrong view. I have seen that on the dissolution of the body, after death, he had reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell.' He says: 'It seems that one who kills living beings... has wrong view, will always,

on the dissolution of the body, after death, reappear in the states of deprivation, in an unhappy destination, in perdition, in hell. Those who know thus know rightly; those who know otherwise are mistaken in their knowledge.' So he obstinately misapprehends what he himself has known, seen and felt; insisting on that alone, he says: 'Only this is true, anything else is wrong.'

8. (2) "But here in consequence of ardor, endeavor, devotion, diligence and right attention, some monk or Brahman attains such concentration of mind that, when his mind is concentrated, he sees with the heavenly eyesight, which is purified and surpasses the human, that some person kills living beings here... has wrong view. He sees that on the dissolution of the body, after death, he has reappeared in a happy destination, in the heavenly world. He says: 'It seems there are no evil kammās, there is no result of misconduct. For I have seen that a person killed living beings here... had wrong view. I have seen that on the dissolution of the body, after death, he has reappeared in a happy destination, in the heavenly world.' He says: 'It seems that one who kills living beings... has wrong view will always, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world. Those who know thus know rightly; those who know otherwise are mistaken in their knowledge.' So he obstinately misapprehends what he himself has known, seen and felt; insisting on that alone, he says: 'Only this is true, anything else is wrong.'

9. (3) "Here in consequence of ardor, endeavor, devotion, diligence and right attention, some monk or Brahman attains such concentration of mind that, when his mind is concentrated, he sees with the heavenly eyesight, which is purified and surpasses the human, that some person abstains from killing living beings here... has right view. He sees that, on the dissolution of the body, after death, he has reappeared in a happy destination, in the heavenly world. He says: 'It seems that there are good kammās, there is result of good conduct. For I have seen that a person abstained from killing living

beings here... had right view. I saw that on the dissolution of the body, after death, he had reappeared in a happy destination, in the heavenly world.' He says: 'It seems that one who abstains from killing living beings... has right view will always, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world. Those who know thus know rightly; those who know otherwise are mistaken in their knowledge.' So he obstinately misapprehends what he himself has known, seen and felt; insisting on that alone, he says: 'Only this is true; anything else is wrong.'

10. (4) "But here in consequence of ardor, endeavor, devotion, diligence and right attention, some monk or Brahman attains such concentration of mind that, when his mind is concentrated, he sees with the heavenly eyesight, which is purified and surpasses the human, that some person abstains from killing living beings here... has right view. He sees that on the dissolution of the body, after death, he has reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell. He says: 'it seems that there are no good karmas; there is no result of good conduct. For I have seen that a person abstained from killing here... had right view. I saw that on the dissolution of the body, after death, he had reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell.' He says: 'It seems that one who abstains from killing living beings... has right view, will always, on the dissolution of the body, after death, reappear in the states of deprivation, in an unhappy destination, in perdition, in hell. Those who know thus know rightly; those who know otherwise are mistaken in their knowledge.' So he obstinately misapprehends what he himself has known, seen and felt; insisting on that alone, he says: 'Only this is true; anything else is wrong.'

11. (1) "Now, Ānanda, when a monk or Brahman says thus: 'It seems that there are evil karmas, there is the result of misconduct,' I concede that to him.

"When he says thus: 'for I have seen that some person killed living beings... had wrong view. I saw that on the dissolution of the body, after death, he had reappeared in states of deprivation, in an unhappy destination, in perdition, in hell,' I concede that to him.

"When he says thus: 'It seems that one who kills living beings... has wrong view, will always, on the dissolution of the body, after death, reappear in the states of deprivation, in an unhappy destination, in perdition, in hell,' I do not concede that to him.

"When he says thus: 'Those who know thus know rightly; those who know otherwise are mistaken in their knowledge,' I do not concede that to him.

"When he obstinately misapprehends what he himself has known, seen and felt; and insisting on that alone, he says: 'Only this is true; anything else is wrong,' I do not concede that to him.

"Why is that? The Tathágata's knowledge of the Great Exposition of Kamma is different.

12. (2) "Now when a monk or Brahman says thus: 'It seems that there are no evil kammās, there is no result of misconduct,' I do not concede that to him.

"When he says thus: 'for I have seen that a person killed living beings... had wrong view. I saw that on the dissolution of the body, after death, he had reappeared in a happy destination, in the heavenly world,' I concede that to him.

"When he says thus: 'It seems that one who kills living beings... has wrong view, will always, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world,' I do not concede that to him.

"When he says thus: 'Those who know thus know rightly; those who know otherwise are mistaken in their knowledge,' I do not concede that to him.

"When he obstinately misapprehends what he himself has known, seen and felt; and insisting on that alone, he says: 'Only this is true; anything else is wrong,' I do not concede that to him.

"Why is that? The Tathágata's knowledge of the Great Exposition of Kamma is different.

13. (3) "Now when a monk or Brahman says thus: 'It seems that there are good kammās, there is a result of good conduct,' I concede that to him.

"When he says thus: 'for I have seen that a person abstained from killing living beings here... had right view. I saw that on the dissolution of the body after death, he had reappeared in a happy destination, in the heavenly world,' I concede that to him.

"When he says: 'It seems that one who abstains from killing living beings... has right view will always, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world,'[6] I do not concede that to him.

"When he says: 'Those who know thus know rightly; those who know otherwise are mistaken in their knowledge,' I do not concede that to him.

"When he obstinately misapprehends what he himself has known, seen, and felt; and insisting on that alone he says: 'Only this is true: anything else is wrong,' I do not concede that to him.

"Why is that? The Tathágata's knowledge of the Great Exposition of Kamma is different.

14. (4) "Now when a monk or Brahman says thus: 'It seems that there are no good kammās, there is no result of good conduct,' I do not concede that to him.

"When he says thus: "For I have seen that a person abstained from killing living beings here... had right view. I saw that on the dissolution of the body, after death, he had reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell," I concede that to him.

"When he says thus: 'One who abstains from killing living beings... has right view will always, on the dissolution of the body, after death, reappear in the states of deprivation, in an unhappy destination, in perdition, in hell,' I do not concede that to him.

"When he says thus: 'Those who know thus know rightly; those who know otherwise are mistaken in their knowledge,' I do not concede that to him.

"When he obstinately misapprehends what he himself has known, seen and felt; and insisting on that alone, he says: 'Only this is true; anything else is wrong,' I do not concede that to him.

"Why is that? The Tathāgata's knowledge of the Great Exposition of Kamma is different.

The Great Exposition of Kamma

15. (1) "Now, Ānanda, there is the person who has killed living beings here... has had wrong view. And on the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell. [7] But (perhaps) the evil kamma producing his suffering was done by him earlier,

or the evil kamma producing his suffering was done by him later, or wrong view was undertaken and completed by him at the time of his death. [8] And that was why, on the dissolution of the body, after death, he reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell. But since he has killed living beings here... has had wrong view, he will feel the result of that here and now, or in his next rebirth, or in some subsequent existence.

16. (2) "Now there is the person who has killed living beings here... has had wrong view. And on the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world. [9] But (perhaps) the good kamma producing his happiness was done by him earlier, or the good kamma producing his happiness was done by him later, or right view was undertaken and completed by him at the time of his death. And that was why, on the dissolution of the body, after death, he reappeared in a happy destination, in the heavenly world. But since he has killed living beings here... has had wrong view, he will feel the result of that here and now, or in his next rebirth, or in some subsequent existence. [10]

17. (3) "Now there is the person who has abstained from killing living beings here... has had right view. And on the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world. [11] But (perhaps) the good kamma producing his happiness was done by him earlier, or the good kamma producing his happiness was done by him later, or right view was undertaken and completed by him at the time of his death. And that was why, on the dissolution of the body, after death, he reappeared in a happy destination, in the heavenly world. But since he has abstained from killing living beings here... has had right view, he will feel the result of that here and now, or in his next rebirth, or in some subsequent existence.

18. (4) "Now there is the person who has abstained from killing living beings here... has had right view. And on the dissolution of the body, after death, he reappears in the states of

deprivation, in an unhappy destination, in perdition, in hell. [12] But (perhaps) the evil kamma producing his suffering was done by him earlier, or the evil kamma producing his suffering was done by him later, or wrong view was undertaken and completed by him at the time of his death. And that was why, on the dissolution of the body, after death, he reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell. But since he has abstained from killing living beings here... has had right view, he will feel the result of that here and now, or in his next rebirth, or in some subsequent existence. [13]

19. "So, Ánanda, there is kamma that is incapable of good result and appears incapable of good result; there is kamma that is incapable of good result and appears capable of good result; there is kamma that is capable of good result and appears capable of good result; there is kamma that is capable of good result and appears incapable of good result." [14]

This is what the Blessed One said. The venerable Ánanda was satisfied and he rejoiced in the Blessed One's words.

Footnotes:

1. These are two of the four ways of answering a question, the other two being: replying with a counter-question, and "setting aside" the question, i.e., replying with silence.
2. This is a quotation from the Buddha's words: see Samyutta Nikáya, Vedana Samyutta, Rahogata-vagga Sutta 1.
3. This is an addition necessary for understanding this sentence.
4. These are the ten unwholesome courses of kamma.
5. These are the ten wholesome courses of kamma.

6. This amounts to the belief in theistic religions where virtue and faith (=whatever is held to be right view) are supposed to guarantee salvation.

7. Devadatta, for instance, who persuaded prince Ajatashatru to murder his father (who was a stream-winner), three times attempted to murder the Buddha and once succeeded in wounding him, and caused a schism in the Sangha; the last two actions are certain to lead to birth in hell.

8. This series of three phrases appears to mean: *earlier*, either earlier in life before he undertook either the wholesome or unwholesome courses of kamma, or in some previous life; *later*, later in that very life, for even if a person does much evil kamma, usually he will also make some good kamma occasionally; *wrong view... time of his death*, this kind of wrong view will be of the type, "there is no kamma, no results of kamma, no evil, no results of evil," and so on. The next birth actually depends on the object of the last moments of a dying person's consciousness. At that time one should recollect all one's good kamma: generosity, loving-kindness, compassion, pure precepts and so on. Evil should not be thought of then though heavy evil kamma done previously may force itself into the mind and make recollection of one's generosity and virtue in keeping the precepts difficult or impossible.

9. A good example of this is the story of "Copper-tooth," the public executioner who, after a career of murder as a bandit, then as the killer of his own bandit comrades and subsequently executioner of all criminals for fifty years, was taught by venerable Shariputra Thera and his mind eased of the heavy weight of evil kamma so that he attained heavenly rebirth. See Dhammapada Commentary, ii, 203-209.

10. Though such a person attained a heavenly rebirth the evil kamma made will still mature sooner or later; he has not escaped its results.

11. King Pasenadi of Kosala, for instance.

12. This was what happened to Queen Mallika, wife of King Pasenadi, who had led a good life, generous, keeping the Five Precepts, and the Eight Precepts on Uposatha days and so on, but once she did evil, having sexual relations with a dog. This un-confessed evil weighed heavily on her mind and she remembered it when dying. As a result she spent seven days in hell. Her power of goodness from the doing of many good kmmas then gave her rebirth in a heavenly world. See Dhammapada Commentary, iii, 119-123.

13. Though this virtuous and good person has obtained a low rebirth through the power of previously done evil kamma, still the good kamma made by him will mature sooner or later, when it gets a chance.

14. This final terse paragraph may have been clear to the venerable Ānanda Thera, or he may have asked for an explanation, as we require and find in the Commentary, which says:

1. A strong unwholesome kamma (incapable of good result), the result of which will come before the results of weaker unwholesome kmmas.

2. Wholesome kamma (which appears capable of good result) is followed by unwholesome death-proximate kamma, which makes the former incapable of good result immediately.

3. A strong wholesome kamma will mature even before much accumulated unwholesome kamma.

4. Unwholesome kamma (which appears incapable of good result) is followed by wholesome death-proximate kamma, which will mature first and is capable of good results.

Maha Mangala Sutta

Blessings

Translated from the Pali by Narada Thera

Thus have I heard:

[1] On one occasion the Exalted One was dwelling at Anathapindika's monastery, in Jeta's Grove, [2] near Savatthi. [3] Now when the night was far spent, a certain deity whose surpassing splendor illuminated the entire Jeta Grove, came to the presence of the Exalted One and, drawing near, respectfully saluted him and stood at one side. Standing thus, he addressed the Exalted One in verse:

"Many deities and men, yearning after good, have pondered on blessings. [4] Pray, tell me the greatest blessing!"

[The Buddha:]

"Not to associate with the foolish, [5] but to associate with the wise; and to honor those who are worthy of honor -- this is the greatest blessing.

To reside in a suitable locality, [6] to have done meritorious actions in the past and to set oneself in the right course [7] -- this is the greatest blessing.

To have much learning, to be skillful in handicraft, [8] well-trained in discipline, [9] and to be of good speech [10] -- this is the greatest blessing.

To support mother and father, to cherish wife and children, and to be engaged in peaceful occupation -- this is the greatest blessing.

To be generous in giving, to be righteous in conduct, [11] to help one's relatives, and to be blameless in action -- this is the greatest blessing.

To loathe more evil and abstain from it, to refrain from intoxicants, [12] and to be steadfast in virtue -- this is the greatest blessing.

To be respectful, [13] humble, contented and grateful; and to listen to the Dhamma on due occasions [14] -- this is the greatest blessing.

To be patient and obedient, to associate with monks and to have religious discussions on due occasions -- this is the greatest blessing.

Self-restraint, [15] a holy and chaste life, the perception of the Noble Truths and the realization of Nibbána -- this is the greatest blessing.

A mind unruffled by the vagaries of fortune, [16] from sorrow freed, from defilements cleansed, from fear liberated [17] -- this is the greatest blessing.

Those who thus abide, ever remain invincible, in happiness established. These are the greatest blessings." [18]

Footnotes:

1. This Sutta appears in the Sutta-Nipata (v.258ff) and in the Khuddakapatha. See Maha-mangala Jataka (No. 453). For a detailed explanation see *Life's Highest Blessing* by Dr. R.L. Soni, WHEEL No. 254/256.

2. Anathapindika, lit., 'He who gives alms to the helpless'; his former name was Sudatta. After his conversion to Buddhism, he bought the grove belonging to the Prince Jeta, and established a monastery, which was subsequently named Jetavana. It was in this monastery that the Buddha observed

most of his *vassana* periods (rainy seasons -- the three months' retreat beginning with the full-moon of July). Many are the discourses delivered and many are the incidents connected with the Buddha's life that happened at Jetavana. It was here that the Buddha ministered to the sick monk neglected by his companions, advising them: "Whoever, monks, would wait upon me, let him wait upon the sick." It was here that the Buddha so poignantly taught the law of impermanence, by asking the bereaved young woman Kisagotami who brought her dead child, to fetch a grain of mustard seed from a home where there has been no bereavement.

3. Identified with modern Sahet-Mahet, near Balrampur.

4. According to the Commentary, *mangala* means that which is conducive to happiness and prosperity.

5. This refers not only to the stupid and uncultured, but also includes the wicked in thought, word and deed.

6. Any place where monks, nuns and lay devotees continually reside; where pious folk are bent on the performance of the ten meritorious deeds, and where the Dhamma exists as a living principle.

7. Making the right resolve for abandoning immorality for morality, faithlessness for faith and selfishness for generosity.

8. The harmless crafts of the householder by which no living being is injured and nothing unrighteous done; and the crafts of the homeless monk, such as stitching the robes, etc.

9. *Vinaya* means discipline in thought, word and deed. The commentary speaks of two kinds of discipline -- that of the householder, which is abstinence from the ten immoral actions (*akusala-kammamatha*), and that of the monk, which is the non-transgression of the offences, enumerated in the *Patimokkha* (the code of the monk's rules) or the 'fourfold moral purity' (*catu-parisuddhi-sila*).

10. Good speech that is opportune, truthful, friendly, profitable and spoken with thoughts of loving-kindness.

11. *Righteous conduct* is the observance of the ten good actions (*kusala-kammapatha*) in thought, word and deed: freeing the mind of greed, ill-will and wrong views; avoiding speech that is untruthful, slanderous, abusive and frivolous; and the non-committal acts of killing, stealing and sexual misconduct.

12. Total abstinence from alcohol and intoxicating drugs.

13. Towards monks (and of course also to the clergy of other religions), teachers, parents, elders, superiors, etc.

14. For instance, when one is harassed by evil thoughts.

15. Self-restraint (*tapo*): the suppression of lusts and hates by the control of the senses; and the suppression of indolence by the rousing of energy.

16. *Loka-dhamma*, i.e., conditions which are necessarily connected with life in this world; there are primarily eight of them: gain and loss, honor and dishonor, praise and blame, pain and joy.

17. Each of these three expressions refers to the mind of the arahant: *asoka*: sorrow-less; *viraja*: stainless, i.e., free from lust, hatred and ignorance; *khema*: security from the bonds of sense desires (*kama*), repeated existence (*bhava*), false views (*ditthi*) and ignorance (*avijja*).

18. The above-mentioned thirty-eight blessings.

Maha Mangala Sutta

Protection

Translated from the Pali by Thanissaro Bhikkhu
For free distribution only

I have heard that at one time the Blessed One was staying in Savatthi at Jeta's Grove, Anathapindika's monastery. Then a certain deva, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, approached the Blessed One. On approaching, having bowed down to the Blessed One, she stood to one side. As she stood to one side, she addressed him with a verse.

Many devas and human beings
give thought to protection,
desiring well-being.
Tell, then, the highest protection.

The Buddha:

Not consorting with fools,
consorting with the wise,
paying homage to those worthy of homage:
This is the highest protection.

Living in a civilized land,
having made merit in the past,
directing oneself rightly:
This is the highest protection.

Broad knowledge, skill,
well-mastered discipline,
well-spoken words:
This is the highest protection.

Support for one's parents,
assistance to one's wife and children,

consistency in one's work:
This is the highest protection.

Generosity, living in rectitude,
assistance to one's relatives,
deeds that are blameless:
This is the highest protection.

Avoiding, abstaining from evil;
refraining from intoxicants,
being heedful of the qualities of the mind:
This is the highest protection.

Respect, humility,
contentment, gratitude,
hearing the Dhamma on timely occasions:
This is the highest protection.

Patience, composure,
seeing contemplatives,
discussing the Dhamma on timely occasions:
This is the highest protection.

Austerity, celibacy,
seeing the Noble Truths,
realizing Unbinding:
This is the highest protection.

A mind that, when touched
by the ways of the world,
is unshaken, sorrow-less, dustless, at rest:
This is the highest protection.

Everywhere undefeated
when acting in this way,
people go everywhere in well-being:
This is their highest protection.

Maha-Punnama Sutta

The Great Full-moon Night Discourse

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi in the Eastern Monastery, the palace of Migara's mother. And on that occasion -- the uposatha of the fifteenth, the night of a very full moon -- he was sitting out in the open with the community of monks.

Then a certain monk, rising from his seat, arranging his robe over one shoulder, and placing his hands palm-to-palm over the heart, said to the Blessed One: "Venerable sir, there is an area where, if the Blessed One would give me leave, I would like the answer to a question."

"Very well, then, monk. Sit back down in your seat and ask whatever you want."

Responding to the Blessed One, "Yes, lord," the monk sat back down in his seat and said to the Blessed One, "Aren't these the five clinging-aggregates, i.e., form as a clinging-aggregate, feeling...perception...fabrications...consciousness as a clinging-aggregate."

"Monk, these are the five clinging-aggregates, i.e., form as a clinging-aggregate, feeling...perception...fabrications...consciousness as a clinging-aggregate."

Saying, "Very good, lord," the monk delighted and approved of the Blessed One's words and then asked him a further question: "But in what, lord, are these five clinging-aggregates rooted?"

"Monk, these five clinging-aggregates are rooted in desire."

Saying, "Very good, lord," the monk...asked him a further question: "Is clinging the same thing as the five clinging-aggregates, or is clinging separate from the five clinging-aggregates?"

"Monk, clinging is neither the same thing as the five clinging-aggregates, nor is it separate from the five clinging-aggregates. Just that whatever passion and delight is there, that's the clinging there."

Saying, "Very good, lord," the monk...asked him a further question: "Might there be diversity in the desire and passion for the five clinging-aggregates?"

"There might, monk. There is the case where the thought occurs to someone, 'May I be one with such a form in the future. May I be one with such a feeling...perception... fabrications...such a consciousness in the future. This is how there would be diversity in the desire and passion for the five clinging-aggregates.'"

Saying, "Very good, lord," the monk...asked him a further question: "To what extent does the designation 'aggregate' apply to the aggregates?"

"Monk, whatever form is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of form. Whatever feeling is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of feeling. Whatever perception is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of perception. Whatever fabrications are past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: those are called the aggregate of fabrication. Whatever consciousness is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of

consciousness.[1] This is the extent to which the term 'aggregate' applies to the aggregates."

Saying, "Very good, lord," the monk...asked him a further question: "Lord, what is the cause, what the condition, for the delineation [2] of the aggregate of form? What is the cause, what the condition, for the delineation of the aggregate of feeling...perception...fabrications...consciousness?"

"Monk, the four great existents (earth, water, fire, and wind) are the cause, the four great existents the condition, for the delineation of the aggregate of form. Contact is the cause, contact the condition, for the delineation of the aggregate of feeling. Contact is the cause, contact the condition, for the delineation of the aggregate of perception. Contact is the cause, contact the condition, for the delineation of the aggregate of fabrications. Name-and-form is the cause, name-and-form the condition, for the delineation of the aggregate of consciousness."

Saying, "Very good, lord," the monk...asked him a further question: "Lord, how does self-identity view come about?"

"There is the case, monk, where an uninstructed, run-of-the-mill person -- who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma -- assumes form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling. He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception. He assumes fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications. He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"This, monk, is how self-identity view comes about."

Saying, "Very good, lord," the monk...asked him a further question: "Lord, how does self-identity view no longer come about?"

"There is the case, monk, where a well-instructed disciple of the noble ones -- who has regard for nobles ones, is well-versed and disciplined in their Dhamma; who has regard for men of integrity, is well-versed and disciplined in their Dhamma -- does not assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. He does not assume feeling to be the self...does not assume perception to be the self...does not assume fabrications to be the self... He does not assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"This, monk, is how self-identity view no longer comes about."

Saying, "Very good, lord," the monk...asked him a further question: "What, lord, is the allure of form? What is its drawback? What is the escape from it? What is the allure of feeling...perception... fabrications...consciousness? What is its drawback? What is the escape from it?"

"Monk, whatever pleasure and joy arises dependent on form: that is the allure of form. The fact that form is inconstant, stressful, subject to change: that is the drawback of form. The subduing of desire and passion, the abandoning of desire and passion for form: that is the escape from form.

"Whatever pleasure and joy arises dependent on feeling: that is the allure of feeling...

"Whatever pleasure and joy arises dependent on perception: that is the allure of perception..."

"Whatever pleasure and joy arises dependent on fabrications: that is the allure of fabrications..."

"Whatever pleasure and joy arises dependent on consciousness: that is the allure of consciousness. The fact that consciousness is inconstant, stressful, subject to change: that is the drawback of consciousness. The subduing of desire and passion, the abandoning of desire and passion for consciousness: that is the escape from consciousness."

Saying, "Very good, lord," the monk...asked him a further question: "Knowing in what way, seeing in what way, is there -- with regard to this body endowed with consciousness, and with regard to all external signs -- no longer any I-making, or my-making, or obsession with conceit?"

"Monk, one sees any form whatsoever -- past, future, or present; internal or external; blatant or subtle; common or sublime; far or near -- every form, as it actually is with right discernment: 'This is not mine. This is not my self. This is not what I am.'

"One sees any feeling whatsoever...any perception whatsoever...any fabrications whatsoever..."

"One sees any consciousness whatsoever -- past, future, or present; internal or external; blatant or subtle; common or sublime; far or near -- every consciousness -- as it actually is with right discernment: 'This is not mine. This is not my self. This is not what I am.'"

"Monk, knowing in this way, seeing in this way is there -- with regard to this body endowed with consciousness, and with regard to all external signs -- no longer any I-making, or my-making, or obsession with conceit."

Now at that moment this line of thinking appeared in the awareness of a certain monk: "So -- form is not-self, feeling is not-self, perception is not-self, fabrications are not-self,

consciousness is not-self. Then what self will be touched by the actions done by what is not-self?"

Then the Blessed One, realizing with his awareness the line of thinking in that monk's awareness, addressed the monks: "It's possible that a senseless person -- immersed in ignorance, overcome with craving -- might think that he could outsmart the Teacher's message in this way: 'So -- form is not-self, feeling is not-self, perception is not-self, fabrications are not-self, consciousness is not-self. Then what self will be touched by the actions done by what is not-self?' Now, monks, haven't I trained you in counter-questioning with regard to this and that topic here and there? What do you think -- Is form constant or inconstant?" "Inconstant, lord." "And is that which is inconstant easeful or stressful?" "Stressful, lord." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"...Is feeling constant or inconstant?" "Inconstant, lord."...

"...Is perception constant or inconstant?" "Inconstant, lord."...

"...Are fabrications constant or inconstant?" "Inconstant, lord."...

"What do you think, monks -- Is consciousness constant or inconstant?" "Inconstant, lord." "And is that which is inconstant easeful or stressful?" "Stressful, lord." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"Thus, monks, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every form is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Any feeling whatsoever...

"Any perception whatsoever...

"Any fabrications whatsoever...

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'Fully released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words. And while this explanation was being given, the minds of sixty monks, through no clinging (not being sustained), were fully released from fermentations.

Footnotes:

1. One form of consciousness apparently does not come under the aggregate of consciousness. This is termed *viññanam anidassanam* -- consciousness without a surface, or consciousness without feature. MN 49 says specifically that this consciousness does not partake of the "all-ness of the all," the "all" being conterminous with the five aggregates. The standard definition of the aggregate of consciousness states that this aggregate includes all consciousness, "past, present,

or future... near or far." However, because *viññanam anidassanam* stands outside of space and time it would not be covered by these terms. Similarly, where SN XXII.97 says that no consciousness is eternal, "eternal" is a concept that applies only within the dimension of time, and thus would not apply to this form of consciousness.

2. Delineation (*paññapana*) literally means, "making discernible." This apparently refers to the intentional aspect of perception, which takes the objective side of experience and fabricates it into discernible objects. In the case of the aggregates, the four great existents, contact, and name-&-form provide the objective basis for discerning them, while the process of fabrication takes the raw material provided by the objective basis and turns it into discernible instances of the aggregates. This process is described in slightly different terms in SN XXII.79

Maha Salayatanika Sutta

The Great Six Sense-media Discourse

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's Monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

"Monks, I will teach you the great six sense-media discourse. Listen and pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said: "Not knowing, not seeing the eye as it actually is present; not knowing, not seeing forms... consciousness at the eye... contact at the eye as they actually are present; not knowing, not seeing whatever arises conditioned through contact at the eye -- experienced as pleasure, pain, or neither-pleasure-nor-pain -- as it actually is present, one is infatuated with the eye... forms... consciousness at the eye... contact at the eye... whatever arises conditioned by contact at the eye and is experienced as pleasure, pain, or neither-pleasure-nor-pain.

"For him -- infatuated, attached, confused, not remaining focused on their drawbacks -- the five clinging-aggregates head toward future accumulation. The craving that makes for further becoming -- accompanied by passion and delight, relishing now this and now that -- grows within him. His bodily disturbances and mental disturbances grow. His bodily torments and mental torments grow. His bodily distresses and mental distresses grow. He is sensitive both to bodily stress and mental stress.

"Not knowing, not seeing the ear... Not knowing, not seeing the nose... Not knowing, not seeing the tongue... Not knowing, not seeing the body...

"Not knowing, not seeing the intellect as it actually is present; not knowing, not seeing ideas... consciousness at the intellect... contact at the intellect as they actually are present; not knowing, not seeing whatever arises conditioned through intellect-contact -- experienced as pleasure, pain, or neither-pleasure-nor-pain -- as it actually is present, one is infatuated with the intellect... ideas... consciousness at the intellect... contact at the intellect... whatever arises conditioned by contact at the intellect and is experienced as pleasure, pain, or neither-pleasure-nor-pain.

"For him -- infatuated, attached, confused, not remaining focused on their drawbacks -- the five clinging-aggregates head toward future accumulation. The craving that makes for further becoming -- accompanied by passion and delight, relishing now this and now that -- grows within him. His bodily disturbances and mental disturbances grow. His bodily torments and mental torments grow. His bodily distresses and mental distresses grow. He is sensitive both to bodily stress and mental stress.

"However, knowing and seeing the eye as it actually is present, knowing and seeing forms... consciousness at the eye... contact at the eye as they actually are present, knowing and seeing whatever arises conditioned through contact at the eye -- experienced as pleasure, pain, or neither-pleasure-nor-pain -- as it actually is present, one is not infatuated with the eye... forms... consciousness at the eye... contact at the eye... whatever arises conditioned by contact at the eye and is experienced as pleasure, pain, or neither-pleasure-nor-pain.

"For him -- un-infatuated, unattached, unconfused, remaining focused on their drawbacks -- the five clinging-aggregates head toward future diminution. The craving that makes for

further becoming -- accompanied by passion and delight, relishing now this and now that -- is abandoned by him. His bodily disturbances and mental disturbances are abandoned. His bodily torments and mental torments are abandoned. His bodily distresses and mental distresses are abandoned. He is sensitive both to ease of body and ease of awareness.

"Any view belonging to one who has come to be like this is his right view. Any resolve, his right resolve. Any effort, his right effort: Any mindfulness, his right mindfulness: Any concentration, his right concentration: just as earlier his actions, speech, and livelihood were already well purified. Thus for him, having thus developed the noble eightfold path, the four frames of reference go to the culmination of their development. The four right exertions... the four bases of power... the five faculties... the five strengths... the seven factors for Awakening go to the culmination of their development. And for him these two qualities occur in tandem: tranquility and insight.

"He comprehends through direct knowledge whatever qualities are to be comprehended through direct knowledge, abandons through direct knowledge whatever qualities are to be abandoned through direct knowledge, develops through direct knowledge whatever qualities are to be developed through direct knowledge, and realizes through direct knowledge whatever qualities are to be realized through direct knowledge.

"And what qualities are to be comprehended through direct knowledge? 'The five clinging-aggregates,' should be the reply. Which five? Form as a clinging-aggregate... feeling... perception... fabrications... consciousness as a clinging-aggregate. These are the qualities that are to be comprehended through direct knowledge.

"And what qualities are to be abandoned through direct knowledge? Ignorance and craving for becoming: these are the qualities that are to be abandoned through direct knowledge.

"And what qualities are to be developed through direct knowledge? Tranquility and insight: these are the qualities that are to be developed through direct knowledge.

"And what qualities are to be realized through direct knowledge? Clear knowing and release: these are the qualities that are to be realized through direct knowledge.

"Knowing and seeing the ear... Knowing and seeing the nose... Knowing and seeing the tongue... Knowing and seeing the body...

"Knowing and seeing the intellect as it actually is present, knowing and seeing ideas... consciousness at the intellect... contact at the intellect as they actually are present, knowing and seeing whatever arises conditioned through intellect-contact -- experienced as pleasure, pain, or neither-pleasure-nor-pain -- as it actually is present, one is not infatuated with the intellect... ideas... consciousness at the intellect... contact at the intellect... whatever arises conditioned by contact at the intellect and is experienced as pleasure, pain, or neither-pleasure-nor-pain.

"For him – un-infatuated, unattached, unconfused, remaining focused on their drawbacks -- the five clinging-aggregates head toward future diminution. The craving that makes for further becoming -- accompanied by passion and delight, relishing now this and now that -- is abandoned by him. His bodily disturbances and mental disturbances are abandoned. His bodily torments and mental torments are abandoned. His bodily distresses and mental distresses are abandoned. He is sensitive both to ease of body and ease of awareness.

"Any view belonging to one who has come to be like this is his right view. Any resolve, his right resolve. Any effort, his right effort: Any mindfulness, his right mindfulness: Any concentration, his right concentration: just as earlier his actions, speech, and livelihood were already well purified. Thus for him, having thus developed the noble eightfold path, the four frames

of reference go to the culmination of their development. The four right exertions... the four bases of power... the five faculties... the five strengths... the seven factors for Awakening go to the culmination of their development. And for him these two qualities occur in tandem: tranquility and insight.

"He comprehends through direct knowledge whatever qualities are to be comprehended through direct knowledge, abandons through direct knowledge whatever qualities are to be abandoned through direct knowledge, develops through direct knowledge whatever qualities are to be developed through direct knowledge, and realizes through direct knowledge whatever qualities are to be realized through direct knowledge.

"And what qualities are to be comprehended through direct knowledge? 'The five clinging-aggregates,' should be the reply. Which five? Form as a clinging-aggregate... feeling... perception... fabrications... consciousness as a clinging-aggregate. These are the qualities that are to be comprehended through direct knowledge.

"And what qualities are to be abandoned through direct knowledge? Ignorance and craving for becoming: these are the qualities that are to be abandoned through direct knowledge.

"And what qualities are to be developed through direct knowledge? Tranquility and insight: these are the qualities that are to be developed through direct knowledge.

"And what qualities are to be realized through direct knowledge? Clear knowing and release: these are the qualities that are to be realized through direct knowledge."

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

Maha-Samaya Sutta

The Great Meeting

Translator's Introduction

This discourse is an interesting example of the folklore of the Pali Canon. It shows that the tendency of Asian popular Buddhism to regard the Buddha as a protective figure, and not just as a teacher, has its roots in the earliest part of the tradition. Metrical analysis indicates that the long "tribute" section of this discourse is very old, while the verses in the introductory section -- which is also found in the Samyutta Nikáya -- are later in form. This fits with a more subjective judgment: that the tribute was an earlier composition -- in the honorific style of the ancient court bards -- to which the introduction was added later. This judgment is based on the fact that the two sections do not quite fit each other. The introduction to the tribute indicates that the reciter of the tribute is the Buddha himself, whereas the narration in the tribute indicates otherwise.

At any rate, this discourse is the closest thing in the Pali Canon to a "who's who" of the deva worlds, and should provide useful material for anyone interested in the cosmology of early Buddhism.

The Commentary reports the belief that the devas enjoy hearing this discourse chanted in Pali. Until recently it was part of many monks' standard memorized repertoire, to be chanted at weddings and the dedication of new buildings. Even today, as many of the traditions of memorization in Asia seem to be falling by the wayside, there are a few monks and laypeople who chant this discourse regularly.

I have heard that on one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Great Wood, together with a large Sangha of approximately five hundred Bhikkhus, all of them arahants. And most of the devatas from ten world-systems had gathered in order to see the Blessed One and the Bhikkhu Sangha. Then the thought occurred to four devatas of the ranks from the Pure Abodes: "The Blessed One is dwelling among the Sakyans at Kapilavatthu in the Great Wood, together with a large Sangha of about five hundred Bhikkhus, all of them arahants. And most of the devatas from ten world-systems have gathered in order to see the Blessed One and the Bhikkhu Sangha. Let us also approach the Blessed One and, on arrival, let us each speak a verse in his presence."

Then, just as a strong man might extend his flexed arm or flex his extended arm, those devatas disappeared from among the devas of the Pure Abodes and reappeared before the Blessed One. Having paid homage to the Blessed One, they stood to one side. As they were standing there, one devata recited this verse in the Blessed One's presence:

A great meeting in the woods:
The deva hosts have assembled.
We have come to this Dhamma meeting
To see the invincible Sangha.

Then another devata recited this verse in the Blessed One's presence:

The Bhikkhus there are concentrated,
Have straightened their own minds.
Like a charioteer holding the reins,
The wise ones guard their faculties.

Then another devata recited this verse in the Blessed One's presence:

Having cut through barrenness, cut the crossbar,
Having uprooted Indra's pillar, unstirred,
They wander about pure, unstained,
Young nagas well tamed by the One with Vision.

Then another devata recited this verse in the Blessed One's presence:

Those who have gone to the Buddha for refuge
Will not go to the plane of woe.
On discarding the human body,
They will fill the hosts of the devas.

Then the Blessed One addressed the monks: "Monks, most of the devatas from ten world-systems have gathered in order to see the Tathágata and the Bhikkhu Sangha. Those who, in the past, were Pure Ones, Rightly Self-awakened, at most had their devata-gathering like mine at the present. Those who, in the future, will be Pure Ones, Rightly Self-awakened, will at most have their devata-gathering like mine at the present. I will detail for you the names of the deva hosts. I will describe to you the names of the deva hosts. I will teach you the names of the deva hosts. Listen and pay close attention. I will speak."

"As you say, lord," the monks replied. The Blessed One said:

I recite a verse of tribute. Those who live where spirits dwell, who live in mountain caves, resolute, concentrated, many, like hidden lions, who have overcome horripilation, white-hearted, pure, serene, and undisturbed: Knowing that more than 500 of them had come to the forest of Kapilavatthu, the Teacher then said to them, disciples delighting in his instruction, "The deva hosts have approached.

Detect them, monks!" Listening to the Awakened One's instruction, they made a diligent effort. Knowledge appeared to them, vision of non-human beings. Some saw 100, some 1,000, some 70,000, some had vision of 100,000 non-human beings. Some gained

vision of innumerable devas filling every direction. Realizing all this, the One-with-Vision felt moved to speak. The Teacher then said to them, disciples delighting in his instruction, "The deva hosts have approached. Detect them, monks, as I describe their glories, one by one.

7,000 yakkhas inhabiting the land of Kapilavatthu, powerful, effulgent, glamorous, prestigious, rejoicing, have approached the monks' forest meeting.

6,000 yakhas from the Himalayas, of varied hue, powerful, effulgent, glamorous, prestigious, rejoicing, have approached the monks' forest meeting.

From Mount Sata 3,000 yakkhas of varied hue, powerful, effulgent, glamorous, prestigious, rejoicing, have approached the monks' forest meeting.

These 16,000 yakkhas of varied hue powerful, effulgent, glamorous, prestigious, rejoicing, have approached the monks' forest meeting.

500 yakkhas from Vessamitta, of varied hue, powerful, effulgent, glamorous, prestigious, rejoicing, have approached the monks' forest meeting.

Kumbhira from Rajagaha, who dwells on Mount Vepulla, accompanied by more than 100,000 yakkhas -- Kumbhira from Rajagaha: He, too, has come to the forest meeting.

And Dhatarattha, who rules as king of the Eastern Direction, as lord of the gandhabbas: A glorious, great king is he, and many are his sons named Indra, of great strength. Powerful, effulgent, glamorous,

prestigious, rejoicing, they have approached the monks' forest meeting.

And Virulha, who rules as king of the Southern Direction, as lord of the kumbandas: A glorious, great king is he, and many are his sons named Indra, of great strength. Powerful, effulgent, glamorous, prestigious, rejoicing, they have approached the monks' forest meeting.

And Virupakkha, who rules as king of the Western Direction, as lord of the nagas: A glorious, great king is he, and many are his sons named Indra, of great strength. Powerful, effulgent, glamorous, prestigious, rejoicing, they have approached the monks' forest meeting.

And Kuvera, who rules as king of the Northern Direction, as lord of the yakkhas: A glorious, great king is he, and many are his sons named Indra, of great strength. Powerful, effulgent, glamorous, prestigious, rejoicing, they have approached the monks' forest meeting.

Dhatarattha from the Eastern Direction, Virulhaka from the South, Virupakkha from the West, Kuvera from the Northern Direction: These four Great Kings encompassing the four directions, resplendent, stand in the Kapilavatthu forest.

Their deceitful vassals have also come -- deceptive, treacherous -- Maya, Kutendu, vetendu, Vitu with Vituta, Candana, the Chief of Sensual Pleasure, Kinnughandu, Nighandu, Panada, the Mimic, Matali, the deva's charioteer, Cittasena the gandhabba, King Nala, the Bull of the People, Pañcasikha has come with Timbaru and his daughter, Suriyavacchasa. These and other kings, gandhabbas with their kings, rejoicing, have approached the monks' forest meeting.

Then there have also come nagas from Lake Nabhasa, Vesali, and Tacchaka. Kambalas, Assataras, Payagas, and their kin.

And from the River Yamuna comes the prestigious naga, Dhatarattha. The great naga Eravanna: He, too, has come to the forest meeting."

They who swoop down swiftly on naga kings, divine, twice born, winged, their eyesight pure: (Garudas) came from the sky to the midst of the forest. Citra and Supanna are their names. But the Buddha made the naga kings safe, made them secure from Supanna. Addressing one another with affectionate words, the nagas and Supannas made the Buddha their refuge.

"Defeated by Indra of the thunderbolt hand, Asuras dwelling in the ocean, Vasava's brothers -- powerful, prestigious -- Greatly terrifying Kalakañjas, the Danaveghasa asuras Vepacitti and Sucitti, Paharada, with Namuci, and Bali's hundred sons, all named Veroca, arrayed with powerful armies have approached their honored Rahu [and said]: 'Now is the occasion, sir, of the monk's forest meeting.'

Devas of water, earth, fire, and wind have come here. Varunas, Varunas, Soma together with Yasa, the prestigious devas of the hosts of goodwill and compassion have come. These ten ten-fold hosts, all of varied hue, powerful, effulgent, glamorous, prestigious, rejoicing, have approached the monks' forest meeting.

Vendu (Visnu) and Sahali, Asama and the Yama twins, the devas dependent on the moon surrounding the moon have come. The devas dependent on the sun surrounding the sun have come. Devas surrounding the zodiac stars and the sprites of the clouds have come. Sakka, chief of the Vasus, the ancient donor, has come. These ten ten-fold hosts, all of varied hue, powerful, effulgent,

glamorous, prestigious, rejoicing, have approached the monks' forest meeting.

Then come the Sahabhu devas, blazing like crests of fire-flame. The Arittakas, Rojas, cornflower blue. Varunas and Sahadhammas, Accutas and Anejakas, Suleyyas and Ruciras, and Vasavanesis have come. These ten ten-fold hosts, all of varied hue, powerful, effulgent, glamorous, prestigious, rejoicing, have approached the monks' forest meeting.

Samanas and Great Samanas, Manusas and Super Manusas, the devas corrupted by fun have come, as well as devas corrupted by mind. Then come green-gold devas and those wearing red. Paragas and Great Paragas, prestigious devas have come. These ten ten-fold hosts, all of varied hue, powerful, effulgent, glamorous, prestigious, rejoicing, have approached the monks' forest meeting.

White devas, ruddy-green devas, dawn-devas have come with the Veghanas headed by devas totally in white. The Vicakkhanas have come. Sadamatta, Haragajas, and the prestigious multi-colored, Pajunna, the thunderer, who brings rain to all lands: These ten ten-fold hosts, all of varied hue, powerful, effulgent, glamorous, prestigious, rejoicing, have approached the monks' forest meeting.

The Khemiyas, Tusitas, and Yamas, the prestigious Katthakas, Lambitakas, and Lama chiefs, the Jotinamas and Asavas, the Nimmanaratis have come, as have the Paranimmitas. These ten ten-fold hosts, all of varied hue, powerful, effulgent, glamorous, prestigious, rejoicing, have approached the monks' forest meeting.

These 60 deva groups, all of varied hue, have come arranged in order, together with others in like manner [thinking:] 'We'll see him

who has transcended birth, who has no bounds, who has crossed over the flood, the Mighty One, beyond evil, like the moon released from a cloud.'

Subrahma and Paramatta Brahma, together with sons of the Powerful One, Sanankumara and Tissa: They too have come to the forest meeting. Great Brahma, who stands over 1,000 Brahma worlds, who arose there spontaneously, effulgent: Prestigious is he, with a terrifying body. And ten Brahma sovereigns, each the lord of his own realm -- and in their midst has come Harita Brahma surrounded by his retinue."

When all these devas with Indras and Brahmas had come, Mara came as well. Now look at the Dark One's foolishness! [He said:] "Come seize them! Bind them! Tie them down with passion! Surround them on every side! Don't let anyone at all escape!" Thus the great war-lord urged on his dark army, slapping the ground with his hand, making a horrendous din, as when a storm cloud bursts with thunder, lightning, and torrents of rain. But then he withdrew-enraged, with none under his sway. Realizing all this, the One-with-Vision felt moved to speak. The Teacher then said to them, disciples delighting in his instruction, "Mara's army has approached. Detect them, monks!" Listening to the Awakened One's instruction, they made a diligent effort. The army retreated from those without passion, without raising even a hair on their bodies. Having all won the battle -- prestigious, past fear -- they rejoice with all beings: Disciples outstanding among the human race.

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Maha Satipatthána Sutta

The Great Frames of Reference

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying in the Kuru country. Now there is a town of the Kurus called Kammasadhamma. There the Blessed One addressed the monks, "Monks."

"Venerable sir," the monks replied.

The Blessed One said this: "This is the direct path for the purification of beings, for the overcoming of sorrow and lamentation, for the disappearance of pain and distress, for the attainment of the right method, and for the realization of Unbinding -- in other words, the four frames of reference. Which four?"

"There is the case where a monk remains focused on the body in and of itself -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. He remains focused on feelings... mind... mental qualities in and of themselves -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world.

Body

"And how does a monk remain focused on the body in and of itself?"

[1] "There is the case where a monk -- having gone to the wilderness, to the shade of a tree, or to an empty building -- sits down folding his legs crosswise, holding his body erect and setting mindfulness to the fore [lit: the front of the chest]. Always mindful, he breathes in; mindful he breathes out.

"Breathing in long, he discerns that he is breathing in long; or breathing out long, he discerns that he is breathing out long. Or breathing in short, he discerns that he is breathing in short; or breathing out short, he discerns that he is breathing out short. He trains himself to breathe in sensitive to the entire body and to breathe out sensitive to the entire body. He trains himself to breathe in calming bodily fabrication and to breathe out calming bodily fabrication. Just as a skilled turner or his apprentice, when making a long turn, discerns that he is making a long turn, or when making a short turn discerns that he is making a short turn; in the same way the monk, when breathing in long, discerns that he is breathing in long; or breathing out short, he discerns that he is breathing out short... He trains himself to breathe in calming bodily fabrication, and to breathe out calming bodily fabrication.

"In this way he remains focused internally on the body in and of itself, or externally on the body in and of itself, or both internally and externally on the body in and of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination and passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge and remembrance. And he remains independent, un-sustained by (not clinging to) anything in the world. This is how a monk remains focused on the body in and of itself.

[2] "Furthermore, when walking, the monk discerns that he is walking. When standing, he discerns that he is standing. When sitting, he discerns that he is sitting. When lying down, he discerns that he is lying down. Or however his body is disposed, that is how he discerns it.

"In this way he remains focused internally on the body in and of itself, or focused externally... un-sustained by anything in the world. This is how a monk remains focused on the body in and of itself.

[3] "Furthermore, when going forward and returning, he makes himself fully alert; when looking toward and looking away... when bending and extending his limbs... when carrying his outer cloak, his upper robe and his bowl... when eating, drinking, chewing, and savoring... when urinating and defecating... when walking, standing, sitting, falling asleep, waking up, talking, and remaining silent, he makes himself fully alert.

"In this way he remains focused internally on the body in and of itself, or focused externally... un-sustained by anything in the world. This is how a monk remains focused on the body in and of itself.

[4] "Furthermore... just as if a sack with openings at both ends were full of various kinds of grain -- wheat, rice, mung beans, kidney beans, sesame seeds, husked rice -- and a man with good eyesight, pouring it out, were to reflect, 'This is wheat. This is rice. These are mung beans. These are kidney beans. These are sesame seeds. This is husked rice,' in the same way, monks, a monk reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.'

"In this way he remains focused internally on the body in and of itself, or focused externally... un-sustained by anything in the world. This is how a monk remains focused on the body in and of itself.

[5] "Furthermore... just as a skilled butcher or his apprentice, having killed a cow, would sit at a crossroads cutting it up into pieces, the monk contemplates this very body -- however it stands, however it is disposed -- in terms of properties: 'In this

body there is the earth property, the liquid property, the fire property, and the wind property.'

"In this way he remains focused internally on the body in and of itself, or focused externally... un-sustained by anything in the world. This is how a monk remains focused on the body in and of itself.

[6] "Furthermore, as if he were to see a corpse cast away in a charnel ground -- one day, two days, three days dead -- bloated, livid, and festering, he applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate'...

"Or again, as if he were to see a corpse cast away in a charnel ground, picked at by crows, vultures, and hawks, by dogs, hyenas, and various other creatures... a skeleton smeared with flesh and blood, connected with tendons... a fleshless skeleton smeared with blood, connected with tendons... a skeleton without flesh or blood, connected with tendons... bones detached from their tendons, scattered in all directions -- here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a chest bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull... the bones whitened, somewhat like the color of shells... piled up, more than a year old... decomposed into a powder: He applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate.'

"In this way he remains focused internally on the body in and of itself, or externally on the body in and of itself, or both internally and externally on the body in and of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination and passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge and

remembrance. And he remains independent, un-sustained by (not clinging to) anything in the world. This is how a monk remains focused on the body in and of itself.

Feelings

"And how does a monk remain focused on feelings in and of themselves? There is the case where a monk, when feeling a painful feeling, discerns that he is feeling a painful feeling. When feeling a pleasant feeling, he discerns that he is feeling a pleasant feeling. When feeling a neither-painful-nor-pleasant feeling, he discerns that he is feeling a neither-painful-nor-pleasant feeling.

"When feeling a painful feeling of the flesh, he discerns that he is feeling a painful feeling of the flesh. When feeling a painful feeling not of the flesh, he discerns that he is feeling a painful feeling not of the flesh. When feeling a pleasant feeling of the flesh, he discerns that he is feeling a pleasant feeling of the flesh. When feeling a pleasant feeling not of the flesh, he discerns that he is feeling a pleasant feeling not of the flesh. When feeling a neither-painful-nor-pleasant feeling of the flesh, he discerns that he is feeling a neither-painful-nor-pleasant feeling of the flesh. When feeling a neither-painful-nor-pleasant feeling not of the flesh, he discerns that he is feeling a neither-painful-nor-pleasant feeling not of the flesh.

"In this way he remains focused internally on feelings in and of themselves, or externally on feelings in and of themselves, or both internally and externally on feelings in and of themselves. Or he remains focused on the phenomenon of origination with regard to feelings, on the phenomenon of passing away with regard to feelings, or on the phenomenon of origination and passing away with regard to feelings. Or his mindfulness that 'There are feelings' is maintained to the extent of knowledge and remembrance. And he remains independent, un-sustained

by (not clinging to) anything in the world. This is how a monk remains focused on feelings in and of themselves.

Mind

"And how does a monk remain focused on the mind in and of itself? There is the case where a monk, when the mind has passion, discerns that the mind has passion. When the mind is without passion, he discerns that the mind is without passion. When the mind has aversion, he discerns that the mind has aversion. When the mind is without aversion, he discerns that the mind is without aversion. When the mind has delusion, he discerns that the mind has delusion. When the mind is without delusion, he discerns that the mind is without delusion.

"When the mind is restricted, he discerns that the mind is restricted. When the mind is scattered, he discerns that the mind is scattered. When the mind is enlarged, he discerns that the mind is enlarged. When the mind is not enlarged, he discerns that the mind is not enlarged. When the mind is surpassed, he discerns that the mind is surpassed. When the mind is unsurpassed, he discerns that the mind is unsurpassed. When the mind is concentrated, he discerns that the mind is concentrated. When the mind is not concentrated, he discerns that the mind is not concentrated. When the mind is released, he discerns that the mind is released. When the mind is not released, he discerns that the mind is not released.

"In this way he remains focused internally on the mind in and of itself, or externally on the mind in and of itself, or both internally and externally on the mind in and of itself. Or he remains focused on the phenomenon of origination with regard to the mind, on the phenomenon of passing away with regard to the mind, or on the phenomenon of origination and passing away with regard to the mind. Or his mindfulness that 'There is a mind' is maintained to the extent of knowledge and remembrance. And he remains independent, un-sustained by

(not clinging to) anything in the world. This is how a monk remains focused on the mind in and of itself.

Mental Qualities

"And how does a monk remain focused on mental qualities in and of themselves?

[1] "There is the case where a monk remains focused on mental qualities in and of themselves with reference to the *five hindrances*. And how does a monk remain focused on mental qualities in and of themselves with reference to the five hindrances? There is the case where, there being sensual desire present within, a monk discerns that 'There is sensual desire present within me.' Or, there being no sensual desire present within, he discerns that 'There is no sensual desire present within me.' He discerns how there is the arising of un-arisen sensual desire. And he discerns how there is the abandoning of sensual desire once it has arisen. And he discerns how there is no further appearance in the future of sensual desire that has been abandoned. (The same formula is repeated for the remaining hindrances: ill will, sloth and drowsiness, restlessness and anxiety, and uncertainty.)

"In this way he remains focused internally on mental qualities in and of themselves, or externally on mental qualities in and of themselves, or both internally and externally on mental qualities in and of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination and passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge and remembrance. And he remains independent, un-sustained by (not clinging to) anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the five hindrances.

[2] "Furthermore, the monk remains focused on mental qualities in and of themselves with reference to the *five clinging-aggregates*. And how does he remain focused on mental qualities in and of themselves with reference to the five clinging-aggregates? There is the case where a monk [discerns]: 'Such is form, such its origination, such its disappearance. Such is feeling... Such is perception... Such are fabrications... Such is consciousness, such its origination, such its disappearance.'

"In this way he remains focused internally on the mental qualities in and of themselves, or focused externally... unsustained by anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the five clinging-aggregates.

[3] "Furthermore, the monk remains focused on mental qualities in and of themselves with reference to the *six-fold internal and external sense media*. And how does he remain focused on mental qualities in and of themselves with reference to the six-fold internal and external sense media? There is the case where he discerns the eye, he discerns forms, he discerns the fetter that arises dependent on both. He discerns how there is the arising of an un-arisen fetter. And he discerns how there is the abandoning of a fetter once it has arisen. And he discerns how there is no further appearance in the future of a fetter that has been abandoned. (The same formula is repeated for the remaining sense media: ear, nose, tongue, body, and intellect.)

"In this way he remains focused internally on the mental qualities in and of themselves, or focused externally... unsustained by anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the six-fold internal and external sense media.

[4] "Furthermore, the monk remains focused on mental qualities in and of themselves with reference to the *seven*

factors for Awakening. And how does he remain focused on mental qualities in and of themselves with reference to the seven factors for Awakening? There is the case where, there being mindfulness as a factor for Awakening present within, he discerns that 'Mindfulness as a factor for Awakening is present within me.' Or, there being no mindfulness as a factor for Awakening present within, he discerns that 'Mindfulness as a factor for Awakening is not present within me.' He discerns how there is the arising of un-arisen mindfulness as a factor for Awakening. And he discerns how there is the culmination of the development of mindfulness as a factor for Awakening once it has arisen. (The same formula is repeated for the remaining factors for Awakening: analysis of qualities, persistence, rapture, serenity, concentration, and equanimity.)

"In this way he remains focused internally on mental qualities in and of themselves, or externally... un-sustained by (not clinging to) anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the seven factors for Awakening.

[5] "Furthermore, the monk remains focused on mental qualities in and of themselves with reference to the *four noble truths*. And how does he remain focused on mental qualities in and of themselves with reference to the four noble truths? There is the case where he discerns, as it is actually present, that 'this is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress.'

[a] "Now what is the noble truth of stress? Birth is stress, aging is stress, death is stressful; sorrow, lamentation, pain, distress, and despair are stress; association with the un-beloved is stress; separation from the loved is stress; not getting what is wanted is stress. In short, the five clinging-aggregates are stress.

"And what is *birth*? Whatever birth, taking birth, descent, coming-to-be, coming-forth, appearance of aggregates, and acquisition of [sense] spheres of the various beings in this or that group of beings, that is called birth.

"And what is *aging*? Whatever aging, decrepitude, brokenness, graying, wrinkling, decline of life-force, weakening of the faculties of the various beings in this or that group of beings, that is called aging.

"And what is *death*? Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, break up of the aggregates, casting off of the body, interruption in the life faculty of the various beings in this or that group of beings, that is called death.

"And what is *sorrow*? Whatever sorrow, sorrowing, sadness, inward sorrow, inward sadness of anyone suffering from misfortune, touched by a painful thing, that is called sorrow.

"And what is *lamentation*? Whatever crying, grieving, lamenting, weeping, wailing, lamentation of anyone suffering from misfortune, touched by a painful thing, that is called lamentation.

"And what is *pain*? Whatever is experienced as bodily pain, bodily discomfort, pain or discomfort born of bodily contact that is called pain.

"And what is *distress*? Whatever is experienced as mental pain, mental discomfort, pain or discomfort born of mental contact that is called distress.

"And what is *despair*? Whatever despair, despondency, desperation of anyone suffering from misfortune, touched by a painful thing that is called despair.

"And what is the stress of not getting what one wants? In beings subject to birth, the wish arises, 'O, may we not be

subject to birth, and may birth not come to us.' But this is not be achieved by wishing. This is the stress of not getting what one wants. In beings subject to aging... illness... death... sorrow, lamentation, pain, distress, and despair, the wish arises, 'O, may we not be subject to aging... illness... death... sorrow, lamentation, pain, distress, and despair, and may aging... illness... death... sorrow, lamentation, pain, distress, and despair not come to us.' But this is not be achieved by wishing. This is the stress of not getting what one wants.

"And what is the stress of association with the un-beloved? There is the case where undesirable, unpleasing, unattractive sights, sounds, aromas, flavors, or tactile sensations occur to one; or one has connection, contact, relationship, interaction with those who wish one ill, who wish for one's harm, who wish for one's discomfort, who wish one no security from the yoke. This is called the stress of association with the un-beloved.

"And what is the stress of separation from the loved? There is the case where desirable, pleasing, attractive sights, sounds, aromas, flavors, or tactile sensations do not occur to one; or one has no connection, no contact, no relationship, no interaction with those who wish one well, who wish for one's benefit, who wish for one's comfort, who wish one security from the yoke, nor with one's mother, father, brother, sister, friends, companions, or relatives. This is called the stress of separation from the loved.

"And what is the stress of not getting what is wanted? In beings subject to birth, the wish arises, 'O, may we not be subject to birth, and may birth not come to us.' But this is not be achieved by wishing. This is the stress of not getting what one wants. In beings subject to aging... illness... death... sorrow, lamentation, pain, distress, and despair, the wish arises, 'O, may we not be subject to aging... illness... death... sorrow, lamentation, pain, distress, and despair, and may aging... illness... death... sorrow, lamentation, pain, distress, and despair not come to us.' But

this is not be achieved by wishing. This is the stress of not getting what is wanted.

"And what are the five clinging-aggregates that, in short, are stress? Form as a clinging-aggregate, feeling as a clinging-aggregate, perception as a clinging-aggregate, fabrications as a clinging-aggregate, consciousness as a clinging-aggregate: These are called the five clinging-aggregates that, in short, are stress.

"This is called the noble truth of stress.

[b] "And what is the noble truth of the origination of stress? The craving that makes for further becoming -- accompanied by passion and delight, relishing now here and now there -- i.e., craving for sensuality, craving for becoming, craving for non-becoming.

"And where does this craving, when arising, arise? And where, when dwelling, does it dwell? Whatever is endearing and alluring in terms of the world: that is where this craving, when arising, arises. That is where, when dwelling, it dwells.

"And what is endearing and alluring in terms of the world? The eye is endearing and alluring in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

"The ear... The nose... The tongue... The body... The intellect...

"Forms... Sounds... Smells... Tastes... Tactile sensations... Ideas...

"Eye-consciousness... Ear-consciousness... Nose-consciousness... Tongue-consciousness... Body-consciousness... Intellect-consciousness...

"Eye-contact... Ear-contact... Nose-contact... Tongue-contact... Body-contact... Intellect-contact...

"Feeling born of eye-contact... Feeling born of ear-contact...
Feeling born of nose-contact... Feeling born of tongue-contact...
Feeling born of body-contact... Feeling born of intellect-
contact...

"Perception of forms... Perception of sounds... Perception of
smells... Perception of tastes... Perception of tactile
sensations... Perception of ideas...

"Intention for forms... Intention for sounds... Intention for
smells... Intention for tastes... Intention for tactile sensations...
Intention for ideas...

"Craving for forms... Craving for sounds... Craving for smells...
Craving for tastes... Craving for tactile sensations... Craving for
ideas...

"Thought directed at forms... Thought directed at sounds...
Thought directed at smells... Thought directed at tastes...
Thought directed at tactile sensations... Thought directed at
ideas...

"Evaluation of forms... Evaluation of sounds... Evaluation of
smells... Evaluation of tastes... Evaluation of tactile sensations...
Evaluation of ideas is endearing and alluring in terms of the
world. That is where this craving, when arising, arises. That is
where, when dwelling, it dwells.

"This is called the noble truth of the origination of stress.

[c] "And what is the noble truth of the cessation of stress? The
remainder-less fading and cessation, renunciation,
relinquishment, release, and letting go of that very craving.

"And where, when being abandoned, is this craving abandoned?
And where, when ceasing, does it cease? Whatever is
endearing and alluring in terms of the world: that is where,
when being abandoned, this craving is abandoned. That is
where, when ceasing, it ceases.

"And what is endearing and alluring in terms of the world? The eye is endearing and alluring in terms of the world. That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

"The ear... The nose... The tongue... The body... The intellect...

"Forms... Sounds... Smells... Tastes... Tactile sensations... Ideas...

"Eye-consciousness... Ear-consciousness... Nose-consciousness... Tongue-consciousness... Body-consciousness... Intellect-consciousness...

"Eye-contact... Ear-contact... Nose-contact... Tongue-contact... Body-contact... Intellect-contact...

"Feeling born of eye-contact... Feeling born of ear-contact... Feeling born of nose-contact... Feeling born of tongue-contact... Feeling born of body-contact... Feeling born of intellect-contact...

"Perception of forms... Perception of sounds... Perception of smells... Perception of tastes... Perception of tactile sensations... Perception of ideas...

"Intention for forms... Intention for sounds... Intention for smells... Intention for tastes... Intention for tactile sensations... Intention for ideas...

"Craving for forms... Craving for sounds... Craving for smells... Craving for tastes... Craving for tactile sensations... Craving for ideas...

"Thought directed at forms... Thought directed at sounds... Thought directed at smells... Thought directed at tastes... Thought directed at tactile sensations... Thought directed at ideas...

"Evaluation of forms... Evaluation of sounds... Evaluation of smells... Evaluation of tastes... Evaluation of tactile sensations... Evaluation of ideas is endearing and alluring in terms of the world. That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

"This is called the noble truth of the cessation of stress.

[d] "And what is the noble truth of the path of practice leading to the cessation of stress? Just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"And what is right view? Knowledge with regard to stress, knowledge with regard to the origination of stress, knowledge with regard to the cessation of stress, knowledge with regard to the way of practice leading to the cessation of stress: This is called right view.

"And what is right resolve? Aspiring to renunciation, to freedom from ill will, to harmlessness: This is called right resolve.

"And what is right speech? Abstaining from lying, from divisive speech, from abusive speech, and from idle chatter: This is called right speech.

"And what is right action? Abstaining from taking life, from stealing, and from sexual intercourse. This is called right action.

"And what is right livelihood? There is the case where a disciple of the noble ones, having abandoned dishonest livelihood, keeps his life going with right livelihood: This is called right livelihood.

"And what is right effort? There is the case where a monk generates desire, endeavors, arouses persistence, upholds and exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen... for the sake of the abandoning of evil, unskillful qualities that have arisen... for the

sake of the arising of skillful qualities that have not yet arisen... (and) for the maintenance, non-confusion, increase, plenitude, development, and culmination of skillful qualities that have arisen: This is called right effort.

"And what is right mindfulness? There is the case where a monk remains focused on the body in and of itself -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. He remains focused on feelings in and of themselves... the mind in and of itself... mental qualities in and of themselves -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. This is called right mindfulness.

"And what is right concentration? There is the case where a monk -- quite withdrawn from sensuality, withdrawn from unskillful (mental) qualities -- enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. With the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance. With the fading of rapture he remains in equanimity, mindful and alert, physically sensitive of pleasure. He enters and remains in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' With the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither pleasure nor pain. This is called right concentration.

"This is called the noble truth of the path of practice leading to the cessation of stress.

"In this way he remains focused internally on mental qualities in and of themselves, or externally on mental qualities in and of themselves, or both internally and externally on mental

qualities in and of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination and passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge and remembrance. And he remains independent, un-sustained by (not clinging to) anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the four noble truths...

Conclusion

"Now, if anyone would develop these four frames of reference in this way for seven years, one of two fruits can be expected for him: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return.

"Let alone seven years. If anyone would develop these four frames of reference in this way for six years... five... four... three... two years... one year... seven months... six months... five... four... three... two months... one month... half a month, one of two fruits can be expected for him: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return.

"Let alone half a month. If anyone would develop these four frames of reference in this way for seven days, one of two fruits can be expected for him: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return.

"This is the direct path for the purification of beings, for the overcoming of sorrow and lamentation, for the disappearance of pain and distress, for the attainment of the right method, and for the realization of Unbinding -- in other words, the four frames of reference.' Thus was it said, and in reference to this was it said."

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

Maha Sunnata Sutta

The Greater Discourse On Emptiness

Thus Have I heard:

On one occasion the Blessed One was living in the Sakyan country at Kapilavatthu in Nigrodha's Park.

Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, went into Kapilavatthu for alms. When he had wandered for alms in Kapilavatthu and had returned from his alms-round, after his meal he went for daytime abiding to the dwelling of Kalakhemaka the Sakyan. Now on that occasion there were many resting places prepared in Kalakhemaka the Sakyan's dwelling. When the Blessed One saw this, he thought: "There are many resting places prepared in Kalakhemaka the Sakyan's dwelling. Do many Bhikkhus live here?"

Now on that occasion the venerable Ánanda, along with many Bhikkhus, was busy making robes at Ghata the Sakyan's dwelling. Then, when it was evening, the Blessed One rose from retreat and went to Ghata the Sakyan's dwelling. There he sat down on a seat made ready and asked the Venerable Ánanda:

"Ánanda, there are many resting places prepared in Kalakhemaka the Sakyan's dwelling. Do many Bhikkhus live there?"

"Venerable Sir, many resting places have been prepared in Kalakhemaka the Sakyan's dwelling. Many Bhikkhus are living there. This is our time for making robes, venerable Sir."

"Ánanda, a Bhikkhu does not shine by delighting in company, by taking delight in company, by devoting himself to delight in company; by delighting in society, by taking delight in society, by rejoicing in society. Indeed, Ánanda, it is not possible that a

Bhikkhu who delights in company, takes delight in company, and devotes himself to delight in company, who delights in society, takes delight in society, and rejoices in society, will ever obtain at will, without trouble or difficulty, the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of Enlightenment. But it can be expected that when a Bhikkhu lives alone, withdrawn from society, he will obtain at will, without trouble or difficulty, the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of Enlightenment.

Indeed, Ánanda, it is not possible that a Bhikkhu who delights in company, takes delight in company, and devotes himself to delight in company, who delights in society, takes delight in society, and rejoices in society, will ever enter upon and abide in either the deliverance of mind that is temporary and delectable or in the deliverance of mind that is perpetual and unshakeable.

But it can be expected that when a Bhikkhu lives alone, withdrawn from society, he will enter upon and abide in the deliverance of mind that is temporary and delectable or in the deliverance of mind that is perpetual and unshakeable.

I do not see even a single kind of form, Ánanda, from the change and alteration of which there would not arise sorrow, lamentation, pain, grief, and despair in one who lusts for it and takes delight in it.

However, Ánanda, there is this abiding discovered by the Tathágata: to enter and abide in void-ness (emptiness) internally by giving no attention to all signs. If, while the Tathágata is abiding thus, he is visited by Bhikkhus or Bhikkhunis, by men or women lay followers, by kings or kings ministers, by other sectarians or their disciples, then with a mind leaning to seclusion, tending and inclining to seclusion, withdrawn, delighting in renunciation, and altogether done with things that are the basis for taints, he invariably talks to them in a way concerned with dismissing them.

Therefore, Ānanda, if a Bhikkhu should wish: "may I enter upon and abide in void-ness internally, he should steady his mind internally, quiet it, bring it to singleness, and concentrate it. And how does he steady his mind internally, quiet it, bring it to singleness, and concentrate it?"

Here, Ānanda, quite secluded from sensual pleasures, secluded from unwholesome states, a Bhikkhu enters upon and abides in the first jhana...the second jhana...the third jhana...the fourth jhana, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. That is how a Bhikkhu steadies his mind internally, quiets it, brings it to singleness, and concentrates it.

Then he gives attention to void-ness internally. While he is giving attention to void-ness internally, his mind does not enter into void-ness internally or acquire confidence, steadiness, and decision. When that is so, he understands thus: 'while I am giving attention to void-ness internally, my mind does not enter into void-ness internally or acquire confidence, steadiness, and decision.' In this way he has full awareness of that.

He gives attention to void-ness externally...he gives attention to void-ness internally and externally...he gives attention to imperturbability. While he is giving attention to imperturbability, his mind does not enter into imperturbability or acquire confidence, steadiness, and decision. When that is so, he understands thus: 'while I am giving attention to imperturbability, my mind does not enter into imperturbability or acquire confidence, steadiness, and decision.' In this way he has full awareness of that.

Then that Bhikkhu should steady his mind internally, quiet it, bring it to singleness, and concentrate it on that same sign of concentration as before. Then he gives attention to void-ness internally. While he is giving attention to void-ness internally, his mind enters into void-ness internally and acquires confidence, steadiness, and decision. When that is so, he

understands thus: 'while I am giving attention to void-ness internally, my mind enters into void-ness internally and acquires confidence, steadiness and decision.' In this way he has full awareness of that.

He gives attention to void-ness externally...he gives attention to void-ness internally and externally...he gives attention to imperturbability. While he is giving attention to imperturbability, his mind enters into imperturbability and acquires confidence, steadiness, and decision. When this is so, he understands thus: 'while I am giving attention to imperturbability, my mind enters into imperturbability and acquires confidence, steadiness, and decision.' In this way he has full awareness of that.

When a Bhikkhu abides thus, if his mind inclines to walking, he walks, thinking: 'while I am walking thus, no evil unwholesome states of covetousness and grief will beset me.' In this way he has full awareness of that.

And when a Bhikkhu abides thus, if his mind inclines to standing, he stands...if his mind inclines to sitting, he sits...if his mind inclines to lying down, he lies down, thinking: 'while I am lying down thus, no evil unwholesome states will beset me.' In this way he has full awareness of that.

When a Bhikkhu abides thus, if his mind inclines to talking, he resolves: 'such talk is low, vulgar, coarse, ignoble, unbeneficial, and which does not lead to disenchantment, dispassion, cessation, peace, direct knowledge, enlightenment, and Nibbána, that is, talk of kings, robbers, ministers, armies, dangers, battles, food, drink, clothing, beds, garlands, perfumes, relatives, vehicles, villages, towns, cities, countries, women, heroes, streets, wells, the dead, trivialities, the origin of the world, the origin of the sea, whether things are so or are not so: such talk I shall not utter.' In this way he has full awareness of that.

But he resolves: 'Such talk as deals with effacement, as favors the mind's release, and which leads to complete

disenchantment, dispassion, cessation, peace, direct knowledge, enlightenment, and Nibbána, that is, talk on wanting little on contentment, seclusion, aloofness from society, arousing energy, virtue, concentration, wisdom, deliverance, knowledge and vision of deliverance: such talk I shall utter.' In this way he have full awareness of that.

When a Bhikkhu abides thus, if his mind inclines to thinking, he resolves: 'such thoughts as are low, vulgar, coarse, ignoble, unbeneficial, and which do not lead to disenchantment, dispassion, cessation, peace, direct knowledge, enlightenment and Nibbána, that is, thoughts of sensual desire, thoughts of ill will, and thoughts of cruelty: such thoughts I shall not think.' In this way he has full awareness of that.

But he resolves: 'such thoughts as are noble and emancipating, and lead one who practices in accordance with them to the complete destruction of suffering, that is, thoughts of renunciation, thoughts of non-ill-will, and thoughts of non-cruelty: such thoughts I shall think.' In this way he has full awareness of that.

Ánanda, there are these five cords of sensual pleasure. What five? Forms cognizable by the eyes that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. Sounds cognizable by the ear...odors cognizable by the nose...flavors cognizable by the tongue...tangibles cognizable by the body that are wished for, desired, agreeable, and likable, connected with sensual desire and provocative of lust. These are the five cords of sensual pleasure.

Herein a Bhikkhu should constantly review his own mind thus: 'does any mental excitement concerning these five cords of sensual pleasure ever arise in me on any occasion?' If, on reviewing his mind, the Bhikkhu understands: 'mental excitement concerning these five cords of sensual pleasure does arise in me on certain occasions,' then he understands:

‘desire and lust for the five cords of sensual pleasure are un-abandoned in me.’ In this way he has full awareness of that.

But if, on reviewing his mind, the Bhikkhu understands: ‘no mental excitement concerning these five cords of sensual pleasure arises in me on any occasion,’ then he understands: ‘desire and lust for the five cords of sensual pleasure are abandoned in me.’ In this way he has full awareness of that.

Ánanda, there are these five aggregates affected by clinging, in regard to which a Bhikkhu should abide contemplating rise and fall thus: ‘such is material form, such it’s arising, such its disappearance; such is feeling, such its arising, such its disappearance; such is perception, such its arising, such its disappearance; such are formations, such their arising, such their disappearance; such is consciousness, such its arising, such its disappearance.

When he abides contemplating rise and fall of in these five aggregates affected by clinging, the conceit, ‘I am’ based on these five aggregates affected by clinging is abandoned in him. When that is so, that Bhikkhu understands: ‘the conceit "I am" based on these five aggregates affected by clinging is abandoned in me. When that is so, the Bhikkhu understands: ‘the conceit "I am" based on these five aggregates affected by clinging is abandoned in me.’ In that way he has full awareness of that.

These states have an entirely wholesome basis: they are noble, supra mundane, and inaccessible to the Evil One.

What do you think Ánanda? What good does a disciple see that he should seek the Teacher’s company even if he is told to go away?"

"Venerable Sir, our teachings are rooted in the Blessed One, guided by the Blessed One, have the Blessed One as their resort. It would be good if the Blessed One would explain the

meaning of these words. Having heard it from the Blessed One, the Bhikkhus will remember it.

Ánanda, a disciple should not seek the Teacher's company for the sake of discourses, stanzas, and expositions. Why is that? For a long time, Ánanda, you have learned the teachings, remembered them, recited them verbally, examined them with the mind, and penetrated them well by view. But such talk as deals with effacement, as favors the mind's release, and which leads to complete disenchantment, dispassion, cessation, peace, direct knowledge, enlightenment and Nibbána, that is, talk on wanting little, on contentment, seclusion, aloofness from society, arousing energy, virtue, concentration, wisdom, deliverance, knowledge and vision of deliverance: for the sake of such talk a disciple should seek the Teacher's company even if he is told to go away.

Since this is so, Ánanda, a teacher's undoing may come about, a pupil's undoing may come about, and the undoing of one who lives the holy life may come about.

And how does a teacher's undoing come about? Here some teacher resorts to a secluded resting place: the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw. While he lives thus withdrawn, Brahmins and householders from town and country visit him, and as a result he goes astray, becomes filled with desire, succumbs to craving, and reverts to luxury. This teacher is said to be undone by the teacher's undoing. He has been struck down by evil unwholesome states that defile, bring renewal of being, give trouble, ripen in suffering, and lead to future birth, ageing, and death. This is how the teacher's undoing comes about.

And how does a pupil's undoing come about? A pupil of that teacher, emulating the teacher's seclusion, resorts to a secluded resting place: the forest...a heap of straw. While he lives thus withdrawn, Brahmins and householders from town

and country visit him, and as a result he goes astray, becomes filled with desire, succumbs to craving, and reverts to luxury. This pupil is said to be undone by the pupils undoing. He has been struck down by evil unwholesome states that defile, bring renewal of being, give trouble, ripen in suffering, and lead to future birth, ageing, and death. This is how the pupils undoing comes about.

And how does the undoing of one who lives the holy life come about? Here a Tathágata appears in the world, accomplished and fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed. He resorts to a secluded resting place: the forest...a heap of straw. While he lives thus withdrawn, Brahmins and householders from town and country visit him, yet he does not go astray, or become filled with desire, succumb to craving, and revert to luxury.

But a disciple of this teacher, emulating his teacher's seclusion, resorts to a secluded resting place: the forest...a heap of straw. While he lives thus withdrawn, Brahmins and householders from town and country visit him, and as a result he goes astray, becomes filled with desire, succumbs to craving, and reverts to luxury. This one who lives the holy life is said to be undone by the undoing of one who lives the holy life. He has been struck down by evil unwholesome states that defile, bring renewal of being, give trouble, ripen in suffering, and lead to future birth, ageing and death. Thus there comes to be the undoing of one who leads the holy life. And herein, Ánanda, the undoing of one who leads the holy life has a more painful result, a more bitter result, than the teacher's undoing or the pupil's undoing, and it even leads to perdition.

Therefore, Ánanda, behave towards me with friendliness, not with hostility. That will lead to your welfare and happiness for a long time. And how do disciples behave towards the Teacher with hostility, not with friendliness? Here, Ánanda,

compassionate and seeking their welfare, the Teacher teaches the Dhamma to the disciples out of compassion: 'this is for your welfare, this is for your happiness.' His disciples do not want to hear or give ear or exert their minds to understand; they err and turn aside from the Teacher's Dispensation. Thus do disciples behave towards the Teacher with hostility, not with friendliness.

And how do disciples behave towards the teacher with friendliness, not with hostility? Here, Ánanda, compassionate and seeking their welfare, the Teacher teaches the Dhamma to the disciples out of compassion: 'this is for your welfare, this is for your happiness.' His disciples want to hear and give ear and exert their minds to understand; they do not err and turn aside from the Teacher's Dispensation. Thus do disciples behave towards the Teacher with friendliness, not with hostility.

Therefore, Ánanda, behave towards me with friendliness, not with hostility. That will lead to your welfare and happiness for a long time.

I shall not treat you as the potter treats the raw damp clay.
Repeatedly restraining you, I shall speak to you, Ánanda.
Repeatedly admonishing you, I shall speak to you, Ánanda.
The sound core will stand the test.

That is what the Blessed One said. The venerable Ánanda was satisfied and delighted in the Blessed One's words.

Mahaakaccaanabhaddekarattasuttam-

Venerable Mahaakaccaana's Explanation Of The Single Auspicious Attachment

At one time the Blessed One lived in the monastery that offered warm water in Rajagaha. Venerable Samiddhi got up in the last watch of the night and went to wash his body in warm water and having washed his body, came out and stood in one robe to dry his body. Then a certain deity illuminated the whole of the warm forest, approached venerable Samiddhi, stood on a side and said 'Bhikkhu, do you remember the short and detailed exposition of the single auspicious attachment?

'Friend, I do not remember the short and detailed exposition of the single auspicious attachment. Do you remember it?

'Bhikkhu, I too do not remember the short and detailed exposition of the single auspicious attachment. Bhikkhu, learn the short and detailed exposition of the single auspicious attachment for it tells the fundamentals of the holy life.

The deity saying this vanished from there. Venerable Samiddhi at the end of that night approached the Blessed One, worshipped, sat on a side and said:

'Venerable sir, I got up in the last watch of the night and went to wash my body in warm water; having washed I came out and stood in one robe to dry my body. Then a certain deity illuminated the whole of the warm forest, approached me and stood on a side and said, Bhikkhu, do you remember the short and detailed exposition of the single auspicious attachment? I said, Friend, I do not remember the short and detailed exposition of the single auspicious attachment. Do you remember it?

Then the deity said, 'Bhikkhu, I too do not remember the short and detailed exposition of the single auspicious attachment'

and the deity also said 'Bhikkhu, learn the short and detailed exposition of the single auspicious attachment, it tells the fundamentals of the holy life' saying this, the deity vanished from there. 'Venerable sir, what is the short and detailed exposition of the single auspicious attachment?'

'Bhikkhu, I will teach the exposition of the single auspicious attachment, listen attending carefully.

Do not recollect the past, nor desire the future,

The past is over; the future has not come.

These things of the present see them with insight as they arise.

Not faltering and not moved, think about them.

Today itself the dispelling should be done for tomorrow death might come.

We will not have any associations with Death and his great army.

You should abide dispelling thus, day and night zealously,

This is the single auspicious attachment, the appeased sage tells.'

The Blessed One said this and getting up from his seat went into his dwelling.

Soon after the Blessed One was gone, it occurred to those Bhikkhus, 'Friends, the Blessed One gave us this short exposition and without giving the detailed exposition, went into his dwelling.'

Do not recollect the past, nor desire the future...

This is the single auspicious attachment, the appeased sage tells.

Now who could give us the detailed exposition of this short exposition?

It occurred to those Bhikkhus venerable Mahaakaccaana is praised by the Teacher as well as the wise co-associates of the holy life. It is possible for venerable Mahaakaccaana to give the detailed exposition for this short exposition given by the Blessed One. What if we approached venerable Mahaakaccaana and asked this. Then those Bhikkhus approached venerable Mahaakaccaana, exchanged friendly greetings, sat on a side and said. 'Friend, Kaccaana, the Blessed One gave this short exposition and without giving the detailed exposition got up from the seat and went to his dwelling

'Do not recollect the past, nor desire the future...

This is the single auspicious attachment, the appeased sage tells. '

Friend Kaccaana, soon after the Blessed One had gone, it occurred to us. 'Friends, the Blessed One gave us this short exposition and without giving the detailed exposition, went into his dwelling

Do not recollect the past, nor desire the future...

This is the single auspicious attachment, the appeased sage tells.

Now who could give us the detailed exposition of this short exposition? '

It occurred to us venerable Mahaakaccaana is praised by the Teacher as well as the wise co-associates of the holy life. It is possible for venerable Mahaakaccaana to give the detailed exposition for this short exposition given by the Blessed One. What if we approached venerable Mahaakaccaana and asked this. So those Bhikkhus approached venerable

Mahaakaccaana and said 'Friend Kaccaana, explain this to us.'

'Friends, it is like a man in need of heartwood, going in search of it, come to a standing huge tree full of heartwood, ignoring the heartwood, roots and trunk was to think that the branches and leaves was the heartwood. In the same manner, the venerable ones come face to face with the Teacher have ignored him and should ask it from me. That Blessed One knows, sees, has become wise, has become the Teaching and has become Brahma. He preaches and practices, is the bringer of meanings, the giver of deathlessness, the lord of the Teaching and thus gone. Now is the right time to ask this from him and as he explains it, we will bear it in our minds'.

'Friend Kaccaana, indeed, that Blessed One knows, sees, has become wise, has become the Teaching and has become Brahma. He preaches and practices it, is the bringer of meanings, the giver of deathlessness, the lord of the Teaching and thus gone. Now is the right time to ask this from him and as he explains it, we will bear it in our minds Yet, venerable Mahaakaccaana is praised by the Teacher as well as the wise co-associates of the holy life. It is possible for venerable Mahaakaccaana to give the detailed exposition for this short exposition given by the Blessed One. Friend Kaccaana, explain this to us, if it is not troublesome to you'.

'Then friends, listen and attend carefully. Of this short exposition given by the Blessed One thus:

'Do not recollect the past, nor desire the future...

This is the single auspicious attachment, the appeased sage tells.'

I know the detailed explanation thus.

Friends, how is the past recollected? My eye and forms were thus in the past, with this, there arises consciousness bound

with interest and greed. That consciousness bound to interest and greed delights. With delight the past is recollected. My ear and sounds were thus in the past...re...My nose and scents were thus in the past...re...My tongue and tastes were thus in the past...re... My body and touches were thus in the past...re...My mind and ideas were thus in the past, with this, there arises consciousness bound with interest and greed. That consciousness bound to interest and greed delights. With delight the past is recollected. Friends, thus the past is recollected.

Friends, how is the past not recollected? My eye and forms were thus in the past, with this, there does not arise consciousness bound to interest and greed. That consciousness not bound to interest and greed does not delight. Without delight the past is not recollected. My ear and sounds were thus in the past...re...My nose and scents were thus in the past...re...My tongue and tastes were thus in the past...re...My body and touches were thus in the past...re...My mind and ideas were thus in the past, with this, there does not arise consciousness bound to interest and greed. That consciousness not bound to interest and greed does not delight. . Without delight the past is not recollected. Friends, thus the past is not recollected.

Friends, how do you desire the future? My eye and forms will be thus in the future, for the not gained, an aspiration is made. On account of an aspiration there is delight the delighted desire the future. My ear and sounds will be thus in the future...re...My nose and scents will be thus in the future...re...My tongue and tastes will be thus in the future...re...My body and touches will be thus in the future...re...My mind and ideas will be thus in the future. For the not gained an aspiration is made. On account of an aspiration there is delight. The delighted desire the future. Friends, thus the future is desired.

Friends, how do you not desire the future? My eye and forms will be thus in the future, for the not gained, an aspiration is not made. On account of the absence of an aspiration there is no delight the not delighted do not desire the future. My ear and sounds will be thus in the future...re...My nose and scents will be thus in the future...re...My tongue and tastes will be thus in the future...re...My body and touches will be thus in the future...re...My mind and ideas will be thus in the future. For the not gained an aspiration is not made. On account of the absence of an aspiration there is no delight. The not delighted do not desire the future. Friends, thus the future is not desired.

Friends, how is there faltering in things arisen in the present? Friends, the eye and forms are both things that arise in the present. Based on them arises consciousness bound to interest and greed in the present. There is delight when the consciousness is bound to interest and greed. To the delighted there is faltering in things arisen in the present. The ear and sounds are both things that arise in the present...re...The nose and scents are both things that arise in the present... re...The tongue and tastes are both things that arise in the present...re...The body and touches are both things that arise in the present...re...The mind and ideas are both things that arise in the present. Based on them arises consciousness bound to interest and greed in the present. There is delight when the consciousness is bound to interest and greed. To the delighted there is faltering in things arisen in the present.

Friends, how is there no faltering in things arisen in the present? Friends, the eye and forms are both things that arise in the present. Based on them arises consciousness not bound to interest and greed in the present. There is no delight when the consciousness is not bound to interest and greed. To the not delighted there is no faltering in things arisen in the present. The ear and sounds are both things that arise in the present...re...The nose and scents are both things that arise in the present...re...The tongue and tastes are both things that

arise in the present...re...The body and touches are both things that arise in the present...re...The mind and ideas are both things that arise in the present. Based on them arises consciousness not bound to interest and greed in the present. There is no delight when the consciousness is not bound to interest and greed. To the not delighted there is no faltering in things arisen in the present. Friends, in this manner there is no faltering in things arisen in the present

Friends, of this short exposition given by the Blessed One thus:

‘Do not recollect the past, nor desire the future...re...

This is the single auspicious attachment, the appeased sage tells.’

I know the detailed explanation thus. If you wish approach the Blessed One and ask him about it. As he explains it, we will bear it in our minds.

Those Bhikkhus delighted with the words of venerable Mahaakaccaana and appreciating them got up from their seats, approached the Blessed One worshipped, sat on a side and said. ‘Venerable sir, that exposition, which the Blessed One stated in short and without giving the detailed explanation got up from the seat and went to the dwelling, such as

‘Do not recollect the past, nor desire the future...re...

This is the single auspicious attachment, the appeased sage tells.’

Soon after the Blessed One had gone to his dwelling it occurred to us who could give us the detailed exposition of this short exposition? ’

It occurred to us venerable Mahaakaccaana is praised by the Teacher as well as the wise co-associates of the holy life. It is possible for venerable Mahaakaccaana to give the detailed exposition for this short exposition given by the Blessed One.

We approached venerable Mahaakaccaana and asked him to explain this to us. He explained it in this manner with these words and phrases

Bhikkhus, Mahaakaccaana is wise, if you had asked it from me, I would have explained it in this same manner. This is its meaning, bear it as that.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Mahaasaccaka Sutta

The Major Discourse to Saccaka

I heard thus:

At one time the Blessed One lived in the gabled hall in the Great forest in Vesaali. One day the Blessed One put on robes in the morning and taking bowl and robes was about to leave for the alms round. Then Saccaka the son of Nigantha walking and wandering for exercise approached the Great forest and the gabled hall. Venerable Ánanda saw Saccaka the son of Nigantha coming in the distance and told the Blessed One: I see Saccaka the son of Nigantha coming in the distance. He is a clever disputant, considered wise and welcomed by many. Venerable sir, he desires to run down the Enlightened One, the Teaching and the Community of Bhikkhus. Good if the Blessed One would sit a moment out of compassion. The Blessed One sat on the prepared seat. Then Saccaka the son of Nigantha approached the Blessed One, exchanged friendly greetings, sat on a side and said thus:.

Good Gotama, there are certain recluses and Brahmins yoked to the development of the body and not the development of the mind. They experience bodily unpleasant feelings. It happened that, to some who experienced these bodily unpleasant feelings even paralysis set in and even their hearts split and they vomited hot blood and sometimes their minds were deranged. Good Gotama, they have a mind, led by the body and over powered by the body. Why is that? Because the mind is not developed. Good Gotama, there are certain recluses and Brahmins yoked to the development of the mind and not the development of the body. They experience mental unpleasant feelings. It happened that to some who experienced these mental unpleasant feelings, even paralysis set in and even their hearts split and they vomited hot blood and sometimes their minds were deranged. Good Gotama, they have a body

led by the mind and over powered by the mind. Why is that? Because the body is not developed. It occurs to me, that the disciples of good Gotama abide yoked to the development of the mind and not the development of the body.

Aggivessana, what have you heard about the development of the body. Good Gotama, Nanda Vaccha, Kisa Sankicca, and Makkhali Gosaala, go without clothes, without manners lick their hands. They do not accept an invitation, nor extend an invitation. Do not accept what is brought, or what is specially prepared. Do not accept from the rim of a pot or the rim of a cooking vessel, or when a goat is about the place. Do not accept across a stick or broom. Do not accept from two partaking food, from a woman bearing child, from a woman giving suck, from a woman gone with a man, from a defiled woman, or from where she is supported. Do not accept from a place where flies abound. Do not accept fish or meat, or intoxicating drinks or brewed drinks. They support themselves in one house, on one morsel, in two houses on two morsels, --- -or in seven houses on seven morsels. Or they are supported on what is given by one woman, two women,---- or even seven women. Or are supported on what is brought by one man, two men, --- or seven men. They are yoked to this method of partaking food for half a month- What Aggivessana are they supported on that much only? No good Gotama, on some days, they partake superior eatables and drinks and grow and develop their bodily powers. Aggivessana, what they once give up, is taken up again, and there is increase and decrease to this body. Aggivessana, what have you heard about the development of the mind? When asked about the development of the mind, Aggivessana could not explain.

Then the Blessed One said to Saccaka the son of Nigantha, Aggivessana, what you earlier told as development of the body, is not the rightful development of the body in the dispensation of the noble ones. You do not know the development of the body, so from where could you know the development of the mind? Yet I will explain to you the undeveloped body and the

undeveloped mind, the developed body and the developed mind. Attend carefully and listen. Saccaka the son of Nigantha agreed and the Blessed One said.

Aggivessana, how is the undeveloped body and the undeveloped mind. Here to a not learned ordinary man arises a pleasant feeling. Touched by that pleasant feeling he becomes greedy for pleasantness, then that pleasant feeling fades. With its fading arises unpleasant feelings. Touched by that unpleasant feeling he grieves, laments and beats his breast and comes to bewilderment of mind. Aggivessana, to him, arisen pleasant feelings take hold of the mind completely and settle on account of the undeveloped body, and arisen unpleasant feelings take hold of the mind completely and settle on account of the undeveloped mind. Aggivessana, arisen pleasant feelings take hold of the mind completely and settle on account of the undeveloped body. Arisen unpleasant feelings take hold of the mind completely and settle on account of the undeveloped mind. This is the undeveloped body and the undeveloped mind [1]. Aggivessana, how is the developed body and the developed mind?

Here, to the learned noble disciple arises a pleasant feeling, touched by that pleasant feeling does not become greedy for pleasantness. When that pleasant feeling fades unpleasant feelings arise. Touched by that unpleasant feeling he does not grieve, lament, and beat the breast and does not come to bewilderment of mind. Aggivessana, to him, arisen pleasant feelings do not take hold of the mind and settle on account of the developed body, and arisen unpleasant feelings do not take hold of the mind and settle on account of the developed mind. Aggivessana, to whomever arisen pleasant feelings do not take hold of the mind and settle on account of the developed body, and arisen unpleasant feelings do not take hold of the mind and settle on account of the developed mind. This is the developed body and the developed mind. [2]

I'm pleased, and sure that good Gotama is with developed body and developed mind. Indeed, Aggivessana, you speak words close upon praise, yet I will tell you how, from the day I shaved head and beard, put on yellow clothes, left the household and became a homeless, how it was not possible that arisen pleasant feelings should take hold of my mind and settle, arisen unpleasant feelings should take hold of my mind and settle. Is it that such pleasant feelings do not arise to good Gotama to take hold of the mind and settle? Such unpleasant feelings do not arise, to take hold of the mind and settle? Aggivessana, how could it not be?

'Aggivessana, before my enlightenment, when I was not enlightened, yet a seeker of enlightenment, it occurred to me: The household life is full of troubles and defilements. It is not possible to lead the completely pure holy life while living in a household. What if I shaved head and beard donned yellow clothes and went forth. Even in the prime of youth, with black hair, against the wish of mother and father, when they were crying with tearing eyes, I shaved head and beard; donned yellow robes leaving the household became homeless. I becoming a seeker of good and a seeker of the incomparable peaceful state approached Aalāra Kālāma and said: 'Venerable one, I want to lead the holy life in this dispensation.' 'Come friend, the wise before long realize this teaching and abide like the teacher. Aggivessana, I quickly learned that Teaching to acknowledge I know and see by uttering and reciting as the elders did. Then it occurred to me merely with this faith Aalāra Kālāma would not acknowledge, I know and realized this Teaching. Indeed he abides knowing and seeing this teaching. Then I approached Aalāra Kālāma and asked him. Venerable one, how do you abide knowing and realizing this teaching? Aalāra Kālāma declared the sphere of nothingness. Then it occurred to me, it is not only Aalāra Kālāma who has faith, effort, mindfulness, concentration, and wisdom. I too have faith, effort, mindfulness, concentration and wisdom. I will arouse effort to realize this Teaching realized by him. Before long I realized that Teaching. Then I

approached Aalaara Kaalaama and asked: Venerable one, is it this much, the teaching you have realized. Friend, it is this much only, the teaching that I have realized, declare and abide in. Then I said, I too have realized this much and abide in it. Venerable one, it is rare gain for us to meet co-associates like you in the holy life. That the Teaching I have realized, you too have realized. So that, whatever Teaching, I know, that, you too know. Now the two of us are on equal grounds. Let us together guide this following. Aggivessana, it was in this manner that my teacher Aalaara Kaalaama honored me, his pupil, giving me equal status. Then it occurred to me: This teaching does not lead to giving up, detachment, cessation, appeasement, knowledge enlightenment and extinction. It leads up to the sphere of nothingness only. Not satisfied I turned away from it.

Becoming a seeker of good, and in search of the incomparable peaceful state I approached Uddaka Raamaputta and said. Venerable one, I want to lead the holy life in this dispensation. Come friend, wise ones, before long realize this teaching and abide like the teacher. Aggivessana, I quickly learned that teaching to acknowledge, I know and see to utter and recite as the elders did. Then it occurred to me. Merely with this faith, Uddaka Raamaputta would not acknowledge I know and have realized this Teaching. Indeed he abides knowing and seeing this Teaching. Then I approached Uddaka Raamaputta and asked him. Venerable one, how do you know and realize this teaching? Uddaka Raamaputta declared the sphere of neither perception-nor non-perception. Aggivessana, then it occurred to me. It is not only Uddaka Raamaputta who has faith, effort, mindfulness, concentration, and wisdom. I too have faith, effort, mindfulness, concentration and wisdom. What if I put forth effort to realize this. Before long I realized that teaching. Then I approached Uddaka Raamaputta and asked him. Venerable one, is it this much, the Teaching, you have realized? Friend, it is this Teaching that I have realized, declare and abide Then I said, I too have realized this much and abide in it. Venerable one, it is rare gain for us to meet co-associates like you in the

holy life. The teaching I have realized, you too have realized.. So that Teaching I know, you too know. Now the two of us are on equal grounds. Come friend, you guide this following. Thus Uddaka Raamaputta my co-associate put me in the place of his teacher. Then it occurred to me. This Teaching does not lead to giving up, detachment, cessation, appeasement, knowledge enlightenment and extinction. It leads up to the sphere of neither-perception-nor-non-perception only. Not satisfied I turned away from it.

Becoming a seeker of good, and in search of the incomparable peaceful state wandering in stages came to the village of Senaani in Uruwela, there I saw a pleasant piece of land, with a forest, a flowing river with well-formed white banks and in the vicinity a village to pasture. Then it occurred to me: Indeed this stretch of land is pleasant, there is a forest, a flowing river and in the vicinity is a village to pasture. Then I sat thinking this is the ideal place to make effort for a clansman

Aggivessana, then three comparisons occurred to me never heard before. Just as a man would come with an over cover to a wet, sappy log of wood put in the water saying, I will make fire out of this. Aggivessana, would he be able to make fire rubbing on that wet sappy log of wood? No, good Gotama.. What is the reason? That wet, sappy log of wood put in the water, when rubbed with the over cover, will not produce fire. That man will reap only fatigue. Aggivessana, in the same way, when recluses or Brahmins, abide not even bodily secluded from sensuality the sensual interest, sensual need, sensual stupor, sensual thirst, sensual burning not well turned out internally. They experience sharp rough unpleasant feelings and it is not possible that they should realize knowledge and vision and noble enlightenment...Even if these good recluses and Brahmins do not feel sharp rough unpleasant feelings it is not possible that they should realize knowledge and vision and noble enlightenment. This is the first comparison that came to me not heard before.

Aggivessana, then another comparison came to me never heard before. A man would come with an over cover to a sappy log of wood put on dry land, far away from water saying I will make fire out of this. Aggivessana, would he be able to make fire rubbing that sappy log of wood put on dry land far away from water? Good Gotama, that sappy log of wood, however far it may be from water, rubbed with the over cover would not produce fire. That man will reap only fatigue. Aggivessana, in the same way, recluses and Brahmins that abide not even bodily secluded from sensuality that sensual interest, sensual need, sensual stupor, sensual thirst, sensual burning not well turned out internally, experience sharp rough unpleasant feelings. It is not possible that they should realize knowledge and vision and noble enlightenment. Even if these good recluses and Brahmins do not feel sharp rough unpleasant feelings, it is not possible that they should realize knowledge and vision and noble enlightenment This is the second comparison that came to me not heard before.

Aggivessana, a third comparison came to me never heard before. Just as a man would come with an over cover to a dry sapless log of wood, thrown far away from water, saying I will make fire out of this. Aggivessana, would he be able to make fire rubbing that dry sapless log of wood, thrown far away from water? Yes, good Gotama. What is the reason? That dry sapless log of wood, thrown far away from water, rubbed with the over cover would produce fire. Aggivessana, in the same way, recluses and Brahmins that abide bodily secluded from sensuality that sensual interest, sensual need, sensual stupor, sensual thirst, sensual burning well turned out internally, experience sharp rough unpleasant feelings. Yet it is possible that they should realize knowledge and vision and noble enlightenment. Even if these good recluses and Brahmins do not feel sharp rough unpleasant feelings it is possible that they should realize knowledge and vision and noble enlightenment. This is the third comparison that came to me not heard before.

Aggivessana, it occurred to me, what if I pressed the upper jaw on the lower jaw, with the tongue pressing on the palate pushed out, expelled and burnt up thoughts in my mind. Then even while sweat was dripping from my armpits, I pressed the upper jaw on the lower jaw, with the tongue pressing on the palate pushed out, expelled and burnt up thoughts in my mind. Like a strong man taking hold of a weaker one would press him and worry him. In the same manner I pressed the upper jaw on the lower jaw, with the tongue pressing on the palate pushed out, expelled and burnt up thoughts in my mind, while sweat was dripping from my arm pits. My effort was aroused repeatedly, unconfused mindfulness established, the body was not appeased owing to the difficult exertion. Aggivessana, even these arisen unpleasant feelings did not take hold of my mind and settle.

Aggivessana, then it occurred to me, what if I practiced stopping the in-breaths and the out-breaths, entering through the nose and mouth. When I practiced stopping in-breaths and out-breaths entering through the nose and mouth, air entering through the ear lobes made much noise. It was like the sound that came from the bellows of the smithy. In the same manner when I stopped in-breaths and out breaths, entering through the nose and mouth, air entering through the ear lobes made much noise. My effort was aroused repeatedly, my mindfulness was established, the body was not appeased owing to the difficult exertion. Aggivessana, even these arisen unpleasant feelings did not take hold of my mind and settle.

Aggivessana, then it occurred to me what if I practiced stopping the in-breaths and the out-breaths further. I stopped the air, entering through the nose and mouth and ear lobes. When I practiced stopping in-breaths and out-breaths entering through the nose, mouth and the ear lobes, a lot of air disturbed my top. Like a strong man was carving my top with a sharp blade. In the same manner when I stopped in-breaths and out breaths, entering through the nose and mouth, and ear lobes, a lot of air disturbed my top. My effort was aroused repeatedly, my

mindfulness was established, the body was not appeased owing to the difficult exertion. Aggivessana, even these arisen unpleasant feelings did not take hold of my mind and settle.

Aggivessana, then it occurred to me what if I practiced stopping the in-breaths and the out-breaths still more. I stopped the air, entering through the nose, mouth and ear lobes, further. When I practiced stopping in-breaths and out-breaths entering through the nose, mouth and the ear lobes further, I felt a lot of pain in the head...Like a strong man giving a head wrap with a strong turban. In the same manner when I stopped in-breaths and out breaths, entering through the nose, mouth, and ear lobes further, I felt a lot of pain in the head. My effort was aroused repeatedly, unconfused mindfulness established, the body was not appeased owing to the difficult exertion. Aggivessana, even then these arisen unpleasant feelings did not take hold of my mind and settle

Aggivessana, then it occurred to me what if I practiced stopping the in-breaths and the out-breaths, for a longer time. I stopped the air, entering through the nose mouth and ear lobes, for a longer time When I practiced stopping in-breaths and out-breaths entering through the nose, mouth and the ear lobes for a longer time, I felt a lot of pain in the stomach .As though a clever butcher or his apprentice was carving the stomach with a butcher's knife. In the same manner when I stopped in-breaths and out breaths, entering through the nose and mouth, and ear lobes for a longer time I felt a lot of pain in the stomach. My effort was aroused repeatedly, unconfused mindfulness established. My body was not appeased owing to the difficult exertion. Aggivessana, even then these arisen unpleasant feelings did not take hold of my mind and settle.

Aggivessana, then it occurred to me what if I practiced stopping the in-breaths and the out-breaths, for a longer time. I stopped the air, entering through the nose mouth and ear lobes, for a longer time. When I practiced stopping in-breaths and out-breaths entering through the nose, mouth and the ear lobes for

a longer time, I felt a lot of burning in the body. Like a strong man taking a weaker one, by his hands and feet was burning and scorching him in a pit of burning charcoal. In the same manner when I stopped in-breaths and out breaths, entering through my nose and mouth, and ear lobes for a longer time I felt a lot of burning in the body. My effort was aroused repeatedly, unconfused mindfulness established, the body was not appeased owing to the difficult exertion. Aggivessana, even then these arisen unpleasant feelings did not take hold of my mind and settle. Then the gods seeing me thus said, the recluse Gotama is dead. A certain deity said thus: The recluse Gotama is not dead. Will not die. Will become perfect like this.

Aggivessana, then it occurred to me, what if I give up partaking all food. The gods approached me and said, good sir, do not fall to that method, if you do we will inject heavenly essence through the pores of the skin and will support. You Then it occurred to me: When I abstain from all food if these gods inject, heavenly essence, that action of mine would be a deception. So I dismissed those gods.

Aggivessana, then it occurred to me, what if I partake food in trifling amounts, drop by drop, the essence of, green grams, peas, chickpeas or pea soup. I partook food in trifling amounts, the essence of, green grams, peas, chickpeas, or pea soup. Partaking food in this manner my body emaciated much. I looked as though I had reached my eightieth year or had come to the end of life Thus were my limbs large and small. My back was like a camel's foot, the backbone was like a threaded string of beads when bending and stretching, My rib bones were like the beams of the roof of a decaying hall, that were about to fall apart. My eyes, deeply set in the sockets were like two stars set in a deep well. The skin of my head was like a bitter- goad plucked young and dried in the sun and hot air. Thus were my limbs large and small owing to taking trifling amounts of food. When I touched the skin of the stomach, I got hold of the backbone. When excreting or urinating, I fell face downwards. If I touched the body to appease it, the hairs of the

body decayed at the roots fell off. Thus was my body owing to taking trifling amounts of food. People seeing me said, the recluse Gotama is dark. One said, he is not dark but tan. Another said the recluse Gotama is neither dark nor tan but of golden hue. Aggivessana, my pure skin complexion was destroyed owing to partaking trifling amounts of food.

Aggivessana, then it occurred to me, whoever recluse or Brahmin experienced sharp, rough, unpleasant feelings, in the past, he did not experience anything more than this. Whoever recluse or Brahmin, would experience sharp rough unpleasant feelings in the future, would not experience anything more than this. Whoever recluse or Brahmin experiences sharp, rough, unpleasant feelings, at present, he does not experience anything more than this. It occurred to me: Doing these difficult exertions, I will not attain, any noble distinctive knowledge and vision above human. There should be some other method for the realization of enlightenment. Then Aggivessana, I recalled the experience under the shade of the rose apple tree near my father's field: Secluded from sensual thoughts and secluded from thoughts of demerit, with thoughts and discursive thoughts and with joy and pleasantness born of seclusion, how I attained to the first jhana. Then consciousness arose is this the path to enlightenment. I thought, why should I fear this pleasantness, which is other than sensual pleasure and away from thoughts of demerit?

Aggivessana, then it occurred to me, it is not easy to attain that pleasantness with this emaciated body, what if I take some coarse food some cooked rice and bread. At that time the fivefold Bhikkhus attended on me, thinking whatever noble thing the recluse Gotama attains he will inform us. When I partook of coarse food such as cooked rice and bread, they went away thinking the recluse Gotama has given up exerting and has returned to abundance.

Partaking coarse food and gaining strength, secluded from sensual thoughts and thoughts of demerit with thoughts and

discursive thoughts and with joy and pleasantness born of seclusion I attained to the first jhana. Aggivessana, even those arisen pleasant feelings did not take hold of my mind and settle. Overcoming thoughts and discursive thoughts, with the mind internally appeased, and brought to a single point, without thoughts and discursive thoughts and with joy and pleasantness born of concentration I attained to the second jhana. Aggivessana, even those arisen pleasant feelings did not take hold of my mind and settle. With equanimity to joy and detachment abode mindful and aware, and with the body experienced pleasantness and attained to the third jhana. To this abiding the noble ones said, abiding mindfully in pleasantness. Aggivessana, even those pleasant feelings did not take hold of my mind and settle. Dispelling pleasantness and unpleasantness, and earlier having dispelled pleasure and displeasure, without unpleasantness and pleasantness and mindfulness purified with equanimity, I attained to the fourth jhana. Aggivessana, even those pleasant feelings, did not take hold of my mind and settle.

When the mind was concentrated, pure, free from minor defilements, malleable workable not disturbed, I directed the mind for the knowledge of previous births. I recollected the manifold previous births, one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty, a hundred births, a thousand births, a hundred thousand births, innumerable forward cycles of births, innumerable backward cycles of births, innumerable forward and backward cycles of births. There I was of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings and with such a life span. Disappearing from there was born there with such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a life span, disappearing from there, is born here. Thus with all modes and all details I recollected. The manifold previous births...Aggivessana, this is the first knowledge I attained in the first watch of the night, ignorance dispelled, knowledge arose, as it happens to those

abiding diligent for dispelling. Aggivessana, even these pleasant feelings did not take hold of my mind and settle.

When the mind was concentrated, pure, free from minor defilements malleable workable not disturbed, I directed my mind for the knowledge of the disappearing and appearing of beings. With the heavenly eye purified beyond human, I saw beings disappearing and appearing un-exalted and exalted, beautiful and ugly, arising in good and bad states according to their actions: These good beings misbehaving by body, speech and mind, blaming noble ones, with the wrong view of actions, after death are born in loss, in decrease, in hell. As for these good beings, well behaved in body speech and mind, not blaming noble ones, with the right view of actions after death are born in heaven. Thus with the heavenly eye purified beyond human, I saw beings disappearing and appearing. Aggivessana, this is the second knowledge I attained in the second watch of the night. Ignorance dispelled, knowledge arose, as it happens to those abiding diligent for dispelling. Aggivessana, even these pleasant feelings did not take hold of my mind and settle.

When the mind was concentrated, pure, free from minor defilements, was malleable workable not disturbed, I directed the mind for the destruction of desires. Knew this is unpleasant, knew this is arising of unpleasantness, knew this is cessation of unpleasantness and knew this is the path to the cessation of unpleasantness as it really is: Knew these are desires, knew the arising of desires, knew the cessation of desires and knew the path to the cessation of desires as it really is. I, knew and saw them and the mind was released, from sensual desires, from desires 'to be', and from ignorant desires When released knowledge arose, I'm released, birth is destroyed, what should be done is done. The holy life is lived to the end. I knew, there is nothing more to wish. Aggivessana, this is the third knowledge, I attained in the last watch of the night. Ignorance was dispelled; knowledge arose, as it happens to those abiding

diligent for dispelling. Aggivessana, even these pleasant feelings did not take hold of my mind and settle.

Aggivessana, I know of giving instructions to innumerable crowds. Of them a certain one would think, it is to me that the recluse Gotama is preaching. Aggivessana, it should not be thought in that manner. Thus Gone Ones preach with the intention of making others knowledgeable. I on the other hand, at the end of that discourse, establish my mind on the same thought I was established in, before the discourse. Good Gotama, after the attainment of perfection, and rightful enlightenment, do you know of sleeping in the daytime? In the last month of Summer, after returning from the alms round having folded the robe in four and turning to my right, I know of going to sleep mindful and aware. Some recluses and Brahmins say that, it is abiding in delusion. Aggivessana, with this much it is not a deluded abiding, nor a non-deluded abiding. Yet I will tell you the deluded abiding and the non-deluded abiding. Listen and attend to it carefully.

Aggivessana, if someone's desires, the defilements to be born again, with unpleasant results of future birth, decay and death are not dispelled, to that I say delusion. When desires are not dispelled, that is delusion.. Aggivessana, if someone's desires, the defiling things to be born again, with unpleasant results of future birth, decay, death are dispelled, to that I say non-delusion. When desires are dispelled, that is non-delusion. Aggivessana, in the Thus Gone One, the desires, the defiling things to be born again, with unpleasant results of future birth, decay and death are dispelled. They are pulled out from the roots, made palm stumps and made things that would not rise again. Aggivessana, when the top of the palm is cut, it would not grow again. The desires, defiling things to be born again, with unpleasant results of future birth, decay and death are dispelled in the Thus Gone One, and made things that would not rise again.

When this was said Saccaka the son of Nigantha said thus to the Blessed One. It is wonderful when questions closely directed are asked, the purity of the skin becomes more apparent and the face becomes pleasant, as it is of the perfect rightfully enlightened one. I have experience of disputing with Purana Kassapa, when refuted he turned the question aside and showed ill will and displeasure. On the other hand when questions closely directed are asked, the purity of the skin color becomes more apparent and the face becomes pleasant as it is of the perfect rightfully enlightened one.. I have experience of disputing with Makkhali Gosaala—Ajita Kesakambala—Pakudha Kaccaayana,—Sa~njaya Bela,t.thiputta—with Niganthanaataputta, when refuted he turned the question aside and showed ill will and displeasure. On the other hand when questions closely directed are asked, the purity of the skin color becomes more apparent and the face becomes pleasant as it is of the perfect rightfully enlightened one. Good Gotama, now we will go we have much work to do. Aggivessana, do as you think fit.

Then Saccaka the son of Nigantha delighted and agreeing with the words of the Blessed One got up from his seat and went away.

Footnotes:

1] Aggivessana, this is the undeveloped body and the undeveloped mind.'*eva.m kho Aggivessana, abhaavita khaayoca abhaavita cittoca*' The Blessed One explains, the feelings of a worldling. Arisen pleasant feelings take hold of the mind completely and settle on account of the undeveloped body. Arisen unpleasant feelings take hold of the mind completely and settle on account of the undeveloped mind. Pleasant feelings constantly arise, at one or the other of the doors of mental contact. It's when they fade that unpleasant feelings arise. '*sukha, dukkha*' When these two feelings take hold of the mind and settle, it is called dukkha-unpleasant. The Blessed One throughout this Sutta explains that the mind

should be freed from these feelings. The mind should not be elevated on account of pleasant feelings and it should not be depressed on account of unpleasant feelings. For this we should be watchful of feelings, see how they arise, see how they fade and see how they fade for good.

2] Aggivessana, this is the developed body and the developed mind. '*eva.m kho Aggivessana, bhaavita khaayoca bhaavita cittoca*'. The Blessed One alludes the developed body and the developed mind to those who are perfect i.e. Arahants. Throughout this Sutta it is shown, how the Blessed One had not settled in the worst of feelings, nor in the best of feelings, i.e. those attained to in the jhanas and the higher abiding. The mind should be released from all these feelings.

Mahaassapura Sutta

The Longer Discourse in Assapura

I heard thus:

At one time the Blessed One lived in the Anga country, in a hamlet named Assapura and addressed the bhikkhus from there.

"Bhikkhus, people call you recluses, and you too acknowledge we are recluses. Bhikkhus, you, who have promised to be a recluse, should take upon yourself to abide by the things that make you a recluse and a Brahmin. By that our recluse-ship becomes true, and our promise is carried out. May it be fruitful to them that offer us robes, morsel food, dwellings and requisites when ill. May my going forth be fruitful, and full of results. Bhikkhus, you should train thus."

"Bhikkhus, what are the things that make you a recluse and a Brahmin? We will be endowed with shame and remorse. Bhikkhus, thus you should train. Bhikkhus, it might occur to you thus: We are endowed with shame and remorse. With this much our recluse-ship is done. If you be satisfied, thinking there is nothing more to do, I inform, entreat, and announce to you, 'do not fall from your recluse-ship, there is something more to do.'"

"Bhikkhus, what further thing has to be done? We will be pure in our bodily actions manifest, open and without a flaw. Yet on account of that purity of bodily actions we will not praise ourselves or disparage others. Bhikkhus, thus you should train. It might occur to you. We are endowed with shame and remorse and our bodily actions will be pure. When this much is done, our recluse-ship is done. If you be satisfied, thinking there is nothing more to do. I inform, entreat and announce to you, 'do not fall from your recluse-ship, there is something more to do.'"

"Bhikkhus, what further thing has to be done? We will be pure in verbal actions manifest, open and without a flaw. Yet on account of that purity of verbal actions we will not praise ourselves or disparage others. Bhikkhus, thus you should train. It might occur to you. We are endowed with shame and remorse, our bodily actions are pure, our verbal actions are pure. When this much is done, our recluse-ship is done. If you be satisfied, thinking there is nothing more to do, I inform, entreat and announce to you, 'do not fall from your recluse-ship, there is something more to do.'"

"Bhikkhus, what further thing has to be done. We will be pure in mental actions manifest, open and without a flaw. Yet on account of that purity of mental actions we will not praise ourselves or disparage others. Bhikkhus, thus you should train. It might occur to you. We are endowed with shame and remorse, our bodily actions are pure, our verbal actions are pure. Our mental actions are pure. When this much is done, our recluse-ship is done. If you be satisfied, thinking there is nothing more to do, I inform, entreat and announce to you, 'do not fall from your recluse-ship, there is something more to do.'"

"Bhikkhus, what further thing has to be done? We will be pure in our livelihood manifest, open and without a flaw. Yet on account of that purity of livelihood we will not praise ourselves or disparage others. Bhikkhus, thus you should train. It might occur to you. We are endowed with shame and remorse, our bodily actions are pure, our verbal actions are pure. Our mental actions are pure and our livelihood is pure. When this much is done, our recluse-ship is done. If you be satisfied, thinking there is nothing more to do, I inform, entreat and announce to you, 'do not fall from your recluse-ship, there is something more to do.'"

"Bhikkhus, what further thing has to be done? We will be with protected mental faculties. Seeing a form with the eye we will not take the sign or the details. To one living with the mental faculty of the eye not protected, evil demerit of covetousness

and displeasure may arise. To control it, we fall. Hearing a sound with the ear, Cognizing a smell with the nose, Cognizing a taste with the tongue, Cognizing a touch with the body, Cognizing an idea with the mind will not take the sign or the details. To one living with the mental faculty of the mind not protected, evil demerit of covetousness and displeasure may arise. To control it we fall. Thus you should train It might occur to you. We are endowed with shame and remorse, our bodily actions are pure, our verbal actions are pure. Our mental actions are pure .and our livelihood is pure. We are controlled in our mental faculties. When this much is done, our recluse-ship is done. If you be satisfied, thinking there is nothing more to do, I inform, entreat and announce to you, 'do not fall from your recluse-ship, there is something more to do.'"

"Bhikkhus, what further thing has to be done? We will know the right amount to partake food. Reflecting we will partake food, not for play, not for intoxication, not for growth and beauty, for the upkeep of this body, not to enjoy soups. As support to lead the holy life. Putting an end to earlier feelings will not arouse new feelings. It will be without blame for a pleasant abiding. Thus you should train. It might occur to you. We are endowed with shame and remorse, pure bodily actions, pure verbal actions, pure mental actions and a pure livelihood. We are controlled in our mental faculties. We know the right amount to partake of food... When this much is done, our recluse-ship is done. If you be satisfied, thinking there is nothing more to do. I inform, entreat and announce to you, 'do not fall from your recluse-ship. There is something more to do.'"

"Bhikkhus, what further thing has to be done? We should be yoked to wakefulness. During the day seated in the chankamana, we will clean the mind of obstructing things. In the first watch of the night seated in the chankamana, we will clean the mind of obstructing things. In the middle watch of the night, turning to the right side making the lion's posture, keeping one foot over the other, mindful and aware of the time of waking we will lie. In the last watch of the night .seated in the

chankamana we will clean the mind of obstructing things. Thus you should train. Bhikkhus, it might occur to you thus. We are endowed with shame and remorse, our bodily, verbal and mental actions are pure. Our livelihood is pure. We are controlled in our mental faculties. We know the right amount to partake of food...We are yoked to wakefulness...When this much is done, our recluse-ship is done. If you be satisfied, thinking there is nothing more to do. I inform, entreat and announce to you, 'do not fall from your recluse-ship, there is something more to do.'

"Bhikkhus, what further thing has to be done? We will be endowed with mindful awareness. Coming forward and turning back we will be aware. Looking on and looking away we will be aware. Bending and stretching we will be aware, Wearing the three robes and bowl we will be aware. Tasting, drinking, eating and enjoying we will be aware. Urinating and excreting we will be aware. Going, standing, sitting, lying, awake, talking or being silent we will be aware. Thus you should train. Bhikkhus, it might occur to you. We are endowed with shame and remorse. Our bodily, verbal and mental actions are pure. Our livelihood is pure. We are controlled in our mental faculties. We know the right amount to partake of food...We are yoked to wakefulness...We are mindful and aware. When this much is done, our recluse-ship is done. If you be satisfied, thinking there is nothing more to do. I inform, entreat and announce to you, 'do not fall from your recluse-ship. There is something more to do.'"

"Bhikkhus, what further thing has to be done. We will abide in a secluded dwelling a forest, the root of a tree, mountain grotto or cave, a charnel ground, a forest jungle, an open space, or a heap of straw. Returning from the alms round, after the meal is over, we will sit in a cross legged posture, mindfulness established in front. Dispelling covetousness for the world. Will abide with a mind free of covetousness. Dispelling anger will abide with a mind free of anger. With the perception of light will abide sloth and torpor dispelled from the mind. Will abide

appeasing the self, dispelling restlessness and worry. Will abide dispelling doubts, about merit that should and should not be done "

"Bhikkhus, like a man would borrow some money to engage in some business. When that business prospered, he would pay off the debt and would have some money remaining for his wife and children. So he would reflect, earlier I borrowed this money and engaged in this business. It prospered. I paid off the debt and now I have some money remaining to attend to my wife and children. He gains joy and pleasure on account of it. Or like a man who was seriously ill, not desiring even to take food, and in the meantime he would get over the illness Food too will become agreeable to him and he would regain his bodily strength. So he reflects, earlier I was seriously ill, food was not agreeable to me. Now I have overcome that illness, food is agreeable, and now I have regained my bodily strength. Recalling this he gains joy and pleasure. Or like a man, released from prison. Happy and without fear and not losing his wealth. He reflects, earlier I was a prisoner, now am free and happy. I have not lost my wealth and now I live without fear. Recalling that he gains pleasure and joy. Or like a man who was a slave under another's power, not in his own power, not able to go where he liked. Released he is no more under another's power, using his power, freed from slavery would go where he liked. He reflects, earlier, I was a slave, under another's power, not in my own power. Now I 'm free, in my own power, free to go where I like. On account of that he gains joy and pleasure. Or like a man in a desert with his wealth. Would safely cross the desert without loss of wealth. He would reflect, I entered the desert path with all my wealth and crossed the desert safely without loss of life or wealth and he gains pleasure and joy on account of it. In the same manner the Bhikkhu sees himself as though in debt, with an illness, in prison, as a slave, and as in a desert path when the five hindrances are not dispelled, When they are dispelled he sees himself as the debt paid off, the illness subsided, released from

prison, released from slavery, and as having crossed the desert path."

"Dispelling the five hindrances and wisely making less the minor defilements of the mind, he secludes the mind from sensual thoughts and defiling thoughts. With thoughts and thought processes, and with joy and pleasantness born of seclusion, attained to abides in the first jhana. He pervades this body, perfects it and fills it up with joy and pleasantness born of seclusion. Does not leave a single spot untouched with that joy and pleasantness born of seclusion. Bhikkhus, like a bather or his apprentice, would place some bathing powder in a bronze vessel, would mix it sprinkling water and turning it into a ball of lather. He would mix it well, until the lather becomes a ball and nothing would trickle down from it. In the same manner he would pervade this body, perfect it and fill it up with the joy and pleasantness born of seclusion, not leaving a single spot untouched with that joy and pleasantness."

"Again, the Bhikkhu overcoming, thoughts and thought processes, would bring the mind to a single point appeasing it internally. And without thoughts and thought processes and with joy and pleasantness born of concentration would attain to abide in the second jhana. Then he would pervade this body, perfect it and fill it up with joy and pleasantness born of concentration. He would not leave a single spot untouched with that joy and pleasantness born of concentration. Like a deep pond without inlets from the east, west, north or south, is filled up with cool water springing from the bottom. Rain water too would not enter it. The cool water coming up, would fill it flowing all round and completing it, not leaving a single spot untouched by that cold water. In the same manner he pervades this body, perfects it and fills it up with joy and pleasantness born of concentration. Would not leave a single spot untouched with the joy and pleasantness born of concentration."

"Again, the Bhikkhu, with equanimity to joy and detachment, would abide mindful and aware, experiencing pleasantness too

with the body and abide attained to the third jhana. To this the noble ones say abiding in pleasantness with equanimity. Then he pervades this body, perfects it, fills it up with pleasantness devoid of joy. Would not leave a single spot untouched with that pleasantness devoid of joy. Like, of blue, red and white lotuses that grow in a pond, some are born, grow, develop, nourish and bloom in the water. Their tops and roots are pervaded with the cold water and they do not have a place not touched with the cold water. In the same manner he pervades this body, perfects it, and fills it up with pleasantness devoid of joy, touching everything with that pleasantness."

"Again the Bhikkhu, dispelling pleasantness and unpleasantness, and earlier over coming, pleasure and displeasure, with mindfulness purified with equanimity attained to abides in the fourth jhana. Then. he sits pervading the whole body with that pure and clean mind, not leaving out any spot. Like a man who has covered himself with a white cloth together with the head, without leaving out anything. In the same manner he sits pervading the whole body with that pure clean mind, not leaving out any spot untouched with the pure clean mind."

"When the mind is concentrated, pure, free from minor defilements is malleable workable not disturbed, he directs the mind for the knowledge of previous births. Recollects the manifold previous births, one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty, a hundred births, a thousand births, a hundred thousand births, innumerable forward cycles of births, innumerable backward cycles of births, innumerable forward and backward cycles of births. There I was of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings and with such a life span. Disappearing from there, was born there, with such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a life span. Disappearing from there, is born here. Thus with all modes and all details he recollects the manifold previous births."

"When the mind is concentrated, pure, free from minor defilements, malleable workable not disturbed, he directs the mind for the knowledge of the disappearing and appearing of beings. With the heavenly eye purified beyond human, he sees beings disappearing and appearing un-exalted and exalted, beautiful and ugly, arising in good and bad states according to their actions: These good beings misbehaving by body, speech and mind, blaming noble ones, with the wrong view of actions, after death are born in loss, in decrease, in hell. As for these good beings, well behaved in body speech and mind, not blaming noble ones, with the right view of actions after death are born in heaven. Thus with the heavenly eye purified beyond human he sees beings disappearing and appearing."

"When the mind is concentrated, pure, free from minor defilements, malleable workable not disturbed, he directs the mind for the destruction of desires... Knows, this is unpleasant, this is the arising of unpleasantness, this is the cessation of unpleasantness and this is the path to the cessation of unpleasantness as it really is.: Knows these are desires, this the arising of desires, this the cessation of desires and this is the path to the cessation of desires as it really is. When he knows thus and sees thus his mind is released from sensual desires, the desires 'to be', and desires of ignorance. Knowledge arises I'm released, birth is destroyed, have done what should be done. The holy life is lived, there is nothing more to wish. Like a man standing on the bank of a pond in a mountain glen with pure clear undisturbed water would clearly see shells, pebbles, stones and gravel and shoals of fish moving and floating in the water. In the same manner, he knows this is unpleasant, this is the arising of unpleasantness, this is the cessation of unpleasantness and this is the path to the cessation of unpleasantness as it really is. Knows, these are desires, this the arising of desires this is the cessation of desires and this is the path to the cessation of desires as it really is. When he knows thus and sees thus, his mind is released from sensual desires, from desires 'to be' and from desires of ignorance. Knowledge arises I'm released He knows

birth is destroyed, what should be done, is done. The holy life is lived, there is nothing more to wish."

"Bhikkhus, to this is said the Bhikkhu becomes a recluse, a Brahmin, a bather, an authority, one mentally well, a noble one, a perfect one. Bhikkhus, how does the Bhikkhu become a recluse? He is arranged with the defiling things of evil demerit, heavy with future results of birth, decay and death. [1] Thus the Bhikkhu becomes a recluse. How does the Bhikkhu become a Brahmin? He has expelled [2] the defiling things of evil demerit, heavy with future results of birth, decay and death. Thus the Bhikkhu becomes a Brahmin. How does the Bhikkhu become a bather? He has washed out [3] the defiling things of evil demerit, heavy with future results of birth, decay and death. Thus the Bhikkhu becomes a bather. How does the Bhikkhu become an authority? He becomes the authority [4] of the defiling things of evil demerit, heavy with future results of birth, decay and death. Thus the Bhikkhu becomes an authority. How does the Bhikkhu become mentally well? He becomes sharp [5] about the defiling things of evil demerit, heavy with future results of birth, decay death. Thus the Bhikkhu becomes sharp. Bhikkhus, how does the Bhikkhu become noble? He moves far away from the defiling things of evil demerit, heavy with future results of birth, decay and death. Thus the Bhikkhu becomes noble. Bhikkhus, how does the Bhikkhu become perfect? He moves far away from the defiling things of evil demerit, heavy with future results of birth, decay and death. Thus the Bhikkhu becomes perfect."

The Blessed One said thus and those bhikkhus delighted in the words of the Blessed One.

Footnotes:

1. He is arranged with the defiling things of evil demerit, heavy with future results of birth, decay and death.' *samitaassa honti paapakaa akusalaa dhammaa sankhilesikaa ponobhavikaa sadaraa dukkha vipaakaa aayati.m jaatijaraamaraniyaa.*' The

recluse arranges for himself the defiling things of evil demerit, heavy with future results of birth, decay and death. This means that if the recluse knows what he has to do he could either end his unpleasantness in this very birth or else put it off for a future birth.

2. He has expelled the defiling...re...death '*bahitaassa honti*'
The brahmin has expelled these same things.

3. He has washed out the defiling...re... death.'*naahaatassa honti*' The bather has washed these same things.

4. He becomes the authority of those defiling... re... death. '*viditaassa honti*' He becomes the authority of these same things. This means that he could give advice to others to overcome all the unpleasantness and to put an end to birth and death.

5. He becomes sharp about the defiling.... re...death. '*nissuutaassa honti*'. To become mentally well he has to be sharp to see that he does not get involved in these same things.

Mahadukkhakkhandha Sutta

The Greater Discourse On The Mass Of Suffering

Thus Have I Heard:

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

Then, when it was morning, a number of monks dressed, and taking their bowls and outer robes, went into Savatthi for alms. Then they thought: "It is still too early to wander for alms in Savatthi. Suppose we went to the park of the wanderers of other sects." So they went to the park of the wanderers of other sects and exchanged greetings with the wanderers. When this courteous and amiable talk was finished, they sat down at one side. The wanderers said to them:

"Friends, the recluse Gotama describes the full understanding of sensual pleasures, and we do so too; the recluse Gotama describes the full understanding of material form, and we do so too; the recluse Gotama describes the full understanding of feelings, and we do so too. What then is the distinction here, friends, what is the variance, what is the difference between the recluse Gotama's teaching of the Dhamma and ours, between his instructions and ours?"

Then those monks neither approved nor disapproved of the wanderer's words. Without doing either they rose from their seats and went away, thinking: "we shall come to understand the meaning of these words in the Blessed One's presence."

When they had wandered for alms in Savatthi and had returned from their alms-round, after the meal they went to the Blessed One, and after paying homage to him, they sat down at one side and told him what had taken place. The Blessed One said:

"Monks, wanderers of other sects who speak thus should be questioned thus: 'but, friends, what is gratification, what is the danger, and what is the escape in the case of sensual pleasures? What is gratification, what is the danger, and what is the escape in the case of material form? What is the gratification, what is the danger, and what is the escape in the case of feelings? Being questioned thus, wanderers of other sects will fail to account for the matter, and what is more, they will get into difficulties. Why is that: because it is not their province. Monks, I see no one in the world with its gods, its Maras, and its Brahmas, in this generation with its recluses and Brahmins, with its princes and its people, who could satisfy the mind with a reply to these questions, except for the Tathágata or his disciple or one who has learned it from them.

And what, monks, is the gratification in the case of sensual pleasures? Monks, there are these five cords of sensual pleasure. What are the five? Forms cognizable by the eye that are wished for, desired, agreeable and likeable connected with sensual desire, and provocative of lust. Sounds cognizable by the ear, odors cognizable by the nose, flavors cognizable by the tongue, tangibles cognizable by the body that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust. These are the five cords of sensual pleasure. Now the pleasure and joy that arise dependent on these five cords of sensual pleasure are the gratifications in the case of sensual pleasures.

And what, monks, is the danger in the case of sensual pleasures? Here, monks, on account of the craft by which a clansman makes a living—whether checking or accounting or calculating or farming or trading or husbandry or archery or the Royal Service, or whatever craft it may be—he has to face cold, he has to face heat, he is injured by contact with gadflies, mosquitoes, wind, sun, and creeping things; he risks death by hunger and thirst. Now this is a danger in the case of sensual pleasures, a mass of suffering visible here and now, having sensual pleasures as its cause, sensual pleasures as its

source, sensual pleasures as its basis, the cause being simply sensual pleasures.

If no property comes to the clansman while he works and strives and makes effort thus, he sorrows, grieves, and laments, he weeps beating his breast and becomes distraught, crying: 'what I had I have no longer!' Now this too is a danger in the case of sensual pleasures, the cause being simply sensual pleasures.

Again, with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the basis, the cause being simply sensual pleasures, kings quarrel with kings, nobles with nobles, Brahmins with Brahmins, householders with householders; mother quarrels with child, child with father; brother quarrels with brother, brother with sister, sister with brother, friend with friend. And here in their quarrels, brawls, and disputes they attack each other with fists, clods, sticks, or knives, whereby they incur death or deadly suffering. Now this is a danger in the case of sensual pleasures, a mass of suffering visible here and now, having sensual pleasures as its cause, sensual pleasures as its source, sensual pleasures as its basis, the cause being simply sensual pleasures.

Again, with sensual pleasure as the cause men take swords and shields and buckle on bows and quivers and they charge into battle massed in double array with arrows and spears flying and swords flashing; and there they are wounded by arrows and spears, and their heads cut off by swords, whereby they incur death or deadly suffering. Now this is a danger in the case of sensual pleasures, a mass of suffering visible here and now, having sensual pleasures as its cause, sensual pleasures as its source, sensual pleasures as its basis, the cause being simply sensual pleasures.

Again, with sensual pleasure as the cause men take up swords and shields and buckle on bows and quivers, and they charge slippery bastions, with arrows and spears flying and swords

flashing; and there they are wounded by arrows and spears and splashed with boiling liquids and crushed under heavy weights, and their heads are cut off by swords, whereby they incur death or deadly suffering. Now this is a danger in the case of sensual pleasures, a mass of suffering visible here and now, having sensual pleasures as its cause, sensual pleasures as its source, sensual pleasures as its basis, the cause being simply sensual pleasures.

Again, with sensual pleasure as the cause men break into houses, plunder wealth, commit burglary, ambush highways, seduce others' wives, and when they are caught, kings have many kinds of torture inflicted on them. The kings have them flogged with whips, beaten with canes, beaten with clubs, they have their hands cut off, their feet cut off, their hands and feet cut off, their noses cut off; they have them subjected to various horrible forms of torture, and they have them splashed with boiling oil, and they have them thrown to be devoured by dogs, and they have them impaled alive on stakes, and they have their heads cut off with swords—whereby they incur death or deadly suffering. Now this is a danger in the case of sensual pleasures, a mass of suffering visible here and now, having sensual pleasures as its cause, sensual pleasures as its source, sensual pleasures as its basis, the cause being simply sensual pleasures.

Again, with sensual pleasures as the cause, sensual pleasures as the source, sensual pleasures as the basis, the cause being simply sensual pleasures, people indulge in misconduct of body, speech, and mind. Having done so, on the dissolution of the body, after death, they reappear in states of deprivation, in an unhappy destination, in perdition, even in hell. Now this too is a danger in the case of sensual pleasures, a mass of suffering in the life to come, having sensual pleasures as its cause, sensual pleasures as its source, sensual pleasures as its basis, the cause being simply sensual pleasures.

And what, monks, is the escape in the case of sensual pleasures? It is the removal of desire and lust, the abandonment of desire and lust for sensual pleasures. This is the escape in the case of sensual pleasures.

That those recluses and Brahmins who do not understand as it actually is the gratification as gratification, the danger as danger, and the escape as escape in the case of sensual pleasures, can either themselves fully understand sensual pleasures or instruct another so that he can fully understand sensual pleasures—that is impossible. That those recluses and Brahmins who understand as it actually is, the gratification as gratification, the danger as danger, and the escape as escape in the case of sensual pleasures, can either themselves fully understand sensual pleasures or instruct another so that he can fully understand sensual pleasures—that is possible.

And what, monks, is the gratification in the case of material form? Suppose there were a girl of the noble class or the Brahmin class or of householder stock, in her fifteenth or sixteenth year, neither too tall nor too short, neither too thin nor too fat, neither too dark nor too fair. Is her beauty and loveliness then at its height?"

"Yes, venerable sir."

"Now the pleasure and joy that arise in dependence on that beauty and loveliness are the gratification in the case of material form.

And what, monks, is the danger in the case of material form? Later on one might see that same woman here at eighty, ninety, or a hundred years, aged, as crooked as a roof bracket, doubled up, supported by a walking stick, tottering, frail, her youth gone, her teeth broken, gray-haired, scanty-haired, bald, wrinkled, with limbs all blotchy. What do you think, monks? Has her former beauty and loveliness vanished and the danger become evident?"

"Yes, venerable sir."

"Monks, this is a danger in the case of material form.

Again, one might see that same woman afflicted, suffering, and gravely ill, lying in her own excrement and urine, lifted up by some and set down by others. What do you think, monks? Has her former beauty and loveliness vanished and the danger become evident?"

"Yes, venerable sir."

"Monks, this too is a danger in the case of material form.

Again, one might see that same woman as a corpse thrown aside in a charnel ground, one, two, or three days dead, bloated, livid, and oozing matter. What do you think, monks? Has her former beauty and loveliness vanished and the danger become evident?"

"Yes, venerable sir."

"Monks, this too is a danger in the case of material form.

Again, one might see that same woman as a corpse thrown aside in a charnel ground, being devoured by crows, hawks, vultures, dogs, jackals, or various kinds of worms, a fleshless skeleton, or with flesh and blood, held together with sinews, a fleshless skeleton smeared with blood, held together with sinews, disconnected bones scattered in all directions—here a hand bone, there a foot bone, here a thigh bone, there a rib bone, here a hip bone, there a back bone, here the skull, bones bleached white, the color of shells; bones heaped up, more than a year old, bones rotted and crumbled to dust. What do you think, monks? Has her former beauty and loveliness vanished and the danger become evident?"

"Yes, venerable sir."

"Monks, this too is a danger in the case of material form.

And what, monks, is the escape in the case of material form? It is the removal of desire and lust, the abandonment of desire and lust for material form. This is the escape in the case of material form.

That those recluses and Brahmins who do not understand as it actually is the gratification as gratification, the danger as danger, and the escape as escape in the case of material form, can either themselves fully understand material form or instruct another so that he can fully understand material form—that is impossible.

That those recluses and Brahmins who understand as it actually is the gratification as gratification, the danger as danger, and the escape as escape in the case of material form, can either themselves fully understand material form, or instruct another so that he fully understand material form—that is possible.

And what, monks, is the gratification in the case of feelings? Here, monks, quite secluded from sensual pleasures, secluded from unwholesome states, a monk enters upon and abides in the first Jhana, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. On such an occasion he does not choose for his own affliction, or for another's affliction, or for the affliction of both. On that occasion he feels only feeling that is free from affliction. The highest gratification in the case of feelings is freedom from affliction, I say.

Again, with the stilling of applied and sustained thought, a monk enters upon and abides in the second Jhana, with the fading away as well of rapture, he enters upon and abides in the third Jhana, with the abandoning of pleasure and pain he enters upon and abides in the fourth Jhana; on such an occasion he does not choose for his own affliction, or for another's affliction, or for the affliction of both. On that occasion he feels only feeling that is free from affliction. The highest

gratification in the case of feelings is freedom from affliction, I say.

And what, monks, is the danger in the case of feelings? Feelings are impermanent, suffering, and subject to change. This is the danger in the case of feelings.

And what, monks, is the escape on the case of feelings? It is the removal of desire and lust, the abandonment of desire and lust for feelings. This is the escape in the case of feelings.

That those recluses and Brahmins who do not understand as it actually is the gratification as gratification, the danger as danger, and the escape as escape in the case of feelings, can either themselves fully understand feelings or instruct another so that so that he can fully understand feelings—that is impossible.

That those recluses and Brahmins who understand as it actually is the gratification as gratification, the danger as danger, and the escape as escape in the case of feelings, can either themselves fully understand feelings or instruct another so that he can fully understand feelings—that is possible."

That is what the Blessed One said. The monks were satisfied and delighted in the Blessed One's words.

Mahagovinda Sutta

The Great Steward

A Past Life Of Gotama

Thus Have I Heard:

[1] Once the Lord was staying at Rajagaha, on Vultures Peak. And when the night was nearly over, Pancasikha of the gandhabbas, [2] lighting up the entire Vultures Peak with a splendid radiance, [3] approached the Lord, saluted him, stood to one side and said: "Lord, I wish to report to you what I have personally seen and observed when I was in the presence of the Thirty-Three Gods." "Tell me then, Pancasikha," said the Lord.

"Lord, in earlier days, long ago, on the fast-day of the fifteenth at the end of the Rains the Thirty-Three Gods assembled and rejoiced that the devas hosts were growing, the asuras hosts declining. Then Sakka uttered the verse:

"The Gods of Thirty-Three rejoice, their leader too,
Praising the Tathágata, and Dhamma's truth,
Seeing new-come Devas, fair and glorious
Who've lived the holy life, now well reborn.
Outshining all the rest in fame and splendor,
The mighty Sage's pupils singled out.
Seeing this, the Thirty-Three rejoice, their leader too,
Praising the Tathágata, and Dhamma's truth."

At this, Lord, the Thirty-Three Gods rejoiced still more, saying: "The Devas hosts are growing, the asuras hosts are declining!"

[Pancasikha continued:] "Then Sakka, seeing their satisfaction, said to the Thirty-Three Gods: "Would you like, gentlemen, to hear eight truthful statements in praise of the Lord?" And on receiving their assent, he declared:

"What do you think, my lords of the Thirty-Three? As regards the way in which the Lord has striven for the welfare of the many, for the happiness of the many, out of compassion for the world, for the welfare and happiness of devas and humans - we can find no teacher endowed with such qualities, whether we consider the past or the present, other than the Lord."

"Well-proclaimed, truly, is this Lord's Teaching, visible here and now, timeless, inviting inspection, leading onward, to be realized by the wise each one for himself - and we can find no proclaimer of such an onward-leading doctrine, either in the past or in the present, other than the Lord."

"The Lord has well explained what is right and what is wrong, what is blameworthy and what is blameless, what is to be followed and what is not to be followed, what is base and what is noble, what is foul, fair and mixed in quality. And we can find none who is a proclaimer of such things ... other than the Lord."

"Again, the Lord has well explained to his disciples the path leading to Nibbána, [4] and they coalesce, Nibbána and the path, just as the waters of the Ganges and the Yamuna coalesce and flow on together. And we can find no proclaimer of the path leading to Nibbána ... other than the Lord."

"And the Lord has gained companions, both learners [5] and those who, having lived the life, have abolished the corruptions, [6] and the Lord dwells together with them, all rejoicing in the one thing. And we can find no such teacher ... other than the Lord."

"The gifts given to the Lord are well-bestowed, his fame is well established, so much so that, I think, the Khattiyas will continue to be attached to him, yet the Lord takes his food-offering without conceit. And we can find no teacher who does this other than the Lord."

"And the Lord acts as he speaks, and speaks as he acts. And we can find no teacher who does likewise, in every detail of doctrine other than the Lord."

"The Lord has transcended doubt, [7] passed beyond all "how" and "why," he has accomplished his aim in regard to his goal and the supreme holy life. And we can find no teacher who has done the like, whether we consider the past or the present, other than the Lord."

"And when Sakka had thus proclaimed these eight truthful statements in praise of the Lord, the Thirty-Three Gods were even more pleased, overjoyed and filled with delight and happiness at what they had heard in the Lord's praise."

Then certain Gods exclaimed: "Oh, if only four fully enlightened Buddhas were to arise in the world and teach Dhamma just like the Blessed Lord! That would be for the benefit and happiness of the many, out of compassion for the world, for the benefit and happiness of devas and humans!" And some said: "Never mind four fully-enlightened Buddhas - three would suffice!" and others said: "Never mind three -two would suffice!"

At this Sakka said: "It is impossible, gentleman, it cannot happen that two fully-enlightened Buddhas should arise simultaneously in a single world-system. That cannot be. May this Blessed Lord continue to live long, for many years to come, free from sickness and disease! That would be for the benefit and happiness of the many, out of compassion for the world it would be for the benefit and happiness of Devas and humans!"

Then the Thirty-Three Gods consulted and deliberated together about the matter concerning which they had assembled in the Sudhamma Hall, and the Four Great Kings were advised and admonished on this matter, as they stood by their seats unmoving:

The Kings, instructed, marked the words they spoke, standing calm, serene, beside their seats.

A great radiance was seen, heralding the approach of Brahma. All took their proper seats each hoping Brahma would sit on his couch.

Then Brahma Sanankumara, having descended from his heaven, and seeing their pleasure, uttered these verses:

"The Gods of Thirty-Three rejoice, their leader too,
Praising the Tathágata, and Dhamma's truth,
Seeing new-come Devas, fair and glorious
Who've lived the holy life, now well reborn.
Outshining all the rest in fame and splendor,
The mighty Sage's pupils singled out.
Seeing this, the Thirty-Three rejoice, their leader too,
Praising the Tathágata, and Dhamma's truth."

Then the Thirty-Three Gods said to Brahma Sanankumara: "It is well, Brahma! We rejoice at what we have heard. Sakka, lord of the devas, has also declared eight truthful statements to us about the Lord, at which we also rejoice." Then Brahma said to Sakka : "It is well, Lord of the Devas. And we too would like to hear those eight truthful statements about the Lord." "Very well, Great Brahma," said Sakka, and he repeated those eight statements:

"What do you think, Lord Brahma...?" And Brahma Sanankumara was pleased, overjoyed and filled with delight and happiness at what he had heard in the Lord's praise.

Brahma Sanankumara assumed a grosser form and appeared in the shape of Pancasikha. [8]. And sitting thus cross-legged, he said to the Thirty-Three Gods: "For how long has the Blessed Lord been one of mighty wisdom?"

"Once upon a time there was a King called Disampati. His chaplain was a Brahmin called the Steward. [9] The King's son

was a youth called Renu, and the Steward's son was called Jotipala. Prince Renu and Jotipala, together with six other Khattiyas, formed a band of eight friends. In the course of time the Steward died, and King Disampati mourned him, saying: "Alas, at the very moment when we had entrusted all our responsibilities to the Steward, and were abandoning ourselves to the pleasures of the five senses, the Steward has passed away!"

Hearing this, Prince Renu said: "Sir, do not mourn the Steward's death overmuch! His son Jotipala [10] is cleverer than his father was and has a better eye for what is advantageous. You should let Jotipala manage all the business you entrusted to his father." "Is that so, my boy?" "Yes, Sir."

Then the King called a man and said: "Come here, my good man, go to the youth Jotipala," and say: "May the Reverend Jotipala be well! King Disampati sends for you, he would like to see you." "Very good, Your Majesty," said the man, and delivered the message. On receiving the message, Jotipala said: "Very good, Sir," and went to see the King. On entering the royal presence, he exchanged courtesies with the King, then sat down to one side. The King said: "We wish the Reverend Jotipala to manage our affairs. Do not refuse. I will install you in your father's place and consecrate [11] you as Steward." "Very good, Lord," replied Jotipala.

So King Disampati appointed Jotipala as steward in his father's place. And once installed, Jotipala carried out the business his father had carried out, not doing any business his father had not done. He accomplished all the tasks his father had accomplished, and no others. And people said: "This Brahmin is truly a steward! Indeed he is a great steward!" And that is how the young Brahmin Jotipala came to be known as the Great Steward.

And one day the Great Steward went to the group of six nobles and said: "King Disampati is aged, decrepit, stricken with age. His life is near its end and he cannot last much longer. Who can tell how long people will live? When King Disampati dies, the king makers [12] are bound to anoint Prince Renu as King. You should go, gentlemen, to Prince Renu," and say: "We are the beloved, dear and favored friends of the Lord Renu, sharing his joys and his sorrows. Our Lord King Disampati is aged. When he dies, the king makers are bound to anoint the Lord Renu as King. If the Lord Renu should gain the kingship, let him share it with us."

"Very good, Sir," said the six nobles, and they went to Prince Renu and spoke to him as the Great Steward had proposed. "Well, gentlemen, who, apart from myself, ought to prosper but you? If, gentlemen, I gain the kingship, I will share it with you."

In due course King Disampati died, and the king makers anointed Prince Renu King in his place. And having been made King, Renu abandoned himself to the pleasures of the five senses. Then the Great Steward went to the six nobles and said: "Gentlemen, now King Disampati is dead the Lord Renu, who has been anointed in his place, has abandoned himself to the pleasures of the five senses. Who knows what will come of this? The sense-pleasures are intoxicating. You should go to him," and say: "King Disampati is dead and the Lord Renu has been anointed King. Do you remember your word, Lord?"

They did so, and the King said: "Gentlemen, I remember my word. Who is there who can divide this mighty realm of earth, so broad in the north and so [narrow] like the front of a cart [13] in the south, into seven equal parts?" "Who indeed, Lord, if not the Great Steward?"

So King Renu sent a man to the Great Steward to say: "My lord, the King sends for you." The man went, and the Great

Steward came to the King, exchanged courtesies with him, and sat down to one side. Then the King said: "My Lord Steward, go and divide this mighty realm of earth, so broad in the north and so narrow like the front of a cart in the south, into seven equal parts." "Very good, Sir," said the Great Steward, and he did so.

And King Renu's country was in the center:

"Dantapura to the Kalingas, Potaka to the Assakas,
Mahissati to the Avantis, Roruka to the Soviras,
Mithila to the Videhas, Campa to the Angas goes,
Benares to the Kasi, thus did the Steward dispose."

The six nobles were delighted with their respective gains and at the success of the plan: "What we wanted, desired, aimed at and strove for, we have got!"

Sattabhu, Brahmadata, Vessabhu and Bharata,
Renu and two Dhataratthas, these are the seven Bharat kings.
[14]

End Of The First Recitation-Section

Then the six nobles came to the Great Steward and said: "Reverend Steward, just as you were a beloved, dear and faithful friend to King Renu, so you have been to us. Please manage our affairs for us! We trust you will not refuse." So he administered the realms of seven anointed kings, [15] and he also taught the mantras to seven distinguished Brahmins and seven hundred advanced pupils.
[16]

In course of time good reports were spread about concerning the Great Steward: "The Great Steward can see Brahma with his own eyes, talks with him face to face and consults with him!" And he thought: "Now this good report is being spread about concerning me, that I can see Brahma with my own eyes, but it is not true. However, I have heard it said by aged and

respectable Brahmins, the teachers of teachers, that anyone who withdraws into meditation for the four months of the Rains, developing the absorption on compassion, can see Brahma with his own eyes, talk with him face to face and consult with him. Suppose I were to do this!"

So the Great Steward went to King Renu and told him of the report, and of his wish to go into retreat and develop the absorption on compassion. "And nobody is to come near me except to bring me food." "Reverend Steward, do as you think fit."

The six nobles likewise replied: "Reverend Steward, do as you think fit."

He went to the seven Brahmins and the seven hundred pupils and told them of his intentions, adding: "So, gentlemen, you carry on with reciting the mantras you have heard and learnt, and teach them to each other." "Reverend Steward, do as you think fit," they replied.

Then he went to his forty equal-ranking wives, and they said: "Reverend Steward, do as you think fit."

So the Great Steward erected a new lodging to the east of the city and withdrew there for the four months of the Rains, developing the absorption on compassion, and nobody came near him except to bring him food. But at the end of four months he felt nothing but dissatisfaction and weariness as he thought: "I heard it said ... that anyone who withdraws into meditation for the four months of the Rains, developing the absorption on compassion, can see Brahma with his own eyes ... But I cannot see Brahma with my own eyes, and cannot talk, discuss or consult with him!"

Now Brahma Sanankumara read his thoughts and, as swiftly as a strong man might stretch out his flexed arm or flex it again, he disappeared from the Brahma world and appeared before the Great Steward. And the Great Steward felt fear and

trembling, and his hair stood on end at such a sight as he had never seen before. And thus fearful, trembling, with hair standing on end, he addressed Brahma Sanankumara in these verses:

"O splendid vision, glorious and divine,
Who are you, Lord? I fain would know your name."

"In highest heaven I am known by all :
Brahma Sanankumara - know me thus."

"A seat, and water for the feet, and cakes
Are fitting for a Brahma. Let the Lord
Decide what hospitality he would." [17]

"We accept the gift that's offered: now declare
What it is you wish from us - a boon
Of profit in this very life, or in the next.
Say, Lord Steward, what it is you'd have."

Then the Great Steward thought: "Brahma Sanankumara offers me a boon. What shall I choose benefits in this life, or in that to come?" Then he thought: "I am an expert in matters of advantage in this life, and others consult me about this. Suppose I were to ask Brahma Sanankumara for something of benefit in the life to come?" And he addressed Brahma in these verses:

"I ask Brahma Sanankumara this,
Doubting, him who has no doubts I ask
(For others too I ask): By doing what
Can mortals reach the deathless Brahma world?"

"That man who spurns all possessive thoughts,
Alone, intent, compassion-filled,
Aloof from stench, free from lust -
Established thus, and training thus,
Can mortals reach the deathless Brahma world." [18]

"I understand" "Spurning possessive thoughts." This means that one renounces one's possessions, small or great, leaves one's relatives, few or many, and, shaving off hair and beard, goes forth from the household life into homelessness. This is how I understand "Spurning possessive thoughts." I understand "Alone, intent." That means that one goes off on one's own and chooses a lodging in the forest, at the foot of a tree, in a mountain glen, in a rocky cave, a charnel-ground, in the jungle or on a heap of grass in the open ... I understand "Compassion-filled." That means that one dwells suffusing one quarter with a mind filled with compassion, then a second, then a third and a fourth quarter. Thus one abides suffusing the whole world, up, down and across, everywhere, all around, with a mind filled with compassion, expanded, immeasurable, free from hatred and ill-will. That is how I understand "Compassion-filled." But the Lord's words about "Aloof from stench" I do not understand:

"What do you mean, Brahma, by "stench" among men?
Pray lighten my ignorance, O wise one, on this.
What hindrance causes man to stink and fester,
Heading for hell, from Brahma-realm cut off?"

Anger, lying, fraud and cheating,
Avarice, pride and jealousy,
Coveting, doubt and harming others,
Greed and hate, stupor and delusion:
The loathsome stench that these give off
Heads man for hell, from Brahma-realm cut off."

"As I understand the Lord's words about the stench, these things are not easy to overcome if one lives the household life. I will therefore go forth from the household life into the homeless state." "Reverend Steward, do as you think fit."

So the Great Steward went to King Renu and said: "My Lord, please appoint another minister, [19] to manage your affairs. I wish to go forth from the household life into

homelessness. After what Brahma has told me about the stench of the world, which cannot easily be overcome by one living the household life, I am going forth into homelessness:

"King Renu, lord of this realm, I declare,
You yourself must rule, I'll counsel you no more!"

"If anything you lack, I'll make it good,
If any hurt you, my royal arms shall guard you.
You my father, I your son, Steward, stay!"

"I lack nothing, none there is who harms me;
No human voice I heard - at home I cannot stay."

"Non-human" - what's he like who calls, that you
at once abandon home and all of us?

"Before I went on this retreat I thought of sacrifice,
Lighting the sacred fire, strewing kusa-grass.
But now - eternal Brahma from Brahma-realm's appeared.
I asked, he answered: I now can stay no more."

"Reverend Steward, in your words I trust.
Such words once heard, you had no other course.
We will follow: Steward, be our Master.
Like a beryl-gem, clear, of finest water,
So purified, we'll follow in your wake.

If the Reverend Steward goes forth from the household life into homelessness, I will do the same. Wherever you go, we will follow."

Then the Great Steward went to the six nobles and said to them: "My lords, please appoint another minister to manage your affairs. I wish to go forth from the household life into homelessness." And the six nobles went aside and consulted together: "These Brahmins are greedy for money. Perhaps we can win the Great Steward round with money." So they came back to him and said: "Sir, there is plenty of wealth in these

seven kingdoms. Take as much as you like." "Enough, gentlemen, I have received plenty of wealth from my lords already. That is the very thing that I am renouncing in order to go forth from the household life into homelessness, as I have explained."

Then the six nobles went aside again and consulted together: "These Brahmins are greedy for women. Perhaps we can win the Great Steward round with women." So they came to him and said: "Sir, there are plenty of women in these seven kingdoms. Take your pick!" "Enough, gentlemen, I already have forty equal wives, and I am leaving them in order to go forth from the household life into homelessness, as I have explained."

"If the Reverend Steward goes forth from the household life into homelessness, we will do likewise. Wherever you go, we will follow:

If you renounce those lusts that bind most men, [20]
Exert yourselves, be strong and patiently endure!
This is the path that's straight, the peerless path,
The path of truth, guarded by the good, to Brahma's realm."

"And so, Lord Steward, just wait seven years, and then we too will go forth into homelessness. Wherever you go, we will follow."

"Gentlemen, seven years is far too long, I cannot wait for seven years! Who can tell how long people will live? We have to go on into the next world, we must learn by means of wisdom, [21] we must do what is right and live the holy life, for nothing that is born is immortal. Now I am going forth as I have explained."

"Well, Reverend Steward, just wait six years... five years...four years...three years, ... two years...one year, and then we too will go forth into homelessness. Wherever you go, we will follow."

"Gentlemen, one year is far too long..." "Then wait seven months..."

"Gentlemen, seven months is far too long..." "Then wait six months, ... five months, ... four months, ... three months, ... two months....one month.... half a month..."

"Gentlemen, half a month is far too long..." "Then, Reverend Steward, just wait seven days while we make over our kingdoms to our sons and brothers. At the end of seven days we will go forth into homelessness. Wherever you go, we will follow." "Seven is not long, gentlemen. I agree, my lords, to seven days."

Then the Great Steward went to the seven Brahmins and their seven hundred advanced pupils, and said to them: "Now, Your Reverences, you must seek another teacher to teach you the mantras. I mean to go forth from the household life into homelessness. After what Brahma has told me about the stench of the world, which cannot be easily overcome by one living the household life, I am going forth into homelessness." "Reverend Steward, do not do so! There is little power and profit in the homeless life, and much power and profit in the life of a Brahmin!"[22] "Do not say such things, gentlemen! Besides, who has greater power and profit than I have? I have been like a king to kings, like Brahma to the Brahmins, like a deity to householders, and I am giving all this up in order to go forth from the household life into homelessness, as I have explained." "If the Reverend Steward goes forth from the household life into homelessness, we will do likewise. Wherever you go, we will follow."

Then the Great Steward went to his forty equal wives and said: "Whichever of you ladies wishes to may go back to her own family and seek another husband. I mean to go forth into homelessness." "You alone are the kinsman we could wish for, the only husband we want if the Reverend Steward goes forth

into homelessness, we will do likewise. Wherever you go, we will follow."

And so the Great Steward, at the end of the seven days, shaved off his hair and beard, donned yellow robes and went forth from the household life into homelessness. And with him went the seven anointed Khattiya kings, the seven wealthy and distinguished Brahmins with their seven hundred advanced pupils, his forty equal wives, several thousand Khattiyas, several thousand Brahmins, several thousand householders, even some harem-women.

And so, followed by this company, the Great Steward wandered through villages, towns and royal cities. And whenever he came to a village or town, he was like a king to kings, like Brahma to the Brahmins, like a deity to householders. And in those days, whenever anyone sneezed or stumbled, they used to say: "Praise be to the Great Steward! Praise be to the Minister of Seven!"

And the Great Steward dwelt suffusing one quarter with a mind filled with loving-kindness, then a second, then a third and a fourth quarter. He dwelt suffusing the whole world, up, down and across, everywhere, all around, with a mind filled with compassion, ... with a mind filled with sympathetic joy, ... with a mind filled with equanimity, ... free from hatred and ill-will. And thus he taught his disciples the way to union with the Brahma-world.

And all those who had at that time been the Great Steward's pupils and had fully mastered his teaching, were after death at the breaking-up of the body reborn in a happy sphere, in the Brahma-world. And those who had not fully mastered his teaching were reborn either among the Paranimmita-Vasavatti devas, among the Nimmanarati devas, among the Tusita devas, among the Yama devas, among the devas of the Thirty-Three Gods, or among the devas of the Four Great Kings. And the very lowest realm that any of them attained was that of the

gandhabbas. Thus the going-forth of all those people was not fruitless or barren, but productive of fruit and profit.

"Do you remember this, Lord?" "I do, Pancasikha. At that time I was the Brahmin, the Great Steward, and I taught those disciples the path to union with the Brahma-world."

"However, Pancasikha, that holy life does not lead to disenchantment, to dispassion, to cessation, to peace, to super-knowledge, to enlightenment, to Nibbána, but only to birth in the Brahma-world, whereas my holy life leads unfailingly to disenchantment, to dispassion, to cessation, to peace, to super-knowledge, to enlightenment, to Nibbána. That is the Noble Eightfold Path, namely Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration."

"And, Pancasikha, those of my disciples who have fully mastered my teaching have by their own super-knowledge realized, by the destruction of the corruptions in this very life, the uncorrupted freedom of heart and mind. And of those who have not fully mastered it, some by the destruction of the five lower fetters will be reborn spontaneously, attaining thence to Nibbána without returning to this world; some by the destruction of three fetters and the reduction of greed, hatred and delusion will become Once-Returners, who will return once more to this world before making an end of suffering; and some by the destruction of three fetters will become Stream-Winners, incapable of falling into states of woe, assured of enlightenment. Thus the going-forth of all these people was not fruitless or barren, but productive of fruit and profit."

Thus the Lord spoke, and Pancasikha of the gandhabbas was delighted and rejoiced at the Lord's words. And, having saluted him, he passed him by on the right and vanished from the spot.

Footnotes:

[1] Mention must be made of RD's brilliant introduction to this Digha Nikáya, which he analyses in terms of a play, showing its obvious links with the previous Digha Nikáya with reference to 'the episode told in Act I, Scenes 1 and 2, and so on. He stresses the humor and the propagandist technique employed, which consist in accepting and then outflanking the opponent's position rather than direct confrontation. While we may not be convinced that this Digha Nikáya goes back to the Buddha personally (but equally - are we sure that it does not, in some form?), this is indeed the method he uses in discussions with a variety of interlocutors. RD also analyses the differences between this Digha Nikáya and the version in the Sanskrit Mahavastu, a product of the Lokuttaravada School.

[2] Where Brahma disguises himself as Pancasikha, who now appears in person. He wore his hair in five knots or ringlets as he had done when he had died as a young boy.

[3] The radiance of the devas is a standard feature: in the Deva Samyutta with which SN opens, we are introduced to a succession of devas who "light up the entire Jeta Grove with their effulgence." Brahma's radiance is much greater and in DN 14.1.17 we learn of the even greater radiance, which appears at the conception and birth of a Bodhisattva.

[4] The "path" here is really the practice, patipada. The Noble Eightfold Path is the "Middle Way" or "Middle Practice," *majjhima-patipada*.

[5] *Sekha*: learners who, having gained one of the first three paths, have yet to attain enlightenment.

[6] Arahants.

[7] "Crossed over the sea of doubt" (RD).

[8] This repeated passage even includes the reference to Brahma's adopting the form of Pancasikha, even though it is Pancasikha himself who is telling the tale.

[9] *Govinda*. RD notes: "It is evident ... that Govinda, literally "Lord of the Herds", was a title, not a name, and means Treasurer or Steward." But people were often known by some designation other than their proper names, probably for taboo reasons. We may note how in Scotland the royal house of Stuart derived their name from the Steward who was originally the "sty-ward"!

[10] The name means "Guardian of the Light."

[11] As RD remarks, the expression "anoint" is noteworthy, suggesting that the office is of royal rank.

[12] There is no note of any value in DA on this. Presumably the assembled nobles (Khattiyas).

[13] *Sakatamukha*. This expression, which puzzled RD, has been explained as the (narrow) front of a cart, in reference to the tapering shape of India.

[14] RD draws up a table showing the relationships and geographical distribution, which however, as he says, does not fit the story very well.

[15] Not "instructed ... in government" (RD). The expression used is the same as that previously rendered "administer."

[16] *Nahataka*: lit. "having bathed" (i.e. graduated).

[17] As RD indicates, he feels he must offer Brahma something, but does not know what is right.

[18] To the Buddhist, of course, Brahma's realm is not really deathless. But in a pre-Buddhist age it was the highest goal one could aspire to.

[19] *Purohita* : I have ventured to play on the two meanings of "minister" in English : "minister of religion" and "government minister." The Pali word approximates to a combination of the two.

[20] *Puthujjanas* : or "worldlings."

[21] *Mantaya* : apparently "by mantra," but glossed in DA as "wisdom."

[22] The delicious irony of this should not be missed. The suspicions of the six nobles, were not without foundation for far as ordinary Brahmins were concerned.

Mahali Sutta

About Mahali Heavenly Sights, Soul And Body

Thus Have I Heard:

Once the Lord was staying at Vesali, at the Gabled Hall in the Great Forest. And at that time a large number of Brahmin emissaries from Kosala and Magadha were staying at Vesali on some business. And they heard say: “The ascetic Gotama, son of the Sakyans, who has gone forth from the Sakya clan, is staying at Vesali, at the Gabled Hall in the Great Forest. And concerning that Blessed Lord a good report has been spread about: “This Blessed Lord is an Arahant, a fully-enlightened Buddha, perfected in knowledge and conduct, a Well-Farer, Knower of the worlds, unequalled Trainer of men to be tamed, Teacher of Gods and humans, a Buddha, a Blessed Lord.” He proclaims this world with its Gods, Maras and Brahmas, the world of ascetics and Brahmins with its princes and people, having come to know it by his own knowledge. He teaches a Dhamma that is lovely in its beginning, lovely in its middle and lovely in its ending, in the spirit and in the letter, and he displays the fully-perfected, thoroughly purified holy life. And indeed it is good to see such Arahants.”

And so these Brahmin emissaries from Kosala and Magadha went to the Great Forest, to the Gabled Hall. At that time the Venerable Nagita was the Lord’s personal attendant. So they approached the Venerable Nagita and said: “Reverend Nagita, where is the Reverend Gotama now staying? We would like to see him.”

“Friends, it is not the right time to see the Lord. He is in solitary meditation.” But the Brahmins just sat down to one side and said, “ “When we have seen the Lord Gotama, we will go.”

Just then Otthaddha the Licchavi came to the Gabled Hall with a large company, saluted the Venerable Nagita and stood aside, saying : “Where is the Blessed Lord staying, the Arahant, the fully-enlightened Buddha? We would like to see him.” “Mahali, [1] it is not the right time to see the Lord, He is in solitary meditation.” But Otthaddha just sat down to one side and said : “When I have seen the Blessed Lord, the Arahant, the fully-enlightened Buddha, I will go.”

Then the novice Siha [2] came to the Venerable Nagita, stood aside and said : “Venerable Kassapa, [3] these many Brahmin emissaries from Kosala and Magadha have come here to see the Lord, and Otthaddha the Licchavi, too, has come with a large company to see the Lord. It would be well, Venerable Kassapa, to allow these people to see him.” “Well then, Siha, you announce them to the Lord.” “Yes, Venerable Sir,” said Siha. Then he went to the Lord, saluted him, stood aside and said: “Lord, these Brahmin emissaries from Kosala and Magadha have come here to see the Lord, and Otthaddha the Licchavi likewise with a large company. It would be well if the Lord were to let these people see him.” “Then, Siha, prepare a seat in the shade of this dwelling.” “Yes, Lord,” said Siha, and did so. Then the Lord came out of his dwelling-place and sat down on the prepared seat.

The Brahmins approached the Lord. Having exchanged courtesies with him, they sat down to one side. But Otthaddha did obeisance to the Lord, and then sat down to one side, saying: “Lord, not long ago, Sunakkhatta the Licchavi came to me and said : “Soon I shall have been a follower of the Lord for three years. I have seen heavenly sights, pleasant, delightful, enticing, but I have not heard any heavenly sounds that were pleasant, delightful, enticing.” “Lord, are there any such heavenly sounds, which Sunakkhatta cannot hear, or are there not?” “There are such sounds, Mahali.”

“Then, Lord, what is the reason, what is the cause why Sunakkhatta cannot hear them?” “Mahali, in one case a monk,

facing east, goes into one-sided samádhi [4] and sees heavenly sights, pleasant, delightful, enticing ... but does not hear heavenly sounds. By means of this one-side samádhi he sees heavenly sights but does not heavenly sounds. Why is this? Because this samádhi only leads to the seeing of heavenly sights, but not to the hearing of heavenly sounds.

“Again, a monk facing south, west, north goes into a one-sided samádhi and facing upwards, downwards or across sees heavenly sights (in that direction), but does not hear heavenly sounds. Why is this? Because this samádhi only leads to the seeing of heavenly sights, but not to the hearing of heavenly sounds.

“In another case, Mahali, a monk facing east ... hears heavenly sounds but does not see heavenly sights ...”

“Again, a monk facing south, west, north, facing upwards, downwards or across hears heavenly sounds, but does not see heavenly sights ...”

“In another case, Mahali, a monk facing east goes into two-sided samádhi and both sees heavenly sights, pleasant, delightful, enticing and hears heavenly sounds. Why is this? Because this two-sided samádhi leads to both the seeing of heavenly sights and the hearing of heavenly sounds.

“Again, a monk facing south, west, north, facing upwards, downwards or across sees heavenly sights and hears heavenly sounds ... And that is the reason why Sunakkhatta comes to see heavenly sights but not to hear heavenly sounds. [5]

Well, Lord, is it for the realization of such samádhi-states that monks lead the holy life under the Blessed Lord?” “No, Mahali, there are other things, higher and more perfect than these, for the sake of which monks lead the holy life under me.”

“What are they, Lord?” “Mahali, in one case a monk, having abandoned three fetters, becomes a Stream-Winner, not liable

to states of woe, firmly set on the path to enlightenment. Again, a monk who has abandoned the three fetters, and has reduced his greed, hatred and delusion, becomes a Once-Returner who, having returned to this world once more, will make an end of suffering. Again, a monk who has abandoned the five lower fetters takes a spontaneous rebirth [6] (in a higher sphere) and, without returning from that world, gains enlightenment. Again, a monk through the extinction of the corruptions reaches in this very life the uncorrupted deliverance of mind, the deliverance through wisdom, which he has realized by his own insight. That is another thing higher and more perfect than these, for the sake of which monks lead the holy life under me.

“Lord, is there a path, is there a method for the realization of these things?” “There is a path, Mahali, there is a method.” “And, Lord, what is this path, what is this method?”

“It is the Noble Eightfold Path, namely Right View, Right Thought, Right Speech, Right Action, Right Livelihood; Right Effort, Right Mindfulness and Right Concentration. This is the path, this is the way to the realization of these things.”

“Once, Mahali, I was staying at Kosambi, in the Ghosita Park. And two wanderers, Mandissa and Jaliya, the pupil of the wooden-bowl ascetic, came to me, exchanged courtesies with me, and sat down to one side. Then they said : “How is it, friend Gotama, is the soul [7] the same as the body, or is the soul one thing and the body another?” “Well now, friends, you listen, pay proper attention, and I will explain.” “Yes, friend,” they said, and I went on:

“Friends, a Tathágata arises in the world, an Arahant, a fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of Gods and humans, enlightened and blessed. He, having realized it by his own super-knowledge, proclaims this world with its Devas, Maras and Brahmas, its princes and people. He preaches the Dhamma which is lovely

in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life.

“A disciple goes forth and practices the moralities” (Digha Nikáya 2, verses 41–63). On account of his morality, he sees no danger anywhere. He experiences in himself the blameless bliss that comes from maintaining this Aryan morality. In this way, he is perfected in morality. (As Digha Nikáya 2, verses 64–74) ... It is as if he were freed from debt, from sickness, from bonds, from slavery, from the perils of the desert ... Being thus detached from sense-desires, detached from unwholesome states, he enters and remains in the first jhana ... and so suffuses, drenches, fills and irradiates his body, that there is no spot in his entire body that is untouched by this delight and joy born of detachment. Now of one who thus knows and thus sees, is it proper to say: “The soul is the same as the body,” or “The soul is different from the body?” “It is not, friend.” “But I thus know and see, and I do not say that the soul is either the same as, or different from the body.”

“And the same with the second..., the third..., the fourth jhana.” (As Digha Nikáya 2, verses 77–82). “The mind bends and tends towards knowledge and vision. Now, of one who thus knows and thus sees, is it proper to say: “The soul is the same as the body,” or “The soul is different from the body?” “It is not, friend.”

He knows: “There is nothing further here.” Now of one, who thus knows and thus sees, is it proper to say: “The soul is the same as the body,” or “The soul is different from the body?” “It is not, friend.” “But I thus know and see, and I do not say that the soul is either the same as, or different from the body.”

Thus the Lord spoke, and Otthaddha the Licchavi rejoiced at his words.

Mahanama Sutta

{One And Two}

To Mahanama (One)

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying among the Sakyans at Kapilavatthu in the Banyan Park. Now at that time many monks were at work making robes for the Blessed One, [thinking], "When the robes are finished, at the end of the three months (of the rains retreat), the Blessed One will set out wandering." Mahanama the Sakyan heard that many monks were at work making robes for the Blessed One, [thinking], "When the robes are finished, at the end of the three months, the Blessed One will set out wandering." So he approached the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "I have heard that many monks are at work making robes for the Blessed One, [thinking], 'When the robes are finished, at the end of the three months, the Blessed One will set out wandering.' For those of us living by means of various dwelling places [for the mind], by means of which dwelling place should we live?"

"Excellent, Mahanama, excellent! It is fitting for clansmen like you to approach the Tathágata and ask, 'For those of us living by means of various dwelling places [for the mind], by means of which dwelling place should we live?'

"One who is aroused to practice is one of conviction, not without conviction. One aroused to practice is one with persistence aroused, not lazy. One aroused to practice is one of established mindfulness, not muddled mindfulness. One aroused to practice is centered in concentration, not uncentered. One aroused to practice is discerning, not undiscerning.

"Established in these five qualities, you should further develop six qualities:

"There is the case where you recollect the Tathágata: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge and conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine and human beings, awakened, blessed.' At any time when a disciple of the noble ones is recollecting the Tathágata, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Tathágata. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahanama, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of the Buddha.'

"Furthermore, there is the case where you recollect the Dhamma: 'The Dhamma is well-expounded by the Blessed One, to be seen here and now, timeless, inviting verification, pertinent, to be realized by the wise for themselves.' At any time when a disciple of the noble ones is recollecting the Dhamma, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Dhamma. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed

experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahanama, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of the Dhamma.'

"Furthermore, there is the case where you recollect the Sangha: 'The Sangha of the Blessed One's disciples who have practiced well... who have practiced straight-forwardly... who have practiced methodically... who have practiced masterfully - - in other words, the four types of noble disciples when taken as pairs, the eight when taken as individual types -- they are the Sangha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.' At any time when a disciple of the noble ones is recollecting the Sangha, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Sangha. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahanama, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of the Sangha.'

"Furthermore, there is the case where you recollect your own virtues: 'They are un-torn, unbroken, unspotted, un-splattered, liberating, praised by the wise, untarnished, conducive to concentration.' At any time when a disciple of the noble ones is

recollecting virtue, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on virtue. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahanama, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of virtue.'

"Furthermore, there is the case where you recollect your own generosity: 'It is a gain, a great gain for me, that -- among people overcome with the stain of possessiveness -- I live at home, my awareness cleansed of the stain of possessiveness, freely generous, openhanded, delighting in being magnanimous, responsive to requests, delighting in the distribution of alms.' At any time when a disciple of the noble ones is recollecting generosity, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on generosity. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahanama, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of generosity.'

"Furthermore, you should recollect the devas: 'There are the devas of the Four Great Kings, the devas of the Thirty-three, the devas of the Hours, the Contented Devas, the devas who delight in creation, the devas who have power over the creations of others, the devas of Brahma's retinue, the devas beyond them. Whatever conviction they were endowed with that -- when falling away from this life -- they re-arose there, the same sort of conviction is present in me as well. Whatever virtue they were endowed with that -- when falling away from this life -- they re-arose there, the same sort of virtue is present in me as well. Whatever learning they were endowed with that -- when falling away from this life -- they re-arose there, the same sort of learning is present in me as well. Whatever generosity they were endowed with that -- when falling away from this life -- they re-arose there, the same sort of generosity is present in me as well. Whatever discernment they were endowed with that -- when falling away from this life -- they re-arose there, the same sort of discernment is present in me as well.' At any time when a disciple of the noble ones is recollecting the conviction, virtue, learning, generosity, and discernment found both in himself and the devas, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the qualities of the devas. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Of one who does this, Mahanama, it is said: 'Among those who are out of tune, the disciple of the noble ones dwells in tune; among those who are malicious, he dwells without malice; having attained the stream of Dhamma, he develops the recollection of the devas.'"

To Mahanama (Two)

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying among the Sakyans at Kapilavatthu in the Banyan Park. Now at that time Mahanama the Sakyan had recovered from being ill was not long recovered from his illness. And at that time many monks were at work making robes for the Blessed One, [thinking], "When the robes are finished, at the end of the three months (of the rains retreat), the Blessed One will set out wandering." Mahanama the Sakyan heard that many monks were at work making robes for the Blessed One, [thinking], "When the robes are finished, at the end of the three months, the Blessed One will set out wandering." So he approached the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "I have heard that many monks are at work making robes for the Blessed One, [thinking], 'When the robes are finished, at the end of the three months, the Blessed One will set out wandering.' For those of us living by means of various dwelling places [for the mind], by means of which dwelling place should we live?"

"Excellent, Mahanama, excellent! It is fitting for clansmen like you to approach the Tathágata and ask, 'For those of us living by means of various dwelling places [for the mind], by means of which dwelling place should we live?'

"One who is aroused to practice is one of conviction, not without conviction. One aroused to practice is one with persistence aroused, not lazy. One aroused to practice is one of established mindfulness, not muddled mindfulness. One aroused to practice is centered in concentration, not uncentered. One aroused to practice is discerning, not undiscerning.

"Established in these five qualities, you should further develop six qualities:

"There is the case where you recollect the Tathágata: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge and conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine and human beings, awakened, blessed.' At any time when a disciple of the noble ones is recollecting the Tathágata, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Tathágata. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Mahanama, you should develop this recollection of the Buddha while you are walking, while you are standing, while you are sitting, while you are lying down, while you are busy at work, while you are resting in your home crowded with children.

"Furthermore, there is the case where you recollect the Dhamma: 'The Dhamma is well-expounded by the Blessed One, to be seen here and now, timeless, inviting verification, pertinent, to be realized by the wise for themselves.' At any time when a disciple of the noble ones is recollecting the Dhamma, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Dhamma. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Mahanama, you should develop this recollection of the Dhamma while you are walking, while you are standing, while

you are sitting, while you are lying down, while you are busy at work, while you are resting in your home crowded with children.

"Furthermore, there is the case where you recollect the Sangha: 'The Sangha of the Blessed One's disciples who have practiced well... who have practiced straight-forwardly... who have practiced methodically... who have practiced masterfully - - in other words, the four types [of noble disciples] when taken as pairs, the eight when taken as individual types -- they are the Sangha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.' At any time when a disciple of the noble ones is recollecting the Sangha, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the Sangha. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Mahanama, you should develop this recollection of the Sangha while you are walking, while you are standing, while you are sitting, while you are lying down, while you are busy at work, while you are resting in your home crowded with children.

"Furthermore, there is the case where you recollect your own virtues: 'They are un-torn, unbroken, unspotted, un-splattered, liberating, praised by the wise, untarnished, conducive to concentration.' At any time when a disciple of the noble ones is recollecting virtue, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on virtue. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed

experiences ease. In one at ease, the mind becomes concentrated.

"Mahanama, you should develop this recollection of virtue while you are walking, while you are standing, while you are sitting, while you are lying down, while you are busy at work, while you are resting in your home crowded with children.

"Furthermore, there is the case where you recollect your own generosity: 'It is a gain, a great gain for me, that -- among people overcome with the stain of possessiveness -- I live at home, my awareness cleansed of the stain of possessiveness, freely generous, openhanded, delighting in being magnanimous, responsive to requests, delighting in the distribution of alms.' At any time when a disciple of the noble ones is recollecting generosity, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on generosity. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Mahanama, you should develop this recollection of generosity while you are walking, while you are standing, while you are sitting, while you are lying down, while you are busy at work, while you are resting in your home crowded with children.

"Furthermore, you should recollect the devas: 'There are the Devas of the Four Great Kings, the Devas of the Thirty-three, the Devas of the Hours, the Contented Devas, the devas who delight in creation, the devas who have power over the creations of others, the devas of Brahma's retinue, the devas beyond them. Whatever conviction they were endowed with that -- when falling away from this life -- they re-arose there, the same sort of conviction is present in me as well. Whatever

virtue they were endowed with that -- when falling away from this life -- they re-arose there, the same sort of virtue is present in me as well. Whatever learning they were endowed with that - - when falling away from this life -- they re-arose there, the same sort of learning is present in me as well. Whatever generosity they were endowed with that -- when falling away from this life -- they re-arose there, the same sort of generosity is present in me as well. Whatever discernment they were endowed with that -- when falling away from this life -- they re-arose there, the same sort of discernment is present in me as well.' At any time when a disciple of the noble ones is recollecting the conviction, virtue, learning, generosity, and discernment found both in himself and the devas, his mind is not overcome with passion, not overcome with aversion, not overcome with delusion. His mind heads straight, based on the qualities of the devas. And when the mind is headed straight, the disciple of the noble ones gains a sense of the goal, gains a sense of the Dhamma, gains joy connected with the Dhamma. In one who is joyful, rapture arises. In one who is rapturous, the body grows calm. One whose body is calmed experiences ease. In one at ease, the mind becomes concentrated.

"Mahanama, you should develop this recollection of the devas while you are walking, while you are standing, while you are sitting, while you are lying down, while you are busy at work, while you are resting in your home crowded with children."

Mahanidana Sutta

The Great Causes Discourse

Digha Nikáya 15

This is what I heard:

On one occasion the Blessed One was living among the Kurus. Now, the Kurus have a town named Kammasadhamma. There Ven. Ánanda approached the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One: "It's amazing, lord, it's astounding, how deep this dependent co-arising is, and how deep its appearance, and yet to me it seems as clear as clear can be."

[The Buddha:] "Don't say that, Ánanda. Don't say that. Deep is this dependent co-arising, and deep its appearance. It's because of not understanding and not penetrating this Dhamma that this generation is like a tangled skein, a knotted ball of string, like matted rushes and reeds, and does not go beyond transmigration, beyond the planes of deprivation, woe, and bad destinations.

"If one is asked, 'Is there a demonstrable requisite condition for aging and death?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition do aging and death come?' one should say, 'Aging and death come from birth as their requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for birth?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does birth come?' one should say, 'Birth comes from becoming as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for becoming?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does becoming come?' one should say, 'Becoming comes from clinging as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for clinging?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does clinging come?' one should say, 'Clinging comes from craving as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for craving?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does craving come?' one should say, 'Craving comes from feeling as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for feeling?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does feeling come?' one should say, 'Feeling comes from contact as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for contact?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does contact come?' one should say, 'Contact comes from name-and-form as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for name-and-form?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does name-and-form come?' one should say, 'Name-and-form comes from consciousness as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for consciousness?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does consciousness come?' one should say, 'Consciousness comes from name-and-form as its requisite condition.'

"Thus, Ánanda, from name-and-form as a requisite condition comes consciousness. From consciousness as a requisite condition comes name-and-form. From name-and-form as a requisite condition comes contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging. From clinging as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, aging, death, sorrow, lamentation, pain, distress, and despair come into play. Such is the origination of this entire mass of stress.

Aging and Death

"From birth as a requisite condition come aging and death.' Thus it has been said. And this is the way to understand how from birth as a requisite condition come aging and death. If there were no birth at all, in any way, of anything anywhere -- i.e., of devas in the state of devas, of celestials in the state of celestials, of spirits in the state of spirits, of demons in the state of demons, of human beings in the human state, of quadrupeds in the state of quadrupeds, of birds in the state of birds, of snakes in the state of snakes, or of any being in its own state -- in the utter absence of birth, from the cessation of birth, would aging and death be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for aging and death, i.e., birth.

Birth

"'From becoming as a requisite condition comes birth.' Thus it has been said. And this is the way to understand how from becoming as a requisite condition comes birth. If there were no becoming at all, in any way, of anything anywhere -- i.e., sensual becoming, form becoming, or formless becoming -- in the utter absence of becoming, from the cessation of becoming, would birth be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for birth, i.e., becoming.

Becoming

"'From clinging as a requisite condition comes becoming.' Thus it has been said. And this is the way to understand how from clinging as a requisite condition comes becoming. If there were no clinging at all, in any way, of anything anywhere -- i.e., clinging to sensuality, clinging to precepts and practices, clinging to views, or clinging to doctrines of the self -- in the utter absence of clinging, from the cessation of clinging, would becoming be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for becoming, i.e., clinging.

Clinging

"'From craving as a requisite condition comes clinging.' Thus it has been said. And this is the way to understand how from craving as a requisite condition comes clinging. If there were

no craving at all, in any way, of anything anywhere -- i.e., craving for sensuality, craving for becoming, craving for no becoming -- in the utter absence of craving, from the cessation of craving, would clinging be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for clinging, i.e., craving.

Craving

"From feeling as a requisite condition comes craving.' Thus it has been said. And this is the way to understand how from feeling as a requisite condition comes craving. If there were no feeling at all, in any way, of anything anywhere -- i.e., feeling born of contact at the eye, feeling born of contact at the ear, feeling born of contact at the nose, feeling born of contact at the tongue, feeling born of contact at the body, or feeling born of contact at the intellect -- in the utter absence of feeling, from the cessation of feeling, would craving be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for craving, i.e., feeling.

Dependent on Craving

"Now, craving is dependent on feeling,
seeking is dependent on craving,
acquisition is dependent on seeking,
ascertainment is dependent on acquisition,
desire and passion is dependent on ascertainment,
attachment is dependent on desire and passion,
possessiveness is dependent on attachment,
stinginess is dependent on attachment,
defensiveness is dependent on stinginess,
and because of defensiveness, dependent on defensiveness,

various evil, unskillful phenomena come into play: the taking up of sticks and knives; conflicts, quarrels, and disputes; accusations, divisive speech, and lies.

"And this is the way to understand how it is that because of defensiveness various evil, unskillful phenomena come into play: the taking up of sticks and knives; conflicts, quarrels, and disputes; accusations, divisive speech, and lies. If there were no defensiveness at all, in any way, of anything anywhere, in the utter absence of defensiveness, from the cessation of defensiveness, would various evil, unskillful phenomena -- the taking up of sticks and knives; conflicts, quarrels, and disputes; accusations, divisive speech, and lies -- come into play?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for the coming-into-play of various evil, unskillful phenomena -- the taking up of sticks and knives; conflicts, quarrels, and disputes; accusations, divisive speech, and lies -- i.e., defensiveness.

"'Defensiveness is dependent on stinginess.' Thus it has been said. And this is the way to understand how defensiveness is dependent on stinginess. If there were no stinginess at all, in any way, of anything anywhere, in the utter absence of stinginess, from the cessation of stinginess, would defensiveness be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for defensiveness, i.e., stinginess.

(Similarly back through the chain of conditions: stinginess, attachment, possessiveness, desire and passion, ascertainment, acquisition, and seeking.)

"Seeking is dependent on craving.' Thus it has been said. And this is the way to understand how seeing is dependent on craving. If there were no craving at all, in any way, of anything anywhere -- i.e., craving for sensuality, craving for becoming, craving for no becoming -- in the utter absence of craving, from the cessation of craving, would seeking be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for seeking, i.e., craving. Thus, Ánanda, these two phenomena [the chain of conditions leading from craving to birth, aging, and death, and the chain of conditions leading from craving to quarrels, etc.], as a duality, flow back into one place at feeling.

Feeling

"From contact as a requisite condition comes feeling.' Thus it has been said. And this is the way to understand how from contact as a requisite condition comes feeling. If there were no contact at all, in any way, of anything anywhere -- i.e., contact at the eye, contact at the ear, contact at the nose, contact at the tongue, contact at the body, or contact at the intellect -- in the utter absence of contact, from the cessation of contact, would feeling be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for feeling, i.e., contact.

Contact

"From name-and-form as a requisite condition comes contact.' Thus it has been said. And this is the way to understand how, from name-and-form as a requisite condition comes contact. If the qualities, traits, themes, and indicators by which there is a description of name-group (mental activity) were all absent,

would designation-contact with regard to the form-group (the physical body) be discerned?"

"No, lord."

"If the permutations, signs, themes, and indicators by which there is a description of form-group were all absent, would resistance-contact with regard to the name-group be discerned?"

"No, lord."

"If the permutations, signs, themes, and indicators by which there is a description of name-group and form-group were all absent, would designation-contact or resistance-contact be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for contact, i.e., name-and-form.

Name and Form

"'From consciousness as a requisite condition comes name-and-form.' Thus it has been said. And this is the way to understand how from consciousness as a requisite condition comes name-and-form. If consciousness were not to descend into the mother's womb, would name-and-form take shape in the womb?"

"No, lord."

"If, after descending into the womb, consciousness were to depart, would name-and-form be produced for this world?"

"No, lord."

"If the consciousness of the young boy or girl were to be cut off, would name-and-form ripen, grow, and reach maturity?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for name-and-form, i.e., consciousness."

Consciousness

"From name-and-form as a requisite condition comes consciousness.' Thus it has been said. And this is the way to understand how from name-and-form as a requisite condition comes consciousness. If consciousness were not to gain a foothold in name-and-form, would a coming-into-play of the origination of birth, aging, death, and stress in the future be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for consciousness, i.e., name-and-form."

"This is the extent to which there is birth, aging, death, passing away, and re-arising. This is the extent to which there are means of designation, expression, and delineation. This is the extent to which the sphere of discernment extends, the extent to which the cycle revolves for the manifesting (discernibility) of this world -- i.e., name-and-form together with consciousness."

Delineations of a Self

"To what extent, Ānanda, does one delineate when delineating a self? Either delineating a self possessed of form and finite, one delineates that 'My self is possessed of form and finite.' Or, delineating a self possessed of form and infinite, one delineates that 'My self is possessed of form and infinite.' Or, delineating a self formless and finite, one delineates that 'My self is formless and finite.' Or, delineating a self formless and infinite, one delineates that 'My self is formless and infinite.'"

"Now, the one who, when delineating a self, delineates it as possessed of form and finite, either delineates it as possessed of form and finite in the present, or of such a nature that it will [naturally] become possessed of form and finite [in the future/after death], or he believes that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that a fixed view of a self possessed of form and finite lies latent [within that person].

"The one who, when delineating a self, delineates it as possessed of form and infinite, either delineates it as possessed of form and infinite in the present, or of such a nature that it will [naturally] become possessed of form and infinite [in the future/after death], or he believes that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that a fixed view of a self possessed of form and infinite lies latent [within that person].

"The one who, when delineating a self, delineates it as formless and finite, either delineates it as formless and finite in the present, or of such a nature that it will [naturally] become formless and finite [in the future/after death], or he believes that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that a fixed view of a self formless and finite lies latent [within that person].

"The one who, when delineating a self, delineates it as formless and infinite, either delineates it as formless and infinite in the present, or of such a nature that it will [naturally] become formless and infinite [in the future/after death], or he believes that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that a fixed view of a self formless and infinite lies latent [within that person].

Non-Delineations of a Self

"To what extent, *Ānanda*, does one not delineate when not delineating a self? Either not delineating a self possessed of

form and finite, one does not delineate that 'My self is possessed of form and finite.' Or, not delineating a self possessed of form and infinite, one does not delineate that 'My self is possessed of form and infinite.' Or, not delineating a self formless and finite, one does not delineate that 'My self is formless and finite.' Or, not delineating a self formless and infinite, one does not delineate that 'My self is formless and infinite.'

"Now, the one who, when not delineating a self, does not delineate it as possessed of form and finite, does not delineate it as possessed of form and finite in the present, nor does he delineate it as of such a nature that it will [naturally] become possessed of form and finite [in the future/after death], nor does he believe that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that a fixed view of a self possessed of form and finite does not lie latent [within that person].

"The one who, when not delineating a self, does not delineate it as possessed of form and infinite, does not delineate it as possessed of form and infinite in the present, nor does he delineate it as of such a nature that it will [naturally] become possessed of form and infinite [in the future/after death], nor does he believe that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that a fixed view of a self possessed of form and infinite does not lie latent [within that person].

"The one who, when not delineating a self, does not delineate it as formless and finite, does not delineate it as formless and finite in the present, nor does he delineate it as of such a nature that it will [naturally] become formless and finite [in the future/after death], nor does he believe that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that a fixed view of a self formless and finite does not lie latent [within that person].

"The one who, when not delineating a self, does not delineate it as formless and infinite, does not delineate it as formless and infinite in the present, nor does he delineate it as of such a nature that it will [naturally] become formless and infinite [in the future/after death], nor does he believe that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that a fixed view of a self formless and infinite does not lie latent [within that person].

Assumptions of a Self

"To what extent, Ánanda, does one assume when assuming a self? Assuming feeling to be the self, one assumes that 'Feeling is my self' [or] 'Feeling is not my self: My self is oblivious [to feeling]' [or] 'Neither is feeling my self, nor is my self oblivious to feeling, but rather my self feels, in that my self is subject to feeling.'

"Now, one who says, 'Feeling is my self,' should be addressed as follows: 'There are these three feelings, my friend -- feelings of pleasure, feelings of pain, and feelings of neither pleasure nor pain. Which of these three feelings do you assume to be the self?' At a moment when a feeling of pleasure is sensed, no feeling of pain or of neither pleasure nor pain is sensed. Only a feeling of pleasure is sensed at that moment. At a moment when a feeling of pain is sensed, no feeling of pleasure or of neither pleasure nor pain is sensed. Only a feeling of pain is sensed at that moment. At a moment when a feeling of neither pleasure nor pain is sensed, no feeling of pleasure or of pain is sensed. Only a feeling of neither pleasure nor pain is sensed at that moment.

"Now, a feeling of pleasure is inconstant, fabricated, dependent on conditions, subject to passing away, dissolution, fading, and cessation. A feeling of pain is inconstant, fabricated, dependent on conditions, subject to passing away, dissolution, fading, and cessation. A feeling of neither pleasure nor pain is inconstant, fabricated, dependent on conditions, subject to passing away,

dissolution, fading, and cessation. Having sensed a feeling of pleasure as 'my self,' then with the cessation of one's very own feeling of pleasure, 'my self' has perished. Having sensed a feeling of pain as 'my self,' then with the cessation of one's very own feeling of pain, 'my self' has perished. Having sensed a feeling of neither pleasure nor pain as 'my self,' then with the cessation of one's very own feeling of neither pleasure nor pain, 'my self' has perished.

"Thus he assumes, assuming in the immediate present a self inconstant, entangled in pleasure and pain, subject to arising and passing away, he who says, 'Feeling is my self.' Thus in this manner, Ānanda, one does not see fit to assume feeling to be the self.

"As for the person who says, 'Feeling is not the self: My self is oblivious [to feeling],' he should be addressed as follows: 'My friend, where nothing whatsoever is sensed (experienced) at all, would there be the thought, "I am"?"'

"No, lord."

"Thus in this manner, Ānanda, one does not see fit to assume that 'Feeling is not my self: My self is oblivious to feeling.'

"As for the person who says, 'Neither is feeling my self, nor is my self oblivious [to feeling], but rather my self feels, in that my self is subject to feeling,' he should be addressed as follows: 'My friend, should feelings altogether and every way stop without remainder, then with feeling completely not existing, owing to the cessation of feeling, would there be the thought, "I am"?"'

"No, lord."

"Thus in this manner, Ānanda, one does not see fit to assume that 'Neither is feeling my self, nor is my self oblivious [to feeling], but rather my self feels, in that my self is subject to feeling.'

"Now, Ānanda, in as far as a monk does not assume feeling to be the self, nor the self as oblivious, nor that 'My self feels, in that my self is subject to feeling,' then, not assuming in this way, he is not sustained by anything (does not cling to anything) in the world. Un-sustained, he is not agitated. Un-agitated, he is totally unbound right within. He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"If anyone were to say with regard to a monk whose mind is thus released that 'The Tathágata exists after death,' is his view, that would be mistaken; that 'The Tathágata does not exist after death'...that 'The Tathágata both exists and does not exist after death'...that 'The Tathágata neither exists nor does not exist after death' is his view, that would be mistaken. Why? Having directly known the extent of designation and the extent of the objects of designation, the extent of expression and the extent of the objects of expression, the extent of description and the extent of the objects of description, the extent of discernment and the extent of the objects of discernment, the extent to which the cycle revolves: Having directly known that, the monk is released. [To say that,] '*The monk released, having directly known that, does not see, does not know*' is his opinion,' that would be mistaken.

Seven Stations of Consciousness

"Ānanda, there are these seven stations of consciousness and two spheres. Which seven?

"There are beings with diversity of body and diversity of perception, such as human beings, some devas, and some beings in the lower realms. This is the first station of consciousness.

"There are beings with diversity of body and singularity of perception, such as the devas of the Brahma hosts generated by the first [jhana]. This is the second station of consciousness.

"There are beings with singularity of body and diversity of perception, such as the Radiant Devas. This is the third station of consciousness.

"There are beings with singularity of body and singularity of perception, such as the Beautifully Lustrous Devas. This is the fourth station of consciousness.

"There are beings who, with the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, thinking, 'Infinite space,' arrive at the sphere of the infinitude of space. This is the fifth station of consciousness.

"There are beings who, with the complete transcending of the sphere of the infinitude of space, thinking, 'Infinite consciousness,' arrive at the sphere of the infinitude of consciousness. This is the sixth station of consciousness.

"There are beings who, with the complete transcending of the sphere of the infinitude of consciousness, thinking, 'There is nothing,' arrive at the sphere of nothingness. This is the seventh station of consciousness.

"The sphere of non-percipient beings and, second, the sphere of neither perception nor non-perception. [These are the two spheres.]

"Now, as for the first station of consciousness -- beings with diversity of body and diversity of perception, such as human beings, some devas, and some beings in the lower realms: If one discerns that [station of consciousness], discerns its origination, discerns its passing away, discerns its allure, discerns its drawbacks, discerns the escape from it, would it be proper, by means of that [discernment] to take delight there?"

"No, lord."

(Similarly with each of the remaining stations of consciousness and two spheres.)

"Ánanda, when knowing -- as they actually are -- the origination, passing away, allure, drawbacks of -- and escape from -- these seven stations of consciousness and two spheres, a monk is released through lack of clinging, he is said to be a monk released through discernment.

Eight Emancipations

"Ánanda, there are these eight emancipations. Which eight?

"Possessed of form, one sees forms. This is the first emancipation.

"Not percipient of form internally, one sees forms externally. This is the second emancipation.

"One is intent only on the beautiful. This is the third emancipation.

"With the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, thinking, 'Infinite space,' one enters and remains in the sphere of the infinitude of space. This is the fourth emancipation.

"With the complete transcending of the sphere of the infinitude of space, thinking, 'Infinite consciousness,' one enters and remains in the sphere of the infinitude of consciousness. This is the fifth emancipation.

"With the complete transcending of the sphere of the infinitude of consciousness, thinking, 'There is nothing,' one enters and remains in the sphere of nothingness. This is the sixth emancipation.

"With the complete transcending of the sphere of nothingness, one enters and remains in the sphere of neither perception nor non-perception. This is the seventh emancipation.

"With the complete transcending of the sphere of neither perception nor non-perception, one enters and remains in the cessation of perception and feeling. This is the eighth emancipation.

"Now, when a monk attains these eight emancipations in forward order, in reverse order, in forward and reverse order, when he attains them and emerges from them wherever he wants, however he wants, and for as long as he wants, when through the ending of the mental fermentations he enters and remains in the fermentation-free release of awareness and release of discernment, having directly known it and realized it in the here and now, he is said to be a monk released in both ways. And as for another release in both ways, higher or more sublime than this, there is none."

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

Mahapadana Sutta

The Great Discourse on the Lineage

Thus have I heard. Once the Lord was staying at Savatthi, in Anathapindika's park in the Jeta Grove, in the Kareri hutment. And among a number of monks who had gathered together after their meal, after the alms-round, sitting in the Kareri pavilion, there arose a serious discussion on former lives, as they said, "This is how it was in a former life," or "That is how it was."

And the Lord, with purified divine-ear faculty surpassing the powers of humans, heard what they were talking about. Getting up from his seat, he went to the Kareri pavilion, sat down on the prepared seat, and said, "Monks, what was your conversation as you sat together? What discussion did I interrupt?" and they told him.

"Well, monks, would you like to hear a proper discourse on past lives?"

"Lord, it is time for that! Well-Farer, it is time for that! If the Lord were to give a proper discourse on past lives, the monks would listen and remember it!"

"Well then, monks, listen, pay close attention, and I will speak."

"Yes, Lord." The monks replied, and the Lord said,

"Monks, ninety-one aeons ago the Lord, the Arahant, the fully enlightened Buddha Vipassi arose in the world. Thirty-one aeons ago, the Lord Buddha Sikhi arose; in the same thirty-first aeon before this Lord Buddha Vessabhu arose. And in this present fortunate aeon the Lord Buddhas Kakusandha, Konagamana, and Kassapa arose in the world. And, monks, in this present fortunate aeon I too have now arisen in the world as a fully enlightened Buddha.

"The Lord Buddha Vipassi was born of Khattiya race, and arose in a Khattiya family, the Lord Buddha Sikhi likewise; and the Lord Buddha Vessabhu likewise; the Lord Buddha Kakusandha was born of Brahman race, and arose in a Brahmin family; the Lord Buddha Konagamana likewise; the Lord Buddha Kassapa likewise; and I, monks, who am now the Arahant and fully-enlightened Buddha, was born of Khattiya race, and arose in a Khattiya family.

"The Lord Buddha Vipassi was of the Kondanna clan; the lord Sikhi likewise; the Lord Buddha Vessabhu likewise; the Lord Buddha Kakusandha was of the Kassapa clan; the Lord Buddha Konagamana likewise; the Lord Buddha Kassapa likewise; I who am now the Arahant and fully enlightened Buddha, am of the Gotama clan.

"In the time of the Lord Buddha Vipassi the life-span was eighty-thousand years; in the time of the Lord Buddha Sikhi seventy thousand; in the time of the Lord Buddha Vessabhu sixty thousand; in the time of the Lord Buddha Kakusandha forty thousand; in the time of the Lord Buddha Konagamana thirty thousand; in the time of the Lord Buddha Kassapa it was twenty thousand. In my time the lifespan is short, limited, and quick to pass: it is seldom that anybody lives to be one hundred.

"The Lord Buddha Vipassi gained his full enlightenment at the foot of a trumpet flower tree; the Lord Buddha Sikhi under a white mango tree; the Lord Buddha Vessabhu under a Sal tree; the Lord Buddha Kakusandha under an acacia-tree; the Lord Buddha Konagamana under a fig tree; the Lord Buddha Kassapa under a Banyan tree; and I became fully enlightened at the foot of an Assattha tree.

"The Lord Buddha Vipassi had the pair of noble disciples Khanda and Tissa; The Lord Buddha Sikhi had Abhibhu and Sambhava; the Lord Buddha Vessabhu had Sona and Uttara; the Lord Buddha Kakusandha had Vidhura and Sanjiva; the Lord Buddha Konagamana had Bhiyyosa and Uttara; the Lord

Buddha Kassapa had Tissa and Bharadvaja; I myself now have the pair of noble disciples Shariputra and Moggallana.

"The Lord Buddha Vipassi had three assemblies of disciples, one of 6,800,000, one of a hundred thousand, and one of eighty thousand monks, and of these three assemblies all were Arahants; the Lord Buddha Sikhi had three assemblies of disciples: one of a hundred thousand, one of eighty thousand, and one of seventy thousand monks—all Arahants; the Lord Buddha Vessabhu had three assemblies, one of eighty thousand, one of seventy thousand, and one of sixty thousand monks, all Arahant; the Lord Buddha Kakusandha had one assembly: forty thousand monks – all Arahants; the Lord Buddha Konagamana had one assembly: thirty thousand monks – all Arahants; the Lord Buddha Kassapa had one assembly: twenty thousand monks – all Arahants; I, monks, have one assembly of disciples, one thousand, two hundred fifty monks, and this one assembly consists only of Arahants.

"The Lord Buddha Vipassi's personal attendant was the monk Asoka; the Lord Buddha Sikhi's was Khemankara; the Lord Buddha Vesabhu's was Upasannaka; the Lord Buddha Kakusandha's was Vuddhija; the Lord Buddha Konagamana's was Sotthija; the Lord Buddha Kassapa's was Sabbamitta; my chief personal attendant now is Ānanda.

"The Lord Buddha Vipassi's Father was King Bandhuma, his mother Queen Bandhumati and King Bandhuma's royal capitol was Bandhumati. The Lord Buddha Sikhi's Father was King Aruna, his mother Queen Pabhavati; King Aruna's capitol was Arunavati. The Lord Buddha Vesabhu's father was King Suppatita, his mother was Queen Yasavati; King Suppatita's capitol was Anopama. The Lord Buddha Kakusandha's father was the Brahmin Aggidatta, his mother was the Brahmin lady Visakha. The king at that time was Khema; his capitol was Khemavati. The Lord Buddha Kanogamana's father was the Brahmin Yannadatta, his mother was the Brahmin lady Uttara. The king at that time was Sobha; his capitol was Sobhavati.

The Lord Buddha Kassapa's father was Brahmin Brahmadata, his mother was the Brahmin Lady Dhanavati. The king at that time was Kiki; his capital was Caranasi. And now, monks, my father is King Suddhodana, my mother was Queen Maya, and the royal capital was Kapilavatthu."

Thus the Lord spoke, and the Well-Farer then rose from his seat and went to his lodging.

Soon after the Lord had gone, another discussion arose among the monks,

"It is marvelous, friends, it is wonderful, the Tathágata's great power and ability – the way he recalls the past Buddha's who have gained Parinibbána, having cut away the hindrances, cut off the road of craving, put an end to the round of becoming, overcome all suffering. He recalls their birth, their name, their clan, their life-span, the disciples and assemblies connected with him, 'Being born thus, these Blessed Lords were such and such, such were their names, their clans, their discipline, their Dhamma, their wisdom, their liberation.' Well now, friends, how did the Tathágata come by the penetrative knowledge through which he remembers that, 'Being born thus, these Blessed Lords were such and such, such were their names, their clans, their discipline, their Dhamma, their wisdom, their liberation?' Did some deva reveal this knowledge to him?' This was the conversation of those monks, which came to be interrupted.

Then the Lord, rising from seclusion of the rest period, went to the Kareri Pavillion and sat down on the prepared seat. He said,

"Monks, what was your conversation as you sat together? What discussion did I interrupt?" And the monks told him.

"The Tathágata understands these things by his own penetration of the principles of the Dhamma; and devas, too, have told him. Well, monks, do you wish to hear still more about past lives?"

"Lord, it is time for that! Well-Farer, it is time for that! If the Lord were to give a proper discourse on past lives, the monks would listen and remember it."

"Well then, monks, listen, pay close attention and I will speak."

"Yes, Lord." The monks replied, and the Lord said,

"Monks, ninety-one aeons ago the Lord, the Arahant, the fully enlightened Buddha Vipassi arose in the world. He was born of the Khattiya race, and arose in a Khattiya family. He was of the Kondanna clan. The span of his life was eighty thousand years. He gained his full enlightenment at the foot of a trumpet flower tree. He had the pair of noble disciples Khanda and Tissa as his chief followers. He had three assemblies of disciples: one of 6,800,000, one of a hundred thousand, and one of eighty thousand monks, all Arahants. His chief personal attendant was the monk Asoka. His father was King Bandhuma, his mother was queen Bandhumati. The Kings Capital was Bandhumati.

"And so, monks, the Bodhisattva Vipassi descended from the Tushita heaven, mindful and clearly aware, into his mothers womb. This, monks, is the rule.

"It is the rule, monks, that when a Bodhisattva descends from the Tushita heaven into his mother's womb, there appears in this world with its devas, Maras and Brahmas, its ascetics and Brahmins, princes and people an immeasurable, splendid light surpassing the glory of the most powerful devas. And whatever dark spaces lay beyond the worlds end, chaotic, blind and black, such that they are not even reached by the mighty rays of sun and moon, are yet illumined by this immeasurable splendid light surpassing the glory of the most powerful devas. And those beings that have been reborn there recognize each other by this light and know, 'Other beings too, have been born here!' and this ten-thousand-fold world system trembles and quakes and is convulsed. And this immeasurable light shines forth. That is the rule.

"It is the rule that when a Bodhisattva has entered his mother's womb, four devas come to protect him from the four quarters, saying, "Let no man, no non-human being, no thing whatsoever harm this Bodhisattva or this Bodhisattva's mother!" That is the rule.

"It is the rule that when a Bodhisattva has entered his mother's womb, his mother becomes by nature virtuous, refraining from taking life, from taking what is not given, from sexual misconduct, from lying speech, or from strong drink and sloth producing drugs. That is the rule.

"It is the rule that when a Bodhisattva has entered his mother's womb, she has no sensual thoughts connected with a man, and she cannot be overcome by any man with lustful thoughts. That is the rule.

"It is the rule that when a Bodhisattva has entered his mother's womb she enjoys the fivefold pleasures of the senses and takes delight, being endowed and possessed of them. That is the rule.

"It is the rule that when a Bodhisattva has entered his mother's womb, she has no sickness of any kind, she is at ease and without fatigue of body, and she can see the Bodhisattva inside her womb, complete with all his members and faculties. Monks, it is as if a gem, a beryl, pure, excellent, well cut into eight facets, clear, bright, flawless and perfect in every respect, were strung on a blue, yellow, red, white, or orange cord. And a man with good eyesight, taking it in his hand would describe it as such. Thus does the Bodhisattva's mother, with no sickness, see him, complete with all his members and faculties. That is the rule.

It is the rule that when a Bodhisattva's mother dies seven days after his birth and is reborn in the Tushita heaven. That is the rule.

It is the rule that whereas other women carry the child in their womb for nine or ten months before giving birth, it is not so with the Bodhisattva's mother, who carries him for exactly ten months before giving birth. That is the rule.

It is the rule that whereas other women give birth sitting or lying down, it is not so with the Bodhisattva's mother, who gives birth standing up. That is the rule.

It is the rule that when the Bodhisattva issues forth from his mother's womb, devas welcome him first, and then humans, that is the rule.

It is the rule that when the Bodhisattva issues forth from his mother's womb, he does not touch the earth. Four devas receive him and place him before his mother, saying, "Rejoice, your majesty, a mighty son has been born to you!" That is the rule.

"It is the rule that when the Bodhisattva issues from his mother's womb, he issues forth stainless, not defiled by water, mucus, blood, or any impurity, pure and spotless. Just as when a jewel is laid on the muslin from Kasi, the jewel does not stain the muslin, or the muslin the jewel. Why not? Because of the purity of both. In the same way the Bodhisattva issues forth stainless, not defiled by water, mucus, blood, or any impurity, pure and spotless. That is the rule.

"It is the rule that when the Bodhisattva issues forth from his mother's womb, two streams of water appear from the sky, one cold, the other warm, with which they ritually wash the Bodhisattva and his mother. That is the rule.

"It is the rule that as soon as he is born the Bodhisattva takes a firm stance on both feet, facing north, then takes seven strides, and then under a white sunshade he scans the four quarters, and then declares with a bull-like voice, "I am chief in the world, supreme in the world, eldest in the world. This is my last birth, there will be no more re-becoming. That is the rule.

"It is the rule that when the Bodhisattva issues from his mothers womb there appears in this world with its devas, Maras and Brahmas, its ascetics and Brahmins, princes and people an immeasurable, splendid light surpassing the glory of the most powerful devas. This is the rule.

"Monks, when prince Vipassi was born, they showed him to king Bandhuma and said,

'Your majesty, a son has been born to you. Deign, sire, to look at him.'" The king looked at the prince, and then said to the Brahmins skilled in signs:

'You gentlemen are skilled in signs. Examine the prince."

"The Brahmins examined the prince and said to King Bandhuma,

'Sire, rejoice, for a mighty son has been born to you. It is a gain for you sire, it is a great profit for you, sire, that such a son has been born into your family. Sire, this prince is endowed with the thirty-two marks of a great man. To such, only two courses are open. If he lives the household life he will become a ruler, a wheel turning righteous monarch of the law, conqueror of the four quarters who has established the security of his realm and is possessed of the seven treasures. These are: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Jewel Treasure, the Woman Treasure, the Householder Treasure, and, as seventh, the Counselor Treasure. He has more than a thousand sons who are heroes, of heroic stature, conquerors of the hostile army. He dwells having conquered this sea-girt land without stick or sword, by the law. But if he goes forth from the household life into homelessness, then he will become an Arahant, a fully enlightened Buddha, one who draws back the veil from the world.

"And what, Sire, are these thirty-two marks of a great man?

I. He has feet with level tread

- II. On the soles of his feet are wheels with a thousand spokes
- III. He has projecting heels
- IV. He has long fingers and toes
- V. He has soft and tender hands and feet
- VI. His hands and feet are net-like (webbed?)
- VII. He has high-raised ankles
- VIII. His legs are like an antelopes
- IX. Standing and without bending, he can touch and rub his knees with either hand.
- X. His male organs are enclosed in a sheath.
- XI. His complexion is bright, the color of gold
- XII. His skin is delicate and so smooth that no dust adheres to it
- XIII. His body hairs are separate, one to each pore.
- XIV. They grow upwards, bluish-black like collyruim, growing in rings to the right.
- XV. His body is divinely straight
- XVI. He has the seven convex surfaces.
- XVII. The front part of his body is like a Lion's.
- XVIII. There is no hollow between his shoulders.
- XIX. He is proportioned like a banyan-tree: his height is as the span of his arms.
- XX. His bust is evenly rounded.

XXI. He has a perfect sense of taste.

XXII. Her has jaws like a lions

XXIII. He has forty teeth.

XXIV. His teeth are even.

XXV. There are no spaces between his teeth.

XXVI. His canine teeth are very bright.

XXVII. His tongue is very long

XXVIII. He has a Brahma-like voice, like that of the Karavika-bird.

XXIX. His eyes are deep blue.

XXX. He has eyelashes like a cow's.

XXXI. The hair between his eyebrows is white, and soft like cotton down.

XXXII. His head is like a royal turban."

"Sire, this prince is endowed with the thirty-two marks of a great man. To such, only two courses are open. If he lives the household life he will become a ruler, a wheel turning righteous monarch of the law, conqueror of the four quarters who has established the security of his realm and is possessed of the seven treasures. These are: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Jewel Treasure, the Woman Treasure, the Householder Treasure, and, as seventh, the Counselor Treasure. He has more than a thousand sons who are heroes, of heroic stature, conquerors of the hostile army. He dwells having conquered this sea-girt land without stick or sword, by the law. But if he goes forth from the household life into homelessness, then he will become an Arahant, a fully

enlightened Buddha, one who draws back the veil from the world."

"Then King Bandhuma, having clothed those Brahmins in fresh clothes, satisfied all of their wishes.

"And King Bandhuma appointed nurses for Prince Vipassi. Some suckled him, some bathed him, some carried him, some dandled him. A white umbrella was held over him night and day, that he might not be harmed by cold or heat or grass or dust. And Prince Vipassi was much beloved of the people. Just as everybody loves a blue, yellow, or white lotus, so they all loved Prince Vipassi. Thus he was borne from lap to lap.

"And Prince Vipassi had a sweet voice, a beautiful voice, charming and delightful. Just as in the Himalaya mountains, the Karavika-bird had a voice sweeter, more beautiful, charming and delightful than all other birds, so too was Prince Vipassi's voice the finest of them all.

"And owing to the results of past karma, the divine eye was present to Prince Vipassi, with which he could see for a league day and night alike.

"And prince Vipassi was unblinkingly watchful, like the Thirty-Three Gods. And because it was said that he was unblinkingly watchful, the prince came to be called "Vipassi." When King Bandhuma was trying a case, he took prince Vipassi on his knee and instructed him in the case. Then, putting him down from his knee, his father would carefully explain the issues to him. And for this reason he was all the more called Vipassi.

"Then King Bandhuma caused three palaces to be built for Prince Vipassi, one for the rainy season, one for the cold season, and one for the hot season, to cater for all the fivefold sense pleasures. There Prince Vipassi stayed in the rainy season palace for the four months of the rainy season, with no male attendants, surrounded by female musicians, and he never left that palace."

[End of the Birth Section]

"Then, monks, after many years, many hundreds and thousands of years had passed, Prince Vipassi said to his charioteer, 'Harness some fine carriages, Charioteer! We will go to the pleasure park to inspect it.' The charioteer did so, then reported to the prince, "Your Royal Highness, the fine carriages are harnessed, it is time to do as you wish.' And prince Vipassi mounted a carriage and drove in procession to the pleasure park.

"And as he was being driven to the pleasure park, Prince Vipassi saw an aged man, bent like a roof beam, broken, leaning on a stick, tottering, sick, his youth all vanished. At the sight he said to the charioteer, "Charioteer, what is the matter with this man? His hair is not like other men's, his body is not like other men's."

"Prince, that is what is called an old man.'

"But why is he called an old man?'

"He is called old, Prince, because he has not long to live.'

"But am I liable to become old, and not exempt from old age?'

"Both you and I, prince, are liable to become old, and are not exempt from old age.'

"Well then, Charioteer, that will do for today with the pleasure park. Return now to the palace.'

"Very good, Prince,' said the charioteer, and brought Prince Vipassi back to the palace. Arrived there, Prince Vipassi was overcome with grief and dejection, crying, 'Shame on this thing birth, since to him who is born old age must manifest itself!'

"Then King Bandhuma sent for the charioteer and said, 'Well, did not the prince enjoy himself at the pleasure park? Wasn't he happy there?'

"Your Majesty, the Prince did not enjoy himself, he was not happy there.'

"What did he see on the way there?'

"So the charioteer told the king all that had happened.

"Then King Bandhuma thought, 'Prince Vipassi must not renounce the throne, he must not go forth from the household life into homelessness – the words of the Brahmins learned in signs must not come true!' So the king provided for Prince Vipassi to have even more enjoyment of the fivefold sense pleasures, in order that he should rule the kingdom and not go forth from the household life into homelessness. Thus the prince continued to live indulging in, and addicted to the fivefold sense-pleasures.

After many years, many hundreds and thousands of years had passed, Prince Vipassi said to his charioteer, 'Harness some fine carriages, Charioteer! We will go to the pleasure park to inspect it.' The charioteer did so, then reported to the prince, 'Your Royal Highness, the fine carriages are harnessed, it is time to do as you wish.' And prince Vipassi mounted a carriage and drove in procession to the pleasure park.

"And as he was being driven to the pleasure park, Prince Vipassi saw a sick man, suffering, very ill, fallen in his own urine and excrement, and some people were picking him up, and others were putting him to bed. At the sight he said to the charioteer, 'What is the matter with this man? His eyes are not like other men's, his head is not like other men's.'

" 'Prince, that is what is called a sick man.'

" 'But why is he called a sick man?'

" 'Prince, he is so called because he can hardly recover from his illness.'

" 'But am I liable to become sick, and not exempt from sickness?'

" 'Both you and I, prince, are liable to become sick, and not exempt from sickness.'

"'Well then, Charioteer, that will do for today with the pleasure park. Return now to the palace.'

"'Very good, Prince,' said the charioteer, and brought Prince Vipassi back to the palace. Arrived there, Prince Vipassi was overcome with grief and dejection, crying, 'Shame on this thing birth, since to him who is born sickness must manifest itself!'

"Then King Bandhuma sent for the charioteer and said, 'Well, did not the prince enjoy himself at the pleasure park? Wasn't he happy there?'

"'Your Majesty, the Prince did not enjoy himself, he was not happy there.'

"'What did he see on the way there?'

"So the charioteer told the king all that had happened.

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time to do as you wish.' And prince Vipassi mounted a carriage and drove in procession to the pleasure park.

"And as he was being driven to the pleasure park, Prince Vipassi saw a large crowd collecting, clad in many colors and carrying a bier. At the sight he said to the charioteer, 'Why are those people doing that?'

" 'Prince, that is what they called a dead man.'

" 'Drive me over to where the dead man is.'

" 'Very good, Prince,' said the charioteer, and he did so. And Prince Vipassi gazed at the corpse of the dead man. "Then he said to the charioteer, 'Why is he called a dead man?'

" 'Prince, he is called a dead man because now his parents and other relatives will not see him again, nor he them.'

" 'But am I subject to dying, not exempt from dying?'

" 'Both you and I, Prince, are subject to dying, not exempt from it.'

" 'Well then, Charioteer, that will do for today with the pleasure park. Return now to the palace.'

" 'Very good, Prince,' said the charioteer, and brought Prince Vipassi back to the palace. Arrived there, Prince Vipassi was overcome with grief and dejection, crying, 'Shame on this thing birth, since to him who is born death must manifest itself!'

"Then King Bandhuma sent for the charioteer and said, 'Well, did not the prince enjoy himself at the pleasure park? Wasn't he happy there?'

" 'Your Majesty, the Prince did not enjoy himself, he was not happy there.'

" 'What did he see on the way there?'

"So the charioteer told the king all that had happened.

"Then King Bandhuma thought, 'Prince Vipassi must not renounce the throne, he must not go forth from the household life into homelessness – the words of the Brahmins learned in signs must not come true!' So the king provided for Prince Vipassi to have even more enjoyment of the fivefold sense pleasures, in order that he should rule the kingdom and not go forth from the household life into homelessness. Thus the prince continued to live indulging in, and addicted to the fivefold sense-pleasures.

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"And as he was being driven to the pleasure park, Prince Vipassi saw a shaven headed man, one who had gone forth, wearing a yellow robe. And he said to the charioteer, 'What is the matter with that man? His head is not like other men's, and his clothes are not like other men's."

" 'Prince, he is called one who has gone forth.'

" 'Why is he called one who has gone forth?'"

" 'Prince, by one who has gone forth we mean one who truly follows the Dhamma, who truly lives in serenity, does good actions, performs meritorious deeds, is harmless and truly has compassion for living beings.'

" 'Charioteer, he is well called one who has gone forth—one who truly follows the Dhamma, who truly lives in serenity, does good actions, performs meritorious deeds, is harmless and

truly had compassion for living beings. Drive the carriage over to where he is.'

" 'Very good, Prince,' said the charioteer, and did so. And Prince Vipassi questioned the man who had gone forth.

" 'Prince, as one who has gone forth I truly follow Dhamma...and have compassion for living beings.'

" 'You are well called, one who has gone forth...'

"Then Prince Vipassi said to the charioteer, 'You take the carriage and drive back to the Palace, but I shall stay here and shave off my hair and beard, put on yellow robes and go forth from the household life into homelessness.'

" 'Very good, Prince,' said the charioteer, and returned to the Palace. And Prince Vipassi, shaving off his hair and beard and putting on yellow robes, went forth from the household life into homelessness.

"And a great crowd from the royal capitol city, Bandhumati, eighty-four thousand people, heard that Prince Vipassi had gone forth into homelessness. And they thought, 'This is certainly no common teaching and discipline, certainly no common going forth, for which Prince Vipassi has shaved off hair and beard, donned yellow robes and gone forth into homelessness. If the prince has done so, why should not we?' And so, monks, a great crowd of eighty-four thousand, having shaved off their hair and beards and donned yellow robes, followed the Bodhisattva Vipassi into homelessness. And with the following the Bodhisattva went on his rounds through villages, towns, and royal cities.

"Then the Bodhisattva, having retired to a secluded spot, had this thought, 'It is not proper for me to live with a crowd like this. I must live alone, withdrawn from this crowd.' So after a while he left the crowd and dwelt alone. The eighty-four thousand went one way, and the Bodhisattva another.

"Then, when the Bodhisattva had entered his dwelling alone, in a secluded spot, he thought, "This world, alas, is in a sorry state: There is birth and decay, there is death and falling into other states and being reborn. And no one knows any way of escape from this suffering, this aging and this death. When will deliverance be found from this suffering, this aging and death?"

"And then, monks, the Bodhisattva thought, "With what being present, does aging and death occur? What conditions aging and death?" And then, monks, as a result of wisdom born of profound consideration the realization dawned on him, "Birth being present, aging and death occurs, birth conditions aging and death."

"Then he thought, "What conditions birth?" And the realization dawned on him, "Becoming conditions birth"... "What conditions becoming?"... "Clinging conditions becoming."... "Craving Conditions clinging"... "Feeling conditions craving."... "Contact conditions feeling"... "The Six sense Bases condition contact"... "Mind and body condition the six sense bases"... "Consciousness conditions mind and body"... And then the Bodhisattva Vipassi thought, "With what being present does consciousness occur? What conditions consciousness?" And then, as a result of the wisdom born profound consideration, the realization dawned on him, "Mind and body conditions consciousness'."

"Then, monks, the Bodhisattva Vipassi thought, "This consciousness turns back at mind and body, it does not go any further. To this extent there is birth and decay, there is death and falling into other states and being reborn, namely mind - and- body conditions consciousness and consciousness conditions mind - and - body, mind - and - body conditions the six sense bases, the six sense bases conditions contact, contact conditions feeling, feeling conditions craving, craving conditions clinging, clinging conditions becoming, becoming conditions birth, birth conditions aging and death, sorrow, lamentation, pain, grief and distress. And thus this whole mass

of sufferings takes its origin". And at the thought, "Origin, origin," there arose in the Bodhisattva Vipassi, with insight into things never realized before, knowledge, wisdom, awareness, and light.

"Then he thought "What now being absent does aging and death not occur? With the cessation of what comes the cessation of aging and death?" And then, as a result of the wisdom born of profound consideration, the realization dawned on him, "Birth being absent, aging and death does not occur. With the cessation of Birth comes the cessation of aging and death... with the cessation of what comes the cessation of birth?... With the cessation of becoming comes the cessation of birth... With the cessation of clinging comes the cessation of becoming...With the cessation of craving comes the cessation of clinging...With the cessation of feeling comes the cessation of craving... with the cessation of contact comes the cessation of feeling... with the cessation of the six sense bases comes the cessation of contact..."

"With the cessation of mind and body comes the cessation of the six sense bases... with the cessation of consciousness comes the cessation of mind and body... with the cessation of mind and body comes the cessation of consciousness."

"Then the Bodhisattva Vipassi thought, "I have found the insight way to enlightenment, namely:

"By the cessation of mind and body, consciousness ceases; by the cessation of consciousness mind and body ceases; By the cessation of mind and body the six sense bases cease; by the cessation of the six sense bases contact ceases; by the cessation of contact feeling ceases, by the cessation of feeling craving ceases; by the cessation of craving clinging ceases; by the cessation of clinging becoming ceases; by the cessation of becoming birth ceases; by the cessation of birth aging and death, sorrow, lamentation, pain, grief and distress cease. And thus this whole mass of suffering ceases." And at the thought,

'Cessation, cessation,' there arose in the Bodhisattvas Vipassi, with insight into things never realized before, knowledge, vision, awareness and light.

"Then, monks, at another time the Bodhisattva Vipassi dwelt contemplating the rise and fall of the five aggregates of clinging, "Such is the body, such its arising, such its passing away; such is feeling...such is perception...such are the mental formations...such is consciousness...such its arising...such its passing away." And as he remained contemplating the rise and fall of the five aggregates of clinging, before long his mind was freed from the corruptions without remainder.

[End of Second Section]

"Then Monks, the blessed Lord, the Arahant, the Fully Enlightened Buddha Vipassi thought, "Suppose now I were to teach Dhamma?" And then he thought, "I have attained to this Dhamma, which is profound, hard to see, hard to grasp, peaceful, excellent, beyond reasoning, subtle, to be apprehended by the wise. But this generation delights in clinging, rejoices in it and revels in it. But for those who so delight rejoice and revel in clinging this matter is hard to see, namely, the conditioned nature of things, or dependant origination. Equally hard to see would be the calming of all the mental formations, the abandonment of all substrates of rebirth, the waning of craving, dispassion, cessation and Nibbána. And if I were to teach Dhamma to others and they did not understand me, that would be a weariness and a trouble to me."

"And to the Lord Buddha Vipassi there occurred spontaneously this verse, never previously heard:

"This that I've attained, why should I proclaim?"

Those full of lust and hate can never grasp it.

Leading upstream this Dhamma, subtle, deep,

Hard to see, no passion-blinded folk can see it."

"As the Lord Buddha Vipassi pondered thus, his mind was inclined to inaction rather than to teaching the Dhamma. And, monks, the Lord Buddha Vipassi's reasoning became mentally known to a certain Great Brahma. And he thought: "Alas the world is perishing, it will be destroyed because the mind of Vipassi, the Blessed Lord, the Arahant, the Fully Enlightened Buddha is inclined to inaction rather than to teaching the Dhamma!"

"So this great Brahma, as swiftly as a strong man might stretch his flexed arm, or flex it again, disappeared from the Brahma world and reappeared before the Lord Buddha Vipassi. Arranging his upper robe over one shoulder and kneeling on his right knee, he saluted the Lord Buddha Vipassi with joined hands and said, "Lord, may the Blessed Lord teach Dhamma, may the Well-Farer teach Dhamma! There are beings with little dust on their eyes who are perishing through not hearing Dhamma: they will become knowers of Dhamma!"

"Then the Lord Buddha Vipassi explained "I have attained to this Dhamma, which is profound, hard to see, hard to grasp, peaceful, excellent, beyond reasoning, subtle, to be apprehended by the wise. But this generation delights in clinging, rejoices in it and revels in it. But for those who so delight rejoice and revel in clinging this matter is hard to see, namely, the conditioned nature of things, or dependant origination. Equally hard to see would be calming of all the mental formations, the abandonment of all substrates of rebirth, the waning of craving, dispassion, cessation and Nibbána. And if I were to teach Dhamma to others and they did not understand me, that would be a weariness and a trouble to me."

"And the Great Brahma appealed a second time and a third time to the Lord Buddha Vipassi to teach...then the Lord Buddha Vipassi, recognizing Brahma's appeal and moved by

compassion for beings, surveyed the world with his Buddha eye. And he saw beings with little dust on their eyes and with much dust, with faculties sharp and dull, of good and bad disposition, easy and hard to teach, and a few of them living in fear of transgression and of the next world. And just as in a pool of blue, red or white lotuses some are born in the water, grow in the water and, not leaving the water, thrive in the water, some are born in the water and reach the reach the surface, while some, having reached the surface, grow out of the water and are not polluted by it, in the same way, monks, the Lord Buddha Vipassi, surveying the world with his Buddha eye, saw some beings with little dust on their eyes and with much dust, with faculties sharp and dull, of good and bad disposition, easy and hard to teach, and a few of them living in fear of transgression and of the next world.

"Then, knowing his thought, the Great Brahma addressed the Lord Buddha Vipassi in these verses,

As on a mountain peak a watcher sees the folk below

So, man of Wisdom, seeing all, look down from Dhamma heights!

Free from woe, look on those who are sunk in grief, oppressed with birth and age.

Arise, hero, victor in battle, leader of the Caravan, traverse the world!

Teach, O Lord, the Dhamma, and they will understand.

And the Lord Buddha Vipassi replied to the Great Brahma in verse,

Open to them are the Deathless doors!

Let those that hear now put forth faith.

For fear of trouble I did not preach at first

The excellent Dhamma for men, Brahma!

Then the Great Brahma, thinking, "I have been the cause of the Lord Buddha Vipassi's preaching Dhamma," made obeisance to the Lord Buddha, and, passing by his right, vanished then and there.

"Then the Lord Buddha Vipassi thought, "To whom should I first teach this Dhamma? Who would understand it quickly?" Then he thought, "There are Khanda the King's son and Tissa the Chaplain's son, living in the capital city of Bandhumati. They are wise, learned, experienced, and for a long time have had little dust on their eyes. If now I teach Dhamma first to Khanda and Tissa, they will understand it quickly." And so the Lord Buddha Vipassi, as swiftly as a strong man might stretch out his flexed arm, or flex it again vanished then and there from the root of that tree of enlightenment, and reappeared in the Royal Capital of Bandhumati in the deer park of Khema.

"And the Lord Buddha Vipassi said to the Park Keeper, "Keeper, go to Bandhumati and say to prince Khanda and the Chaplains son Tissa, 'My Lords, Vipassi the Blessed Lord, the Arahant, the Fully Enlightened Buddha has come to Bhandumati and is staying in the Deer Park of Khema. He wishes to see you."

"Very Good Lord," said the park keeper, and went and delivered the message."

"Then Khanda and Tissa, having harnessed some fine carriages, drove out of Bhandumati making for the deer park of Khema. They took the carriages as far as they would go, then alighted and continued on foot until they came to the Lord Buddha Vipassi. When they reached him, they made obeisance to him and sat down to one side.

"And the Lord Buddha Vipassi delivered to them a graduated discourse on generosity, on morality and on heaven, showing the danger, degradation and corruption of sense desires, and

the profit of renunciation. And when the Lord Buddha Vipassi knew that the minds of Khanda and Tissa were ready, pliable, free from the hindrances, joyful and calm, then he preached the Buddha's special sermon in brief: On sufferings, its origin, its cessation, and the path. And just as a clean cloth from which all stains have been removed receives the dye perfectly, so in prince Khanda and Tissa, the Chaplains son, as they sat there, there arose the pure and spotless Dhamma Eye, and they knew: whatever things have an origin must come to cessation.

"And they, having seen, attained, experienced, and penetrated the Dhamma, having passed beyond doubt, having gained perfect confidence in the teachers doctrine without relying on others, said,

"Excellent Lord, Excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil lamp into a dark place so that those with eyes could see what was there. Just so, the Blessed Lord has expounded the Dhamma in various ways. We go for refuge to the Lord and to the Dhamma. May we receive the going forth at the Lords hands, may we receive ordination!"

"And so Prince Khanda and Tissa the Chaplains son received the going forth at the hands at the Lord Buddha Vipassi and they received ordination. Then the Lord Buddha Vipassi instructed them with a discourse on Dhamma, inspired them, fired them and delighted them, showing the danger, degradation and corruption of conditioned things and the profit of Nibbána. And through their being inspired, fired, and delighted with this discourse, it was not long before their mind was free from the corruptions without remainder.

"And a great crowd of eighty four thousand people from Bhandumati heard that the Lord Buddha Vipassi was staying at the Deer Park in Khema, and that Khanda and Tissa had shaved off their hair and beards, donned yellow robes, and

gone forth from the household life into homelessness. And they thought: This is certainly no common teaching and discipline, certainly no common going forth, for which Prince Khanda and Tissa, the Chaplains son has shaved off their hair and beard, donned yellow robes and gone forth into homelessness. If they can do this in the presence of the Lord Buddha Vipassi, why should not we? And so this great crowd of eighty-four thousand left Bhandumati for the Deer Park in Khema where the Lord Buddha Vipassi was. When they came to him they made obeisance to him and sat down to one side.

"And the Lord Buddha Vipassi delivered to them a graduated discourse on generosity, morality, and on heaven, showing the danger, degradation and corruption of sense desires and the profit of renunciation and just as a clean cloth from which all stains have been removed receives the dye perfectly, so in those eighty-four thousand, as they sat there, there arose the pure and spotless Dhamma Eye, and they knew: whatever things have an origin must come to cessation. And they, having seen, attained, experienced, and penetrated the Dhamma, having passed beyond doubt, having gained perfect confidence in the teachers doctrine without relying on others, said,

"Excellent Lord, Excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil lamp into a dark place so that those with eyes could see what was there. Just so, the Blessed Lord has expounded the Dhamma in various ways. We go for refuge to the Lord and to the Dhamma. May we receive the going forth at the Lords hands, may we receive ordination!"

"And those eighty-four thousand received the going forth at the hands of the Lord Buddha Vipassi and they received Ordination. And the Lord Buddha Vipassi instructed them with a discourse on Dhamma, inspired them, fired them and delighted them, showing the danger, degradation and corruption of conditioned things and the profit of Nibbána. And through their being

inspired, fired, and delighted with this discourse, it was not long before their mind was free from the corruptions without remainder.

"Then the eighty-four thousand who had gone forth heard: The Lord Buddha Vipassi has come to Bhandumati and is staying in the Khema Deer Park giving Dhamma. And so this great crowd of eighty-four thousand left for Bhandumati to the Deer Park in Khema where the Lord Buddha Vipassi was. When they came to him they made obeisance to him and sat down to one side.

"And the Lord Buddha Vipassi delivered to them a graduated discourse on generosity, morality, and on heaven, showing the danger, degradation and corruption of sense desires and the profit of renunciation and just as a clean cloth from which all stains have been removed receives the dye perfectly, so in those eighty-four thousand, as they sat there, there arose the pure and spotless Dhamma Eye, and they knew: whatever things have an origin must come to cessation. And they, having seen, attained, experienced, and penetrated the Dhamma, having passed beyond doubt, having gained perfect confidence in the teachers doctrine without relying on others, said,

"Excellent Lord, Excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil lamp into a dark place so that those with eyes could see what was there. Just so, the Blessed Lord has expounded the Dhamma in various ways. We go for refuge to the Lord and to the Dhamma. May we receive the going forth at the Lords hands, may we receive ordination!"

"And those eighty-four thousand received the going forth at the hands of the Lord Buddha Vipassi and they received Ordination. And the Lord Buddha Vipassi instructed them with a discourse on Dhamma, inspired them, fired them and delighted them, showing the danger, degradation and corruption of conditioned things and the profit of Nibbána. And through their being

inspired, fired, and delighted with this discourse, it was not long before their mind was free from the corruptions without remainder.

"And at that time in the Royal Capital there was a vast gathering of 6,800,000 monks. And when the Lord Buddha Vipassi had withdrawn into seclusion he thought, "There is now this great gathering of monks here in the capital. Suppose I were to give them permission, "wander abroad monks for the good of the many, for the happiness of the many, out of compassion for the world, for the welfare and happiness of devas and humans. Do not go two together monks, but teach the Dhamma that is lovely in the beginning, lovely in its middle, and lovely in its ending, both in the letter and in the spirit and display the holy life fully complete and perfect. There are beings with little dust on their eyes who are perishing through not hearing Dhamma: They will become Knowers of Dhamma. But at the end of six years precisely you are to come together to the Royal Capital of Bhandumati to recite the disciplinary code."

"Then a certain great Brahma, having divined the Lord Buddha Vipassi's thought, as swiftly as a strong man might flex his arm, or flex it again, vanish from the Brahma world and appeared before the Lord Buddha Vipassi. Arranging his robe over one shoulder, and saluting the Lord with joined palms, he said, "Just so, O Lord, just so, O Well-Farer! Let the Lord give permission to this great gathering to wander abroad for the good of the many for the happiness of the many, out of compassion for the world, for the welfare and happiness of devas and humans. Let them not go two together, but let them teach the Dhamma that is lovely in the beginning, lovely in its middle, and lovely in its ending, both in the letter and in the spirit and display the holy life complete and perfect. There are beings with little dust on their eyes who are perishing through not hearing Dhamma: They will become Knowers of Dhamma. And we too will do the same as the monks: at the end of six

years we will come to Bhandumati and recite the disciplinary code.

"Having spoken thus, that Brahma made obeisance to the Lord Buddha, and passing by to his right, vanished there and then. So the Lord Buddha Vipassi, emerging from the seclusion of his Rest Period told the Monks what had occurred.

"I allow you, monks, to wander abroad for the good of the many, for the welfare and happiness of Devas and Humans. Do not go two together monks, but teach the Dhamma that is lovely in the beginning, lovely in its middle, and lovely in its ending, both in the letter and in the spirit and display the holy life fully complete and perfect. There are beings with little dust on their eyes who are perishing through not hearing Dhamma: They will become Knowers of Dhamma. But at the end of six years precisely you are to come together to the Royal Capital of Bhandumati to recite the disciplinary code." And the majority of those monks left that very day to wander about the country.

"And at that time there were eighty-four thousand religious residences in Jambudvipa. At the end of one year the Devas would proclaim: gentlemen, one year has passed, five remain. At the end of five years you are to return to Bhandumati to recite the disciplinary code. And similarly at the end of two, three, four, five years. And when six years had passed the Devas announced: "Gentlemen, six years have passed, it is now time to go to the Royal Capital of Bhandumati to recite the disciplinary code!" And those monks, some by their own psychic powers, and some by that of the devas, all in one day came to Bhandumati to recite the disciplinary code.

"And then the Lord Buddha Vipassi gave to the assembled monks the following precepts:

Patient forbearance is the highest sacrifice.

Supreme is Nibbána, so say the Buddhas.

He's not 'One Gone Forth' who hurts others,
No ascetic, he who harms another.
Not to do any evil but to cultivate the good,
To purify ones mind, this the Buddha's teach.
Not insulting, not harming, restraint according to rule,
Moderation in food, seclusion of dwelling,
Devotion to high thinking, this the Buddha's teach.

"Once, monks, I was staying Ukkattha in the Subhaga grove at the foot of a great Sal tree. And as I dwelt there in seclusion it occurred to me: "There is no abode of beings easily accessible that has not been visited by me for so long as that of the Devas of the Pure Abodes. Suppose I were to visit them now? And then as swiftly as a strong man might stretch his flexed arm, or flex it again, I vanished from Ukkattha and appeared among the Aviha Devas. And many thousands of them came to me, saluted me and stood to one side. Then they said:

"Sir, it is 91 aeons since the Buddha Vipassi appeared in the world."

"The Lord Buddha Vipassi was born of Khattiya race and arose in a Khattiya family; he was of the Kondanna clan; in his time the life span was 80,000 years; he gained his full enlightenment under a trumpet flower tree; he had the pair of noble disciples Khanda and Tissa; he had three assemblies of Disciples, one of 6,800,000, one of a hundred thousand and one of eighty-thousand monks, all of whom were Arahants; his chief personal attendant was the Monk Asoka, his father was King Bandhuma, his mother Queen Bhandumati, and his fathers royal capital was Bhantumati. The Lord Buddha Vipassi's renunciation was like this, his going forth like this, his

striving like this, his full enlightenment like this; his turning of the wheel like this.

"And we, sir, who lived the Holy Life under the Lord Buddha Vipassi, having freed ourselves from sense desires, have arisen here.

"In the same way many thousands of Deva's came, they said, "Sir, in this fortunate aeon, now the Lord Buddha has arisen in the world, he was born of the Khattiya race and arose in a Khattiya family; he was of the Gotama clan; in his time the life span is short, limited and quick to pass: it is seldom that anybody lives to be a hundred. He gained his full enlightenment under an Assattha tree; he has a pair of noble disciples, Shariputra and Moggallana; he has one assemblies of Disciples, one thousand, two hundred and fifty monks, who are all Arahants; his chief personal attendant is Ananda; his father is King Shuddhodana, his mother was Queen Maya, and his fathers royal capital is Kapilavatthu. Such was the Lord's renunciation, such his going forth, such his striving, such his full enlightenment; such his turning of the wheel. And we sir, who have lived the Holy Life under the Lord, having freed our self from sense desires, have arisen here.

Then I went with the Aviha Devas to see the Atappa Devas, and with these to see the Sudassa Devas, and with these to see the Sudassi Devas, and with all of these to see the Akanittha Devas. And there many thousands of devas came, saluted me and stood to one side, saying, "Sir, it is ninety-one aeons since the Lord Buddha Vipassi appeared in the world. "The Lord Buddha Vipassi was born of Khattiya race and arose in a Khattiya family; he was of the Kondanna clan; in his time the life span was 80,000 years; he gained his full enlightenment under a trumpet flower tree; he had the pair of noble disciples Khanda and Tissa; he had three assemblies of Disciples, one of 6,800,000, one of a hundred thousand and one of eighty-thousand monks, all of whom were Arahants; his chief personal attendant was the Monk Asoka, his father was

King Bandhuma, his mother Queen Bhandumati, and his fathers royal capital was Bhandumati. The Lord Buddha Vipassi's renunciation was like this, his going forth like this, his striving like this, his full enlightenment like this; his turning of the wheel like this.

"And we, sir, who lived the Holy Life under the Lord Buddha Vipassi, having freed ourselves of sense desires, have arisen here.

"In the same way many thousands of Deva's came, they said, "Sir, in this fortunate aeon, now the Lord Buddha has arisen in the world, he was born of the Khattiya race and arose in a Khattiya family; he was of the Gotama clan; in his time the life span is short, limited and quick to pass: it is seldom that anybody lives to be a hundred. He gained his full enlightenment under an Assattha tree; he has a pair of noble disciples, Shariputra and Moggallana; he has one assembly of Disciples, one thousand, two hundred and fifty monks, who are all Arahants; his chief personal attendant is Ánanda; his father is King Shuddhodana, his mother was Queen Maya, and his fathers royal capital is Kapilavatthu. Such was the Lord's renunciation, such going forth, such his striving, such his full enlightenment; such his turning of the wheel. And we sir, who have lived the Holy Life under the Lord, having freed our self from sense desires, have arisen here.

"And so it is, monks, that by his penetration of the Fundamentals of Dhamma, the Tathágata remembers the past Buddhas who have attained final Nibbána, cutting through multiplicity, blazing a trail, have exhausted the round, have passed by all suffering; he recalls their births, their names, their clan, their life span, their twin disciples, their assemblies of disciples: "These Blessed Lords were born Thus, were called thus, thus was their clan, thus was their morality, their Dhamma, their wisdom, their dwelling, thus was their liberation.""

Thus the Lord spoke, and the monks, delighted, rejoiced at his words.

Mahayana Sutra Of The Three Superior Heaps

Namo:

The Bodhisattva's Confession of Moral Downfalls

I, whose name is . . . , at all times go for refuge to the Guru, go for refuge to the Buddha, go for refuge to the Dharma, go for refuge to the Sangha.

To the Teacher, Blessed One, Tathágata, Foe Destroyer, Completely Perfect Buddha, Glorious Conqueror Shakyamuni I prostrate.

To the Tathágata Complete Subduer with the Essence of Vajra I prostrate.

To the Tathágata Jewel of Radiant Light I prostrate.

To the Tathágata Powerful King of the Nagas I prostrate.

To the Tathágata Leader of the Heroes I prostrate.

To the Tathágata Glorious Pleasure I prostrate.

To the Tathágata Jewel Fire I prostrate.

To the Tathágata Jewel Moonlight I prostrate.

To the Tathágata Meaningful to Behold I prostrate.

To the Tathágata Jewel Moon I prostrate.

To the Tathágata Stainless One I prostrate.

To the Tathágata Bestower of Glory I prostrate.

To the Tathágata Pure One I prostrate.

To the Tathágata Transforming with Purity I prostrate.

To the Tathágata Water Deity I prostrate.

To the Tathágata God of Water Deities I prostrate.

To the Tathágata Glorious Excellence I prostrate.

To the Tathágata Glorious Sandalwood I prostrate.

To the Tathágata Endless Splendor I prostrate.

To the Tathágata Glorious Light I prostrate.

To the Tathágata Glorious One without Sorrow I prostrate.

To the Tathágata Son without Craving I prostrate.

To the Tathágata Glorious Flower I prostrate.

To the Tathágata Clearly Knowing through Enjoying Pure Radiance I prostrate.

To the Tathágata Clearly Knowing through Enjoying Lotus Radiance I prostrate.

To the Tathágata Glorious Wealth I prostrate.

To the Tathágata Glorious Mindfulness I prostrate.

To the Tathágata Glorious Name of Great Renown I prostrate.

To the Tathágata King of the Victory Banner Head of the Powerful Ones I prostrate.

To the Tathágata Glorious One Complete Subduer I prostrate.

To the Tathágata Great Victor in Battle I prostrate.

To the Tathágata Glorious One Complete Subduer Passed Beyond I prostrate.

To the Tathágata Glorious Array Illuminating All I prostrate.

To the Tathágata Jewel Lotus Great Subduer I prostrate.

To the Tathágata Foe Destroyer, Completely Perfect Buddha, King of Mount Neru Seated Firmly on a Jewel and a Lotus I prostrate.

O All you [Tathágatas] and all the others, however many Tathágatas, the Foe Destroyers, the Completely Perfect Buddhas, the Blessed Ones there are dwelling and abiding in all the worldly realms of the ten directions, all you Buddhas, the Blessed Ones, please listen to me.

In this life and in all my lives since beginning-less time, in all my places of rebirth while wandering in samsára, I have done negative actions, have ordered them to be done, and have rejoiced in their being done. I have stolen the property of the bases of offering, the property of the Sangha, and the property of the Sanghas of the ten directions, have ordered it to be stolen, and have rejoiced in it being stolen. I have committed the five unbounded heinous actions, have ordered them to be committed, and have rejoiced in their being committed. I have completely engaged in the paths of the ten non-virtuous actions, have ordered others to engage in them, and have rejoiced in their engaging in them.

Being obstructed by such karmic obstructions, I shall become a hell being, or I shall be born as an animal, or I shall go to the land of the hungry ghosts, or I shall be born as a barbarian in an irreligious country, or I shall be born as a long-life god, or I shall come to have incomplete senses, or I shall come to hold wrong views, or I shall have no opportunity to please a Buddha.

All such karmic obstructions I declare in the presence of the Buddhas, the Blessed Ones, who have become exalted

wisdom, who have become eyes, who have become witnesses, who have become valid, who see with their wisdom. I confess without concealing or hiding anything, and from now on I will avoid and refrain from such actions.

All you Buddhas, the Blessed Ones, please listen to me. In this life and in all my previous lives since the beginning-less time, in all my places of rebirth while wandering in samsára, whatever root of virtue there is in my giving to others, even in my giving a morsel of food to one born as an animal; whatever root of virtue there is in my maintaining moral discipline; whatever root of virtue there is in my actions conducive to great liberation; whatever root of virtue there is in my acting to fully ripen sentient beings; whatever root of virtue there is in my generating a supreme mind of enlightenment; and whatever root of virtue there is in my unsurpassed exalted wisdom; all of these assembled, gathered, and collected together, by fully dedicating them to the unsurpassed, to that of which there is no higher, to that which is even higher than the high, and to that which surpasses the unsurpassed, I fully dedicate to the unsurpassed, perfect, complete enlightenment.

Just as the Buddhas, the Blessed Ones of the past, have dedicated fully, just as the Buddhas, the Blessed Ones who are yet to come, will dedicate fully, and just as the Buddhas, the Blessed Ones who are living now, dedicate fully, so too do I dedicate fully.

I confess individually all negative actions. I rejoice in all merit. I beseech and request all the Buddhas. May I attain the holy, supreme, unsurpassed, exalted wisdom.

Whoever are the Conquerors, the supreme beings living now, those of the past, and likewise those who are yet to come, with a boundless ocean of praise for all your good qualities, and with my palms pressed together I go close to you for refuge.

Makkata Sutta

The Monkey

Translated from the Pali by Thanissaro Bhikkhu

"There are in the Himalayas, the king of mountains, difficult, uneven areas where neither monkeys nor human beings wander. There are difficult, uneven areas where monkeys wander, but not human beings. There are level stretches of land, delightful, where both monkeys and human beings wander. In such spots hunters set a tar trap in the monkeys' tracks, in order to catch some monkeys. Those monkeys, who are not foolish or careless by nature, when they see the tar trap, will keep their distance. But any monkey who is foolish and careless by nature comes up to the tar trap and grabs it with its paw, which then gets stuck there. Thinking, 'I'll free my paw,' he grabs it with his other paw. That too gets stuck. Thinking, 'I'll free both of my paws,' he grabs it with his foot. That too gets stuck. Thinking, 'I'll free both of my paws and my foot,' he grabs it with his other foot. That too gets stuck. Thinking, 'I'll free both of my paws and my feet as well,' he grabs it with his mouth. That too gets stuck. So the monkey, snared in five ways, lies there whimpering, having fallen on misfortune, fallen on ruin, a prey to whatever the hunter wants to do with him. Then the hunter, without releasing the monkey, skewers him right there, picks him up, and goes off as he likes.

"This is what happens to anyone who wanders into what is not his proper range and is the territory of others.

"For this reason, you should not wander into what is not your proper range and is the territory of others. In one who wanders into what is not his proper range and is the territory of others, Mara gains an opening Mara gains a foothold. And what, for a monk, is not his proper range and is the territory of others? The five strands of sensuality. Which five? Forms cognizable by the

eye -- agreeable, pleasing, charming, endearing, fostering desire, enticing. Sounds cognizable by the ear... Aromas cognizable by the nose... Flavors cognizable by the tongue... Tactile sensations cognizable by the body -- agreeable, pleasing, charming, endearing, fostering desire, enticing. These, for a monk, are not his proper range and are the territory of others.

"Wander, monks, in what is your proper range, your own ancestral territory. In one who wanders in what is his proper range, his own ancestral territory, Mara gains no opening Mara gains no foothold. And what, for a monk, is his proper range, his own ancestral territory? The four frames of reference. Which four? There is the case where a monk remains focused on the body in and of itself -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. He remains focused on feelings in and of themselves... mind in and of itself... mental qualities in and of themselves -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. This, for a monk, is his proper range, his own ancestral territory."

Maranassati Sutta

Mindfulness of Death (1)

Translated from the Pali by Thanissaro Bhikkhu.

I have heard that at one time the Blessed One was staying at Nadika, in the Brick Hall. There he addressed the monks, "Monks!"

"Yes, lord," the monks replied.

The Blessed One said, "Mindfulness of death, when developed and pursued, is of great fruit and great benefit. It plunges into the Deathless, has the Deathless as its final end. Therefore you should develop mindfulness of death."

When this was said, a certain monk addressed the Blessed One, "I already develop mindfulness of death."

"And how do you develop mindfulness of death?"

"I think, 'O, that I might live for a day and night, that I might attend to the Blessed One's instructions. I would have accomplished a great deal.' This is how I develop mindfulness of death."

Then another monk addressed the Blessed One, "I, too, already develop mindfulness of death."

"And how do you develop mindfulness of death?"

"I think, 'O, that I might live for a day, that I might attend to the Blessed One's instructions. I would have accomplished a great deal.' This is how I develop mindfulness of death."

Then another monk addressed the Blessed One, "I, too, develop mindfulness of death."... "I think, 'O, that I might live for the interval that it takes to eat a meal, that I might attend to the

Blessed One's instructions. I would have accomplished a great deal.'..."

Then another monk addressed the Blessed One, "I, too, develop mindfulness of death."... "I think, 'O, that I might live for the interval that it takes to swallow having chewed up four morsels of food, that I might attend to the Blessed One's instructions. I would have accomplished a great deal.'..."

Then another monk addressed the Blessed One, "I, too, develop mindfulness of death."... "I think, 'O, that I might live for the interval that it takes to swallow having chewed up one morsel of food, that I might attend to the Blessed One's instructions. I would have accomplished a great deal.'..."

Then another monk addressed the Blessed One, "I, too, develop mindfulness of death."... "I think, 'O, that I might live for the interval that it takes to breathe out after breathing in, or to breathe in after breathing out, that I might attend to the Blessed One's instructions. I would have accomplished a great deal.' This is how I develop mindfulness of death."

When this was said, the Blessed One addressed the monks. "Whoever develops mindfulness of death, thinking, 'O, that I might live for a day and night... for a day... for the interval that it takes to eat a meal... for the interval that it takes to swallow having chewed up four morsels of food, that I might attend to the Blessed One's instructions. I would have accomplished a great deal' -- they are said to dwell heedlessly. They develop mindfulness of death slowly for the sake of ending the effluents.

"But whoever develops mindfulness of death, thinking, 'O, that I might live for the interval that it takes to swallow having chewed up one morsel of food... for the interval that it takes to breathe out after breathing in, or to breathe in after breathing out, that I might attend to the Blessed One's instructions. I would have accomplished a great deal' -- they are said to dwell heedfully. They develop mindfulness of death acutely for the sake of ending the effluents.

"Therefore you should train yourselves: 'we will dwell heedfully. We will develop mindfulness of death acutely for the sake of ending the effluents.' That is how you should train yourselves."

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

Mindfulness of Death (2)

I have heard that at one time the Blessed One was staying at Nadika, in the Brick Hall. There he addressed the monks, "Monks, mindfulness of death -- when developed and pursued -- is of great fruit and great benefit. It plunges into the Deathless, has the Deathless as its final end. And how is mindfulness of death developed and pursued so that it is of great fruit and great benefit, plunges into the Deathless, and has the Deathless as its final end?"

"There is the case where a monk, as day departs and night returns, reflects: 'many are the possible causes of my death. A snake might bite me, a scorpion might sting me, a centipede might bite me. That would be how my death would come about. That would be an obstruction for me. Stumbling, I might fall; my food, digested, might trouble me; my bile might be provoked, my phlegm... piercing wind forces in the body might be provoked. That would be how my death would come about. That would be an obstruction for me.' Then the monk should investigate: 'Are there any evil, unskillful mental qualities un-abandoned by me that would be an obstruction for me were I to die in the night?' If, on reflecting, he realizes that there are evil, unskillful mental qualities un-abandoned by him that would be an obstruction for him were he to die in the night, then he should put forth extra desire, effort, diligence, endeavor, undivided mindfulness, and alertness for the abandoning of those very same evil, unskillful qualities. Just as when a person whose turban or head was on fire would put forth extra desire, effort, diligence, endeavor, undivided mindfulness, and

alertness to put out the fire on his turban or head, in the same way the monk should put forth extra desire, effort, diligence, endeavor, undivided mindfulness, and alertness for the abandoning of those very same evil, unskillful qualities. But if, on reflecting, he realizes that there are no evil, unskillful mental qualities un-abandoned by him that would be an obstruction for him were he to die in the night, then for that very reason he should dwell in joy and rapture, training himself day and night in skillful qualities.

"Further, there is the case where a monk, as night departs and day returns, reflects: 'many are the possible causes of my death. A snake might bite me, a scorpion might sting me, a centipede might bite me. That would be how my death would come about. That would be an obstruction for me. Stumbling, I might fall; my food, digested, might trouble me; my bile might be provoked, my phlegm... piercing wind forces in the body might be provoked. That would be how my death would come about. That would be an obstruction for me.' Then the monk should investigate: 'Are there any evil, unskillful mental qualities un-abandoned by me that would be an obstruction for me were I to die during the day?' If, on reflecting, he realizes that there are evil, unskillful mental qualities un-abandoned by him that would be an obstruction for him were he to die during the day, then he should put forth extra desire, effort, diligence, endeavor, undivided mindfulness, and alertness for the abandoning of those very same evil, unskillful qualities. Just as when a person whose turban or head was on fire would put forth extra desire, effort, diligence, endeavor, undivided mindfulness, and alertness to put out the fire on his turban or head, in the same way the monk should put forth extra desire, effort, diligence, endeavor, undivided mindfulness, and alertness for the abandoning of those very same evil, unskillful qualities. But if, on reflecting, he realizes that there are no evil, unskillful mental qualities un-abandoned by him that would be an obstruction for him were he to die during the day, then for that very reason he should dwell in joy and rapture, training himself day and night in skillful qualities.

"This, monks, is how mindfulness of death is developed and pursued so that it is of great fruit and great benefit, plunges into the Deathless, and has the Deathless as its final end."

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

Marapasa Sutta

Mara's Power

Translated from the Pali by Thanissaro Bhikkhu

"There are forms, monks, cognizable via the eye -- agreeable, pleasing, charming, endearing, fostering desire, enticing. If a monk relishes them, welcomes them, and remains fastened to them, he is said to be a monk fettered by forms cognizable by the eye. He has gone over to Mara's camp; he has come under Mara's power. The Evil One can do with him as he will.

"There are sounds cognizable via the ear...

"There are aromas cognizable via the nose...

"There are flavors cognizable via the tongue...

"There are tactile sensations cognizable via the body...

"There are ideas cognizable via the intellect -- agreeable, pleasing, charming, endearing, fostering desire, enticing. If a monk relishes them, welcomes them, and remains fastened to them, he is said to be a monk fettered by forms cognizable by the intellect. He has gone over to Mara's camp; he has come under Mara's power. The Evil One can do with him as he will.

"Now, there are forms cognizable via the eye -- agreeable, pleasing, charming, endearing, fostering desire, enticing. If a monk does not relish them, welcome them, or remain fastened to them, he is said to be a monk freed from forms cognizable by the eye. He has not gone over to Mara's camp; he has not come under Mara's power. The Evil One cannot do with him as he will.

"There are sounds cognizable via the ear...

"There are aromas cognizable via the nose...

"There are flavors cognizable via the tongue...

"There are tactile sensations cognizable via the body...

"There are ideas cognizable via the intellect -- agreeable, pleasing, charming, endearing, fostering desire, enticing. If a monk does not relish them, welcome them, or remain fastened to them, he is said to be a monk freed from forms cognizable by the intellect. He has not gone over to Mara's camp; he has not come under Mara's power. The Evil One cannot do with him as he will."

Founding The Kingdom Mara, The Evil One

The holy one directed his steps to that blessed Bodhi-tree beneath whose shade he was to accomplish his search. As he walked, the earth shook and a brilliant light transfigured the world. When he sat down the heavens resounded with joy and all living beings were filled with good cheer. Mara alone, lord of the five desires, bringer of death and enemy of truth, was grieved and rejoiced not. With his three daughters, Tanha, Raga and Arati, the tempters, and with his host of evil demons, he went to the place where the great Samana sat. But Shakyamuni heeded him not. Mara uttered fear-inspiring threats and raised a whirlwind so that the skies were darkened and the ocean roared and trembled.

But the Blessed One under the Bodhi-tree remained calm and feared not. The Enlightened One knew that no harm could befall him.

The three daughters of Mara tempted the Bodhisattva, but he paid no attention to them, and when Mara saw that he could kindle no desire in the heart of the victorious Samana, he ordered all the evil spirits at his command to attack him and overawe the great Muni. But the Blessed One watched them as one would watch the harmless games of children. All the fierce hatred of the evil spirits was of no avail. The flames of hell became wholesome breezes of perfume, and the angry thunderbolts were changed into lotus-blossoms.

When Mara saw this, he fled away with his army from the Bodhi-tree, whilst from above a rain of heavenly flowers fell, and voices of good spirits were heard: "Behold the great Muni, his heart unmoved by hatred! The wicked Mara's host against him did not prevail. Pure is he and wise, loving and full of mercy. As the rays of the sun drown the darkness of the world,

so he who perseveres in his search will find the truth and the truth will enlighten him."

Enlightenment

The Bodhisattva, having put Mara to flight, gave himself up to meditation. All the miseries of the world, the evils produced by evil deeds and the sufferings arising there from, passed before his mental eye, and he thought:

"Surely if living creatures saw the results of all their evil deeds, they would turn away from them in disgust. But selfhood blinds them, and they cling to their obnoxious desires. They crave pleasure for themselves and they cause pain to others; when death destroys their individuality, they find no peace; their thirst for existence abides and their selfhood reappears in new births. Thus they continue to move in the coil and can find no escape from the hell of their own making. And how empty are their pleasures, how vain are their endeavors! Hollow like the plantain-tree and without contents like the bubble. The world is full of evil and sorrow, because it is full of lust. Men go astray because they think that delusion is better than truth. Rather than truth they follow error, which is pleasant to look at in the beginning but in the end causes anxiety, tribulation, and misery."

And the Bodhisattva began to expound the Dharma. The Dharma is the truth. The Dharma is the sacred law. The Dharma is religion. The Dharma alone can deliver us from error, from wrong and from sorrow.

Pondering on the origin of birth and death, the Enlightened One recognized that ignorance was the root of all evil; and these are the links in the development of life, called the twelve nidanas: In the beginning there is existence blind and without knowledge; and in this sea of ignorance there are stirrings formative and organizing. From stirrings, formative and organizing, rises awareness or feelings. Feelings beget organisms that live as individual beings. These organisms develop the six fields, that

is, the five senses and the mind. The six fields come in contact with things. Contact begets sensation. Sensation creates the thirst of individualized being. The thirst of being creates a cleaving to things. The cleaving produces the growth and continuation of selfhood. Selfhood continues in renewed birth. The renewed births of selfhood are the causes of sufferings, old age, sickness, and death. They produce lamentation, anxiety, and despair.

The cause of all sorrow lies at the very beginning; it is hidden in the ignorance from which life grows. Remove ignorance and you will destroy the wrong desires that rise from ignorance; destroy these desires and you will wipe out the wrong perception that rises from them. Destroy wrong perception and there is an end of errors in individualized beings. Destroy the errors in individualized beings and the illusions of the six fields will disappear. Destroy illusions and the contact with things will cease to beget misconception. Destroy misconception and you do away with thirst. Destroy thirst and you will be free of all morbid cleaving. Remove the cleaving and you destroy the selfishness of selfhood. If the selfishness of selfhood is destroyed you will be above birth, old age, disease, and death, and you will escape all suffering.

The Enlightened One saw the four noble truths which point out the path that leads to Nirvana or the extinction of self: The first noble truth is the existence of sorrow. The second noble truth is the cause of suffering. The third noble truth is the cessation of sorrow. The fourth noble truth is the eightfold path that leads to the cessation of sorrow.

This is the Dharma. This is the truth. This is religion. And the Enlightened One uttered this stanza:

"Through many births I sought in vain
The Builder of this House of Pain.
Now, Builder, You are plain to see,
and from this House at last I'm free;

I burst the rafters, roof and wall,
and dwell in the Peace beyond them all."

There is self and there is truth. Where self is, truth is not. Where truth is, self is not. Self is the fleeting error of Samsára; it is individual separateness and that egotism which begets envy and hatred. Self is the yearning for pleasure and the lust after vanity. Truth is the correct comprehension of things; it is the permanent and everlasting, the real in all existence, the bliss of righteousness.

The existence of self is an illusion, and here is no wrong in this world, no vice, no evil, except what flows from the assertion of self. The attainment of truth is possible only when self is recognized as an illusion. Righteousness can be practiced only when we have freed our mind from passions of egotism. Perfect peace can dwell only where all vanity has disappeared.

Blessed is he who has understood the Dharma. Blessed is he who does no harm to his fellow-beings. Blessed is he who overcomes wrong and is free from passion. To the highest bliss has he attained who has conquered all selfishness and vanity. He has become the Buddha, the Perfect One.

The First Converts

The Blessed One tarried in solitude seven times seven days, enjoying the bliss of emancipation. At that time Tapussa and Bhallika, two merchants, came traveling on the road near by, and when they saw the great Samana, majestic and full of peace, they approached him respectfully and offered him rice cakes and honey.

This was the first food that the Enlightened One ate after he attained Buddhahood.

And the Buddha addressed them and pointed out to them the way of salvation. The two merchants, seeing the holiness of the conqueror of Mara, bowed down in reverence and said: "We

take our refuge, Lord, in the Blessed One and in the Dharma." Tapussa and Bhallika were the first that became followers of the Buddha and they were lay disciples.

The Brahma's Request

The Blessed One having attained Buddhahood while resting under the shepherd's Nigrodha tree on the banks of the river Neranjara, pronounced this solemn utterance:

"How sure his pathway in this wood,
who follows truth's unchanging call!
How blessed, to be kind and good,
and practice self-restraint in all!
How light, from passion to be free,
And sensual joys to let go by!
And yet his greatest bliss will be
when he has quelled the pride of 'I.'

"I have recognized the deepest truth, which is sublime and peace-giving' but difficult to understand; for most men move in a sphere of worldly interests and find their delight in worldly desires. The worldling will not understand the doctrine, for to him there is happiness in selfhood only, and the bliss that lies in a complete surrender to truth is unintelligible to him. He will call resignation what to the enlightened mind is the purest joy. He will see annihilation where the perfected one finds immortality. He will regard as death what the conqueror of self knows to be life everlasting. The truth remains hidden from him who is in the bondage of hate and desire. Nirvana remains incomprehensible and mysterious to the vulgar whose minds are beclouded with worldly interests. Should I preach the doctrine and mankind not comprehend it, it would bring me only fatigue and trouble."

Mara, the Evil One, on hearing the words of the Blessed Buddha, approached and said: "Be greeted, thou Holy One. Thou hast attained the highest bliss and it is time for thee to enter into the final Nirvana."

Then Brahma Sahampati descended from the heavens and, having worshiped the Blessed One, said: "Alas! The world must perish, should the Holy One, the Tathágata, decide not to teach the Dharma. Be merciful to those that struggle; have compassion upon the sufferers; pity the creatures who are hopelessly entangled in the snares of sorrow. There are some beings that are almost free from the dust of worldliness. If they hear not the doctrine preached, they will be lost. But if they hear it, they will believe and be saved."

The Blessed One, full of compassion, looked with the eye of a Buddha upon all sentient creatures, and he saw among them beings whose minds were but scarcely covered by the dust of worldliness, who were of good disposition and easy to instruct. He saw some who were conscious of the dangers of lust and wrongdoing. And the Blessed One said to Brahma Sahampati: "Wide open be the door of immortality to all who have ears to hear. May they receive the Dharma with faith."

Then the Blessed One turned to Mara, saying: "I shall not pass into the final Nirvana, O Evil One, until there be not only brethren and sisters of an Order, but also lay disciples of both sexes, who shall have become true hearers, wise, well trained, ready and learned, versed in the scriptures, fulfilling all the greater and lesser duties, correct in life, walking according to the precepts-until they, having thus themselves learned the doctrine, shall be able to give information to others concerning it, preach it, make it known, establish it, open it, minutely explain it, and make it clear-until they, when others start vain doctrines, shall be able to vanquish and refute them, and so to spread the wonderworking truth abroad. I shall not die until the pure religion of truth shall have become successful, prosperous, widespread, and popular in all its full extent-until, in a word, it shall have been well proclaimed among men!"

Then Brahma Sahampati understood that the Blessed One had granted his request and would preach the doctrine.

Upaka Sees The Buddha

Now the Blessed One thought: "To whom shall I preach the doctrine first? My old teachers are dead. They would have received the good news with joy. But my five disciples are still alive. I shall go to them, and to them shall I first proclaim the gospel of deliverance."

At that time the five Bhikkhus dwelt in the Deer Park at Benares, and the Blessed One rose and journeyed to their abode, not thinking of their unkindness in having left him at a time when he was most in need of their sympathy and help, but mindful only of the services which they had ministered unto him, and pitying them for the austerities which they practiced in vain.

Upaka, a young Brahman and a Jain, a former acquaintance of Siddhartha, saw the Blessed One while he journeyed to Benares, and, amazed at the majesty and sublime joyfulness of his appearance, said to him: "Thy countenance, my friend, is serene; thine eyes are bright and indicate purity and blessedness."

The holy Buddha replied: "I have obtained deliverance by the extinction of self. My body is chastened, my mind is free from desire, and the deepest truth has taken abode in my heart. I have obtained Nirvana, and this is the reason that my countenance is serene and my eyes are bright. I now desire to found the kingdom of truth upon earth, to give light to those who are enshrouded in darkness and to open the gate of deathlessness."

Upaka replied: "Thou professest then, friend, to be Jina, the conqueror of the world, the absolute one and the holy one."

The Blessed One said: "Jinas are all those who have conquered self and the passions of self; those alone are victorious who control their minds and abstain from evil. Therefore, Upaka, I am the Jina."

Upaka shook his head. "Venerable Gotama, he said, "thy way lies yonder," and taking another road he went away.

The Sermon At Benares

ON seeing their old teacher approach, the five Bhikkhus agreed among themselves not to salute him, nor to address him as a master, but by his name only. "For," so they said, "he has broken his vow and has abandoned holiness. He is no Bhikkhu, but Gotama, and Gotama has become a man who lives in abundance and indulges in the pleasures of worldliness." But when the Blessed One approached in a dignified manner, they involuntarily rose from their seats and greeted him in spite of their resolution. Still they called him by his name and addressed him as "friend Gotama."

When they had thus received the Blessed One, he said: "Do not call the Tathágata by his name nor address him as 'friend,' for he is the Buddha, the Holy One. The Buddha looks with a kind heart equally on all living beings, and they therefore call him 'Father.' To disrespect a father is wrong; to despise him, is wicked. The Tathágata, the Buddha continued, does not seek salvation in austerities, but neither does he for that reason indulge in worldly pleasures, nor live in abundance. The Tathágata has found the middle path.

"There are two extremes, O Bhikkhus, which the man who has given up the world ought not to follow—the habitual practice, on the one hand, of self-indulgence which is unworthy, vain and fit only for the worldly-minded and the habitual practice, on the other hand, of self-mortification, which is painful, useless and unprofitable.

"Neither abstinence from fish and flesh, nor going naked, nor shaving the head, nor wearing matted hair, nor dressing in a rough garment, nor covering oneself with dirt, nor sacrificing to Agni, will cleanse a man who is not free from delusions. Reading the Vedas, making offerings to priests, or sacrifices to the gods, self-mortification by heat or cold and many such

penances performed for the sake of immortality, these do not cleanse the man who is not free from delusions. Anger, drunkenness, obstinacy, bigotry, deception, envy, self-praise, disparaging others, superciliousness and evil intentions constitute uncleanness; not verily the eating of flesh.

"A middle path, O Bhikkhus avoiding the two extremes, has been discovered by the Tathágata—a path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana! What is that middle path, O Bhikkhus, avoiding these two extremes, discovered by the Tathágata—that path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana? Let me teach you, O Bhikkhus, the middle path, which keeps aloof from both extremes. By suffering, the emaciated devotee produces confusion and sickly thoughts in his mind. Mortification is not conducive even to worldly knowledge; how much less to a triumph over the senses!

"He who fills his lamp with water will not dispel the darkness, and he who tries to light a fire with rotten wood will fail. And how can any one be free from self by leading a wretched life, if he does not succeed in quenching the fires of lust, if he still hankers after either worldly or heavenly pleasures? But he in whom self has become extinct is free from lust; he will desire neither worldly nor heavenly pleasures, and the satisfaction of his natural wants will not defile him. However, let him be moderate, let him eat and drink according to the need of the body.

"Sensuality is enervating; the self-indulgent man is a slave to his passions, and pleasure-seeking is degrading and vulgar. But to satisfy the necessities of life is not evil. To keep the body in good health is a duty, for otherwise we shall not be able to trim the lamp of wisdom, and keep our minds strong and clear. Water surrounds the lotus flower, but does not wet its petals. This is the middle path, O Bhikkhus, that keeps aloof from both

extremes." And the Blessed One spoke kindly to his disciples, pitying them for their errors, and pointing out the uselessness of their endeavors, and the ice of ill-will that chilled their hearts melted away under the gentle warmth of the Master's persuasion.

Now the Blessed One set the wheel of the most excellent law rolling, and he began to preach to the five Bhikkhus, opening to them the gate of immortality, and showing them the bliss of Nirvana.

The Buddha said: "The spokes of the wheel are the rules of pure conduct: justice is the uniformity of their length; wisdom is the tire; modesty and thoughtfulness are the hub in which the immovable axle of truth is fixed. He who recognizes the existence of suffering, its cause, its remedy, and its cessation has fathomed the four noble truths. He will walk in the right path.

"Right views will be the torch to light his way. Right aspirations will be his guide. Right speech will be his dwelling-place on the road. His gait will be straight, for it is right behavior. His refreshments will be the right way of earning his livelihood. Right efforts will be his steps: right thoughts his breath; and right contemplation will give him the peace that follows in his footprints.

"Now, this, O Bhikkhus, is the noble truth concerning suffering: Birth is attended with pain, decay is painful, disease is painful, death is painful. Union with the unpleasant is painful, painful is separation from the pleasant; and any craving that is unsatisfied, that too is painful. In brief, bodily conditions, which spring from attachment, are painful. This, then, O Bhikkhus, is the noble truth concerning suffering.

"Now this, O Bhikkhus, is the noble truth concerning the origin of suffering: Verily, it is that craving which causes the renewal of existence, accompanied by sensual delight, seeking satisfaction now here, now there, the craving for the

gratification of the passions, the craving for a future life, and the craving for happiness in this life. This, then, O Bhikkhus, is the noble truth concerning the origin of suffering.

"Now this, O Bhikkhus, is the noble truth concerning the destruction of suffering: Verily, it is the destruction, in which no passion remains, of this very thirst; it is the laying aside of, the being free from, the dwelling no longer upon this thirst. This, then, O Bhikkhus, is the noble truth concerning the destruction of suffering.

"Now, this, O Bhikkhus, is the noble truth concerning the way which leads to the destruction of sorrow. Verily, it is this noble eightfold path; that is to say: Right views; right aspirations; right speech; right behavior; right livelihood; right effort; right thoughts; and right contemplation. This, then, O Bhikkhus, is the noble truth concerning the destruction of sorrow.

"By the practice of loving-kindness I have attained liberation of heart, and thus I am assured that I shall never return in renewed births. I have even now attained Nirvana."

When the Blessed One had thus set the royal chariot wheel of truth rolling onward, a rapture thrilled through all the universes. The devas left their heavenly abodes to listen to the sweetness of the truth; the saints that had parted from life crowded around the great teacher to receive the glad tidings; even the animals of the earth felt the bliss that rested upon the words of the Tathágata: and all the creatures of the host of sentient beings, gods, men, and beasts, hearing the message of deliverance, received and understood it in their own language.

And when the doctrine was propounded, the venerable Kondanna, the oldest one among the five Bhikkhus, discerned the truth with his mental eye, and he said: "Truly, O Buddha, our Lord, thou hast found the truth!" Then the other Bhikkhus too, joined him and exclaimed: "Truly, thou art the Buddha, thou hast found the truth."

And the devas and saints and all the good spirits of the departed generations that had listened to the sermon of the Tathágata joyfully received the doctrine and shouted: "Truly, the Blessed One has founded the kingdom of righteousness. The Blessed One has moved the earth; he has set the wheel of Truth rolling, which by no one in the universe, be he god or man, can ever be turned back. The kingdom of Truth will be preached upon earth; it will spread; and righteousness, goodwill, and peace will reign among mankind."

The Sangha Or Community

Having pointed out to the five Bhikkhus the truth, the Buddha said: "A man that stands alone, having decided to obey the truth, may be weak and slip back into his old ways. Therefore, stand ye together, assist one another, and strengthen one another efforts. Be like unto brothers; one in love, one in holiness, and one in your zeal for the truth. Spread the truth and preach the doctrine in all quarters of the world, so that in the end all living creatures will be citizens of the kingdom of righteousness. This is the holy brotherhood; this is the church, the congregation of the saints of the Buddha; this is the Sangha that establishes a communion among all those who have taken their refuge in the Buddha."

Kondanna was the first disciple of the Buddha who had thoroughly grasped the doctrine of the Holy One, and the Tathágata looking into his heart said: "Truly, Kondanna has understood the truth." Therefore the venerable Kondanna received the name "Annata-Kondanna that is, "Kondanna who has understood the doctrine." Then the venerable Kondanna spoke to the Buddha and said: "Lord, let us receive the ordination from the blessed One." And the Buddha said: "Come, O Bhikkhus! Well taught is the doctrine. Lead a holy life for the extinction of suffering."

Then Kondanna and the other Bhikkhus uttered three times these solemn vows: "To the Buddha will I look in faith: He, the

Perfect One, is holy and supreme. The Buddha conveys to us instruction, wisdom, and salvation; he is the Blessed One, who knows the law of being; he is the Lord of the world, who yoketh men like oxen, the Teacher of gods and men, the Exalted Buddha. Therefore, to the Buddha will I look in faith.

"To the doctrine will I look in faith: well-preached is the doctrine by the Exalted One. The doctrine has been revealed so as to become visible; the doctrine is above time and space. The doctrine is not based upon hearsay, it means 'Come and see'; the doctrine to welfare; the doctrine is recognized by the wise in their own hearts. Therefore to the doctrine will I look in faith.

"To the community will I look in faith; the community of the Buddha's disciples instructs us how to lead a life of righteousness; the community of the Buddha's disciples teaches us how to exercise honesty and justice; the community of the Buddha's disciples shows us how to practice the truth. They form a brotherhood in kindness and charity, and their saints are worthy of reverence. The community of the Buddha's disciples is founded as a holy brotherhood in which men bind themselves together to teach the behests of rectitude and to do good. Therefore, to the community will I look in faith."

The gospel of the Blessed One increased from day to day, and many people came to hear him and to accept the ordination to lead thenceforth a holy life for the sake of the extinction of suffering. And the Blessed One seeing that it was impossible to attend to all who wanted to hear the truth and receive the ordination, sent out from the number of his disciples such as were to preach the Dharma, and said unto them:

"The Dharma and the Vinaya proclaimed by the Tathágata shine forth when they are displayed, and not when they are concealed. But let not this doctrine, so full of truth and so excellent, fall into the hands of those unworthy of it, where it would be despised and contemned, treated shamefully, ridiculed and censured. I now grant you, O Bhikkhus, this

permission. Confer henceforth in the different countries the ordination upon those who are eager to receive it, when you find them worthy.

"Go ye now, O Bhikkhus, for the benefit of the many, for the welfare of mankind, out of compassion for the world. Preach the doctrine, which is glorious in the beginning, glorious in the middle, and glorious in the end, in the spirit as well as in the letter. There are beings whose eyes are scarcely covered with dust, but if the doctrine is not preached to them they cannot attain salvation. Proclaim to them a life of holiness. They will understand the doctrine and accept it."

And it became an established custom that the Bhikkhus went out preaching while the weather was good, but in the rainy season they came together again and joined their master, to listen to the exhortations of the Tathágata.

Yasa, The Youth Of Benares

AT that time there was in Benares a noble youth, Yasa by name, the son of a wealthy merchant. Troubled in his mind about the sorrows of the world, he secretly rose up in the night and stole away to the Blessed One. The Blessed One saw Yasa coming from afar. Yasa approached and exclaimed: "Alas, what distress! What tribulations!"

The Blessed One said to Yasa: "Here is no distress; here are no tribulations. Come to me and I will teach you the truth, and the truth will dispel your sorrows."

When Yasa, the noble youth, heard that there were neither distress, nor tribulations, nor sorrows, his heart was comforted. He went into the place where the Blessed One was, and sat down near him. Then the Blessed One preached about charity and morality. He explained the vanity of the thought "I am"; the dangers of desire, and the necessity of avoiding the evils of life in order to walk on the path of deliverance.

Instead of disgust with the world, Yasa felt the cooling stream of holy wisdom, and, having obtained the pure and spotless eye of truth, he looked at his person, richly adorned with pearls and precious stones, and his heart was shamed.

The Tathágata, knowing his inward thoughts, said: "Though a person be ornamented with jewels, the heart may have conquered the senses. The outward form does not constitute religion or affect the mind. Thus the body of a Samana may wear an ascetic's garb while his mind is immersed in worldliness. A man that dwells in lonely woods and yet covets worldly vanities is a worldling, while the man in worldly garments may let his heart soar high to heavenly thoughts. There is no distinction between the layman and the hermit, if but both have banished the thought of self."

Seeing that Yasa was ready to enter upon the path, the Blessed One said to him: "Follow me!" And Yasa joined the brotherhood, and having put on a Bhikkhus robe, received the ordination.

While the Blessed One and Yasa were discussing the doctrine, Yasa's father passed by in search of his son; and in passing he asked the Blessed One: "Pray, Lord, hast thou seen Yasa, my son?"

The Buddha said to Yasa's father: "Come in, sir, thou wilt find thy son"; and Yasa's father became full of joy and he entered. He sat down near his son, but his eyes were holden and he knew him not; and the Lord began to preach. And Yasa's father, understanding the doctrine of the Blessed One, said:

"Glorious is the truth, O Lord! The Buddha, the Holy One, our Master, sets up what has been overturned; he reveals what has been hidden; he points out the way to the wanderer who has gone astray; he lights a lamp in the darkness so that all who have eyes to see can discern the things that surround them. I take refuge in the Buddha, our Lord: I take refuge in the doctrine revealed by him: I take refuge in the brotherhood,

which he has founded. May the Blessed One receive me from this day forth while my life lasts as a lay disciple who has taken refuge in him." Yasa's father was the first lay-member who became the first lay disciple of the Buddha by pronouncing the three-fold formula of refuge.

When the wealthy merchant had taken refuge in the Buddha, his eyes were opened and he saw his son sitting at his side in a Bhikkhus robe. "My son, Yasa, he said, thy mother is absorbed in lamentation and grief. Return home and restore thy mother to life."

Then Yasa looked at the Blessed One, who said: "Should Yasa return to the world and enjoy the pleasures of a worldly life as he did before?" Yasa's father replied: "If Yasa, my son, finds it a gain to stay with thee, let him stay. He has become delivered from the bondage of worldliness."

When the Blessed One had cheered their hearts with words of truth and righteousness, Yasa's father said: "May the Blessed One, O Lord, consent to take his meal with me together with Yasa as his attendant?" The Blessed One, having donned his robes, took his alms-bowl and went with Yasa to the house of the rich merchant. When they had arrived there, the mother and also the former wife of Yasa saluted the Blessed One and sat down near him.

Then the Blessed One preached, and the women having understood his doctrine, exclaimed: "Glorious is the truth, O Lord! We take refuge in the Buddha, our Lord. We take refuge in the doctrine revealed by him. We take refuge in the brotherhood, which has been founded by him. May the Blessed One receive us from this day forth while our life lasts as lay disciples who have taken refuge in him." The mother and the wife of Yasa, the noble youth of Benares, were the first women who became lay disciples and took their refuge in the Buddha.

Now there were four friends of Yasa belonging to the wealthy families of Benares. Their names were Vimala, Subahu, Punnaaji, and Gavampati.

When Yasa's friends heard that Yasa had cut off his hair and put on Bhikkhu robes to give up the world and go forth into homelessness, they thought: "Surely that cannot be a common doctrine, that must be a noble renunciation of the world.

And they went to Yasa, and Yasa addressed the Blessed One saying: "May the Blessed One administer exhortation and instruction to these four friends of mine." And the Blessed One preached to them, and Yasa's friends accepted the doctrine and took refuge in the Buddha, the Dharma, and the Sangha.

Kassapa, The Fire-Worshiper

AT that time there lived in Uruvela the Jatilas, Brahman hermits with matted hair, worshiping the fire and keeping a fire-dragon; and Kassapa was their chief. Kassapa was renowned throughout all India, and his name was honored as one of the wisest men on earth and an authority on religion. And the Blessed One went to Kassapa of Uruvela the Jatila, and said: "Let me stay a night in the room where you keep your sacred fire."

Kassapa, seeing the Blessed One in his majesty and beauty, thought to himself: "This is a great Muni and a noble teacher. Should he stay overnight in the room where the sacred fire is kept, the serpent will bite him and he will die." And he said: "I do not object to your staying overnight in the room where the sacred fire is kept, but the serpent lives there; he will kill you and I should be sorry to see you perish."

But the Buddha insisted and Kassapa admitted him to the room where the sacred fire was kept. And the Blessed One sat down with body erect, surrounding himself with watchfulness. In the night the dragon came, belching forth in rage his fiery poison, and filling the air with burning vapor, but could do him no harm,

and the fire consumed itself while the World-honored One remained composed. And the venomous fiend became very wroth so that he died in his anger. When Kassapa saw the light shining forth from the room he said: "Alas, what misery! Truly, the countenance of Gotama the great Shakyamuni is beautiful, but the serpent will destroy him."

In the morning the Blessed One showed the dead body of the fiend to Kassapa, saying: "His fire has been conquered by my fire." And Kassapa thought to himself. "Shakyamuni is a great Samana and possesses high powers, but he is not holy like me."

There was in those days a festival, and Kassapa thought: "The people will come hither from all parts of the country and will see the great Shakyamuni. When he speaks to them, they will believe in him and abandon me." And he grew envious. When the day of the festival arrived, the Blessed One retired and did not come to Kassapa. And Kassapa went to the Buddha on the next morning and said: "Why did the great Shakyamuni not come?"

The Tathágata replied: "Didst thou not think, O Kassapa, that it would be better if I stayed away from the festival?" And Kassapa was astonished and thought: "Great is Shakyamuni; he can read my most secret thoughts, but he is not holy like me."

The Blessed One addressed Kassapa and said: "Thou seest the truth, but acceptest it not because of the envy that dwells in thy heart. Is envy holiness? Envy is the last remnant of self that has remained in thy mind. Thou art not holy, Kassapa; thou hast not yet entered the path." And Kassapa gave up his resistance. His envy disappeared, and, bowing down before the Blessed One, he said: "Lord, our Master, let me receive the ordination from the Blessed One."

And the Blessed One said: "Thou, Kassapa, art chief of the Jatilas. Go, then, first and inform them of thine intention, and let

them do as thou thinkest fit." Then Kassapa went to the Jatilas and said: "I am anxious to lead a religious life under the direction of the great Shakyamuni, who is the Enlightened One, the Buddha. Do as ye think best."

The Jatilas replied: "We have conceived a profound affection for the great Shakyamuni, and if thou wilt join his brotherhood, we will do likewise." The Jatilas of Uruvela now flung their paraphernalia of fire-worship into the river and went to the Blessed One.

Nadi Kassapa and Gaya Kassapa, brothers of the great Uruvela Kassapa, powerful men and chieftains among the people, were dwelling below on the stream, and when they saw the instruments used in fire-worship floating in the river, they said: "Something has happened to our brother. And they came with their folk to Uruvela. Hearing what had happened, they, too, went to the Buddha.

The Blessed One, seeing that the Jatilas of Nadi and Gaya, who had practiced severe austerities and worshiped fire, were now come to him, preached a sermon on fire, and said: "Everything, O Jatilas, is burning. The eye is burning, all the senses are burning, thoughts are burning. They are burning with the fire of lust. There is anger, there is ignorance, there is hatred, and as long as the fire finds inflammable things upon which it can feed, so long will it burn, and there will be birth and death, decay, grief, lamentation, suffering, despair, and sorrow. Considering this, a disciple of the Dharma will see the four noble truths and walk in the eightfold path of holiness. He will become wary of his eye, wary of all his senses, wary of his thoughts. He will divest himself of passion and become free. He will be delivered from selfishness and attain the blessed state of Nirvana."

And the Jatilas rejoiced and took refuge in the Buddha, the Dharma, and the Sangha.

The Sermon At Rajagaha

The Blessed One having dwelt some time in Uruvela went to Rajagaha, accompanied by a number of Bhikkhus, many of whom had been Jatilas before. The great Kassapa, chief of the Jatilas and formerly a fire worshiper, went with him.

When the Magadha king, Seniya Bimbisara, heard of the arrival of Gotama Shakyamuni, of whom the people said, "He is the Holy One, the blessed Buddha, guiding men as a driver curbs bullocks, the teacher of high and low," he went out surrounded with his counselors and generals and came to the grove where the Blessed One was. There they saw the Blessed One in the company of Kassapa, the great religious teacher of the Jatilas, and they were astonished and thought: "Has the great Shakyamuni placed himself under the spiritual direction of Kassapa, or has Kassapa become a disciple of Gotama?"

The Tathágata, reading the thoughts of the people, said to Kassapa: "What knowledge hast thou gained, O Kassapa, and what has induced thee to renounce the sacred fire and give up thine austere penances?"

Kassapa said: "The profit I derived from adoring the fire was continuance in the wheel of individuality with all its sorrows and vanities. This service I have cast away, and instead of continuing penances and sacrifices I have gone in quest of the highest Nirvana. Since I have seen the light of truth, I have abandoned worshiping the fire."

The Buddha, perceiving that the whole assembly was ready as a vessel to receive the doctrine, spoke thus to Bimbisara the king: "He who knows the nature of self and understands how the senses act, finds no room for selfishness, and thus he will attain peace unending. The world holds the thought of self, and from this arises false apprehension. Some say that the self endures after death, some say it perishes. Both are wrong and their error is most grievous. For if they say the self is perishable, the fruit they strive for will perish too, and at some time there

will be no hereafter. Good and evil would be indifferent. This salvation from selfishness is without merit.

"When some, on the other hand, say the self will not perish, then in the midst of all life and death there is but one identity unborn and undying. If such is their self, then it is perfect and cannot be perfected by deeds. The lasting, imperishable self could never be changed. Self would be lord and master, and there would be no use in perfecting the perfect; moral aims and salvation would be unnecessary.

"But now we see the marks of joy and sorrow. Where is any constancy? If there is no permanent self that does our deeds, then there is no self; there is no actor behind our actions, no perceiver behind our perception, no lord behind our deeds.

"Now attend and listen: The senses meet the object and from their contact sensation is born. Thence results recollection. Thus, as the sun's power through a burning-glass causes fire to appear, so through the cognizance born of sense and object, the mind originates and with it the ego, the thought of self, whom some Brahman teachers call the lord. The shoot springs from the seed; the seed is not the shoot; both are not one and the same, but successive phases in a continuous growth. Such is the birth of animated life.

"Ye that are slaves of the self and toil in its service from morn until night, ye that live in constant fear of birth, old age, sickness, and death, receive the good tidings that your cruel master exists not. Self is an error, an illusion, a dream. Open your eyes and awaken. See things as they are and ye will be comforted. He who is awake will no longer be afraid of nightmares. He who has recognized the nature of the rope that seemed to be a serpent will cease to tremble.

"He who has found there is no self will let go all the lusts and desires of egotism. The cleaving to things, covetousness, and sensuality inherited from former existences, are the causes of the misery and vanity in the world. Surrender the grasping

disposition of selfishness, and you will attain to that calm state of mind which conveys perfect peace, goodness, and wisdom."

And the Buddha breathed forth this solemn utterance:

"Do not deceive, do not despise
Each other, anywhere.

Do not be angry, and do not
Secret resentment bear;
For as a mother risks her life
And watches over her child,
So boundless be your love to all,
So tender, kind and mild.

"Yea cherish good-will right and left,
For all, both soon and late,
And with no hindrance, with no stint,
From envy free and hate;
While standing, walking, sitting down,
Forever keep in mind:
The rule of life that's always best
Is to be loving-kind.

"Gifts are great, the founding of viharas is meritorious, meditations and religious exercises pacify the heart, comprehension of the truth leads to Nirvana, but greater than all is loving-kindness. As the light of the moon is sixteen times stronger than the light of all the stars, so loving-kindness is sixteen times more efficacious in liberating the heart than all other religious accomplishments taken together. This state of heart is the best in the world. Let a man remain steadfast in it while he is awake, whether he is standing, walking, sitting, or lying down."

When the Enlightened One had finished his sermon, the Magadha king said to the Blessed One: "In former days, Lord, when I was a prince, I cherished five wishes. I wished: O, that I might be inaugurated as a king. This was my first wish, and it has been fulfilled. Further, I wished: Might the Holy Buddha,

the Perfect One, appear on earth while I rule and might he come to my kingdom. This was my second wish and it is fulfilled now. Further I wished: Might I pay my respects to him. This was my third wish and it is fulfilled now. The fourth wish was: Might the Blessed One preach the doctrine to me, and this is fulfilled now.

"The greatest wish, however, was the fifth wish: Might I understand the doctrine of the Blessed One. And this wish is fulfilled too.

"Glorious Lord! Most glorious is the truth preached by the Tathágata! Our Lord, the Buddha, sets up what has been overturned; he reveals what has been hidden; he points out the way to the wanderer who has gone astray; he lights a lamp in the darkness so that those who have eyes to see may see. I take my refuge in the Buddha. I take my refuge in the Dharma. I take my refuge in the Sangha."

The Tathágata, by the exercise of his virtue and by wisdom, showed his unlimited spiritual power. He subdued and harmonized all minds. He made them see and accept the truth, and throughout the kingdom the seeds of virtue were sown.

The King's Gift

Seniya Bimbisara, the king, having taken his refuge in the Buddha, invited the Tathágata to his palace, saying: "Will the Blessed One consent to take his meal with me tomorrow together with the fraternity of Bhikkhus?" The next morning the king announced to the Blessed One that it was time for taking food: "Thou art my most welcome guest, O Lord of the world, come; the meal is prepared."

The Blessed One having donned his robes, took his alms-bowl and, together with a great number of Bhikkhus, entered the city of Rajagaha. Sakka, the king of the Devas, assuming the appearance of a young Brahman, walked in front, and said: "He who teaches self-control with those who have learned self-

control; the redeemer with those whom he has redeemed; the Blessed One with those to whom he has given peace, is entering Rajagaha Hail to the Buddha, our Lord! Honor to his name and blessings to all who take refuge in him." Sakka intoned this stanza:

"Blessed is the place in which the Buddha walks,
and blessed the ears which hear his talks;
blessed his disciples, for they are
the tellers of his truth both near and far.
"If all could hear this truth so good
then all men's minds would eat rich food,
and strong would grow men's brotherhood."

When the Blessed One had finished his meal, and had cleansed his bowl and his hands, the king sat down near him and thought:

"Where may I find a place for the Blessed One to live in, not too far from the town and not too near, suitable for going and coming, easily accessible to all people who want to see him, a place that is by day not too crowded and by night not exposed to noise, wholesome and well fitted for a retired life? There is my pleasure-garden, the bamboo grove Veluvana, fulfilling all these conditions. I shall offer it to the brotherhood whose head is the Buddha."

The king dedicated his garden to the brotherhood, saying: "May the Blessed One accept my gift." Then the Blessed One, having silently shown his consent and having gladdened and edified the Magadha king by religious discourse, rose from his seat and went away.

Shariputra And Moggallana

AT that time Shariputra and Moggallana, two Brahmans and chiefs of the followers of Sanjaya, led a religious life. They had promised each other: "He who first attains Nirvana shall tell the other one."

Shariputra seeing the venerable Assaji begging for alms, modestly keeping his eyes to the ground and dignified in deportment, exclaimed: "Truly this Samana has entered the right path; I will ask him in whose name he has retired from the world and what doctrine he professes." Being addressed by Shariputra, Assaji replied: "I am a follower of the Buddha, the Blessed One, but being a novice I can tell you the substance only of the doctrine."

Said Shariputra: "Tell me, venerable monk; it is the substance I want." And Assaji recited the stanza:

"Nothing we seek to touch or see
Can represent Eternity.
They spoil and die: then let us find
Eternal Truth within the mind."

Having heard this stanza, Shariputra obtained the pure and spotless eye of truth and said: "Now I see clearly, whatsoever is subject to origination is also subject to cessation. If this be the doctrine I have reached the state to enter Nirvana which heretofore has remained hidden from me." Shariputra went to Moggallana and told him, and both said: "We will go to the Blessed One, that he, the Blessed One, may be our teacher."

When the Buddha saw Shariputra and Moggallana coming from afar, he said to his disciples, these two monks are highly auspicious." When the two friends had taken refuge in the Buddha, the Dharma and the Sangha, the Holy One said to his other disciples: "Shariputra, like the first-born O son of a world-ruling monarch, is well able to assist the king as his chief follower to set the wheel of the law rolling."

Now the people were annoyed. Seeing that many distinguished young men of the kingdom of Magadha led a religious life under the direction of the Blessed One, they became angry and murmured: "Gotama Shakyamuni induces fathers to leave their wives and causes families to become extinct." When they saw the Bhikkhus, they reviled them, saying: "The great

Shakyamuni has come to Rajagaha subduing the minds of men. Who will be the next to be led astray by him?"

The Bhikkhus told it to the Blessed One, and the Blessed One said: "This murmuring, O Bhikkhus, will not last long. It will last seven days. If they revile you, answer them with these words: 'It is by preaching the truth that Tathágatas lead men. Who will murmur at the wise? Who will blame the virtuous? Who will condemn self-control, righteousness, and kindness?' And the Blessed One proclaimed:

"Commit no wrong, do only good,
and let your heart be pure.
This is the doctrine Buddhas teach,
and this doctrine will endure."

Anathapindika, The Man Of Wealth

AT this time there was Anathapindika, a man of unmeasured wealth, visiting Rajagaha. Being of a charitable disposition, he was called "the supporter of orphans and the friend of the poor." Hearing that the Buddha had come into the world and was stopping in the bamboo grove near the city, he set out on that very night to meet the Blessed One.

And the Blessed One saw at once the sterling quality of Anathapindika's heart and greeted him with words of religious comfort. And they sat down together, and Anathapindika listened to the sweetness of the truth preached by the Blessed One. And the Buddha said: "The restless, busy nature of the world, this, I declare, is at the root of pain. Attain that composure of mind, which is resting in the peace of immortality. Self is but a heap of composite qualities, and its world is empty like a fantasy.

"Who is it that shapes our lives? Is it Isvara, a personal creator? If Isvara be the maker, all living things should have silently to submit to their maker's power. They would be like vessels formed by the potter's hand; and if it were so, how would it be

possible to practice virtue? If the world had been made by Isvara there should be no such thing as sorrow, or calamity, or evil; for both pure and impure deeds must come from him. If not, there would be another cause beside him, and he would not be self-existent. Thus, thou seest, the thought of Isvara is overthrown.

"Again, it is said that the Absolute has created us. But that which is absolute cannot be a cause. All things around us come from a cause as the plant comes from the seed; but how can the Absolute be the cause of all things alike? If it pervades them, then, certainly, it does not make them.

"Again, it is said that Self is the maker. But if self is the maker, why did it not make things pleasing? The causes of sorrow and joy are real and touchable. How can they have been made by self?

"Again, if we adopt the argument that there is no maker, our fate is such as it is, and there is no causation, what use would there be in shaping our lives and adjusting means to an end? Therefore, we argue that all things that exist are not without cause. However, neither Isvara, nor the absolute, nor the self nor causeless chance, is the maker, but our deeds produce results both good and evil according to the law of causation.

"Let us, then, abandon the heresy of worshiping Isvara and of praying to him; let us no longer lose ourselves in vain speculations or profitless subtleties; let us surrender self and all selfishness, and as all things are fixed by causation, let us practice good so that good may result from our actions."

And Anathapindika said: "I see that thou art the Buddha, the Blessed One the Tathágata, and I wish to open to the my whole mind. Having listened to my words advise me what I shall do. My life is full of work, and having acquired great wealth, I am surrounded with cares. Yet I enjoy my work, and apply myself to it with all diligence. Many people are in my employ and depend upon the success of my enterprises.

"Now, I have heard thy disciples praise the bliss of the hermit and denounce the unrest of the world. 'The Holy One,' they say, 'has given up his kingdom and his inheritance, and has found the path of righteousness, thus setting an example to all the world how to attain Nirvana.' My heart yearns to do what is right and to be a blessing unto my fellows. Let me then ask thee, Must I give up my wealth, my home, and my business enterprises, and, like thyself, go into homelessness in order to attain the bliss of a religious life?"

And the Buddha replied: "The bliss of a religious life is attainable by every one who walks in the noble eightfold path. He that cleaves to wealth had better cast it away than allow his heart to be poisoned by it; but he who does not cleave to wealth, and possessing riches, uses them rightly, will be a blessing unto his fellows. It is not life and wealth and power that enslave men, but the cleaving to life and wealth and power. The Bhikkhu who retires from the world in order to lead a life of leisure will have no gain, for a life of indolence is an abomination, and lack of energy is to be despised. The Dharma of the Tathágata does not require a man to go into homelessness or to resign the world, unless he feels called upon to do so; but the Dharma of the Tathágata requires every man to free himself from the illusion of self, to cleanse his heart, to give up his thirst for pleasure, and lead a life of righteousness. And whatever men do, whether they remain in the world as artisans, merchants, and officers of the king, or retire from the world and devote themselves to a life of religious meditation, let them put their whole heart into their task; let them be diligent and energetic, and, if they are like the lotus, which, although it grows in the water, yet remains untouched by the water, if they struggle in life without cherishing envy or hatred, if they live in the world not a life of self but a life of truth, then surely joy, peace, and bliss will dwell in their minds."

The Sermon On Charity

Anathapindika rejoiced at the words of the Blessed One and said: I dwell at Savatthi, the capital of Kosala, a land rich in produce and enjoying peace. Pasenadi is the king of the country, and his name is renowned among our own people and our neighbors. Now I wish to found there a vihara which shall be a place of religious devotion for your brotherhood, and I pray you kindly to accept it."

The Buddha saw into the heart of the supporter of orphans; and knowing that unselfish charity was the moving cause of his offer, in acceptance of the gift, the Blessed One said: "The charitable man is loved by all; his friendship is prized highly; in death his heart is at rest and full of joy, for he suffers not from repentance; he receives the opening flower of his reward and the fruit that ripens from it. Hard it is to understand: By giving away our food, we get more strength, by bestowing clothing on others, we gain more beauty; by donating abodes of purity and truth, we acquire great treasures.

"There is a proper time and a proper mode in charity; just as the vigorous warrior goes to battle, so is the man who is able to give. He is like an able warrior a champion strong and wise in action. Loving and compassionate he gives with reverence and banishes all hatred, envy, and anger.

"The charitable man has found the path of salvation. He is like the man who plants a sapling, securing thereby the shade, the flowers, and the fruit in future years. Even so is the result of charity, even so is the joy of him who helps those that are in need of assistance; even so is the great Nirvana. We reach the immortal path only by continuous acts of kindness and we perfect our souls by compassion and charity."

Anathapindika invited Shariputra to accompany him on his return to Kosala and help him in selecting a pleasant site for the vihara.

Jetavana, The Vihara

Anathapindika, the friend of the destitute and the supporter of orphans, having returned home, saw the garden of the heir-apparent, Jeta, with its green groves and limpid rivulets, and thought: "This is the place which will be most suitable as a vihara for the brotherhood of the Blessed One." And he went to the prince and asked leave to buy the ground. The prince was not inclined to sell the garden, for he valued it highly. He at first refused but said at last, "If thou canst cover it with gold, then, and for no other price, shalt thou have it." Anathapindika rejoiced and began to spread his gold; but Jeta said: "Spare thyself the trouble, for I will not sell." But Anathapindika insisted. Thus they contended until they resorted to the magistrate.

Meanwhile the people began to talk of the unwonted proceeding, and the prince, hearing more of the details and knowing that Anathapindika was not only very wealthy but also straightforward and sincere, inquired into his plans. On hearing the name of the Buddha, the prince became anxious to share in the foundation and he accepted only one-half of the gold, saying: "Yours is the land, but mine are the trees. I will give the trees as my share of this offering to the Buddha."

Then Anathapindika took the land and Jeta the trees, and they placed them in trust of Shariputra for the Buddha. After the foundations were laid, they began to build the hall which rose loftily in due proportions according to the directions, which the Buddha had suggested; and it was beautifully decorated with appropriate carvings. This vihara was called Jetavana, and the friend of the orphans invited the Lord to come to Savatthi and receive the donation. And the Blessed One left Kapilavatthu and came to Savatthi.

While the Blessed One was entering Jetavana, Anathapindika scattered flowers and burned incense, and as a sign of the gift he poured water from a golden dragon decanter, saying, "This Jetavana vihara I give for the use of the brotherhood

throughout the world." The Blessed One received the gift and replied: "May all evil influences be overcome; may the offering promote the kingdom of righteousness and be a permanent blessing to mankind in general, to the land of Kosala, and especially also to the giver."

Then the king Pasenadi, hearing that the Lord had come, went in his royal equipage to the Jetavana vihara and saluted the Blessed One with clasped hands, saying: "Blessed is my unworthy and obscure kingdom that it has met with so great a fortune. For how can calamities and dangers befall it in the presence of the Lord of the world, the Dharma-rajā, the King of Truth. Now that I have seen thy sacred countenance, let me partake of the refreshing waters of thy teachings. Worldly profit is fleeting and perishable, but religious profit is eternal and inexhaustible. A worldly man, though a king, is full of trouble, but even a common man who is holy has peace of mind."

Knowing the tendency of the king's heart, weighed down by avarice and love of pleasure, the Buddha seized the opportunity and said: "Even those who, by their evil karma, have been born in low degree, when they see a virtuous man, feel reverence for him. How much more must an independent king, on account of merits acquired in previous existences, when meeting a Buddha, conceive reverence for him. And now as I briefly expound the law, let the Maharaja listen and weigh my words, and hold fast that which I deliver!"

"Our good or evil deeds follow us continually like shadows. That which is most needed is a loving heart! Regard thy people as men do an only son. Do not oppress them, do not destroy them; keep in due check every member of thy body, forsake unrighteous doctrine and walk in the straight path. Exalt not thyself by trampling down others, but comfort and befriend the suffering. Neither ponder on kingly dignity, nor listen to the smooth words of flatterers.

There is no profit in vexing oneself by austerities, but meditate on the Buddha and weigh his righteous law. We are encompassed on all sides by the rocks of birth, old age, disease, and death, and only by considering and practicing the true law can we escape from this sorrow-piled mountain. What profit, then, in practicing iniquity?

"All who are wise spurn the pleasures of the body. They loathe lust and seek to promote their spiritual existence. When a tree is burning with fierce flames, how can the birds congregate therein? Truth cannot dwell where passion lives. He who does not know this, though he be a learned man and be praised by others as a sage, is beclouded with ignorance. To him who has this knowledge true wisdom dawns, and he will beware of hankering after pleasure. To acquire this state of mind, wisdom is the one thing needful. To neglect wisdom will lead to failure in life. The teachings of all religions should center here, for without wisdom there is no reason.

"This truth is not for the hermit alone; it concerns every human being, priest and layman alike. There is no distinction between the monk who has taken the vows, and the man of the world living with his family. There are hermits who fall into perdition, and there are humble householders who mount to the rank of rishis. Hankering after pleasure is a danger common to all; it carries away the world. He who is involved in its eddies finds no escape. But wisdom is the handy boat, reflection is the rudder. The slogan of religion calls you to overcome the assaults of Mara, the enemy.

"Since it is impossible to escape the result of our deeds, let us practice good works. Let us guard our thoughts that we do no evil, for as we sow so shall we reap. There are ways from light into darkness and from darkness into light. There are ways, also, from the gloom into deeper darkness, and from the dawn into brighter light. The wise man will use the light he has to receive more light. He will constantly advance in the knowledge of truth.

"Exhibit true superiority by virtuous conduct and the exercise of reason; meditate deeply on the vanity of earthly things, and understand the fickleness of life. Elevate the mind, and seek sincere faith with firm purpose; transgress not the rules of kingly conduct, and let your happiness depend, not upon external things, but upon your own mind. Thus you will lay up a good name for distant ages and will secure the favor of the Tathágata."

The king listened with reverence and remembered all the words of the Buddha in his heart.

The Three Characteristics And The Uncreated

When the Buddha was staying at the Veluvana, the bamboo grove at Rajagaha, he addressed the brethren thus: "Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being that all conformations are transitory. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, publishes, proclaims, discloses, minutely explains and makes it clear that all conformations are transitory.

"Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and a fixed and necessary constitution of being, that all conformations are suffering. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, publishes, proclaims, discloses, minutely explains and makes it clear that all conformations are suffering.

"Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and a fixed and necessary constitution of being, that all conformations are lacking a self. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains and makes it clear that all conformations are lacking a self."

And on another occasion the Blessed One dwelt at Savatthi in the Jetavana, the garden of Anathapindika. At that time the Blessed One edified, aroused, quickened and gladdened the monks with a religious discourse on the subject of Nirvana. And these monks grasping the meaning, thinking it out, and accepting with their hearts the whole doctrine, listened attentively. But there was one brother who had some doubt left in his heart. He arose and clasping his hands made the request: "May I be permitted to ask a question?" When permission was granted he spoke as follows:

"The Buddha teaches that all conformations are transient, that all conformations are subject to sorrow, that all conformations are lacking a self. How then can there be Nirvana, a state of eternal bliss?"

And the Blessed One, this connection, on that occasion, breathed forth this solemn utterance: "There is, O monks, a state where there is neither earth, nor water, nor heat, nor air; neither infinity of space nor infinity of consciousness, nor nothingness, nor perception nor non-perception; neither this world nor that world, neither sun nor moon. It is the un-crete. That O monks, I term neither coming nor going nor standing; neither death nor birth. It is without stability, without change; it is the eternal, which never originates and never passes away. There is the end of sorrow.

"It is hard to realize the essential, the truth is not easily perceived; desire is mastered by him who knows, and to him who sees aright all things are naught. There is, O monks, an unborn, un-originated, uncreated, unformed. Were there not, O monks, this unborn, un-originated, uncreated, unformed, there would be no escape from the world of the born, originated, created, formed. Since, O monks, there is an unborn, un-originated, uncreated and unformed, therefore is there an escape from the born, originated, created, formed."

The Buddha's Father

The Buddha's name became famous over all India and Shuddhodana, his father, sent word to him saying: "I am growing old and wish to see my son before I die. Others have had the benefit of his doctrine, but not his father nor his relatives." And the messenger said: "O world-honored Tathágata, thy father looks for thy coming as the lily longs for the rising of the sun."

The Blessed One consented to the request of his father and set out on his journey to Kapilavatthu. Soon the tidings spread in the native country of the Buddha: "Prince Siddhartha, who wandered forth from home into homelessness to obtain enlightenment, having attained his purpose, is coming back."

Shuddhodana went out with his relatives and ministers to meet the prince. When the king saw Siddhartha, his son, from afar, he was struck with his beauty and dignity, and he rejoiced in his heart, but his mouth found no words to utter. This, indeed, was his son; these were the features of Siddhartha. How near was the great Samana to his heart, and yet what a distance lay between them! That noble Muni was no longer Siddhartha, his son; he was the Buddha, the Blessed One, the Holy One, Lord of truth, and teacher of mankind. Shuddhodana the king, considering the religious dignity of his son, descended from his chariot and after saluting his son said: "It is now seven years since I have seen thee. How I have longed for this moment!"

Then the Shakyamuni took a seat opposite his father, and the king gazed eagerly at his son. He longed to call him by his name, but he dared not. "Siddhartha," he exclaimed silently in his heart, "Siddhartha, come back to thine aged father and be his son again!" But seeing the determination of his son, he suppressed his sentiments, and, desolation overcame him. Thus the king sat face to face with his son, rejoicing in his sadness and sad in his rejoicing. Well might he be proud of his

son, but his pride broke down at the idea that his great son would never be his heir.

"I would offer thee my kingdom," said, the king, "but if I did, thou wouldst account it but as ashes."

And the Buddha said: "I know that the king's heart is full of love and that for his son's sake he feels deep grief. But let the ties of love that bind him to the son whom he lost embrace with equal kindness all his fellow-beings, and he will receive in his place a greater one than Siddhartha; he will receive the Buddha, the teacher of truth, the preacher of righteousness, and the peace of Nirvana will enter into his heart."

Shuddhodana trembled with joy when he heard the melodious words of his son, the Buddha, and clasping his hands, exclaimed with tears in his eyes: "Wonderful in this change! The overwhelming sorrow has passed away. At first my sorrowing heart was heavy, but now I reap the fruit of thy great renunciation. It was right that, moved by thy mighty sympathy, thou shouldst reject the pleasures of royal power and achieve thy noble purpose in religious devotion. Now that thou hast found the path, thou canst preach the law of immortality to all the world that yearns for deliverance." The king returned to the palace, while the Buddha remained in the grove before the city.

Yashodhara, The Former Wife

On next morning the Buddha took his bowl and set out to beg his food. And the news spread abroad: "Prince Siddhartha is going from house to house to receive alms in the city where he used to ride in a chariot attended by his retinue. His robe is like a red clod, and he holds in his hand an earthen bowl."

On hearing the strange rumor, the king went forth in great haste and when he met his son he exclaimed: "Why dost thou thus disgrace me? Knowest thou not that I can easily supply thee and thy Bhikkhus with food?" And the Buddha replied: "It is the custom of my race."

But the king said: "how can this be? Thou art descended from kings, and not one of them ever begged for food."

"O great king," rejoined the Buddha thou and thy race may claim descent from kings; my descent is from the Buddhas of old. They, begging their food, lived on alms." The king made no reply, and the Blessed One continued: "It is customary, O king, when one has found a hidden treasure, for him to make an offering of the most precious jewel to his father. Suffer me, therefore, to open this treasure of mine which is the Dharma, and accept from me this gem": And the Blessed One recited the following stanza:

Arise from dreams and delusions,
Awaken with open mind.
Seek only Truth. Where you find it,
Peace also you will find.

Then the king conducted the prince into the palace, and the ministers and all the members of the royal family greeted him with great reverence, but Yashodhara, the mother of Rahula, did not make her appearance. The king sent for Yashodhara, but she replied: "Surely, if I am deserving of any regard, Siddhartha will come and see me."

The Blessed One, having greeted all his relatives and friends, asked: "Where is Yashodhara?" And on being informed that she had refused to come, he rose straightway and went to her apartments.

"I am free, the Blessed One said to his disciples, Shariputra and Moggallana, whom he had bidden to accompany him to the princess's chamber; "the princess, however, is not as yet free. Not having seen me for a long time, she is exceedingly sorrowful. Unless her grief be allowed its course her heart will cleave. Should she touch the Tathágata, the Holy One, ye must not prevent her."

Yashodhara sat in her room, dressed in mean garments, and her haircut. When Prince Siddhartha entered, she was, from the abundance of her affection, like an overflowing vessel, unable to contain her love. Forgetting that the man whom she loved was the Buddha, the Lord of the world, the preacher of truth, she held him by his feet and wept bitterly.

Remembering, however, that Shuddhodana was present, she felt ashamed, and rising, seated herself reverently at a little distance.

The king apologized for the princess, saying: "This arises from her deep affection, and is more than a temporary emotion. During the seven years that she has lost her husband, when she heard that Siddhartha had shaved his head, she did likewise; when she heard that he had left off the use of perfumes and ornaments, she also refused their use. Like her husband she had eaten at appointed times from an earthen bowl only. Like him she had renounced high beds with splendid coverings, and when other princes asked her in marriage, she replied that she was still his. Therefore, grant her forgiveness."

And the Blessed One spoke kindly to Yashodhara, telling of her great merits inherited from former lives. She had indeed been again and again of great assistance to him. Her purity, her gentleness, her devotion had been invaluable to the Bodhisattva when he aspired to attain enlightenment, the highest aim of mankind. And so holy had she been that she desired to become the wife of a Buddha. This, then, is her karma, and it is the result of great merits. Her grief has been unspeakable, but the consciousness of the glory that surrounds her spiritual inheritance increased by her noble attitude during her life, will be a balm that will miraculously transform all sorrows into heavenly joy.

Rahula, The Son

Many people in Kapilavatthu believed in the Tathágata and took refuge in his doctrine, among them Nanda Siddhartha's

half-brother, the son of Pajapati; Devadatta, his cousin and brother-in-law; Upali the barber; and Anuruddha the philosopher. Some years later Ánanda, another cousin of the Blessed One, also joined the Sangha.

Ánanda was a man after the heart of the Blessed One; he was his most beloved disciple, profound in comprehension and gentle in spirit. And Ánanda remained always near the Blessed Master of truth, until death parted them.

On the seventh day after the Buddha's arrival in Kapilavatthu, Yashodhara dressed Rahula, now seven years old, in all the splendor of a prince and said to him: "This holy man, whose appearance is so glorious that he looks like the great Brahma, is thy father. He possesses four great mines of wealth, which I have not yet seen. Go to him and entreat him to put thee in possession of them, for the son ought to inherit the property of his father."

Rahula replied: "I know of no father but the king. Who is my father?" The princess took the boy in her arms and from the window she pointed out to him the Buddha, who happened to be near the palace, partaking of food.

Rahula then went to the Buddha, and looking up into his face said without fear and with much affection: "My father!" And standing near him, he added: "O Samana, even thy shadow is a place of bliss!"

When the Tathágata had finished his repast, he gave blessings and went away from the palace, but Rahula followed and asked his father for his inheritance. No one prevented the boy, nor did the Blessed One himself.

Then the Blessed One turned to Shariputra, saying: "My son asks for his inheritance. I cannot give him perishable treasures that will bring cares and sorrows, but I can give him the inheritance of a holy life, which is a treasure that will not perish."

Addressing Rahula with earnestness, the Blessed One said: "Gold and silver and jewels are not in my possession. But if thou art willing to receive spiritual treasures, and art strong enough to carry them and to keep them, I shall give thee the four truths, which will teach thee the eightfold path of righteousness. Dost thou desire to be admitted to the brotherhood of those who devote their life to the culture of the heart seeking for the highest bliss attainable?"

Rahula replied with firmness: "I do. I want to join the brotherhood of the Buddha."

When the king heard that Rahula had joined the brotherhood of Bhikkhus he was grieved. He had lost Siddhartha and Nanda, his sons, and Devadatta, his nephew. But now that his grandson had been taken from him, he went to the Blessed One and spoke to him. And the Blessed One promised that from that time forward he would not ordain any minor without the consent of his parents or guardians.

The Regulations

Long before the Blessed One had attained enlightenment, self-mortification had been the custom among those who earnestly sought for salvation. Deliverance of the soul from all the necessities of life and finally from the body itself, they regarded as the aim of religion. Thus, they avoided everything that might be a luxury in food, shelter, and clothing, and lived like the beasts in the woods. Some went naked, while others wore the rags cast away upon cemeteries or dung-heaps.

When the Blessed One retired from the world, he recognized at once the error of the naked ascetics, and, considering the indecency of their habit, clad himself in cast-off rags.

Having attained enlightenment and rejected all unnecessary self-mortifications, the Blessed One and his Bhikkhus continued for a long time to wear the cast-off rags of cemeteries and dung-heaps. Then it happened that the

Bhikkhus were visited with diseases of all kinds, and the Blessed One permitted and explicitly ordered the use of medicines, and among them he even enjoined, whenever needed, the use of unguents. One of the brethren suffered from a sore on his foot, and the Blessed One enjoined the Bhikkhus to wear foot-coverings.

Now it happened that a disease befell the body of the Blessed One himself, and Ánanda went to Jivaka, physician to Bimbisara, the king. And Jivaka, a faithful believer in the Holy One, ministered unto the Blessed One with medicines and baths until the body of the Blessed One was completely restored.

At that time, Pajjota, king of Ujjeni, was suffering from jaundice, and Jivaka, the physician to king Bimbisara, was consulted. When King Pajjota had been restored to health, he sent to Jivaka a suit of the most excellent cloth. And Jivaka said to himself: "This suit is made of the best cloth, and nobody is worthy to receive it but the Blessed One, the perfect and holy Buddha, or the Magadha king, Senija Bimbisara."

Then Jivaka took that suit and went to the place where the Blessed One was; having approached him, and having respectfully saluted the Blessed One, he sat down near him and said: "Lord, I have a boon to ask of the Blessed One." The Buddha replied: "The Tathágatas, Jivaka, do not grant boons before they know what they are."

Jivaka said: "Lord, it is a proper and unobjectionable request."

"Speak, Jivaka, said the Blessed One.

"Lord of the world, the Blessed One wears only robes made of rags taken from a dung-heap or a cemetery, and so also does the brotherhood of Bhikkhus. Now, Lord, this suit has been sent to me by King Pajjota, which is the best and most excellent, and the finest and the most precious, and the noblest that can be found. Lord of the world, may the Blessed One

accept from me this suit, and may he allow the brotherhood of Bhikkhus to wear lay robes."

The Blessed One accepted the suit, and after having delivered a religious discourse, he addressed the Bhikkhus thus: "Henceforth ye shall be at liberty to wear either cast-off rags or lay robes. Whether ye are pleased with the one or with the other, I will approve of it."

When the people at Rajagaha heard, The Blessed One has allowed the Bhikkhus to wear lay robes; those who were willing to bestow gifts became glad. And in one day many thousands of robes were presented at Rajagaha to the Bhikkhus.

Shuddhodana Attain Nirvana

When Shuddhodana had grown old, he fell sick and sent for his son to come and see him once more before he died; and the Blessed One came and stayed at the sick-bed, and Shuddhodana, having attained perfect enlightenment, died in the arms of the Blessed One.

And it is said that the Blessed One, for the sake of preaching to his mother Maya-devi, ascended to heaven and dwelt with the devas. Having concluded his pious mission, he returned to the earth and went about again, converting those who listened to his teachings.

Women in the Sangha

Yashodhara had three times requested of the Buddha that she might be admitted to the Sangha, but her wish had not been granted. Now Pajapati, the foster-mother of the Blessed One, in the company of Yashodhara, and many other women, went to the Tathágata entreating him earnestly to let them take the vows and be ordained as disciples.

The Blessed One, foreseeing the danger that lurked in admitting women to the Sangha, protested that while the good

religion ought surely to last a thousand years it would, when women joined it, likely decay after five hundred years; but observing the zeal of Pajapati and Yashodhara for leading a religious life he could no longer resist and assented to have them admitted as his disciples.

Then the venerable Ánanda addressed the Blessed One thus: "Are women competent, venerable Lord, if they retire from household life to the homeless state, under the doctrine and discipline announced by the Tathágata, to attain to the fruit of conversion, to attain to a release from a wearisome repetition of rebirths, to attain to saint-ship?" The Blessed One declared: "Women are competent, Ánanda, if they retire from household life to the homeless state, under the doctrine and discipline announced by the Tathágata, to attain to the fruit of conversion, to attain to a release from a wearisome repetition of rebirths, to attain to saint-ship.

"Consider, Ánanda, how great a benefactress Pajapati has been. She is the sister of the mother of the Blessed One, and as foster-mother and nurse, reared the Blessed One after the death of his mother. So, Ánanda, women may retire from household life to the homeless state, under the doctrine and discipline announced by the Tathágata."

Pajapati was the first woman to become a disciple of the Buddha and to receive the ordination as a Bhikkhuní.

On Conduct Toward Women

The Bhikkhus came to the Blessed One and asked him: "O Tathágata, our Lord and Master, what conduct toward women dost thou prescribe to the Samanas who have left the world?"

The Blessed One said: "Guard against looking on a woman. If ye see a woman, let it be as though ye saw her not, and have no conversation with her. If, after all, ye must speak with her, let it be with a pure heart, and think to yourself, 'I as a Samana

will live in this sinful world as the spotless leaf of the lotus, unsoiled by the mud in which it grows.'

"If the woman be old, regard her as your mother, if young, as your sister, if very young, as your child. The Samana who looks on a woman as a woman, or touches her as a woman, has broken his vow and is no longer a disciple of the Tathágata. The power of lust is great with men, and is to be feared withal; take then the bow of earnest perseverance, and the sharp arrow-points of wisdom. Cover your heads with the helmet of right thought, and fight with fixed resolve against the five desires. Lust beclouds a man's heart, when it is confused with woman's beauty, and the mind is dazed.

"Better far with red-hot irons bore out both your eyes, than encourage in yourself sensual thoughts, or look upon a woman's form with lustful desires. Better fall into the fierce tiger's mouth, or under the sharp knife of the executioner, than dwell with a woman and excite in yourself lustful thoughts.

"A woman of the world is anxious to exhibit her form and shape, whether walking, standing, sitting, or sleeping. Even when represented as a picture, she desires to captivate with the charms of her beauty, and thus to rob men of their steadfast heart. How then ought ye to guard yourselves? By regarding her tears and her smiles as enemies, her stooping form, her hanging arms, and her disentangled hair as toils designed to entrap man's heart. Therefore, I say, restrain the heart, give it no unbridled license."

Visakha And Her Gifts

Visakha, a wealthy woman in Savatthi who had many children and grandchildren, had given to the order the Pubbarama or Eastern Garden, and was the first in Northern Kosala to become a matron of the lay sisters.

When the Blessed One stayed at Savatthi, Visakha went up to the place where the Blessed One was, and tendered him an

invitation to take his meal at her house, which the Blessed One accepted. And a heavy rain fell during the night and the next morning; and the Bhikkhus doffed their robes to keep them dry and let the rain fall upon their bodies.

When on the next day the Blessed One had finished his meal, she took her seat at his side and spoke thus: "Eight are the boons, Lord, which I beg of the Blessed One."

Said the Blessed One: "The Tathágatas, O Visakha, grant no boons until they know what they are." Visakha replied: "Befitting, Lord, and unobjectionable are the boons I ask."

Having received permission to make known her requests, Visakha said: "I desire, Lord, through all my life long to bestow robes for the rainy season on the Sangha, and food for incoming Bhikkhus, and food for outgoing Bhikkhus, and food for the sick, and food for those who wait upon the sick, and medicine for the sick and a constant supply of rice milk for the Sangha, and bathing robes for the Bhikkhunis, the sisters." Said the Buddha: "But what circumstance is it, O Visakha, that thou hast in view in asking these eight boons of the Tathágata?"

Visakha replied: "I gave command, Lord, to my maidservant, saying, 'Go, and announce to the brotherhood that the meal is ready.' And the maid went, but when she came to the vihara, she observed that the Bhikkhus had doffed their robes while it was raining, and she thought: 'These are not Bhikkhus, but naked ascetics letting the rain fall on them. So she returned to me and reported accordingly, and I had to send her a second time. Impure, Lord, is nakedness, and revolting. It was this circumstance, Lord, that I had in view in desiring to provide the Sangha my life long with special garments for use in the rainy season.

"As to my second wish, Lord, an incoming Bhikkhu, not being able to take the direct roads, and not knowing the place where food can be procured, comes on his way tired out by seeking

for alms. It was this circumstance, Lord, that I had in view in desiring to provide the Sangha my life long with food for incoming Bhikkhus. Thirdly, Lord, an outgoing Bhikkhu, while seeking about for alms, may be left behind, or may arrive too late at the place whither he desires to go, and will set out on the road in weariness.

"Fourthly, Lord, if a sick Bhikkhu does not obtain suitable food, his sickness may increase upon him, and he may die. Fifthly, Lord, a Bhikkhu who is waiting upon the sick will lose his opportunity of going out to seek food for himself. Sixthly, Lord, if a sick Bhikkhu does not obtain suitable medicines, his sickness may increase upon him, and he may die.

"Seventhly, Lord, I have heard that the Blessed One has praised rice-milk, because it gives readiness of mind, dispels hunger and thirst; it is wholesome for the healthy as nourishment, and for the sick as a medicine. Therefore I desire to provide the Sangha my life long with a constant supply of rice-milk.

"Finally, Lord, the Bhikkhunis are in the habit of bathing in the river Achiravati with the courtesans, at the same landing-place, and naked. And the courtesans, Lord, ridicule the Bhikkhunis, saying, 'what is the good, ladies, of your maintaining chastity when you are young? When you are old, maintain chastity then; thus will you obtain both worldly pleasure and religious consolation.' Impure, Lord, is nakedness for a woman, disgusting, and revolting. These are the circumstances, Lord, that I had in view."

The Blessed One said: "But what was the advantage you had in view for yourself, O Visakha, in asking the eight boons of the Tathágata?"

Visakha replied: "Bhikkhus who have spent the rainy seasons in various places will come, Lord, to Savatthi to visit the Blessed One. And on coming to the Blessed One they will ask, saying: 'such and such a Bhikkhu, Lord, has died. What, now,

is his destiny?' Then will the Blessed One explain that he has attained the fruits of conversion; that he has attained arahatship or has entered Nirvana, as the case may be.

"And I, going up to them, will ask, "Was that brother, Sirs, one of those who had formerly been at Savatthi?' If reply to me, He has formerly been at Savatthi then shall I arrive at the conclusion, For a certainty did that brother enjoy either the robes for the rainy season, or the food for the incoming Bhikkhus, or the food for the outgoing Bhikkhus, or the food for the sick, or the food for those that wait upon the sick, or the medicine for the sick, or the constant supply of rice-milk.'

"Then will gladness spring up within me; thus gladdened, joy will come to me; and so rejoicing all my mind will be at peace. Being thus at peace I shall experience a blissful feeling of content; and in that bliss my heart will be at rest. That will be to me an exercise of my moral sense, an exercise of my moral powers, an exercise of the seven kinds of wisdom! This Lord was the advantage I had in view for myself in asking those eight boons of the Blessed One."

The Blessed One said: "It is well, it is well, Visakha. Thou hast done well in asking these eight boons of the Tathágata with such advantages in view. Charity bestowed upon those who are worthy of it is like good seed sown on a good soil that yields an abundance of fruits. But alms given to those who are yet under the tyrannical yoke of the passions are like seed deposited in a bad soil. The passions of the receiver of the alms choke, as it were, the growth of merits." And the Blessed One gave this thanks to Visakha:

"O noble woman of an upright life,
Disciple of the Blessed One, thou givest
Unstintedly in purity of heart.
"Thou spreadest joy, assuagest pain,
and verily thy gift will be a blessing
As well to many others as to thee."

The Uposatha And Patimokkha

When Seniya Bimbisara, the king of Magadha, was advanced in years, he retired from the world and led a religious life. He observed that there were Brahmanical sects in Rajagaha keeping sacred certain days, and the people went to their meetinghouses and listened to their sermons. Concerning the need of keeping regular days for retirement from worldly labors and religious instruction, the king went to the Blessed One and said: "The Parivrajaka, who belong to the Tittiya school, prosper and gain adherents because they keep the eighth day and also the fourteenth or fifteenth day of each half-month. Would it not be advisable for the reverend brethren of the Sangha also to assemble on days duly appointed for that purpose?"

The Blessed One commanded the Bhikkhus to assemble on the eighth day and also on the fourteenth or fifteenth day of each half-month, and to devote these days to religious exercises.

A Bhikkhu duly appointed should address the congregation and expound the Dharma. He should exhort the people to walk in the eightfold path of righteousness; he should comfort them in the vicissitudes of life and gladden them with the bliss of the fruit of good deeds. Thus the brethren should keep the Uposatha. Now the Bhikkhus, in obedience to the rule laid down by the Blessed One, assembled in the vihara on the day appointed, and the people went to hear the Dharma, but they were greatly disappointed, for the Bhikkhus remained silent and delivered no discourse.

When the Blessed One heard of it, he ordered the Bhikkhus to recite the Patimokkha, which is a ceremony of disburdening the conscience; and he commanded them to make confession of their trespasses so as to receive the absolution of the order. A fault, if there be one, should be confessed by the Bhikkhu who

remembers it and desires to be cleansed, for a fault, when confessed, shall be light on him.

And the Blessed One said: "The Patimokkha must be recited in this way: Let a competent and venerable Bhikkhu make the following proclamation to the Sangha: "May the Sangha hear me Today is Uposatha, the eighth, or the fourteenth or fifteenth day of the half-month. If the Sangha is ready, let the Sangha hold the Uposatha service and recite the Patimokkha. I will recite the Patimokkha.' And the Bhikkhus shall reply: 'We hear it well and we concentrate well our minds on it, all of us.' Then the officiating Bhikkhu shall continue: 'Let him who has committed an offense confess it; if there be no offense, let all remain silent; from your being silent I shall understand that the reverend brethren are free from offenses. As a single person who has been asked a question answers it, so also, if before an assembly like this a question is solemnly proclaimed three times, an answer is expected: if a Bhikkhu, after a threefold proclamation, does not confess an existing offense which he remembers, he commits an intentional falsehood. Now, reverend brethren, an intentional falsehood has been declared an impediment by the Blessed One. Therefore, if an offense has been committed by a Bhikkhu who remembers it and desires to become pure, the offense should be confessed by the Bhikkhu; and when it has been confessed, it is treated duly.'"

Mata Sutta

Mother

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. There the Blessed One said: "From an in-construable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating and wandering on. A being who has not been your mother at one time in the past is not easy to find... A being who has not been your father... your brother... your sister... your son... your daughter at one time in the past is not easy to find.

"Why is that? From an in-construable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating and wandering on. Long have you thus experienced stress, experienced pain, experienced loss, swelling the cemeteries -- enough to become disenchanted with all fabricated things, enough to become dispassionate, enough to be released."

The Sutra of Meditation on The Bodhisattva Universal Virtue

Thus have I heard:

Once the Buddha was staying at the two storied assembly hall in the great forest monastery, Vaisali; then he addressed all the Bhikshus, saying, “after three months I shall surely enter parinirvana.” Thereupon the honored Ánanda rose from his seat, straightened his garment, and with joined palms and folded hands, he made procession around the Buddha three times, and saluted him, kneeling with folded hands, and attentively gazed at the Tathágata without turning away his eyes for even a moment. The elder Mahakashyapa and the Bodhisattva-Mahasattva Maitreya also rose from their seats, and with folded arms gazed up at the honored face. Then the three great leaders with one voice spoke the Buddha saying, “World Honored One! After the extinction of the Tathágata, how can living beings raise the mind of the Bodhisattva, practice the sutras of Great Extent, The Great Vehicle, and ponder the world of one reality with right thought? How can they keep from losing the mind of supreme Buddha hood? How, without cutting off their earthly care and the five desires, can they also purify their organs and destroy their sins? How, with the natural pure eyes received from their birth by their parents and without forsaking the five desires can, they see things without all impediments? The Buddha said to Ánanda, “Do you listen to me attentively! Do you listen to me attentively, ponder, and remember it! Of yore on Mount Grdhrakuta (Eagle Peak) and in other places the Tathágata had already extensively explained the way of one reality. But now in this place, to all living beings and others in the world to come who desire to practice the great law of the supreme law of the Great Vehicle, and to those who desire to learn the works of Universal Virtue and to follow the works of Universal Virtue, I

will now preach the law that I have entertained. I will now widely make clear to you the matter of eliminating numerous sins for any one who may happen to see or not see Universal Virtue. Ánanda! The Bodhisattva Universal Virtue was born in the eastern pure wonderland, whose form I have already clearly and extensively explained in the sutra of miscellaneous flowers. Now I, in this sutra will briefly explain it.

“Ananda, if there be Bhikshus, Bhiksunis, Upasakas, Upasikas, the eight groups of gods and dragons, and all living beings who recite the great vehicle, practice it, aspire to it, delight to see the form and body of The Bodhisattva Universal Virtue, have pleasure in seeing the stupa of the Buddha Abundant Treasures, take joy in seeing Shakyamuni Buddha, and the Buddhas who emanated from him, and rejoice to obtain the purify of the six organs, they must learn this meditation. The merits of this mediation will make them free from all hindrances and make them see the excellent forms. Even though they have not yet entered into contemplation just because they recite and keep the great vehicle they will devote themselves to practicing it, and after having kept their minds continuously on the great vehicle for a day, or three times seven days, they will be able to see Universal Virtue; Those who have heavier impediments will see him after seven times seven; again those who have a heavier one will see him after one birth, those who have a much heavier one will see him after two births; again those who have a still heavier one will see him after three births. Thus the retribution for this karma is various and is not equal. For this reason I preach the teaching variously.

The Bodhisattva Universal Virtue is boundless in the size of his body, boundless in the sound of his voice, and boundless in the form of his image. Desiring to come to this world, he makes use of his free transcendent powers and shrinks his stature to the small size of a human being. Because the people in Jambudvīpa have the three heavy hindrances, by his wisdom-power he appears transformed as mounted on a white elephant. The elephant has six tusks and, with its seven legs, it supports

its body on the ground. Under its seven legs seven lotus flowers grow. The elephant is white as snow, the most brilliant of all shades of white, so pure that even crystal and the Himalayan Mountains cannot be compared with it. The body of the elephant is four hundred and fifty yojanas in length and four hundred yojanas in height. At the end of the six tusks there are six bathing pools. In each bathing pool grow fourteen lotus flowers exactly the size of the pools. The flowers are in full bloom as the king of celestial trees. On each of these flowers is a precious daughter whose continence is red as crimson and whose radiance surpasses that of nymphs. In the hand of that daughter there appear, transformed of themselves, five harps, and each of them has five hundred musical instruments as accompaniment. There are five hundred birds, including ducks, wild geese, and mandarin ducks, all having the color of precious things, arising among flowers and leaves. On the trunk of the elephant there is a flower, and its stalk is the color of a red pearl. That golden flower is still a bud and has not yet blossomed. Having finished beholding this matter, if one further repents one's sins, meditates on the Great Vehicle attentively with entire devotion, and ponders it in his mind incessantly, he will be able to see the flower instantly bloom and light up with a golden color. The cup of the lotus flower is a cup of kimshuka gems with wonderful Brahma jewels, and the stamens are of diamond. A transformed Buddha is seen sitting on the petals of the lotus flower with a host of Bodhisattvas sitting on the stamens of the lotus flower. From the eyebrows of the transformed Buddha a ray of light is sent forth and enters the elephant's trunk. This ray, having the color of a red lotus flower, emanates from the elephant's trunk and enters its eyes; the ray then emanates from the elephant's eyes and enters its ears; it then emanates from the elephant's ears, illuminates its head, and changes into a golden cup. On the head of the elephant there are three transformed men: one holds a golden wheel, another a jewel, and yet another with a diamond-pounder. When he raises the pounder and points it at the elephant, the latter walks a few steps immediately. The

Elephant does not tread on the ground but hovers seven feet above the earth, yet the elephant leaves on the ground its footprints, which are altogether perfect, making the wheels hub with a thousand spokes. From each mark the wheels hub, there grows a great lotus flower, on which a transformed elephant appears. This elephant also has seven legs and walks after the great Elephant, Every time the transformed elephant raises and brings down its legs, seven thousand elephants appear, all following the great elephant and its retinue. On the elephant's trunk, having the color of a red lotus, there is a transformed Buddha, who emits a ray of light from his eyebrow. This ray of light, as mentioned before, enters the elephant's trunk. The ray emanates from the elephants trunk and enters its eyes; the ray then emanates from the elephants eyes and enters its ears; it then emanates from the elephant's ears, and reaches its head. Gradually rising to the elephants back, this ray is transformed into a golden saddle, which is adorned with the precious seven, which are decorated with precious things, forming a jewel pedestal. On this pedestal there is a lotus flower stamen bearing the precious seven, and that that stamen is also composed of a hundred jewels. The cup of that lotus flower is also made of a great jewel.

On the cup there is a Bodhisattva called Universal Virtue who sits cross-legged. His body, pure as a white jewel, radiates fifty rays of fifty different colors, forming a brightness around his head. From the pores of his body he emits rays of light, and innumerable transformed Buddhas are at the end of the rays, accompanied by the transformed Bodhisattvas as their retinue.

The elephant walks quietly and slowly, and goes before the follower of the great vehicle, raining large jeweled lotus flowers. When this elephant opens its mouth, the precious daughters, dwelling in the bathing pools on the elephants tusks, play music whose sound is mystic and extols the way of one reality in the great vehicle. Having seen this wonder, the follower rejoices and reveres, again further reads and recites the profound sutras, salutes universally, the innumerable

Buddhas in all directions, makes obedience to the stupa of the of the Buddha Abundant Treasures, and Shakyamuni Buddha, and salutes Universal Virtue and all the other the other great Bodhisattvas. Then the follower makes this vow, “Had I received some blessing through my former destinies, I could surely see The Bodhisattva Universal Virtue. Be pleased, honored Universal Fortune, to show me your form and body!”

Having thus made this vow, the follower must salute the Buddhas in all directions six times day and night, and must practice the law of repentance; he must read the Great Vehicle sutras and recite them, think of the meaning of the great vehicle. And reflect over it’s practice, revere and serve those who keep it, see all people as if he were thinking of the Buddha, and treat living beings as if he were thinking of his mother and father. When he finishes reflecting thus, The Bodhisattva Universal Virtue will at once send forth a ray of light from the white hair circle, the sign of a great man, between his eyebrows. When this ray is displayed the body of The Bodhisattva Universal Virtue will be dignified as a mountain of deep gold, so well ordered and refined that it possesses all the thirty-two signs. From the pores of his body he will emit great rays of light, which will illuminate the great elephant and turn it to the color gold. All transformed elephants will also be colored gold, and all transformed Bodhisattvas will be colored gold. When these rays of light shine on the innumerable worlds in the eastern quarter, they will turn them all to the color gold. So, too, will it be in the southern, western, and northern quarters, in the four intermediate directions, and in the zenith and nadir.

Then in each quarter of all directions there is Bodhisattva who, mounting the six tusked white elephant king, is exactly equal to The Bodhisattva Universal Virtue. Like this, by his transcendental powers The Bodhisattva Universal Virtue will enable all the keepers of the great vehicle sutras to see transformed elephants filling the infinite and boundless worlds in all directions. At this time the follower will rejoice in body and mind, seeing all the Bodhisattvas, and will salute them and

speak to them, saying, “Great merciful and great compassionate ones! Out of compassion for me, be pleased to explain the law to me!” When he speaks thus, all the Bodhisattvas and others with one voice will each explain the pure law of the great vehicle sutras and will praise him in various verses. This is called the first stage of mind, in which the follower first meditates on The Bodhisattva Universal Virtue.

Thereupon, when the follower, having beheld this matter, keeps the great vehicle in mind without forsaking it, day and night, even while sleeping, he will be able to see The Bodhisattva Universal Virtue preach the law to him in a dream. Exactly as if the follower were awake, The Bodhisattva will console and pacify the follower’s mind, speaking thus, “In the sutras you have recited and kept, you have forgotten this word, or lost this verse.” Then the follower, hearing The Bodhisattva Universal Virtue preach the profound law, will comprehend its meaning, and keep it in his memory without forgetting it. As he does like this day by day, his mind will gradually acquire spiritual profit. The Bodhisattva Universal Virtue will cause the follower to remember the Buddhas in all directions. According to the teaching of Universal Virtue, the follower will rightly think and remember everything, and with spiritual eyes he will gradually see the eastward Buddhas, whose bodies are gold colored and very wonderful in their majesty. Having seen one Buddha, he will again see another Buddha. In this manner he will gradually see all the Buddhas in the eastern quarter, and because of his profitable reflection, he will universally see all the Buddhas in all directions.

Having seen the Buddhas, he conceives joy in his heart and utters these words, “By means of the great vehicle, I have been able to see the great leaders. By means of their powers, I have also been able to see the Buddhas. Though I have seen these Buddhas, I have yet failed to make them plain. Closing my eyes, I see the Buddhas, but when I open my eyes I lose sight of them.” After speaking thus, the follower should universally make obeisance, prostrating himself down to the

ground toward the Buddhas in all directions. Having made obeisance to them, he should kneel with folded hands and speak thus, "The Buddhas, The World Honored Ones, possess the ten powers, the fearlessnesses, the eighteen unique characteristics, the great mercy, the great compassion, the three kinds of stability, in contemplation. These Buddhas, forever remaining in this world, have the finest appearance of all forms. By what sin do I fail to see these Buddhas?"

Having spoken thus, the follower should again practice further repentance. When he has achieved the purity of his repentance, The Bodhisattva Universal Virtue will again appear before him and will not leave his side, in his walking, standing, sitting, lying, and even his dreams, ceaselessly preach the law to him. After awaking from his dreams, this person will take delight in the law. In this manner, after three times seven days and nights have passed, he will thereupon attain the dharani of revolution. Through acquiring the dharani, he will keep in his memory without losing it the wonderful, which the Buddhas and bodhisattvas have taught. In his dreams, he will constantly see the Seven Buddhas of the past, among whom only Shakyamuni Buddha will preach the law to him. These World Honored Ones will each praise the great vehicle sutras. At that time the follower will again further rejoice and universally salute the Buddha's in all directions, The Bodhisattva Universal Virtue, abiding before him will teach and explain to him all karmas and environments of his former lives, and will cause him to confess his black and evil sins. Turning to the World Honored Ones he should confess his sins with his own mouth.

After he finishes confessing his sins, he will then attain the contemplation of the revelation of Buddhas to men. Having attained this contemplation he will plainly and clearly see the Buddha Akshobhya and the kingdom of wonderful joy in the eastern quarter. In like manner he will plainly and clearly see the mystic lands of the Buddhas in all directions. After he has seen the Buddhas in all directions, he will have a dream: On the elephants head is diamond man pointing his diamond

pounder at the six organs; after pointing it at the six organs, The Bodhisattva Universal Virtue will preach to the follower the law of repentance to obtain the purity of the six organs. In this way the follower will do repentance for a day or three times seven days. Then by the power of the contemplation of the revelation of Buddhas to men and by the adornment of the preaching of The Bodhisattva Universal Virtue, the followers ears will gradually hear sounds without impediment, his eyes will gradually see things without impediment, and his nose will gradually smell odors without impediment. This is as preached extensively in the Wonderful Law Flower Sutra. Having obtained the purity of the six organs, he will have joy of body and mind and freedom from evil ideas, and will devote himself to this law so that he can conform to it. He will then further acquire a hundred thousand myriad kotis of the dharani of revolution and will again see extensively a hundred thousand myriad kotis of innumerable Buddhas. These World Honored Ones will all stretch out their right hands, laying them on the head of the follower, and will speak thus "Good! Good! You are a follower of the great vehicle, an aspirant to the spirit of great adornment, and one who keeps the great vehicle in his mind. When of old we aspired to Buddhahood, we were also like you. Do you be zealous and do not lose the great Vehicle! Because we practiced it in our former lives, we have now become the pure body of the All Wise. Do you now be diligent and not lazy! These great vehicle sutras are the law treasury of the Buddhas, The eyes of the Buddhas from all directions in the past, present, and future. He who keeps these sutras has the body of a Buddha, and does the work of a Buddha; Know that such is the apostle sent by the Buddhas; such is covered by the robes of the Buddhas; The world Honored Ones; such is a true law heir of the Buddhas; the Tathágatas. Do you practice the great vehicle and do not cut off the law seeds! Do you now attentively behold the Buddhas in the eastern quarter!

When these words are spoken the follower sees all the innumerable worlds in the eastern quarter, whose lands are as even as one's palm, with no mounds or hills or thorns, but with

the ground of lapis lazuli and with gold to bound the ways. So, too, is it in the worlds of all directions. Having finished beholding this matter, the follower will see a jewel tree, which is lofty, wonderful, and five thousand yojanas high. This tree will always produce deep gold and white silver, and will be adorned with the precious seven; under this tree there will be jeweled lion throne of itself; the lion throne will be two thousand yojanas high. And from the throne will radiate the light of a hundred jewels. In like manner, from all of the trees, the other jewel thrones, and each jewel throne will radiate the light of a hundred jewels. In like manner, from all the trees, the other jewel thrones, and each jewel throne will emerge of themselves five hundred white elephants on which all of The Bodhisattva Universal Virtues mount. Thereupon the follower, making obeisance to all of the Universal Virtues will speak thus; “By what sin have I only seen the jewel grounds, jewel thrones, and jewel trees, but have been unable to see the Buddhas?”

When the follower finishes speaking thus, he will see that on each of the jewel thrones there is a World Honored One sitting on a jewel throne and very wonderful in his majesty. Having seen the Buddhas, the follower will be greatly pleased, and will again further recite and study the great vehicle sutras. By the power of the great vehicle, from the sky there will come a voice, praising and saying; “Good! Good! Good Son! By the cause of the merit you have acquired practicing the great vehicle you have seen the Buddhas. Though you have now seen the Buddhas, the World Honored Ones, you cannot yet see Shakyamuni Buddha, the Buddhas who emanated from him, and the stupa of the Buddha Abundant Treasures.”

After hearing the voice in the sky, the follower will again zealously recite and study the great vehicle sutras. Because he recites and studies the sutras of great extent, the great vehicle, even in his dreams he will see Shakyamuni Buddha staying on mount Grdhrakuta with the great assembly, preaching the law flower sutra and expounding the meaning of the one reality. After the teaching is preached, with repentance

and a thirsting heart of hope, he will wish to see the Buddha. Then he must fold his hands, and kneeling in the direction of Mount Grdhrakuta, he must speak thus; “Tathagata, the world’s hero forever remains in this world. Out of compassion for me, please reveal yourself to me.”

After he has spoken thus, he will see Mount Grdhrakuta adorned with the precious seven and filled with countless Bhikshus, Sravakas, and a great assembly; this place is lined with jeweled trees, and it’s jewel ground is even and smooth; There a wonderfully Jeweled Lion Throne is spread. On it sits Shakyamuni Buddha, who sends forth from his eyebrows a ray of light, which shines everywhere throughout all directions of the universe and passes through innumerable worlds in all directions. The Buddhas emanated from Shakyamuni Buddha in all directions where this ray reaches assemble like a cloud at one time, and preach extensively the Wonderful Law—as it is said in the Wonderful Law Flower Sutra. Each of these emanated Buddhas, having a body of deep gold, is boundless in the size of his body and sits on his lion throne, accompanied by countless hundreds of kotis of great bodhisattvas as his retinue. The practice of each Bodhisattva is equal to that of The Bodhisattva Universal Virtue. So, too, is it in the retinue of the countless Buddhas and Bodhisattvas in all directions. When the great assembly have gathered together like a cloud they will see Shakyamuni Buddha, who from the pores of his whole body emits rays of light in each of which a hundred kotis of transformed Buddhas dwell. The emanated Buddhas will also emit rays of light from the white hair circles, the sign of a great man, between their eyebrows, streaming on the head of Shakyamuni Buddha. Beholding this aspect, the emanated Buddhas will also emit from the pores of their bodies rays of light in each of which transformed Buddhas, as numerous as the atoms of the sands of the Ganges, abide.

Thereupon The Bodhisattva Universal Virtue Will again emit the ray of light, the sign of a great man, between his eyebrows, and put it into the heart of the follower. After this ray

has entered into his heart, the follower himself will remember that under the countless hundreds and thousands of Buddhas in the past he received and kept, read and recited the great vehicle sutras, and he will himself plainly and clearly see his former lives. He will possess the very faculty of transcendent remembrance of former states of existence. Immediately attaining a great enlightenment he will acquire the dharani of revolution and a hundred thousand myriad kotis of dharanis. Rising from his contemplation, he will see before himself all the emanated Buddhas sitting on lion thrones under all the jewel trees. He will also see the ground of Lapis Lazuli springing up from the lower sky like heaps of Lotus Flowers; between each flower there will be Bodhisattvas, numerous as the atoms of the sands of the Ganges and sitting cross legged. He will also see the Bodhisattvas that emanated from The Bodhisattva Universal Virtue, extolling and expounding the great vehicle among their assembly. Then the Bodhisattvas with one voice will cause the follower to purify his six organs.

One Bodhisattvas preaching will say: “Do you reflect on the Buddha”; another’s preaching will say “Do you reflect on the law”; Yet another preaching will say “Do you reflect on the Sangha”; Still another preaching will say “Do you reflect on the precepts”; Still another one’s preaching will say “Do you reflect on gift giving”; Yet another’s preaching will say “Do you reflect on the heavens”. And the preaching will further say, “Such six laws are the aspiration to Buddhahood and are the ones that begat the Bodhisattvas. Before the Buddhas, do you now confess you previous sins and repent of them sincerely.”

In your innumerable former lives, by reason of your organ of the eye, you have attached to all forms. Because of your attachment to forms, you hanker after all dust. Because of your hankering for dust, you receive a woman’s body and you are pleasurably absorbed in all forms everywhere and you are born age after age. Forms harm your eyes and you become a slave to human affections. Therefore forms cause you to wander in the triple world. Such fatigue of your wandering

there makes you so blind that you can see nothing at all. You have now recited the sutras of great extent, the great vehicle. In these sutras, the Buddhas of all directions preach that their forms and bodies are not extinct. You have now been able to see them—is this not true? The evil of your eye organ often does much harm to you. Obediently following my words, you must take refuge in the Buddhas and Shakyamuni Buddha, and confess the sins due to your organ of the eye, saying “Law water of wisdom eye possessed by the Buddhas and Bodhisattvas! Be pleased, by means of it, to wash me and to let me become pure!”

Having finished speaking thus, the follower should universally salute the Buddhas in the ten directions, and turning to Shakyamuni Buddha and the great vehicle sutras, he should again speak thus “The heavy sins of my eye-organ of which now I repent are such an impediment and are so tainted that I am blind and can see nothing at all. May the Buddha be pleased to pity and protect me by his great mercy! The Bodhisattva Universal Virtue on board the ship of the law ferries the company of the countless Bodhisattvas everywhere in all directions. Out of compassion for me, be pleased to permit me to hear the law of repenting the evil of my eye organ and the impediment of my bad karma!”

Speaking thus three times the follower must prostrate himself down to the ground and rightly reflect on the great vehicle without forgetting it. This is called the law of repenting the sin of the organ of the eye. If there be anyone who calls upon the names of the Buddhas, burns incense, strews flowers, aspires to the great vehicle, hangs silks, flags, and canopies, speaks of the errors of his eyes, and repents his sins, such a one in the present world will see Shakyamuni Buddha, the Buddhas who emanated from him, and the countless other Buddhas, and will not fall in the evil paths for asamkhyeya kalpas. Thanks to the power and to the vow of the great vehicle, such a one will become an attendant of the Buddhas, together with all the Bodhisattvas of dharani. Anyone who reflects thus

is one who thinks rightly. If anyone reflects otherwise, such is called one who thinks falsely. This is called the sign of the first stage of the purification of the eye organ.

Having finished purifying the organ of the eye, the follower should again further read and recite the great vehicle sutras, kneel and repent six times day and night, and should speak thus, “Why can I see only Shakyamuni Buddha and the Buddhas who emitted from him, but cannot see the Buddhas relics of his whole body in the stupa of abundant treasures? The stupa of the Buddha Abundant Treasure exists forever and is not extinct. I have defiled and evil eyes. For this reason I cannot see the stupa.” After speaking thus the follower should again practice further repentance.

After seven days have passed, the stupa of the Buddha Abundant Treasures will spring out of the earth. Shakyamuni Buddha with his right hand opens the door of the stupa, where the Buddha abundant treasures is seen deep in the contemplation of the universal revelation of forms. From each pore of his body he emits rays of light as numerous as the Atoms of the sands of the Ganges. In each ray there dwells one of a hundred transformed Buddhas. When such signs appear, the follower will rejoice and make procession around it seven times, the Tathágata Abundant treasures with a great voice praises him, saying, “Heir of the law! You have truly practiced the great vehicle and have obediently followed The Bodhisattva Universal Virtue, repenting the sins of your eye organ. For this reason, I will go to you and bear testimony to you.” Having spoken thus the Tathágata extols the Buddha saying, “Excellent! Excellent! Shakyamuni Buddha! Thou art able to preach the great law, to pour the rain of the great law, and to cause all the defiled living to obtain Buddhahood.” Thereupon the follower, having beheld the stupa of the stupa of Abundant Treasures, again goes to The Bodhisattva Universal Virtue, and folding his hands and saluting him, speaks to him saying, “Great Teacher! Please teach me the repentance of my errors.”

The Bodhisattva Universal Virtue again speaks to the follower saying, “through many kalpas, because of your ear organ, you dangle after external sounds; your hearing of mystics sounds begets attachment to them; your hearing evil sounds causes the harm of one hundred and eight illusions. Such retribution of your hearing evils brings about evil things and your incessant hearing of evil sounds produces various entanglements. Because of your perverted hearing, you will fall into evil paths, faraway places of false views, where the law cannot be heard. At present you have recited and kept the great vehicle, the ocean store of your merits. For this reason, you have come to see, the Buddhas in all directions, and the stupa of the Buddha Abundant Treasures has appeared to bear testimony to you. You must yourself confess your own errors and evils and must repent all of your sins.

Then the follower, having heard this, must again further fold his hands, and prostrating himself down to the ground, he must speak thus, saying, “All Wise, World Honored One! Be pleased to reveal yourself and bear testimony to me! The sutras of great extent are masters of compassion. Be pleased to look upon me and hear my words! Until my present life, for many kalpas, because of my ear organ, I have been attached to hearing evil sounds, like glue sticking to grass; my hearing of evil sounds causes the poison of illusions, which are attached to every condition and I am not able to rest for even a little while; my raising evil sounds fatigues my nerves and makes me fall into the three evil ways. Now having for the first time understood this, I confess and repent it, turning to the World Honored Ones.” Having finished repenting thus, the follower will see the Buddha Abundant Treasures emitting a great ray of light which is golden colored and universally illuminates the eastern quarter as well as the worlds in all directions, where the countless Buddhas appear with their bodies of pure gold color. In the sky of the eastern quarter there comes a voice uttering thus, “Here is a Buddha, the World Honored One named Excellent Virtue, who also possesses innumerable emanated Buddhas, sitting cross legged on lion thrones under

jewel trees. All of these World Honored Ones who enter in to the contemplation of the universal revelation of forms speak to the follower, praising him and saying, “Good! Good! Good Son! You have now read and recited the great vehicle sutras. That which you have recited is the mental stage of the Buddha.”

After these words have been spoken, The Bodhisattva Universal Virtue will again further preach to the follower the law of repentance, saying, “in the innumerable kalpas of your former lives because of your attachment to odors, your discrimination and your perception are attached to every condition and you fall into birth and death. Do you now meditate on the cause of the Great Vehicle! The cause of the great vehicle is the reality of all existence.

Having heard these words the follower should again further repent, prostrating himself down on the ground. When he has repented, he should exclaim thus, “Namah Shakyamuni Buddha! Namah stupa of the Buddha Abundant Treasures! Namah all the Buddhas emanated from Shakyamuni Buddha!” Having spoken thus he should universally salute the Buddhas in all directions, Exclaim” Namah the Buddha of Excellent Virtue in the eastern quarter and the Buddhas who emanate from him!” The follower should also make obeisance to each of these Buddhas as wholeheartedly as if he saw them with his naked eyes, and should pay homage to them with incense and flowers. After paying homage to the Buddhas, he should kneel with folded hands and extol them with various verses. After extolling them, he should speak of the ten evil karmas and repent all his sins. Having repented, he should speak thus, saying, “During the innumerable kalpas of my former lives, I yearned after odors, flavors, and contacts and produced all manner of evils. For this reason, for innumerable lives I have continuously received states of evil existence, including hells, hungry spirits, animals, and faraway places of false views. Now I confess such evil karmas, and take refuge in the

Buddhas, the kings of the righteous law, I confess and repent my sins.”

Having repented thus, the follower must again read and recite the Great vehicle sutras without negligence of body and mind. By the power of the great vehicle, from the sky there comes a voice saying, “Heir of the law! Do you now praise and explain the law of the great vehicle, turning to the Buddhas in all directions, and before them do you yourself speak of your errors! The Buddhas, the Tathágatas, are your merciful fathers. Do you yourself speak of the evils and bad karmas produced by your organ of the tongue, saying, “This organ of the tongue, moved by the thought of evil karmas, causes me to praise false speaking, improper language, ill speaking, a double tongue, slandering, lying, and words of false views, and also causes me to utter useless words. Because of such many and various evil karmas I provoke fights and dissensions and speak of the law as if it were not the law. I now confess all such sins of mine.”

Having spoken thus before the before the worlds heroes, the follower must universally revere the Buddhas in all directions, prostrating himself down to the ground, and folding his hands and kneeling salute them, and he must speak thus saying, “The errors of this tongue are numberless and boundless. All the thorns of evil karma come from the organ of the tongue. This tongue causes the cutting off of the wheel of the righteous law. Such an evil tongue cuts off the seeds of merits. Preaching of meaningless things is frequently forced upon others. Praising false views is like adding wood to a fire and further wounding living beings who already suffer in raging flames. It is like one who dies drinking poison, without showing sores or pustules. Such reward of sins is evil, false and bad, and causes me to fall into the evil paths during a hundred or a thousand kalpas. Lying causes me to fall into a great hell. I now take refuge in the Buddhas of the southern quarter and confess my errors and sins.

When the follower reflects thus, there will come a voice from the sky saying: "In the southern quarter there is a Buddha named Sandalwood virtue who also possesses countless emanated Buddhas. All these Buddhas preach the great vehicle and extinguish sins and evils. Turning to the innumerable Buddhas and the great merciful world honored ones in all directions, you must confess such sins, false evils, and repent them with a sincere heart." When these words have been spoken, the follower should again salute the Buddhas, prostrating himself down to the ground.

Thereupon the Buddhas will send forth rays of light, which illuminate the follower's body and cause him naturally to feel joy of body and mind, to raise a great mercy, and to reflect on all things extensively. At that time the Buddhas will widely preach to the follower the law of great kindness, compassion, joy and indifference, and also teach him kind words to make him practice the six ways of harmony and reverence. Then the follower, having heard this royal teaching, will greatly rejoice in his heart and will again further recite and study it without laziness.

From the sky there again comes a mystic voice, speaking thus; "Do you now practice the repentance of body and mind! The sins of the body are killing, stealing, and committing adultery, while the sins of the mind are entertaining thoughts of various evils. Producing the ten evil karmas and the five deadly sins, is just like living as a monkey, like birdlime and glue, and the attachment to all sorts of conditions leads universally to the passions of the six organs of all living beings. The karmas of these six organs with their boughs, twigs, flowers, and leaves entirely fill the triple world, the twenty-five abodes of living beings, and all the places where creatures are born. Such karmas also increase ignorance, old age, death and the twelve sufferings, and infallibly reach through the eight falsenesses and the eight circumstances. Do you now repent such evil and bad karmas!" Then the follower, having heard

thus, asks the voice in the sky, saying, “At what place may I practice the law of repentance?”

Thereupon the voice in the sky will speak thus saying, “Shakyamuni Buddha is called Vairocana Who Pervades All Places, and his dwelling place is called Eternally Tranquil Light, the place which is composed of Permanency Paramita, and is stabilized by self paramita, the place where the purity paramita extinguishes the aspect of existence, where the bliss paramita does not abide in the aspect of one’s body and mind, where the aspects of all laws cannot be seen as either existing, nor non existing, the place of tranquil emancipation, or prajña paramita. Because these forms are based on permanent law, thus you must now meditate on the Buddhas in all directions”

Then the Buddhas in all directions will stretch out their right hands, laying them on the head of the follower, and speak thus, “Good! Good! Good Son! Because you have now read and recited the great vehicle sutras, the Buddhas in all directions will preach the law of repentance. The Bodhisattva practice is not to be cut off binding or driving, nor to abide in the ocean of driving. In meditating on one’s mind, there is no mind one can seize, except the mind that comes from one’s perverted thought. The mind, present in such a form rises from one’s false imagination. Like the wind in the sky, which has no foothold. Such a form of the law neither appears, nor disappears. What is sin? What is blessedness? As one’s own mind is void of itself, sin and blessedness have no existence. In like manner all the laws are neither fixed nor going towards destruction. If one repents like this, meditating on his mind, there is no mind he can seize the law also does not dwell in the law. All the laws are emancipation, the truth of extinction, and quiescence. Such an aspect is called the great repentance, the greatly adorned repentance, the repentance of the non-sin aspect, and the destruction of discrimination. He who practices this repentance has the purity of body and mind in the law but free as the flowing water. Through each reflection, he will be

the see The Bodhisattva Universal Virtue and the Buddhas in all directions”

Thereupon the world honored ones, sending forth the ray of great mercy, preach the law of non-aspect to the follower. He hears the world honored ones preaching the void of the first principle. When he has heard it, his mind becomes imperturbable. In due time, he will enter into the real Bodhisattva Standing”. The Buddha addressed Ánanda, “to practice in this manner is called repentance. This is the law of repentance. This is the law of repentance which the Buddhas and the great Bodhisattvas in all directions practice.”

The Buddha addressed Ánanda, “After the extinction of the Buddha, if all disciples should repent their evil and bad karmas, they must only read and recite the great vehicle sutras. These sutras of great extent are the eyes of the Buddhas. By means of the sutras the Buddhas have perfected the five kinds of eyes. The three of the Buddhas bodies grow out of the sutras of Great Extent. This is the seal of the great law with which the ocean of nirvana is sealed. From such an ocean are born the three kinds of pure bodies of the Buddha. These three kinds of Buddha bodies are the blessing field for gods and men, and the supreme object of worship. If there be any who recite and read the sutras of great extent, the great vehicle, know that such are endowed with the Buddhas merits and, having extinguished their longstanding evils, are born of the Buddhas wisdom.” At that time the world honored one spoke thus in verse:

If one has evil in eye organ

And his eyes are impure with the impediments of Karmas,

He must only recite the great vehicle

And reflect on the great principle.

This is called the repentance of the eye,

Ending all bad karmas.

His ear organ hears disordered sounds

And disturbs the principle of harmony.

This produces in him a demented mind,

Like that of a foolish monkey.

He must only recite the great vehicle

And meditate on the void non-aspect of the law,

Ending all the longstanding evils,

So that with the heavenly ears he may hear Sounds from all directions.

His organ of smell is attached to all odors,

Causing all contacts according to lusts.

His nose thus deluded

Gives birth to all dust of illusions according to his lusts.

If one recites the great vehicle sutras

And meditates on the fundamental truth of the law,

He will become free from his longstanding evil karmas

And will not again produce them in future lives.

His organ of the tongue causes five kinds

Of bad karmas of evil speech.

Should one wish to control them by himself,

He must zealously practice mercy,

And considering the true principle of the quiescence of the Law,
He should not conceive discrimination.
His organ of thought is like that of a monkey,
Never resting for even a little while.
Should one desire to subdue this organ,
He must zealously recite the great vehicle,
Reflecting on the Buddha's greatly enlightened body,
The completion of his power, and his fearlessness.
The body is the master of its organs,
Freely without obstacles.
If one desires to destroy these evils,
To be removed from the longstanding illusion of dust,
Ever dwelling in the city of nirvana,
And to be at ease with mind tranquil,
He should recite the great vehicle sutras
And reflect on the mother of Bodhisattvas.
Innumerable surpassing means of tactfulness
Will be obtained on one's reflection of reality.
Such six laws
Are called the purification of the six sense organs.
The ocean of impediment of all karmas

Is produced from one's false imagination.

Should one wish to repent of it

Let him sit upright and meditate on the true aspect of reality.

All sins are just as frost and dew,

So wisdom's sun can disperse them.

Therefore with entire devotion

Let him repent of his six organs.

Having spoken these verses, the Buddha addressed Ánanda: "Do you now repent of these six organs, keep the law of meditating on The Bodhisattva Universal Virtue, and discriminate and explain it widely to all the gods of the universe and men. After the extinction of the Buddha, if all his disciples keep, read and recite, and expound the sutras of great extent, whether in a quiet place or in a graveyard, or under a tree, or in a place of the aranya, they must read and recite the sutras of great extent, and must think of the meaning of the great vehicle. By virtue of their strong power of their reflecting on the sutras they will be able to see myself, the stupa of the Buddha Abundant Treasures, the countless emanated Buddhas from all directions, The Bodhisattva Universal Virtue, The Bodhisattva Manjushri, The Bodhisattva Medicine King, And the Bodhisattva Medicine Lord. By virtue in their revering the law, these Buddhas and Bodhisattvas, abiding in the sky with various wonderful flowers, will extol and revere those who practice and keep the law. by virtue of their only reciting the sutras of great extent, the great vehicle, the Buddhas and Bodhisattvas will day and night pay homage to those who keep the law."

The Buddha addressed Ánanda: "I as well as The Bodhisattvas in the Virtuous Kalpa and the Buddhas in all directions, by

means of our thinking of the true meaning of the great vehicle, have now rid ourselves of the sins of birth and death during hundreds of myriad kotis of asamkhya kalpas. By means of this supreme and wonderful law of repentance, we have each become the Buddhas in all directions. If one desires to accomplish perfect enlightenment rapidly and wishes in his present life to see the Buddhas in all directions and The Bodhisattva Universal Virtue, he must take a bath to purify himself, wear clean robes, and burn rare incense, and must dwell in a secluded place, where he should read and recite the great vehicle sutras and think of the meaning of the great vehicle.”

The Buddha addressed Ānanda: “if there are living beings who desire to meditate on The Bodhisattva Universal Virtue, they must meditate thus. If anyone meditates thus, such is called one who meditates rightly. If anyone meditates otherwise, such is called one who meditates falsely. After the extinction of the Buddha, if all his disciples obediently follow the Buddhas words and practice repentance, let it be known that these are doing the work of The Bodhisattva Universal Virtue. Those who do not work of universal virtue see neither evil aspects nor the retributions of evil karmas. If there be any living beings who salute Buddhas in all directions six times day and night, recite the great vehicle sutras, and consider the profound law of the void of the first principle, they will rid themselves of the sins of birth and death produced during hundreds of myriad kotis of asamkhya kalpas in the short time it takes one to snap his fingers. Anyone doing this work is a real Buddha son who is born from the Buddhas. The Buddhas in all directions and the Bodhisattvas will become his preceptors. This is called one who is perfect in the precepts of the Bodhisattvas. Without going through the ceremony of confession, he will of himself accomplish Bodhisattva-hood and he will be revered by all the gods and men.

At that time if the follower desires to be perfect in the precepts of the Bodhisattva, he must fold his hands, dwell in the

seclusion of the wilds, universally salute the Buddhas in all directions, and repent his sins, and must himself confess his errors. After this, in a calm place, he should speak to the Buddhas in all directions, saying thus, “the Buddhas, the world honored ones, remain forever in this world. Because of the impediments of my karmas, though I believe in the sutra great extent, I cannot clearly see the Buddhas. I have now taken refuge in the Buddhas. Be pleased, Shakyamuni Buddhas, all wise and world honored one, to be my preceptor! Manjushri, possessor of great compassion! With your wisdom, be pleased to bestow on me the laws of pure Bodhisattvas! Bodhisattva Maitreya, supreme and great merciful sun! Out of your compassion for me, be pleased to permit me to receive the laws of the Bodhisattvas! Buddhas in all directions! Be pleased to reveal yourselves and bear testimony to me! Great Bodhisattvas! Through calling each upon your names, be pleased, supreme, great leaders, to protect all living beings and to help us! At present I have received and kept the sutras of great extent. Even if I should lose my life, fall into hell, and receive innumerable sufferings, I would never slander the righteous law of the Buddhas. For this reason and by the power of this merit, Shakyamuni Buddha! Be now pleased to be my preceptor! Manjushri! Be pleased to be my teacher! Maitreya! in the world to come! Be pleased to bestow upon me the law! Buddhas in all directions! Be pleased to bear witness to me! Bodhisattvas of great virtues! Be pleased to be my friends! I now, by means of the profound and mysterious meaning of the great of the great vehicle sutra, take refuge in the law, and take refuge in the Sangha.”

The follower must speak thus three times. Having taken refuge in the three treasures, next he must himself vow to receive the six fold laws. Having received the six fold laws, next he must zealously practice the unhindered Brahma conduct, raise the mind of universally saving all living beings, and receive the eightfold laws. Having made such vows in the seclusion of the wilds, he must burn rare incense, strew flowers, pay homage to all the Buddhas, the Bodhisattvas, and the sutras of great

extent, the great vehicle, and must speak thus, saying: “I have now raised the aspiration to Buddhahood: may this merit save all the living!”

Having spoken thus the follower should again further prostrate himself before the all the Buddhas and the Bodhisattvas, and should think of the meaning of the sutras of great extent, During a day, or three times seven days, whether he be a monk or a layperson, he has no need of a preceptor, nor does he need a teacher; even without attending the ceremony of the jnapti-karman, because of the power coming from his receiving and keeping, reading, and reciting the great vehicle sutras and because of the works which The Bodhisattva Universal Virtue helps and inspires him to do—they are in fact the eyes of the righteous law of the Buddhas in all directions—he will be able, through this law, to perform by himself the five kinds of Law-Bodies: precepts, meditation, wisdom, emancipation, and knowledge of emancipation. All the Buddhas, the Tathágatas, have been born of this law and have received the prediction of their enlightenment in the great vehicle sutras. Therefore, O wise man! Suppose that a Sravaka breaks the threefold refuge, the five precepts, and the eight precepts, the precepts of the monks and nuns, of shramaneras, of shramanikas, and of sikshamanas and their dignified behavior. If he desires to rid himself of and destroy these errors, to become a monk again and to fulfill the laws of monks, he must diligently read the sutras of great extent, considering the profound law of the void of the first principle and must bring this wisdom of the void to his heart; know that in each one of his thoughts such a one will gradually end the defilement of all his longstanding sins without any remainder—this is called one who is perfect in the laws and the precepts of monks and fulfills their dignified behavior. Such a one will be served by all gods and men. Suppose any Upasaka violates his dignified behavior and does bad things. To do bad things means, namely, to proclaim the errors and sins of the Buddha laws, to discuss evil things perpetrated by the four groups, and do not feel shame even in committing theft or adultery. If he desires to repent and rid himself of these sins,

he must zealously read and recite the sutras of great extent and must think of the first principle. Suppose a king, a minister, a Brahman, a citizen, an elder, a state official, all of these persons seek greedily and untiringly after desires, commit the five deadly sins, slander the sutras of great extent, and perform the ten evil karmas. Their recompense for these great evils will cause them to fall into evil paths faster than the breaking of a rainstorm. They will be sure to fall into the Avichi Hell. If they desire to rid themselves of and destroy these impediments of karmas, they must raise shame and repent all their sins.

The Buddha spoke saying, “why is it called the law of repentance of Kshatriyas and citizens? The law of repentance of Kshatriyas and citizens is that they must constantly have the right mind, not slander the three treasures nor hinder the monks nor persecute anyone practicing Brahma conduct; they must not forget to practice the law of the six reflections; they must again support, pay homage to, and surely salute the keepers of the great vehicle; they must remember the profound doctrine of sutras and the void of the first principle. One who thinks of this law is called one who practices the first repentance of Kshatriyas and citizens. The second repentance is to discharge their filial duty to their fathers and mothers and to respect their teachers and seniors—this is called one who practices the law of the second repentance. Their third repentance is to rule their countries with the righteous law and not to oppress their people unjustly—this is called one who practices the third repentance. Their fourth repentance is to issue within their states the ordinance of the six days of fasting and to cause their people to abstain from killing wherever their powers reach. One who practices such a law is called one who practices the fourth repentance. Their fifth repentance is to believe deeply the causes and results of things, to have faith in the way of one reality, and to know that the Buddha is never extinct—this is called one who practices the fifth repentance.”

The Buddha addressed Ānanda: “If in future worlds, there be any who practices these laws of repentance, know that such a

man has put on the robe of shame, is protected and helped by the Buddhas, and will attain perfect enlightenment before long". As these words were spoken, ten thousand divine sons acquired pure spiritual eyes, and also the great Bodhisattvas, the Bodhisattva Maitreya and others, and Ānanda, hearing the preaching of the Buddha, all rejoiced and did as the Buddha commanded.

The Sutra On The Merit Of Bathing The Buddha

Thus have I heard:

At one time the Blessed One was in Rajagriha, on Eagles Peak, together with one thousand, two hundred and fifty monks. There were also an immeasurable, unlimited multitude of Bodhisattvas and the eight classes of gods, nagas and so forth, who were all assembled. At that time, the Pure Wisdom Bodhisattva was seated in the midst of this assembly. Because he aspired to extend compassion toward all sentient beings, he thought: "by what means do the Buddhas, Tathágatas, obtain the pure body, furnished with the marks of the great person?" Again he thought: "all classes of living beings are able to meet the Tathágata and approach him with offerings. The blessings that are obtained are without measure or limit. I do not yet know, however, what offerings living beings will make or what merit they will cultivate after the death of the Tathágata so as to bring about those roots of good merit that quickly lead to final, supreme enlightenment." After thinking this, he then arose from his seat and bared his right shoulder, having bowed his head at the feet of the Buddha; he knelt upright, with palms in salutation and spoke to the Buddha, saying, "World Honored One, I wish to ask questions and hope that you deign to acknowledge them." The Buddha said, "Noble son, I will teach according to what you ask."

At that time the Pure Wisdom Bodhisattva spoke to the Buddha saying, "By what means do the Buddhas, Tathágatas, perfectly enlightened ones obtain the pure body, furnished with the marks of the great person? Also, all living beings are able to meet the Tathágata and approach him with offerings. The blessings that are obtained are without merit or limit. I have not yet discerned what offerings living beings will make or what merit they will cultivate after the death of the Tathágata so as to

bring about those good qualities that quickly lead to final, supreme enlightenment."

At that time, the World Honored One said to the Pure Wisdom Bodhisattva: "excellent, excellent, that you are able for the sake of future beings to bring forth such questions! Now listen carefully, reflect on this well, and practice as I say. I will explain for you in detail."

The Pure Wisdom Bodhisattva said, "So be it, World Honored One, I dearly wish to listen."

The Buddha explained to the Pure Wisdom Bodhisattva: "Noble son, you should know that because giving, morality, patience, vigor, meditation, and wisdom; benevolence, compassion, delight, and should know that because giving, morality, patience, vigor, meditation, and knowledge and experience of liberation; the ten strengths and the four confidences are all the characteristics of the Buddha and are all various kinds of knowledge, virtue, and purity, they are the purity of the Tathágata.

If the Buddhas, Tathágatas, are in this way given various offerings with a pure heart—incense, flowers, gems, garlands, banners, parasols, and cushions—displayed before the Buddha, multifariously adorning him, and the marvelously scented water is used to bathe his noble form, the dark smoke of the burning incense will carry your mind to the Dharma realm. Furthermore, you celebrate the extraordinary merit of the Tathágata with food and drink, percussion and stringed music; you will manifest the superb vow to direct your mind to the supreme ocean of omniscience. The merit thereby produced will be immeasurable and without limit; it will be perpetually continued through successive rebirths to the point of enlightenment. Why is this? The blessed wisdom of the Tathágata is inconceivable, infinite, and unequaled.

Noble son, all Buddhas, World Honored Ones, have three bodies. They are known as the Dharma body or Dharmakaya,

the glorified body or the Sambhogakaya, and the manifestation body or the Nirmanakaya. After my Nirvana, if you wish to do homage to these three bodies then you should do homage to my relics. But these are of two kinds: the first is the bodily relic; the second is the Dharma-verse relic. I will now recite the verse:"

All things arise from a cause.

The Tathágata has explained their cause

and the cessation of the cause of these things.

This the great ascetic has explained.

"If men, women, or the five groups of mendicants would build an image of the Buddha; or if those without strength would deposit one as large as a grain of barley, or build a stupa—its body the size of a jujube, its mast the size of a needle, its parasol equal to a flake of bran, its relic like a mustard seed—or if someone writes the Dharma verse and installs it inside the stupa, it would be like doing homage by offering up a rare jewel. If in accordance with one's own strength and ability one can be truly sincere and respectful, it (the image or stupa) would be like my present body, equal without difference.

Noble son, if there are beings who are able to make such excellent offerings, they will glorify themselves by achieving the fifteen superb virtues. First, they will always be modest. Second, they will manifest a mind of pure faith. Third, their hearts will be simple and honest. Fourth, they will cleave to good friends. Fifth, they will enter a state of passionless wisdom. Sixth, they will constantly encounter Buddhas. Seventh, they will always maintain the correct teaching. Eighth, they will be able to act according to my teaching. Ninth, they will be reborn in pure Buddha fields according to their wishes. Tenth, if they are reborn among men, they will be noblemen of great families; being respected among men, they will produce joyous thoughts. Eleventh, being born among men, they will

naturally set their minds on the Buddha. Twelfth, an army of demons will not be able to harm them. Thirteenth, they will be able in the final age to protect and maintain the True Dharma. Fourteenth, they will be protected by the Buddhas of the ten directions. Fifteenth, they will be able to quickly obtain the five attributes of the Dharma body."

At that time, the World Honored One uttered these verses:

After my death

You will be able to honor my relics

Some will build stupas

Or images of the Tathágata.

At the place of the image or stupa,

One who anoints that spot of ground

With various incenses and flowers

Scattering them over its surface

Uses pure, beautifully scented water

To pour onto the body of this image,

Offers it various flavorful drinks and foods,

Fully maintaining it with oblations,

Eulogizes the virtue of the Tathágata,

Which is endlessly difficult to conceive;

Through the wisdom of skillful means and the supernatural power of the Buddha

Such a one will quickly reach the other shore of Nirvana.

He will obtain the diamond body

Complete with the thirty-two marks of a great person

And the eighty minor signs of excellence.

He will ferry the multitude of living beings to the shore of Nirvana.

At that time, the Pure Wisdom Bodhisattva, having heard these verses, addressed the Buddha saying, "Future living beings will ask, 'why bathe the image?'"

The Buddha answered the Pure Wisdom Bodhisattva: "Because you will equal the Tathágata in producing right mindfulness. You will not be attached to the two sides that deceive people with 'emptiness' and 'being.' You will long insatiably for virtuous conduct. The three emancipations, morality, and wisdom will be constantly sought to escape the endless cycle of birth and death. You will produce great compassion toward all living beings. You will aspire to obtain and quickly perfect the three kinds of bodies.

Noble son, I have already expounded for your sake the four noble truths, the twelve conditioned co-productions and the six perfections. Now I teach the method of bathing the image for your sake and the sake of the various kings, princes, ministers, concubines, princesses, gods, nagas, men and demons. Among the various types of homage, this (the bathing of the image) is the best. It excels the giving of the seven jewels equal to the sands of the Ganges.

When you bathe the image, you should use ox-head sandalwood, white sandalwood, red sandalwood, or aloe-wood incenses. You should burn Mountain Top Tulip incense, 'Dragons Brain' incense, Ling-ling (Mountain) incense, and so forth. On the surface of a clean stone you should grind these to make paste; use this paste to make scented water and place it in a clean vessel. At a clean spot, make an altar with good

earth, square or round, its size suited to the circumstances. On top establish the bathing platform and place the Buddha image in the middle. Pour on the scented hot water, purifying and cleansing it, repeatedly pouring the pure water over it. The water that is used must be completely filtered so as not to cause harm to insects. Drops from two fingers of the water with which you bathed the image should be taken and placed on your own head—this is called ‘good luck water.’ Drain off the water onto clean ground without allowing your feet to tread upon it. With a fine, soft towel wipe the image, making it clean. Burn the above name incenses spreading the aroma all around and put the image back in its original place.

"Noble son, the consequence of performing this bathing of the Buddha image is that you and the great multitude of men and gods will presently receive wealth, happiness, and long life without sickness; your every wish will be fulfilled. Your relatives, friends, and family will all be at ease. You will bid a long farewell to the eight conditions of trouble and forever escape the fount of suffering. You will never again receive the body of a woman and will quickly achieve enlightenment.

When you have set up the image and burned the various incenses, face the image, clasp your palms together in pious salutation and recite these praises:

I now bathe the Tathágata.

His pure wisdom and virtue adorn the assembly.

I vow that those living beings of this period of the five impurities

May quickly witness the pure Dharma body of the Tathágata.

May the incense of morality, meditation, wisdom and the knowledge and experience of liberation

Constantly perfume every realm of the ten directions.

I vow that the smoke of this incense will likewise

Do the Buddhas work of salvation without measure or limit.

I also vow to put a stop to the three hells and the wheel of samsara,

Completely extinguishing the fires and obtaining the coolness of relief

So that all may manifest the thought of unsurpassed enlightenment

Perpetually escaping the river of desires and advancing to the other shore of Nirvana."

The Buddha finished expounding this Sutra. At this time there were among this assembly an immeasurable, unlimited number of Bodhisattvas who obtained stainless concentration. The countless gods obtained never lapsing wisdom. The multitude of Voice Hearers vowed to seek the fruits of Buddhahood. The eighty-four thousand living beings all manifested the thought toward unexcelled, complete enlightenment.

At that time, the Pure Wisdom Bodhisattva said to the Buddha: "World Honored One, being fortunate to receive the compassion and pity of the Great Teacher (the Buddha), we shall teach the method of bathing the image. I will now convert kings, ministers, and all those of good faith, cheer, or merit. Every day I will bathe the noble image to procure great blessings. I pledge to always receive and carry out with pleasure "The Sutra On The Merit Of Bathing The Buddha."

Metta Sutta

Discourse on Advantages of Loving-kindness

Translated from the Pali by Piyadassi Thera.

Thus have I heard:

On one occasion the Blessed One was living near Savatthi at Jetavana at Anathapindika's monastery. Then he addressed the monks saying, "Monks." -- "Venerable Sir," said the monks, by way of reply. The Blessed One then spoke as follows:

"Monks, eleven advantages are to be expected from the release (deliverance) of heart by familiarizing oneself with thoughts of loving-kindness (metta), by the cultivation of loving-kindness, by constantly increasing these thoughts, by regarding loving-kindness as a vehicle (of expression), and also as something to be treasured, by living in conformity with these thoughts, by putting these ideas into practice, and by establishing them. What are the eleven?

1. "He sleeps in comfort.
2. He awakes in comfort.
3. He sees no evil dreams.
4. He is dear to human beings.
5. He is dear to non-human beings.
6. Devas (gods) protect him.
7. Fire, poison, and sword cannot touch him.
8. His mind can concentrate quickly.
9. His countenance is serene.
10. He dies without being confused in mind.
11. If he fails to attain Arahantship (the highest sanctity here and now, he will be reborn in the brahma-world.

"These eleven advantages, monks, are to be expected from the release of heart by familiarizing oneself with thoughts of loving-kindness, by cultivation of loving-kindness, by constantly increasing these thoughts, by regarding loving-kindness as a vehicle (of expression), and also as something to be treasured,

by living in conformity with these thoughts, by putting these ideas into practice and by establishing them."

So said the Blessed One. Those monks rejoiced at the words of the Blessed One.

Mettagu Manava Puccha

Mettagu's Questions

Translated from the Pali by John D. Ireland

The Venerable Mettagu: "I ask the Lord this question, may he tell me the answer to it. I know him to be a master of knowledge and a perfected being. From whence have arisen these many sufferings evident in the world?"

The Lord: "You have asked me the source of suffering. Mettagu, I will tell it to you as it has been discerned by me. These many sufferings evident in the world have arisen from worldly attachments. Whoever ignorantly creates an attachment that stupid person comes upon suffering again and again. Therefore a man of understanding should not create attachment, seeing it is the source of suffering."

Mettagu: "What I did ask you have explained, now I ask another question. Come tell me this: how do the wise cross the flood, birth and old age, sorrow and grief? Explain it thoroughly to me, O sage, for this Dhamma has been understood [1] by you."

The Lord: "I will set forth the Dhamma, Mettagu, a teaching to be directly perceived, [2] not something based on hearsay, by experiencing which and living mindfully one may pass beyond the entanglements of the world."

Mettagu: "I rejoice in the thought of that highest Dhamma, great sage, by experiencing which and living mindfully one may pass beyond the entanglements of the world."

The Lord: "Whatever you clearly comprehend, Mettagu, above, below, across and in between, get rid of delight in it. Rid yourself of habitual attitudes [3] and life affirming consciousness.[4] Do not continue in existence. Living thus, mindful and vigilant, a Bhikkhu who has forsaken selfish

attachments may, by understanding, abandon suffering, birth and old age, sorrow and grief, even here in this life."

Mettagu: "I rejoice in the words of the great sage. Well explained, O Gotama, is the state of non-attachment. [5] The Lord has surely abandoned suffering as this Dhamma has been realized by him. They will certainly abandon suffering who are constantly admonished by you, O Sage. Having understood, I venerate it, Noble One. May the Lord constantly admonish me also."

The Lord: "Whom you know as a true brahmana, a master of knowledge, owning nothing, not attached to sensual realm of existence, he has certainly crossed this flood. Having crossed beyond he is untainted and freed from doubt. One who has discarded this clinging leading to the renewal of existence is a man who has realized the highest knowledge. Free from craving, un-distressed, desire-less, he has crossed beyond birth and old age, I say."

Footnotes:

1. The Pali word "vidito" also means, found out, discovered.
2. Ditthe dhamme: to be seen for oneself in this life or here and now. It is an expression used of Nibbána.
3. Or, "fixed views."
4. Or, "kamma-producing consciousness."
5. I.e., Nibbána.

Migajala Sutta

To Migajala

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. Then Ven. Migajala went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "A person living alone. A person living alone,' thus it is said. To what extent, lord, is one a person living alone, and to what extent is one a person living with a companion?"

"Migajala, there are forms cognizable via the eye -- agreeable, pleasing, charming, endearing, fostering desire, enticing -- and a monk relishes them, welcomes them, and remains fastened to them. As he relishes them, welcomes them, and remains fastened to them, delight arises. There being delight, he is impassioned. Being impassioned, he is fettered. A monk joined with the fetter of delight is said to be a person living with a companion.

"There are sounds cognizable via the ear... aromas cognizable via the nose... flavors cognizable via the tongue... tactile sensations cognizable via the body... ideas cognizable via the intellect -- agreeable, pleasing, charming, endearing, fostering desire, enticing -- and a monk relishes them, welcomes them, and remains fastened to them. As he relishes them, welcomes them, and remains fastened to them, delight arises. There being delight, he is impassioned. Being impassioned, he is fettered. A monk joined with the fetter of delight is said to be a person living with a companion.

"A person living in this way -- even if he frequents isolated forest and wilderness dwellings, with an unpopulated atmosphere, lying far from humanity, appropriate for seclusion - - is still said to be living with a companion. Why is that?"

Because craving is his companion, and it has not been abandoned by him. Thus he is said to be a person living with a companion.

"Now, there are forms cognizable via the eye -- agreeable, pleasing, charming, endearing, fostering desire, enticing -- and a monk does not relish them, welcome them, or remain fastened to them. As he doesn't relish them, welcome them, or remain fastened to them, delight ceases. There being no delight, he is not impassioned. Being not impassioned, he is not fettered. A monk disjoined from the fetter of delight is said to be a person living alone.

"There are sounds cognizable via the ear... aromas cognizable via the nose... flavors cognizable via the tongue... tactile sensations cognizable via the body... ideas cognizable via the intellect -- agreeable, pleasing, charming, endearing, fostering desire, enticing -- and a monk does not relish them, welcome them, or remain fastened to them. As he doesn't relish them, welcome them, or remain fastened to them, delight ceases. There being no delight, he is not impassioned. Being not impassioned, he is not fettered. A monk disjoined from the fetter of delight is said to be a person living alone.

"A person living in this way -- even if he lives near a village, associating with monks and nuns, with male and female lay followers, with king and royal ministers, with sectarians and their disciples -- is still said to be living alone. A person living alone is said to be a monk. Why is that? Because craving is his companion, and it has been abandoned by him. Thus he is said to be a person living alone."

Moliyasivaka Sutta

(To Sivaka)

Translated from the Pali by Nyanaponika Thera

Once the Blessed One dwelled at Rajagaha in the Bamboo-Grove Monastery, at the Squirrel's Feeding Place. There a wandering ascetic, Moliya Sivaka by name, called on the Blessed One, and after an exchange of courteous and friendly words, sat down at one side. Thus seated, he said:

"There are, revered Gotama, some ascetics and Brahmins who have this doctrine and view: 'Whatever a person experiences, be it pleasure, pain or neither-pain-nor-pleasure, all that is caused by previous action.' Now, what does the revered Gotama say about this?"

"Produced by (disorders of the) bile, there arise, Sivaka, certain kinds of feelings. That this happens, can be known by oneself; also in the world it is accepted as true. Produced by (disorders of the) phlegm...of wind...of (the three) combined...by change of climate...by adverse behavior...by injuries...by the results of Kamma -- (through all that), Sivaka, there arise certain kinds of feelings. That this happens can be known by oneself; also in the world it is accepted as true.

"Now when these ascetics and Brahmins have such a doctrine and view that 'whatever a person experiences, be it pleasure, pain or neither-pain-nor-pleasure, all that is caused by previous action,' then they go beyond what they know by themselves and what is accepted as true by the world. Therefore, I say that this is wrong on the part of these ascetics and Brahmins."

When this was spoken, Moliya Sivaka, the wandering ascetic, said: "It is excellent, revered Gotama, it is excellent indeed!...May the revered Gotama regard me as a lay follower who, from today, has taken refuge in him as long as life lasts."

The Mettá Sutra

This is what should be done
By one who is skilled in goodness,
And who knows the path of peace:
Let them be able and upright,
Straightforward and gentle in speech.
Humble and not conceited,
Contented and easily satisfied.
Unburdened with duties and frugal in their ways.
Peaceful and calm, and wise and skillful,
Not proud and demanding in nature.
Let them not do the slightest thing
That the wise would later reprove.
Wishing: In gladness and safety,
May all beings be at ease.
Whatever living beings there may be;
Whether they are weak or strong, omitting none,
The great or the mighty, medium, short, or small
The seen and unseen,
Those living near or far away,
Those born to be born,
May all beings be at ease.

Let none deceive another,
Or despise any being in any state.
Let none through anger or ill will
Wish harm upon another.
Even as a mother protects with her life
Her child; Her only child,
So with a boundless heart
Should one cherish all living beings:
Radiating kindness all over the entire world
Spreading upward the skies,
And downwards to the depths;
Outward and unbounded,
Freed from hatred and ill will.

Whether standing or walking; seated or laying down
Free from drowsiness,
One should sustain this recollection.
This is said to be sublime abiding.
By not holding to fixed views,
The pure-hearted one, having clarity of vision,
Being freed from all sense desires,
Is not born again into this world.

Mulapariyaya Sutta

(The Root Sequence)

Translator's Introduction

The Buddha taught that clinging to views is one of the four forms of clinging that ties the mind to the processes of suffering. He thus recommended that his followers relinquish their clinging, not only to views in their full-blown form as specific positions, but also in their rudimentary form as the categories & relationships that the mind reads into experience. This is a point he makes in the following discourse, which is apparently his response to a particular school of Brahmanical thought that was developing in his time -- the Samkhya, or classification school.

This school had its beginnings in the thought of Uddalaka, a ninth-century B.C. philosopher who posited a "root": an abstract principle out of which all things emanated and which was immanent in all things. Philosophers who carried on this line of thinking offered a variety of theories, based on logic and meditative experience, about the nature of the ultimate root and about the hierarchy of the emanation. Many of their theories were recorded in the Upanishads and eventually developed into the classical Samkhya system around the time of the Buddha.

Although the present discourse says nothing about the background of the monks listening to it, the Commentary states that before their ordination they were Brahmins, and that even after their ordination they continued to interpret the Buddha's teachings in light of their previous training, which may well have been proto-Samkhya. If this is so, then the Buddha's opening lines -- "I will teach you the sequence of the root of all phenomena" -- would have them prepared to hear his contribution to their line of thinking. And, in fact, the list of

topics he covers reads like a Buddhist Samkhya. Paralleling the classical Samkhya, it contains 24 items, begins with the physical world (here, the four physical properties), and leads back through ever more refined & inclusive levels of being & experience, culminating with the ultimate Buddhist concept: Unbinding (Nibbána). In the pattern of Samkhya thought, Unbinding would thus be the ultimate "root" or ground of being immanent in all things and out of which they all emanate.

However, instead of following this pattern of thinking, the Buddha attacks it at its very root: the notion of a principle in the abstract, the "in" (immanence) & "out of" (emanation) superimposed on experience. Only an uninstructed, run of the mill person, he says, would read experience in this way. In contrast, a person in training should look for a different kind of "root" -- the root of suffering experienced in the present -- and find it in the act of delight. Developing dispassion for that delight, the trainee can then comprehend the process of coming-into-being for what it is, drop all participation in it, and thus achieve true awakening.

If the listeners present at this discourse were indeed interested in fitting Buddhist teachings into a Samkhyan mold, then it's small wonder that they were displeased -- one of the few places where we read of a negative reaction to the Buddha's words. They had hoped to hear his contribution to their project, but instead they hear their whole pattern of thinking & theorizing attacked as ignorant & ill informed. The Commentary tells us, though, they were later able to overcome their displeasure and eventually attain awakening on listening to the discourse reported in the "Gotamaka-cetiya" ("At Gotamaka Shrine")

Although at present we rarely think in the same terms as the Samkhya philosophers, there has long been -- and still is -- a common tendency to create a "Buddhist" metaphysics in which the experience of emptiness, the Unconditioned, the Dharma-body, Buddha-nature, Rigpa, etc., is said to function as the

ground of being from which the "All" -- the entirety of our sensory & mental experience -- is said to spring and to which we return when we meditate. Some people think that these theories are the inventions of scholars without any direct meditative experience, but actually they have most often originated among meditator's, who label (or in the words of the discourse, "perceive") a particular meditative experience as the ultimate goal, identify with it in a subtle way (as when we are told that "we are the knowing"), and then view that level of experience as the ground of being out of which all other experience comes.

Any teaching that follows these lines would be subject to the same criticism that the Buddha directed against the monks who first heard this discourse.

Mulapariyaya Sutta

This I have heard:

It seems that on one occasion the Blessed One was staying at Ukkattha, in the shade of a royal Sal tree in the Very Blessed Grove. There he addressed the monks, "Monks!"

"Yes, lord," the monks, responded.

The Blessed One said, "Monks, I will teach you the sequence of the root of all phenomena [or: the root sequence of all phenomena]. Listen & pay close attention. I will speak."

"As you say, sir," they responded.

The Blessed One said: "There is the case, monks, where an uninstructed run-of-the-mill person -- who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma -- perceives earth as earth. Perceiving earth as earth, he conceives things about earth, he conceives things in earth, he conceives things coming out of earth, he conceives earth as 'mine,' he delights in earth. Why is that? Because he has not comprehended it, I tell you.

"He perceives water as water...fire as fire...wind as wind [1]...beings as beings...gods as gods...Pajapati as Pajapati...Brahma as Brahma...the luminous gods as luminous gods...the gods of refulgent glory as gods of refulgent glory...the gods of abundant fruit as the gods of abundant fruit...the Great Being as the Great Being [2]...the sphere of the infinitude of space as the sphere of the infinitude of space...the sphere of the infinitude of consciousness as the sphere of the infinitude of consciousness...the sphere of nothingness as the sphere of nothingness...the sphere of neither-perception-nor-non-perception as the sphere of neither-perception-nor-non-

perception[3]...the seen as the seen...the heard as the heard...the sensed as the sensed...the cognized as the cognized[4]...singleness as singleness...multiplicity as multiplicity[5]...the All as the All[6]...

"He perceives Unbinding as Unbinding. [7] Perceiving Unbinding as Unbinding, he conceives things about Unbinding, he conceives things in Unbinding, he conceives things coming out of Unbinding, he conceives Unbinding as 'mine,' he delights in Unbinding. Why is that? Because he has not comprehended it, I tell you.

The Trainee

"A monk who is a trainee -- yearning for the unexcelled relief from bondage, his aspirations as yet unfulfilled -- directly knows earth as earth. Directly knowing earth as earth, let him not conceive things about earth, let him not conceive things in earth, let him not conceive things coming out of earth, let him not conceive earth as 'mine,' let him not delight in earth. Why is that? So that he may comprehend it.

"He directly knows water as water...fire as fire...wind as wind...beings as beings...gods as gods...Pajapati as Pajapati...Brahma as Brahma...the luminous gods as luminous gods...the gods of refulgent glory as gods of refulgent glory...the gods of abundant fruit as the gods of abundant fruit...the Great Being as the Great Being...the sphere of the infinitude of space as the sphere of the infinitude of space...the sphere of the infinitude of consciousness as the sphere of the infinitude of consciousness...the sphere of nothingness as the sphere of nothingness...the sphere of neither-perception-nor-non-perception as the sphere of neither-perception-nor-non-perception...the seen as the seen...the heard as the heard...the sensed as the sensed...the cognized as the cognized...singleness as singleness...multiplicity as multiplicity...the All as the All...

"He directly knows Unbinding as Unbinding. Directly knowing Unbinding as Unbinding, let him not conceive things about Unbinding, let him not conceive things in Unbinding, let him not conceive things coming out of Unbinding, let him not conceive Unbinding as 'mine,' let him not delight in Unbinding. Why is that? So that he may comprehend it.

The Arahant

"A monk who is a Worthy One, devoid of mental fermentations -- who has attained completion, finished the task, laid down the burden, attained the true goal, destroyed the fetters of becoming, and is released through right knowledge -- directly knows earth as earth. Directly knowing earth as earth, he does not conceive things about earth, does not conceive things in earth, does not conceive things coming out of earth, does not conceive earth as 'mine,' does not delight in earth. Why is that? Because he has comprehended it, I tell you.

"He directly knows water as water...fire as fire...wind as wind...beings as beings...gods as gods...Pajapati as Pajapati...Brahma as Brahma...the luminous gods as luminous gods...the gods of refulgent glory as gods of refulgent glory...the gods of abundant fruit as the gods of abundant fruit...the Great Being as the Great Being...the sphere of the infinitude of space as the sphere of the infinitude of space...the sphere of the infinitude of consciousness as the sphere of the infinitude of consciousness...the sphere of nothingness as the sphere of nothingness...the sphere of neither-perception-nor-non-perception as the sphere of neither-perception-nor-non-perception...the seen as the seen...the heard as the heard...the sensed as the sensed...the cognized as the cognized...singleness as singleness...multiplicity as multiplicity...the All as the All...

"He directly knows Unbinding as Unbinding. Directly knowing Unbinding as Unbinding, he does not conceive things about

Unbinding, does not conceive things in Unbinding, does not conceive things coming out of Unbinding, does not conceive Unbinding as 'mine,' does not delight in Unbinding. Why is that? Because he has comprehended it, I tell you.

"A monk who is a Worthy One, devoid of mental fermentations...directly knows earth as earth. Directly knowing earth as earth, he does not conceive things about earth, does not conceive things in earth, does not conceive things coming out of earth, does not conceive earth as 'mine,' does not delight in earth. Why is that? Because, with the ending of passion, he is devoid of passion, I tell you.

"He directly knows water as water...the All as the All...

"He directly knows Unbinding as Unbinding. Directly knowing Unbinding as Unbinding, he does not conceive things about Unbinding, does not conceive things in Unbinding, does not conceive things coming out of Unbinding, does not conceive Unbinding as 'mine,' does not delight in Unbinding. Why is that? Because, with the ending of passion, he is devoid of passion, I tell you.

"A monk who is a Worthy One, devoid of mental fermentations...directly knows earth as earth. Directly knowing earth as earth, he does not conceive things about earth, does not conceive things in earth, does not conceive things coming out of earth, does not conceive earth as 'mine,' does not delight in earth. Why is that? Because, with the ending of aversion, he is devoid of aversion, I tell you.

"He directly knows water as water...the All as the All...

"He directly knows Unbinding as Unbinding. Directly knowing Unbinding as Unbinding, he does not conceive things about Unbinding, does not conceive things in Unbinding, does not conceive things coming out of Unbinding, does not conceive Unbinding as 'mine,' does not delight in Unbinding. Why is that?

Because, with the ending of aversion, he is devoid of aversion, I tell you.

"A monk who is a Worthy One, devoid of mental fermentations...directly knows earth as earth. Directly knowing earth as earth, he does not conceive things about earth, does not conceive things in earth, does not conceive things coming out of earth, does not conceive earth as 'mine,' does not delight in earth. Why is that? Because, with the ending of delusion, he is devoid of delusion, I tell you.

"He directly knows water as water...the All as the All...

"He directly knows Unbinding as Unbinding. Directly knowing Unbinding as Unbinding, he does not conceive things about Unbinding, does not conceive things in Unbinding, does not conceive things coming out of Unbinding, does not conceive Unbinding as 'mine,' does not delight in Unbinding. Why is that? Because, with the ending of delusion, he is devoid of delusion, I tell you.

The Tathágata

"The Tathágata -- a worthy one, rightly self-awakened -- directly knows earth as earth. Directly knowing earth as earth, he does not conceive things about earth, does not conceive things in earth, does not conceive things coming out of earth, does not conceive earth as 'mine,' does not delight in earth. Why is that? Because the Tathágata has comprehended it to the end, I tell you.

"He directly knows water as water...fire as fire...wind as wind...beings as beings...gods as gods...Pajapati as Pajapati...Brahma as Brahma...the luminous gods as luminous gods...the gods of refulgent glory as gods of refulgent glory...the gods of abundant fruit as the gods of abundant fruit...the Great Being as the Great Being...the sphere of the infinitude of space as the sphere of the infinitude of space...the

sphere of the infinitude of consciousness as the sphere of the infinitude of consciousness...the sphere of nothingness as the sphere of nothingness...the sphere of neither-perception-nor-non-perception as the sphere of neither-perception-nor-non-perception...the seen as the seen...the heard as the heard...the sensed as the sensed...the cognized as the cognized...singleness as singleness...multiplicity as multiplicity...the All as the All...

"He directly knows Unbinding as Unbinding. Directly knowing Unbinding as Unbinding, he does not conceive things about Unbinding, does not conceive things in Unbinding, does not conceive things coming out of Unbinding, does not conceive Unbinding as 'mine,' does not delight in Unbinding. Why is that? Because the Tathágata has comprehended it to the end, I tell you.

"The Tathágata -- a worthy one, rightly self-awakened -- directly knows earth as earth. Directly knowing earth as earth, he does not conceive things about earth, does not conceive things in earth, does not conceive things coming out of earth, does not conceive earth as 'mine,' does not delight in earth. Why is that? Because he has known that delight is the root of suffering & stress, that from coming-into-being there is birth, and that for what has come into being there is aging & death. Therefore, with the total ending, fading away, cessation, letting go, relinquishment of craving, the Tathágata has totally awakened to the unexcelled right self-awakening, I tell you.

"He directly knows water as water...the All as the All...

"He directly knows Unbinding as Unbinding. Directly knowing Unbinding as Unbinding, he does not conceive things about Unbinding, does not conceive things in Unbinding, does not conceive things coming out of Unbinding, does not conceive Unbinding as 'mine,' does not delight in Unbinding. Why is that? Because he has known that delight is the root of suffering & stress, that from coming-into-being there is birth, and that for

what has come into being there is aging & death. Therefore, with the total ending, fading away, cessation, letting go, relinquishment of craving, the Tathágata has totally awakened to the unexcelled right self-awakening, I tell you."

That is what the Blessed One said. Displeased, the monks did not delight in the Blessed One's words.

Notes

1. Earth, water, fire, and wind are the four properties that comprise the experience of physical form.
2. In this section of the list, "beings" denotes all living beings below the level of the gods. "Gods" denotes the beings in the sensual heavens. The remaining terms -- Pajapati, Brahma, the luminous gods, the gods of refulgent glory, the gods of abundant fruit, & the Great Being -- denote gods in the heavens of form & formlessness.
3. The sphere of the infinitude of space, the sphere of the infinitude of consciousness, the sphere of nothingness, & the sphere of neither-perception-nor-non-perception are four formless states that can be attained in concentration.
4. "The seen, the heard, the sensed, & the cognized" is a set of terms to cover all things experienced through the six senses.
5. Singleness = experience in states of intense concentration (jhana). Multiplicity = experience via the six senses.
6. "What is the All? Simply the eye & forms, ear & sounds, nose & aromas, tongue & flavors, body & tactile sensations, intellect & ideas. This is termed the All. Anyone who would say, 'Repudiating this All, I will describe another,' if questioned on what exactly might be the grounds for his assertion, would be unable to explain, and furthermore, would be put to grief. Why

is that? Because it lies beyond range." -- SN XXXV.23 For more on this topic, see *The Mind Like Fire Unbound*, Chapter 1.

7. Unbinding = Nibbána (nirvana).

Muluposatha Sutta

The Roots of the Uposatha

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying in Savatthi at the Eastern Monastery, the palace of Migara's mother. Now at that time -- it being the Uposatha day - - Visakha, Migara's mother, went to the Blessed One in the middle of the day and, on arrival, having bowed down to him, sat to one side. As she was sitting there the Blessed One said to her, "Well now, Visakha, why are you coming in the middle of the day?"

"Today I am observing the Uposatha, lord."

"Visakha, there are these three Uposathas. Which three? The Uposatha of a cowherd, the Uposatha of the Jains, and the Uposatha of the Noble Ones.

"And what is the Uposatha of a cowherd? Just as when a cowherd returns the cattle to their owners in the evening, he reflects: 'Today the cattle wandered to that spot and this, drank at this spot and that; tomorrow they will wander to that spot and this, will drink at this spot and that'; in the same way, there is the case where a certain person observing the Uposatha reflects, 'Today I ate this sort of non-staple food and that sort of staple food. Tomorrow I will eat that sort of non-staple food and this sort of staple food.' He spends the day with an awareness imbued with that covetousness, with that greed. Such is the Uposatha of a cowherd, Visakha. When this Uposatha of a cowherd is undertaken, it is not of great fruit or great benefit, not of great glory or great radiance.

"And what is the Uposatha of the Jains? There are the contemplatives called the Niganthas (Jains). They get their

disciple to undertake the following practice: 'Here, my good man. Lay down the rod with regard to beings who live more than 100 leagues to the east... more than 100 leagues to the west... more than 100 leagues to the north... more than 100 leagues to the south.' Thus they get the disciple to undertake kindness and sympathy to some beings, but not to others.

"On the Uposatha day, they get their disciple to undertake the following practice: 'Here, my good man. Having stripped off all your clothing, say this: "I am nothing by anything or of anything. Thus there is nothing by anything or of anything that is mine."' Yet in spite of that, his parents know of him that 'This is our child.' And he knows of them that 'These are my parents.' His wives and children know of him that 'This is our husband and father.' And he knows of them that 'These are my wives and children.' His workers and slaves know of him that 'This is our master.' And he knows of them that 'These are my workers and slaves.' Thus at a time when he should be persuaded to undertake truthfulness, he is persuaded to undertake falsehood. At the end of the night, he resumes the consumption of his belongings, even though they aren't given back to him. This counts as stealing, I tell you. Such is the Uposatha of the Jains, Visakha. When this Uposatha of the Jains is undertaken, it is not of great fruit or great benefit, not of great glory or great radiance.

"And what is the Uposatha of the Noble Ones? It is the cleansing of the defiled mind through the proper technique. And how is the defiled mind cleansed through the proper technique?

"There is the case where the disciple of the noble ones recollects the Tathágata, thus: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge and conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine and human beings, awakened, blessed.' As he is recollecting the Tathágata, his mind is calmed, and joy

arises; the defilements of his mind are abandoned, just as when the head is cleansed through the proper technique. And how is the head cleansed through the proper technique? Through the use of cosmetic paste and clay and the appropriate human effort. This is how the head is cleansed through the proper technique. In the same way, the defiled mind is cleansed through the proper technique. And how is the defiled mind cleansed through the proper technique? There is the case where the disciple of the noble ones recollects the Tathágata... As he is recollecting the Tathágata, his mind is cleansed, and joy arises; the defilements of his mind are abandoned. He is thus called a disciple of the noble ones undertaking the Brahma-Uposatha. He lives with Brahma [= the Buddha]. It is owing to Brahma that his mind is calmed, that joy arises, and that whatever defilements there are in his mind are abandoned. This is how the mind is cleansed through the proper technique.

"[Again, the Uposatha of the Noble Ones] is the cleansing of the mind through the proper technique. And how is the defiled mind cleansed through the proper technique?

"There is the case where the disciple of the noble ones recollects the Dhamma, thus: 'The Dhamma is well-expounded by the Blessed One, to be seen here and now, timeless, inviting verification, pertinent, to be realized by the wise for themselves.' As he is recollecting the Dhamma, his mind is calmed, and joy arises; the defilements of his mind are abandoned, just as when the body is cleansed through the proper technique. And how is the body cleansed through the proper technique? Through the use of scouring balls and bath powder and the appropriate human effort. This is how the body is cleansed through the proper technique. In the same way, the defiled mind is cleansed through the proper technique. And how is the defiled mind cleansed through the proper technique? There is the case where the disciple of the noble ones recollects the Dhamma... As he is recollecting the Dhamma, his mind is cleansed, and joy arises; the defilements of his mind

are abandoned. He is thus called a disciple of the noble ones undertaking the Dhamma-Uposatha. He lives with Dhamma. It is owing to Dhamma that his mind is calmed, that joy arises, and that whatever defilements there are in his mind are abandoned. This is how the mind is cleansed through the proper technique.

"[Again, the Uposatha of the Noble Ones] is the cleansing of the mind through the proper technique. And how is the defiled mind cleansed through the proper technique?

"There is the case where the disciple of the noble ones recollects the Sangha, thus: 'The Sangha of the Blessed One's disciples who have practiced well... who have practiced straight-forwardly... who have practiced methodically... who have practiced masterfully -- in other words, the four types [of noble disciples] when taken as pairs, the eight when taken as individual types -- they are the Sangha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.' As he is recollecting the Sangha, his mind is calmed, and joy arises; the defilements of his mind are abandoned, just as when clothing is cleansed through the proper technique. And how is clothing cleansed through the proper technique? Through the use of salt earth and lye and cow dung and the appropriate human effort. This is how clothing is cleansed through the proper technique. In the same way, the defiled mind is cleansed through the proper technique. And how is the defiled mind cleansed through the proper technique? There is the case where the disciple of the noble ones recollects the Sangha... As he is recollecting the Sangha, his mind is cleansed, and joy arises; the defilements of his mind are abandoned. He is thus called a disciple of the noble ones undertaking the Sangha-Uposatha. He lives with the Sangha. It is owing to the Sangha that his mind is calmed, that joy arises, and that whatever defilements there are in his mind are abandoned. This is how the mind is cleansed through the proper technique.

"[Again, the Uposatha of the Noble Ones] is the cleansing of the mind through the proper technique. And how is the defiled mind cleansed through the proper technique?

"There is the case where the disciple of the noble ones recollects his own virtues, thus: '[They are] un-torn, unbroken, unspotted, un-splattered, liberating, praised by the wise, untarnished, conducive to concentration.' As he is recollecting virtue, his mind is calmed, and joy arises; the defilements of his mind are abandoned, just as when a mirror is cleansed through the proper technique. And how is a mirror cleansed through the proper technique? Through the use of oil and ashes and chamois and the appropriate human effort. This is how a mirror is cleansed through the proper technique. In the same way, the defiled mind is cleansed through the proper technique. And how is the defiled mind cleansed through the proper technique? There is the case where the disciple of the noble ones recollects his own virtues... As he is recollecting virtue, his mind is cleansed, and joy arises; the defilements of his mind are abandoned. He is thus called a disciple of the noble ones undertaking the virtue-Uposatha. He lives with virtue. It is owing to virtue that his mind is calmed, that joy arises, and that whatever defilements there are in his mind are abandoned. This is how the mind is cleansed through the proper technique.

"[Again, the Uposatha of the Noble Ones] is the cleansing of the mind through the proper technique. And how is the defiled mind cleansed through the proper technique?

"There is the case where the disciple of the noble ones recollects the devas, thus: 'There are the Devas of the Four Great Kings, the Devas of the Thirty-three, the Yama Devas, the Contented Devas, the devas who delight in creation, the devas who have power over the creations of others, the devas of Brahma's retinue, the devas beyond them. Whatever conviction they were endowed with that -- when falling away from this life -- they re-arose there, the same sort of conviction is present in me as well. Whatever virtue they were endowed

with that -- when falling away from this life -- they re-arose there, the same sort of virtue is present in me as well. Whatever learning they were endowed with that -- when falling away from this life -- they re-arose there, the same sort of learning is present in me as well. Whatever generosity they were endowed with that -- when falling away from this life -- they re-arose there, the same sort of generosity is present in me as well. Whatever discernment they were endowed with that -- when falling away from this life -- they re-arose there, the same sort of discernment is present in me as well.' As he is recollecting the devas, his mind is calmed, and joy arises; the defilements of his mind are abandoned, just as when a gold is cleansed through the proper technique. And how is gold cleansed through the proper technique? Through the use of a furnace, salt earth, red chalk, a blow-pipe, tongs, and the appropriate human effort. This is how gold is cleansed through the proper technique. In the same way, the defiled mind is cleansed through the proper technique. And how is the defiled mind cleansed through the proper technique? There is the case where the disciple of the noble ones recollects the devas... As he is recollecting the devas, his mind is cleansed, and joy arises; the defilements of his mind are abandoned. He is thus called a disciple of the noble ones undertaking the Deva-Uposatha. He lives with the devas. It is owing to the devas that his mind is calmed, that joy arises, and that whatever defilements there are in his mind are abandoned. This is how the mind is cleansed through the proper technique.

"Furthermore, the disciple of the noble ones reflects thus: 'As long as they live, the Arahants -- abandoning the taking of life -- abstain from the taking of life. They dwell with their rod laid down, their knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings. Today I too, for this day and night -- abandoning the taking of life -- abstain from the taking of life. I dwell with my rod laid down, my knife laid down, scrupulous, merciful, compassionate for the welfare of all living beings. By means of this factor I emulate the Arahants, and my Uposatha will be observed.

"As long as they live, the Arahants -- abandoning the taking of what is not given -- abstain from taking what is not given. They take only what is given, accept only what is given, live not by stealth but by means of a self that has become pure. Today I too, for this day and night -- abandoning the taking of what is not given -- abstain from taking what is not given. I take only what is given, accept only what is given, live not by stealth but by means of a self that has become pure. By means of this factor I emulate the Arahants, and my Uposatha will be observed.

"As long as they live, the Arahants -- abandoning un-celibacy -- live a celibate life, aloof, refraining from the sexual act that is the villager's way. Today I too, for this day and night -- abandoning un-celibacy -- live a celibate life, aloof, refraining from the sexual act that is the villager's way. By means of this factor I emulate the Arahants, and my Uposatha will be observed.

"As long as they live, the Arahants -- abandoning false speech -- abstain from false speech. They speak the truth, hold to the truth, are firm, reliable, no deceivers of the world. Today I too, for this day and night -- abandoning false speech -- abstain from false speech. I speak the truth, hold to the truth, am firm, reliable, no deceiver of the world. By means of this factor I emulate the Arahants, and my Uposatha will be observed.

"As long as they live, the Arahants -- abandoning fermented and distilled liquors that cause heedlessness -- abstain from fermented and distilled liquors that cause heedlessness. Today I too, for this day and night -- abandoning fermented and distilled liquors that cause heedlessness -- abstain from fermented and distilled liquors that cause heedlessness. By means of this factor I emulate the Arahants, and my Uposatha will be observed.

"As long as they live, the Arahants live on one meal a day, abstaining from food at night, refraining from food at the wrong

time of day [from noon until dawn]. Today I too, for this day and night, live on one meal, abstaining from food at night, refraining from food at the wrong time of day. By means of this factor I emulate the Arahants, and my Uposatha will be observed.

"As long as they live, the Arahants abstain from dancing, singing, music, watching shows, wearing garlands, beautifying themselves with perfumes and cosmetics. Today I too, for this day and night, abstain from dancing, singing, music, watching shows, wearing garlands, beautifying myself with perfumes and cosmetics. By means of this factor I emulate the Arahants, and my Uposatha will be observed.

"As long as they live, the Arahants -- abandoning high and imposing seats and beds -- abstain from high and imposing seats and beds. They make low beds, on a pallet or a spread of straw. Today I too, for this day and night -- abandoning high and imposing seats and beds -- abstain from high and imposing seats and beds. I make a low bed, on a pallet or a spread of straw.'

"Such is the Uposatha of the Noble Ones, Visakha. When this Uposatha of the Noble Ones is undertaken, it is of great fruit and great benefit, of great glory and great radiance. And how is it of great fruit and great benefit, of great glory and great radiance?

"Suppose that one were to exercise kingship, rule, and sovereignty over these sixteen great lands replete with the seven treasures, i.e., over the Angas, Maghadans, Kasis, Kosalans, Vajjians, Mallas, Cetis, Vansans, Kurus, Pañcalas, Macchas, Surasenas, Assakas, Avantis, Gandharans, and Kambojans: It would not be worth one-sixteenth of this Uposatha endowed with eight factors. Why is that? Kingship over human beings is a meager thing when compared with heavenly bliss.

"Fifty human years are equal to one day and night among the Devas of the Four Great Kings. Thirty such days and nights

make a month. Twelve such months make a year. Five hundred such heavenly years constitute the life-span among the Devas of the Four Great Kings. Now, it is possible that a certain man or woman -- from having observed this Uposatha endowed with eight factors -- on the break-up of the body, after death, might be reborn among the Devas of the Four Great Kings. It was in reference to this that it was said, 'Kingship over human beings is a meager thing when compared with heavenly bliss.'

"A human century is equal to one day and night among the Devas of the Thirty-Three. Thirty such days and nights make a month... One thousand such heavenly years constitute the life-span among the Devas of the Thirty-three. Now, it is possible that a certain man or woman -- from having observed this Uposatha endowed with eight factors -- on the break-up of the body, after death, might be reborn among the Devas of the Thirty-three. It was in reference to this that it was said, 'Kingship over human beings is a meager thing when compared with heavenly bliss.'

"Two human centuries are equal to one day and night among the Yama Devas... Two thousand such heavenly years constitute the life-span among the Yama Devas...

"Four human centuries are equal to one day and night among the Contented Devas... Four thousand such heavenly years constitute the life-span among the Contented Devas...

"Eight human centuries is equal to one day and night among the devas who delight in creation... Eight thousand such heavenly years constitute the life-span among the devas who delight in creation...

"Sixteen human centuries are equal to one day and night among the devas who have power over the creations of others. Thirty such days and nights make a month. Twelve such months make a year. Sixteen thousand such heavenly years constitute the life-span among the devas who have power over

the creations of others. Now, it is possible that a certain man or woman -- from having observed this Uposatha endowed with eight factors -- on the break-up of the body, after death, might be reborn among the devas who have power over the creations of others. It was in reference to this that it was said, 'Kingship over human beings is a meager thing when compared with heavenly bliss.'

One should not kill a being
or take what is not given;
should not tell a lie
or be a drinker of strong drink;
should abstain from un-celibacy, the sexual act;
should not eat at night, the wrong time of day;
should not wear a garland or use a scent;
should sleep on a pallet, a mat spread on the ground --
for this eight-factored Uposatha
has been proclaimed by the Awakened One
to lead to the end
of suffering and stress.

The moon and sun, both fair to see,
shedding radiance wherever they go,
and scattering darkness as they move through space,
brighten the sky, illumining the quarters.
Within their range is found wealth:
pearl, crystal, beryl,
lucky-gem, platinum, nugget-gold,
and the refined gold called 'Hataka.'
Yet they --
like the light of all stars
when compared with the moon --
aren't worth one sixteenth
of the eight-factored Uposatha.

So whoever -- man or woman --
is endowed with the virtues
of the eight-factored Uposatha,

having done meritorious deeds,
productive of bliss,
beyond reproach, goes
to the heavenly state.

Muni Sutta

The Sage

Danger is born from intimacy,[1]
society gives birth to dust. [2]
Free from intimacy,
free from society:
such is the vision of the sage.

Who, destroying what's born, would not plant again
or nourish what will arise:
They call him the wandering, singular sage.
He has seen the state of peace.

Considering the ground,
crushing the seed,
he wouldn't nourish the sap [3]
-- truly a sage --
seer of the ending of birth,
abandoning conjecture, he cannot be classified.

Knowing all dwellings,[4]
not longing for any one anywhere
-- truly a sage --
with no coveting, no greed,
he does not build,[5] for he has gone beyond.

Overcoming all
knowing all,
wise.
With regard to all things: un-smeared.

Abandoning all,
in the ending of craving,

released:
The wise call him a sage.

Strong in discernment,
virtuous in his practices,
composed,
delighting in meditation,
mindful,
freed from attachments,
no constraints: no effluents:[6]
The wise call him a sage.

The wandering solitary sage,
un-complacent, unshaken by praise or blame.
Un-startled, like a lion at sounds.
Un-snared, like the wind in a net.
Un-smearred, like a lotus in water.
Leader of others, by others un-led:
The wise call him a sage.

Like the pillar at a bathing ford,[7]
when others speak in extremes.
He, without passion, his senses well-composed:
The wise call him a sage.

Truly poised, straight as a shuttle, [8]
he loathes evil actions.
Pondering what is on-pitch and off: [9]
The wise call him a sage.

Self-restrained, he does no evil.
Young and middle-aged, the sage self-controlled,
never angered, he angers none:
The wise call him a sage.

From the best
the middling
the leftovers
he receives alms.
Sustaining himself on what others give,
neither flattering
nor speaking disparagement:
The wise call him a sage.

The wandering sage
not delighting in sex,
in youth bound by no one,
not delighting in heedlessness
intoxication [10]
totally freed:
The wise
call him a sage.

Knowing the world,
seeing the highest goal,
crossing the ocean, [11] the flood [12]
-- Such -- [13]
his chains broken,
unbound
without fermentation:
The wise call him a sage.

These two are different,
they dwell far apart:
the householder supporting a wife
and the unselfish one, of good practices.
Slaying other beings, the householder
is unrestrained.
Constantly the sage protects other beings, is controlled.

As the crested, blue-necked peacock, when flying, never matches the wild goose in speed:
Even so the householder never keeps up with the monk,
the sage secluded,
doing jhana
in the forest.

Footnotes:

1. *Dangers in intimacy*: Craving and views.
2. *Dust*: Passion, aversion, and delusion.
3. *Ground, seed, and sap*: The khandhas (body, feelings, perceptions, thought formations, and consciousness), sense spheres, and elements form the ground in which grows the seed of constructive consciousness -- the consciousness that develops into states of being and birth. The sap of this seed is craving and views.
4. *Dwellings*: States of becoming and birth.
5. *He does not build*: He performs none of the good or bad deeds that give rise to further states of becoming and birth.
6. *No effluents (asava)*: He has none of the forms of defilement -- sensual desire, views, states of becoming, or ignorance -- that "flow out" of the mind and give rise to the flood of the cycle of death and rebirth.
7. *The pillar at a bathing ford*: The Cullavagga (V.I) describes this as an immovable pillar, standing quite tall and buried deep in the ground near a bathing place, against which

young villagers and boxers would rub their bodies while bathing so as to toughen them. The "extremes" in which others speak, according to the Commentary, are extremes of praise and criticism: These leave the sage, like the pillar, unmoved.

8. *Straight as a shuttle*: Having a mind unprejudiced by favoritism, dislike, delusion, or fear.

9. *On-pitch and off (sama and visama)*: Throughout ancient cultures, the terminology of music was used to describe the moral quality of people and acts. Discordant intervals or poorly-tuned musical instruments were metaphors for evil; harmonious intervals and well-tuned instruments were metaphors for good. In Pali, the term *sama* -- "even" -- described an instrument tuned on-pitch: There is a famous passage where the Buddha reminds Sona Kolivisa -- who had been over-exerting himself in the practice -- that a lute sounds appealing only if the strings are neither too taut or too lax, but "evenly" tuned. This image would have special resonance's with the Buddha's teaching on the middle way. It also adds meaning to the term *samana* -- monk or contemplative -- which the texts frequently mention as being derived from *sama*. The word *samañña* -- "evenness," the quality of being in tune -- also means the quality of being a contemplative. The true contemplative is always in tune with what is proper and good.

10. *Intoxication*: The three intoxications are intoxication with youth, with good health, and with life.

11. *Ocean*: The way defilement splashes into undesirable destinations (so says the Commentary).

12. *Flood*: The flow of defilement: sensual desires, views, states of becoming, and ignorance.

13. *Such*: Unchanging; unaffected by anything.

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Na Tumhaka Sutta

Not Yours

Translated from the Pali by Thanissaro Bhikkhu

"Whatever is not yours: let go of it. Your letting go of it will be for your long-term happiness and benefit. And what is not yours?

"The eye is not yours: let go of it. Your letting go of it will be for your long-term happiness and benefit. Forms are not yours... Eye-consciousness is not yours... Eye-contact is not yours... Whatever arises in dependence on eye-contact, experienced either as pleasure, as pain, or as neither-pleasure-nor-pain, that too is not yours: let go of it. Your letting go of it will be for your long-term happiness and benefit.

"The ear is not yours: let go of it...

"The nose is not yours: let go of it...

"The tongue is not yours: let go of it...

"The body is not yours: let go of it...

"The intellect is not yours: let go of it. Your letting go of it will be for your long-term happiness and benefit. Ideas are not yours... Intellect-consciousness is not yours... Intellect-contact is not yours... Whatever arises in dependence on intellect-contact, experienced either as pleasure, as pain, or as neither-pleasure-nor-pain, that too is not yours: let go of it. Your letting go of it will be for your long-term happiness and benefit.

"Suppose a person were to gather or burn or do as he likes with the grass, twigs, branches, and leaves here in Jeta's Grove.

Would the thought occur to you, 'It's us that this person is gathering, burning, or doing with as he likes'?"

"No, lord. Why is that? Because those things are not our self nor do they pertain to our self."

"In the same way, monks, the eye is not yours: let go of it. Your letting go of it will be for your long-term happiness and benefit... The ear... The nose... The tongue... The body... The intellect is not yours: let go of it. Your letting go of it will be for your long-term happiness and benefit... Whatever arises in dependence on intellect-contact, experienced either as pleasure, as pain, or as neither-pleasure-nor-pain, that too is not yours: let go of it. Your letting go of it will be for your long-term happiness and benefit."

Nadi Sutta

The River

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. There the Blessed One said, "Monks, suppose there were a river, flowing down from the mountains, going far, its current swift, carrying everything with it, and -- holding on to both banks -- kasa grasses, kusa grasses, reeds, birana grasses, and trees were growing. Then a man swept away by the current would grab hold of the kasa grasses, but they would tear away, and so from that cause he would come to disaster. He would grab hold of the kusa grasses... the reeds... the birana grasses... the trees, but they would tear away, and so from that cause he would come to disaster.

"In the same way, there is the case where an uninstructed, run-of-the-mill person -- who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma -- assumes form (the body) to be the self, or the self as possessing form, or form as in the self, or the self as in form. That form tears away from him, and so from that cause he would come to disaster.

"He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling. That feeling tears away from him, and so from that cause he would come to disaster.

"He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception. That perception tears away from him, and so from that cause he would come to disaster.

"He assumes (mental) fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications. Those fabrications tear away from him, and so from that cause he would come to disaster.

"He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. That consciousness tears away from him, and so from that cause he would come to disaster.

"Now, monks, what do you think: Is form constant or inconstant?"

"Inconstant, lord."

"Is feeling constant or inconstant?"

"Inconstant, lord."

"Is perception constant or inconstant?"

"Inconstant, lord."

"Are fabrications constant or inconstant?"

"Inconstant, lord."

"Is consciousness constant or inconstant?"

"Inconstant, lord."

"Thus, monks, whatever form is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: all form is to be seen as it actually is with right discernment: 'this is not mine. This is not my self. This is not what I am.'

"Whatever feeling... Whatever perception... Whatever fabrications..."

"Whatever consciousness is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: all consciousness is to be seen as it actually is with right discernment: 'this is not mine. This is not my self. This is not what I am.'

"Seeing thus, the well-instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he grows dispassionate. Through dispassion, he is released. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

Nagara Sutta

The City

Translated from the Pali by Thanissaro Bhikkhu

Dwelling at Savatthi... "Monks, before my Awakening, when I was just an un-awakened Bodhisattva, the realization came to me: 'how this world has fallen on difficulty! It is born, it ages, it dies, it falls away and re-arises, but it does not discern the escape from this stress, from this aging and death. O when will it discern the escape from this stress, from this aging and death?'

"Then the thought occurred to me, 'Aging and death exist when what exists? From what as a requisite condition is there aging and death?' From my appropriate attention there came the breakthrough of discernment: 'Aging and death exist when birth exists. From birth as a requisite condition comes aging and death.' Then the thought occurred to me, 'Birth exists when what exists? From what as a requisite condition comes birth?' From my appropriate attention there came the breakthrough of discernment: 'Birth exists when becoming exists. From becoming as a requisite condition comes birth... 'Name-and-form exists when what exists? From what as a requisite condition is there name-and-form?' From my appropriate attention there came the breakthrough of discernment: 'Name-and-form exists when consciousness exists. From consciousness as a requisite condition comes name-and-form.' Then the thought occurred to me, 'Consciousness exists when what exists? From what as a requisite condition comes consciousness?' From my appropriate attention there came the breakthrough of discernment: 'Consciousness exists when

name-and-form exists. From name-and-form as a requisite condition comes consciousness.'

"Then the thought occurred to me, 'this consciousness turns back at name-and-form, and goes no farther. It is to this extent that there is birth, aging, death, falling away, and re-arising, i.e., from name-and-form as a requisite condition comes consciousness, from consciousness as a requisite condition comes name-and-form. From name-and-form as a requisite condition come the six sense media... Thus is the origination of this entire mass of stress. Origination, origination.' Vision arose, clear knowing arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before.

"Then the thought occurred to me, 'Aging and death don't exist when what doesn't exist? From the cessation of what comes the cessation of aging and death?' From my appropriate attention there came the breakthrough of discernment: 'Aging and death don't exist when birth doesn't exist. From the cessation of birth comes the cessation of aging and death.'... 'Name-and-form doesn't exist when what doesn't exist? From the cessation of what comes the cessation of name-and-form?' From my appropriate attention there came the breakthrough of discernment: 'Name-and-form doesn't exist when consciousness doesn't exist. From the cessation of consciousness comes the cessation of name-and-form.' Then the thought occurred to me, 'Consciousness doesn't exist when what doesn't exist? From the cessation of what comes the cessation of consciousness?' From my appropriate attention there came the breakthrough of discernment: 'Consciousness doesn't exist when name-and-form doesn't exist. From the cessation of name-and-form comes the cessation of consciousness.'

"The thought occurred to me, 'I have attained this path to Awakening, i.e., from the cessation of name-and-form comes the cessation of consciousness, from the cessation of consciousness comes the cessation of name-and-form. From the cessation of name-and-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging and death, sorrow, lamentation, pain, distress, and despair all cease. Thus is the cessation of this entire mass of stress. Cessation, cessation.' Vision arose, clear knowing arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before.

"It is just as if a man, traveling along a wilderness track, were to see an ancient path, an ancient road, traveled by people of former times. He would follow it. Following it, he would see an ancient city, an ancient capital inhabited by people of former times, complete with parks, groves, and ponds, walled, delightful. He would go to address the king or the king's minister, saying, 'Sire, you should know that while traveling along a wilderness track I saw an ancient path... I followed it... I saw an ancient city, an ancient capital... complete with parks, groves, and ponds, walled, delightful. Sire, rebuild that city!' The king or king's minister would rebuild the city, so that at a later date the city would become powerful, rich, and well-populated, fully grown and prosperous.

"In the same way I saw an ancient path, an ancient road, traveled by the Rightly Self-awakened Ones of former times.

And what is that ancient path, that ancient road, traveled by the Rightly Self-awakened Ones of former times? Just this noble eightfold path: right view, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. That is the ancient path, the ancient road, traveled by the Rightly Self-awakened Ones of former times. I followed that path. Following it, I came to direct knowledge of aging and death, direct knowledge of the origination of aging and death, direct knowledge of the cessation of aging and death, direct knowledge of the path leading to the cessation of aging and death. I followed that path. Following it, I came to direct knowledge of birth... becoming... clinging... craving... feeling... contact... the six sense media... name-and-form... consciousness, direct knowledge of the origination of consciousness, direct knowledge of the cessation of consciousness, direct knowledge of the path leading to the cessation of consciousness. I followed that path.

"Following it, I came to direct knowledge of fabrications, direct knowledge of the origination of fabrications, direct knowledge of the cessation of fabrications, direct knowledge of the path leading to the cessation of fabrications. Knowing that directly, I have revealed it to monks, nuns, male lay followers and female lay followers, so that this holy life has become powerful, rich, detailed, well-populated, wide-spread, proclaimed among celestial and human beings."

Nagaravindeyya Sutta

The Discourse Delivered at Nagaravindika

I heard thus:

At one time the Blessed One was touring the Kosala country with a large Community of Bhikkhus and arrived at the Brahmin village Nagaravindika of Kosala. The Brahmin householders of Nagaravindika heard 'The good recluse Gotama, son of the Sakyas, who became homeless, while touring the Kosala country with a large Community of Bhikkhus have arrived at the Brahmin village Nagaravindika. This is the fame that has spread about him. That Blessed One is worthy, rightfully enlightened, endowed with knowledge and conduct, has gone well, knows the worlds, is the incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed. We should see such worthy ones. Then the Brahmin householders of Nagaravindika approached the Blessed One. Some of them exchanged friendly greetings with the Blessed One and sat on a side. Some joined their hands in reverence and sat on a side. Some made their names and clans heard in the presence of the Blessed One and sat on a side and the rest silently sat on a side.

To the Brahmin householders of Nagaravindika the Blessed One said.

'Householders, if the homeless ascetics of other beliefs ask you: "Householders, what kind of recluses and Brahmins should not be revered, esteemed and worshipped?" You should reply them thus. Those recluses and Brahmins, without dispelled greed, aversion and delusion, for forms cognizable by eye-consciousness, internally not appeased, abide with good and bad conduct by body, speech and mind. Such recluses

and Brahmins should not be revered, esteemed and worshipped. For we too are without dispelled greed, aversion and delusion, for forms cognizable by eye-consciousness, internally not appeased, abide with good and bad conduct by body, speech and mind. Not seeing any good conduct above that, we should not revere, esteem and worship those good recluses and Brahmins. Those recluses and Brahmins, without dispelled greed, aversion and delusion, for sounds cognizable by ear-consciousness...for scents cognizable by nose consciousness...for tastes cognizable by tongue-consciousness...for touches cognizable by body consciousness and for thoughts cognizable by mind-consciousness internally not appeased, abide with good and bad conduct by body, speech and mind. Such recluses and Brahmins should not be revered, esteemed and worshipped. For we too are without dispelled greed, aversion and delusion, for thoughts cognizable by mind-consciousness, internally not appeased, abide with good and bad conduct by body, speech and mind. Not seeing any good conduct above that, we should not revere, esteem and worship those good recluses and Brahmins. Householders, you should reply those ascetics of other beliefs in this manner.

Householders, if the homeless ascetics of other beliefs ask you: "Householders, what kind of recluses and Brahmins should be revered, esteemed and worshipped?" You should reply to them thus. Those recluses and Brahmins, with dispelled greed, aversion and delusion, for forms cognizable by eye-consciousness, internally appeased, abide with the right conduct by body, speech and mind. Such recluses and Brahmins should be revered, esteemed and worshipped. For we are without dispelled greed, aversion and delusion, for forms cognizable by eye-consciousness, internally not appeased, abide with good and bad conduct by body, speech and mind. Seeing good conduct in these recluses and

Brahmins above us, we should revere, esteem and worship those good recluses and Brahmins. Those recluses and Brahmins, with dispelled greed, aversion and delusion, for sounds cognizable by ear-consciousness... for scents cognizable by nose consciousness...for tastes cognizable by tongue-consciousness...for touches cognizable by body consciousness...and for thoughts cognizable by mind-consciousness internally appeased, abide with the right conduct by body, speech and mind. Such recluses and Brahmins should be revered, esteemed and worshipped. For we are without dispelled greed, aversion and delusion, for thoughts cognizable by mind-consciousness, internally not appeased, abide with good and bad conduct by body, speech and mind. Seeing good conduct in these recluses and Brahmins above us, we should revere, esteem and worship those good recluses and Brahmins. Householders, you should reply those ascetics of other beliefs in this manner.

Householders, if the homeless ascetics of other beliefs ask you: Householders, what are the ways and behavior patterns, of those venerable ones, it is appropriate that you say: Indeed these venerable ones are free of greed, or fallen to train for it? Free of aversion or fallen to train for it and free of delusion, or fallen to train for it? You should reply to them thus. Those venerable ones abide in forest dwellings and leaf thatched huts, where such forms cognizable by eye consciousness could not be enjoyed. Such sounds cognizable ear-consciousness could not be enjoyed, such scents cognizable nose-consciousness could not be enjoyed, such tastes cognizable tongue-consciousness could not be enjoyed, such touches cognizable body-consciousness could not be enjoyed. Because of these ways and behavior patterns, we say that these venerable ones are free of greed, or fallen to train for it, free of aversion or fallen to train for it, free of delusion, or fallen to train for it.'

When this was said the Brahmin householders of Nagaravindika said. 'Good Gotama, now we understand. It's like something overturned was reinstated...From today, as long as we live, remember us as your disciples.'

Nakhasikha Sutta

The Tip of the Fingernail

Translated from the Pali by Thanissaro Bhikkhu.

At Savatthi. Sitting to one side, a monk said to the Blessed One, "Lord, is there any form that is constant, lasting, eternal, not subject to change, that will stay just as it is as long as eternity? Is there any feeling... any perception... Are there any fabrications... Is there any consciousness that is constant, lasting, eternal, not subject to change, that will stay just as it is as long as eternity?"

"No, monk, there is no form... no feeling... no perception... there are no fabrications... there is no consciousness that is constant, lasting, eternal, not subject to change, that will stay just as it is as long as eternity."

Then the Blessed One, picking up a tiny bit of dust with the tip of his fingernail, said to the monk, "There isn't even this much form that is constant, lasting, eternal, not subject to change, that will stay just as it is as long as eternity. If there were even this much form that was constant, lasting, eternal, not subject to change, that would stay just as it is as long as eternity, then this living of the holy life for the right ending of suffering & stress would not be discerned. But because there isn't even this much form that is constant, lasting, eternal, not subject to change, that will stay just as it is as long as eternity, this living of the holy life for the right ending of suffering & stress *is* discerned.

"There isn't even this much feeling..."

"There isn't even this much perception...

"There aren't even this many fabrications...

"There isn't even this much consciousness that is constant, lasting, eternal, not subject to change, that will stay just as it is as long as eternity. If there were even this much consciousness that was constant, lasting, eternal, not subject to change, that would stay just as it is as long as eternity, then this living of the holy life for the right ending of suffering & stress would not be discerned. But because there isn't even this much consciousness that is constant, lasting, eternal, not subject to change, that will stay just as it is as long as eternity, this living of the holy life for the right ending of suffering & stress *is* discerned.

"What do you think, monk -- Is form constant or inconstant?"

"Inconstant, lord." "And is that which is inconstant easeful or stressful?" "Stressful, lord." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"... Is feeling constant or inconstant?" "Inconstant, lord."...

"... Is perception constant or inconstant?" "Inconstant, lord."...

"... Are fabrications constant or inconstant?" "Inconstant, lord."...

"What do you think, monk -- Is consciousness constant or inconstant?" "Inconstant, lord." "And is that which is inconstant easeful or stressful?" "Stressful, lord." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, lord."

"Thus, monk, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every form is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Any feeling whatsoever...

"Any perception whatsoever...

"Any fabrications whatsoever...

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'Fully released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

Nakula Sutta

Nakula's Parents

Once the Blessed One was staying among the Bhaggas in the Deer Park at Bhesakala Grove, near Crocodile Haunt. At that time, Nakula's father, the householder, was diseased, in pain, severely ill. Then Nakula's mother said to him: "Don't be worried as you die, householder. Death is painful for one who is worried. The Blessed One has criticized being worried at the time of death.

"Now it may be that you are thinking, 'Nakula's mother will not be able to support the children or maintain the household after I'm gone,' but you shouldn't see things in that way. I am skilled at spinning cotton, at carding matted wool. I can support the children and maintain the household after you are gone. So don't be worried as you die, householder. Death is painful for one who is worried. The Blessed One has criticized being worried at the time of death.

"Now it may be that you are thinking, 'Nakula's mother will take another husband after I'm gone,' but you shouldn't see things in that way. You know as well as I how my fidelity (lit., "householder-celibacy") has been constant for the past sixteen years. So don't be worried, as you die, householder. Death is painful for one who is worried. The Blessed One has criticized death when one is worried.

"Now it may be that you are thinking, 'Nakula's mother will have no desire to go see the Blessed One, to go see the community of monks, after I'm gone,' but you shouldn't see things in that way. I will have an even greater desire to go see the Blessed One, to go see the community of monks, after you are gone. So don't be worried as you die, householder. Death is painful

for one who is worried. The Blessed One has criticized being worried at the time of death.

"Now it may be that you are thinking, 'Nakula's mother will not act fully in accordance with the precepts after I'm gone,' but you shouldn't see things in that way. To the extent that the Blessed One has white-clad householder female disciples who act fully in accordance with the precepts, I am one of them. If anyone doubts or denies this, let him go ask the Blessed One, the worthy one, the rightly self-awakened one who is staying among the Bhaggas in the Deer Park at Bhesakala Grove, near Crocodile Haunt. So don't be worried, as you die, householder. Death is painful for one who is worried. The Blessed One has criticized being worried at the time of death.

"Now it may be that you are thinking, 'Nakula's mother will not attain inner tranquility of awareness after I'm gone,' but you shouldn't see things in that way. To the extent that the Blessed One has white-clad householder female disciples who attain inner tranquility of awareness, I am one of them. If anyone doubts or denies this, let him go ask the Blessed One, the worthy one, the rightly self-awakened one who is staying among the Bhaggas in the Deer Park at Bhesakala Grove, near Crocodile Haunt. So don't be worried, as you die, householder. Death is painful for one who is worried. The Blessed One has criticized being worried at the time of death.

"Now it may be that you are thinking, 'Nakula's mother will not reach firm ground in this Doctrine and Discipline, will not attain a firm foothold, will not attain consolation, overcome her doubts, dispel her perplexity, reach fearlessness or gain independence from others with regard to the Teacher's message [a standard description of a stream-winner],' but you shouldn't see things in that way. To the extent that the Blessed One has white-clad householder female disciples who reach firm ground in this

Doctrine and Discipline, attain a firm foothold, attain consolation, overcome their doubts, dispel their perplexity, reach fearlessness, and gain independence from others with regard to the Teacher's message, I am one of them. If anyone doubts or denies this, let him go ask the Blessed One, the worthy one, the rightly self-awakened one who is staying among the Bhaggas in the Deer Park at Bhesakala Grove, near Crocodile Haunt. So don't be worried as you die, householder. Death is painful for one who is worried. The Blessed One has criticized being worried at the time of death."

While Nakula's father the householder was being exhorted by Nakula's mother with this exhortation, his disease was immediately allayed. And he recovered from his disease. That was how Nakula's father's disease was abandoned.

Then, soon after Nakula's father the householder had recovered from being sick, not long after his recovery from his illness, he went leaning on a stick to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there, the Blessed One said to him, "It is your gain, your great gain, householder, that you have Nakula's mother -- sympathetic and wishing for your welfare -- as your counselor and instructor. To the extent that I have white-clad householder female disciples who act fully in accordance with the precepts, she is one of them. To the extent that I have white-clad householder female disciples who attain inner tranquility of awareness, she is one of them. To the extent that I have white-clad householder female disciples who reach firm ground in this Doctrine and Discipline, attain a firm foothold, attain consolation, overcome their doubts, dispel their perplexity, reach fearlessness, and gain independence from others with regard to the Teacher's message, she is one of them. It is your gain, your great gain, householder, that you

have Nakula's mother -- sympathetic and wishing for your welfare -- as your counselor and instructor."

Nakulapita Sutta

To Nakulapita

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was living among the Bhaggas at Crocodile Haunt in the Bhesakala Grove at the Deer Park. Then the householder Nakulapita went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Lord, I am a feeble old man, aged, advanced in years, having come to the last stage of life. I am afflicted in body and ailing with every moment. And it is only rarely that I get to see the Blessed One and the monks who nourish the heart. May the Blessed One teach me, may the Blessed One instruct me, for my long-term benefit and happiness."

"So it is, householder. So it is. The body is afflicted, weak, and encumbered. For who, looking after this body, would claim even a moment of true health, except through sheer foolishness? So you should train yourself: 'Even though I may be afflicted in body, my mind will be un-afflicted.' That is how you should train yourself."

Then the householder Nakulapita, delighting in and approving of the Blessed One's words, rose from his seat and -- bowing down to the Blessed One and circumambulating him, keeping him to his right -- went to Ven. Shariputra and on arrival, having bowed down to him, sat to one side. As he was sitting there, Ven. Shariputra said to him, "Your faculties are clear and calm, householder, your complexion pure. Have you had the opportunity today of listening to a Dhamma talk in the presence of the Blessed One?"

"How could it be otherwise, venerable sir? I have just now been sprinkled by the Blessed One with the deathless ambrosia of a Dhamma talk."

"And how were you sprinkled by the Blessed One with the deathless ambrosia of a Dhamma talk?"

"Just now I went to the Blessed One and on arrival, having bowed down to him, sat to one side. As I was sitting there I said to him, 'Lord, I am a feeble old man, aged, advanced in years, having come to the last stage of life. I am afflicted in body and ailing with every moment. And it is only rarely that I get to see the Blessed One and the monks who nourish the heart. May the Blessed One teach me, may the Blessed One instruct me, for my long-term benefit and happiness.'

"When this was said, the Blessed One said to me, 'so it is, householder. So it is. The body is afflicted, weak, and encumbered. For who, looking after this body, would claim even a moment of true health, except through sheer foolishness? So you should train yourself: "Even though I may be afflicted in body, my mind will be un-afflicted." That is how you should train yourself.' That's how I was sprinkled by the Blessed One with the deathless ambrosia of a Dhamma talk."

"But why didn't it occur to you to question the Blessed One further: 'In what way is one afflicted in body and afflicted in mind? And in what way is one afflicted in body but un-afflicted in mind?'

"I would come from a long way away to hear the explication of these words in Ven. Shariputra's presence. It would be good if Ven. Shariputra himself would enlighten me as to their meaning."

"Then in that case, householder, listen and pay close attention. I will speak."

"As you say, venerable sir," the householder Nakulapita responded.

Ven. Shariputra said: "Now, how is one afflicted in body and afflicted in mind?"

"There is the case where an uninstructed, run-of-the-mill person -- who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma -- assumes form (the body) to be the self, or the self as possessing form, or form as in the self, or the self as in form. He is seized with the idea that 'I am form' or 'Form is mine.' As he is seized with these ideas, his form changes and alters, and he falls into sorrow, lamentation, pain, distress, and despair over its change and alteration.

"He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling. He is seized with the idea that 'I am feeling' or 'Feeling is mine.' As he is seized with these ideas, his feeling changes and alters, and he falls into sorrow, lamentation, pain, distress, and despair over its change and alteration.

"He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception. He is seized with the idea that 'I am perception' or 'Perception is mine.' As he is seized with these ideas, his perception changes and alters, and he falls into sorrow, lamentation, pain, distress, and despair over its change and alteration.

"He assumes (mental) fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications. He is seized with the idea that 'I am fabrications' or 'Fabrications are mine.' As he is seized with these ideas, his fabrications change and alter, and he falls into sorrow, lamentation, pain, distress, and despair over their change and alteration.

"He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. He is seized with the idea that 'I am consciousness' or 'Consciousness is mine.' As he is seized with these ideas, his consciousness changes and alters, and he falls into sorrow, lamentation, pain, distress, and despair over its change and alteration.

"This, householder, is how one is afflicted in body and afflicted in mind.

"And how is one afflicted in body but un-afflicted in mind? There is the case where a well-instructed disciple of the noble ones -- who has regard for noble ones, is well-versed and disciplined in their Dhamma; who has regard for men of integrity, is well-versed and disciplined in their Dhamma -- does not assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. He is not seized with the idea that 'I am form' or 'Form is mine.' As he is not seized with these ideas, his form changes and alters, but he does not fall into sorrow, lamentation, pain, distress, or despair over its change and alteration.

"He does not assume feeling to be the self...

"He does not assume perception to be the self...

"He does not assume fabrications to be the self...

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

"This, householder, is how one is afflicted in body but unafflicted in mind."

That is what Ven. Shariputra said. Gratified, the householder Nakulapita delighted in Ven. Shariputra's words.

Nalakalapiyo Sutta

Sheaves of Reeds

Translated from the Pali by Thanissaro Bhikkhu.

On one occasion Ven. Sariputta and Ven. MahaKotthita were staying near Varanasi in the Deer Park at Isipatana. Then in the evening, arising from his seclusion, Ven. MahaKotthita went to Ven. Sariputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to Ven. Sariputta: "Now tell me, Sariputta my friend: Are aging & death self-made or other-made or both self-made & other-made, or -- without self-making or other-making -- do they arise spontaneously?"

"It's not the case, Kotthita my friend, that aging & death are self-made, that they are other-made, that they are both self-made & other-made, or that -- without self-making or other-making -- they arise spontaneously. However, from birth as a requisite condition comes aging & death."

"Now tell me, friend Sariputta: Is birth... Is becoming... Is clinging/sustenance... Is craving... Is feeling... Is contact... Are the six sense media self-made or other-made or both self-made & other-made, or -- without self-making or other-making -- do they arise spontaneously?"

"It's not the case, Kotthita my friend, that the six sense media are self-made, that they are other-made, that they are both self-made & other-made, or that -- without self-making or other-making -- they arise spontaneously. However, from name & form as a requisite condition come the six sense media."

"Now tell me, friend Sariputta: Is name-&-form self-made or other-made or both self-made & other-made, or -- without self-making or other-making -- does it arise spontaneously?"

"It's not the case, Kotthita my friend, that name-&-form are self-made, that it is other-made, that it is both self-made & other-made, or that -- without self-making or other-making -- it arises spontaneously. However, from consciousness as a requisite condition comes name-&-form."

"Now tell me, friend Sariputta: is consciousness self-made or other-made or both self-made & other-made, or -- without self-making or other-making, does it arise spontaneously?"

"It's not the case, Kotthita my friend, that consciousness is self-made, that it is other-made, that it is both self-made & other-made, or that -- without self-making or other-making -- it arises spontaneously. However, from name-&-form as a requisite condition comes consciousness."

"Just now, friend Sariputta, I understood your statement as, 'It's not the case, Kotthita my friend, that name-&-form are self-made, that it is other-made, that it is both self-made & other-made, or that -- without self-making or other-making -- it arises spontaneously. However, from consciousness as a requisite condition comes name-&-form' But then I understood your statement as, 'It's not the case, Kotthita my friend, that consciousness is self-made, that it is other-made, that it is both self-made & other-made, or that -- without self-making or other-making -- it arises spontaneously.' However, from name-&-form as a requisite condition comes consciousness.' Now how is the meaning of these statements to be understood?"

"Very well then, Kotthita my friend, I will give you an analogy; for there are cases where it is through the use of an analogy that intelligent people can understand the meaning of what is

being said. It is as if two sheaves of reeds were to stand leaning against one another. In the same way, from name-&-form as a requisite condition comes consciousness, from consciousness as a requisite condition comes name-&-form. From name & form as a requisite condition come the six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of suffering & stress.

"If one were to pull away one of those sheaves of reeds, the other would fall; if one were to pull away the other, the first one would fall. In the same way, from the cessation of name-&-form comes the cessation of consciousness, from the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of suffering & stress."

"It's amazing, friend Sariputta. It's astounding, friend Sariputta, how well that was said by Ven. Sariputta. And I rejoice in Ven.

Sariputta's good statements with regard to these 36 topics.^[1] If a monk teaches the Dhamma for the sake of disenchantment, dispassion, & cessation with regard to aging & death, he deserves to be called a monk who is a speaker of Dhamma. If he practices for the sake of disenchantment, dispassion, & cessation with regard to aging & death, he deserves to be called a monk who practices the Dhamma in accordance with the Dhamma. If -- through disenchantment, dispassion, cessation, and lack of clinging/sustenance with regard to aging & death -- he is released, then he deserves to be called a monk who has attained Unbinding in the here-&-now.

"If a monk teaches the Dhamma for the sake of disenchantment, dispassion, & cessation with regard to birth, he deserves to be called a monk who is a speaker of Dhamma. If he practices for the sake of disenchantment, dispassion, & cessation with regard to birth, he deserves to be called a monk who practices the Dhamma in accordance with the Dhamma. If -- through disenchantment, dispassion, cessation, and lack of clinging/sustenance with regard to birth -- he is released, then he deserves to be called a monk who has attained Unbinding in the here-&-now.

[Similarly with becoming, clinging/sustenance, craving, feeling, contact, the six sense media, name & form, and consciousness.]

"If a monk teaches the Dhamma for the sake of disenchantment, dispassion, & cessation with regard to fabrications, he deserves to be called a monk who is a speaker of Dhamma. If he practices for the sake of disenchantment, dispassion, & cessation with regard to fabrications, he deserves to be called a monk who practices the Dhamma in accordance with the Dhamma. If -- through disenchantment, dispassion, cessation, and lack of clinging/sustenance with

regard to fabrications -- he is released, then he deserves to be called a monk who has attained Unbinding in the here-&-now.

"If a monk teaches the Dhamma for the sake of disenchantment, dispassion, & cessation with regard to ignorance, he deserves to be called a monk who is a speaker of Dhamma. If he practices for the sake of disenchantment, dispassion, & cessation with regard to ignorance, he deserves to be called a monk who practices the Dhamma in accordance with the Dhamma. If -- through disenchantment, dispassion, cessation, and lack of clinging/sustenance with regard to ignorance -- he is released, then he deserves to be called a monk who has attained Unbinding in the here-&-now."

Note

1. The 36 topics can either mean the four questions that Ven. Sariputta has answered with regard to each factor in the nine-factored formula for dependent co-arising OR the three qualities -- teaching, practice, and attainment -- that Ven. MahaKotthita is about to mention with regard to each factor in the twelve-factored formula for dependent co-arising.

Nalakapána Sutta

The Discourse at Nalakapana

I heard thus:

At one time the Blessed One was living in a forest in Nalakapána in the kingdom of Kosala. At that time many, well known sons of clansmen had gone forth as homeless ones, through faith for the Blessed One. Well known ones such venerable Anuruddha, Nandiya, Kimbila, Bhagu, KundadÁna, Revata, Ánanda, and other sons of clansmen. At that time the Blessed One was seated in the open attended by the Community of Bhikkhus. The Blessed One addressed the Bhikkhus on account of those sons of clansmen. The Bhikkhus, the sons of clansmen who have gone forth, on account of faith in me, do you lead the holy life with attachment? When this was said the Bhikkhus, were silent. For the second time, and up to the third time the Blessed One said, The Bhikkhus, the sons of clansmen who have gone forth, on account of faith in me, do you lead the holy life with an attachment? Even for the third time the Bhikkhus were silent.

Then it occurred to the Blessed One, what if I question one of the sons of those clansmen, then the Blessed One addressed venerable Anuruddha: Anuruddha, are you attached to the holy life? Venerable sir, I'm attached to the holy life. Good! Anuruddha, lead the holy life with attachment! Sons of clansmen, gone forth out of faith in me, should do so. Anuruddha, you are in the prime of youth, in the first stage of life, even with black hair. When you should enjoy the five strands of sense pleasure, you have gone forth and become homeless. Anuruddha, you were not thrown to recluseship out of fear for the king or robbers. Nor out of fear of a debt, not

because you have no means to live. It is because you thought, I'm overcome by birth, decay, death, grief, lament, unpleasantness, displeasure and distress, and that few could declare the complete ending of unpleasantness. Anuruddha, didn't you go forth with that faith? Yes, venerable sir I did. Anuruddha, to the son of a clansman who has gone forth thus, what's there to be done in this dispensation? Anuruddha, if you do not seclude the mind from sensual desires and things of demerit, or attain something more exalted than that, covetousness takes hold of your mind and stays (* 1). Anger takes hold of your mind and stays. Sloth and torpor takes hold of your mind and stays. Restlessness and worry takes hold of your mind and stays and doubts take hold of your mind and stay. Therefore, Anuruddha, seclude the mind from sensual desires and things of demerit, or attain something more exalted than that. So that covetousness may not take hold of your mind and stay. Anger may not take hold of your mind and stay, sloth and torpor may not take hold of your mind and stay, restlessness and worry may not take hold of your mind and stay and doubts may not take hold of your mind stay.

Anuruddha, do you think that these defiling desires, full of unpleasant results of a future birth, decay and death, are not dispelled to the Thus Gone One. Therefore the Thus Gone One carefully pursues one, endures one, dispels one and destroys another. Venerable sir, we do not think in that manner. We think it should be like this. Defiling desires, full of unpleasant results, of a future birth, decay and death, are dispelled to the Thus Gone One. Therefore the Thus Gone One carefully pursues one, endures one, dispels one and destroys another. Good, Anuruddha, you have understood it. To the Thus Gone One these defiling desires, full of unpleasant results of a future birth, decay and death, are dispelled. They are pulled out from the roots, made palm stumps, made things that would not grow again. Anuruddha, it is like a palm of which the top is cut and is

not able to grow again. In the same manner, these defiling desires, full of unpleasant results, of a future birth, decay and death, are dispelled to the Thus Gone One. Therefore the Thus Gone One, carefully pursues one, endures one, dispels one and destroys another.

Anuruddha, for what purpose does the Thus Gone One tell the disciples, without wasting time, before you die, be born in something higher. Stating one is born there, another there. (* 2) The Teaching's origin is the Blessed One, its lead is from the Blessed One, and its refuge is the Blessed One. Good that the meaning occurs to the Blessed One. We, Bhikkhus, hearing it from the Blessed One, will bear it in mind. Anuruddha, the Thus Gone One tells the disciples, without wasting time before you die, be born in something higher. Telling them one is born there, another there. Not to deceive people, not for prattling, and not for gain honor or fame and not thinking may the people know me thus. Yet, Anuruddha, there are sons of clansmen who are born in faith and are pleased, to hear it. Hearing it they would arouse interest and direct their minds to that and it would be for their good for a long time.

Here, Anuruddha, a Bhikkhu hears, the venerable Bhikkhu of this name has passed away, and the Blessed One has declared that he is enlightened. Now this venerable Bhikkhu happens to be a person seen by that Bhikkhu, or not seen by him. He hears, these were the virtues of the venerable Bhikkhu, these, his thoughts, such his wisdom, he developed these abiding and was released. So this Bhikkhu recollects that faith, those virtues, his learnedness, benevolence and wisdom and directs his mind to it. Anuruddha, in this manner too there is a pleasant abiding to a Bhikkhu (* 3).

Here, Anuruddha, a Bhikkhu hears, the venerable Bhikkhu of this name has passed away, and the Blessed One has

declared that he with the destruction of the five lower bonds has arisen spontaneously, and would not proceed. Now this venerable Bhikkhu happens to be a person seen by that Bhikkhu or not seen. He hears, these were the virtues of the venerable Bhikkhu, these were his thoughts, such was his wisdom, he developed these abiding, and was released. So this Bhikkhu recollects, that faith, those virtues, his learnedness, benevolence and wisdom and directs his mind to it. Anuruddha, in this manner too there is a pleasant abiding to a Bhikkhu. Anuruddha, a Bhikkhu hears, the venerable Bhikkhu of this name has passed away, and the Blessed One has declared that he with the destruction of the three lower bonds and lessening greed, hate and delusion, has become a once returner. Coming here once more will make an end of unpleasantness. Now this venerable one happens to be a person seen by that Bhikkhu, or not seen. He hears, these were the virtues and thoughts of the venerable Bhikkhu, such was his wisdom, he developed these abiding, and was released. So he recollects that faith, those virtues, his learnedness, benevolence and wisdom and directs his mind to it. Anuruddha, in this manner too there is a pleasant abiding to a Bhikkhu. Anuruddha, a Bhikkhu hears, the venerable one of this name, has passed away, and the Blessed One has declared that, with the destruction of the three lower bonds he is an enterer into the stream of the Teaching. That he would not fall, intent on extinction. Now this venerable Bhikkhu happens to be a person seen by that Bhikkhu, or not seen. He hears, these were the virtues and thoughts of the venerable Bhikkhu, such was his wisdom, he developed these abiding, and was released. So this Bhikkhu recollects that faith, those virtues, his learnedness, benevolence and wisdom and directs his mind to it. Anuruddha, in this manner too there is a pleasant abiding to a Bhikkhu

Here, Anuruddha, a Bhikkhuní hears, the venerable Bhikkhuní of this name has passed away, and the Blessed One has declared that she is enlightened. Now this venerable Bhikkhuní happens to be a person seen by that Bhikkhuní, or not seen. She hears, these were the virtues and thoughts of the venerable Bhikkhuní, such was her wisdom, she developed these abidings, and was released. So this Bhikkhuní recollects that faith, those virtues, her learnedness, benevolence and wisdom and directs her mind to it. Anuruddha, in this manner too there is a pleasant abiding to a Bhikkhuní. Anuruddha, a Bhikkhuní hears, a Bhikkhuní of this name has passed away, and the Blessed One has declared that with the destruction of the five lower bonds has arisen spontaneously and would not proceed. Now this Bhikkhuní happens to be a person seen by that Bhikkhuní, or not seen. She hears, these were the virtues and thoughts of the venerable Bhikkhuní, such was her wisdom, she developed these abidings, and was released. So this Bhikkhuní recollects that faith, those virtues, her learnedness, benevolence and wisdom and directs her mind to it. Anuruddha, in this manner too there is a pleasant abiding to a Bhikkhuní. Anuruddha, a Bhikkhuní hears, the venerable Bhikkhuní of this name has passed away, and the Blessed One has declared that with the destruction of the three lower bonds and lessening greed, hate and delusion, she has become a once returner. Coming here once more will make an end of unpleasantness. Now, this venerable Bhikkhuní happens to be a person seen by that Bhikkhuní, or not seen. She hears, these were the virtues and thoughts of the venerable Bhikkhuní, such her wisdom, she developed these abidings, and was released. So this Bhikkhuní recollects that faith, those virtues, her learnedness, benevolence and wisdom and directs her mind to it. Anuruddha, in this manner too there is a pleasant abiding to a Bhikkhuní. Here, Anuruddha, a Bhikkhuní hears, the venerable Bhikkhuní of this name has passed away, and the Blessed One has declared that, with the destruction of the three lower bonds,

she is an enterer into the stream of the Teaching. That she intent, on extinction, would not fall from it. Now this venerable Bhikkhuní happens to be a person seen by that Bhikkhuní, or not seen. She hears, these were the virtues and thoughts of the venerable Bhikkhuní, such was her wisdom, she developed these abidings and was released. So this Bhikkhuní recollects that faith, those virtues, her learnedness, benevolence and wisdom and directs her mind to it. Anuruddha, in this manner too there is a pleasant abiding to a Bhikkhuní.

Anuruddha, a lay disciple hears, the lay disciple of this name has passed away, the Blessed One had declared that he with the destruction of the five lower bonds has arisen spontaneously, not to proceed. Now this lay disciple happens to be a person seen by that lay disciple or not seen. He hears, these were the virtues and thoughts of the lay disciple, such was his wisdom, developing these abidings he was released. So this lay disciple recollects that faith, those virtues, his learnedness, benevolence and wisdom and directs his mind to it. Anuruddha, in this manner too there is a pleasant abiding to a lay disciple. Anuruddha, a lay disciple hears, the lay disciple of such name has passed away, the Blessed One has declared that he with the destruction of the three lower bonds and lessening greed, hate and delusion would come once more to this world, to end unpleasantness. Now this lay disciple happens to be a person seen by that lay disciple, or not seen. He hears, these were the virtues and thoughts of the lay disciple. Such was his wisdom, he developed these abidings, and was released. So this lay disciple recollects that faith, those virtues, his learnedness, benevolence and wisdom and directs his mind to it, Anuruddha, in this manner too there is a pleasant abiding to a lay disciple.

Anuruddha, a lay disciple hears, the lay disciple of this name has passed away, and the Blessed One has declared that with

the destruction of the three lower bonds is a stream enterer of the Teaching, intent on extinction, he would not fall. This lay disciple happened to be a person seen by that lay disciple or not seen. He hears, these were the virtues and thoughts of the lay disciple. Such was his wisdom, he developed these abidings and was released. So this lay disciple recollects that faith, those virtues, his learnedness, benevolence and wisdom and directs his mind to it, Anuruddha, in this manner too there is a pleasant abiding to a lay disciple.

Here, Anuruddha, a lay disciple female hears, the female lay disciple of this name has passed away, and the Blessed One has declared that with the destruction of the five lower bonds she has arisen spontaneously not to proceed. Now this female lay disciple happens to be a person seen by that female lay disciple or not seen. She hears, these were the virtues and thoughts of the female lay disciple. Such was her wisdom, she developed these abidings, and was released. So this female recollects that faith, virtues, her learnedness, benevolence and wisdom and directs her mind to it. Anuruddha, in this manner too, there is a pleasant abiding, to a female lay disciple.

Anuruddha, a female lay disciple hears, the female lay disciple of this name has passed away, and the Blessed One has declared, with the destruction of the three lower bonds and lessening greed, hate and delusion she would come once more to this world to end unpleasantness. Now this female disciple happens to be a person seen by that female lay disciple or not seen. She hears, these were her virtues and thoughts, such her wisdom, she developed these abidings, and was released. So this lay disciple recollects that faith, those virtues, her learnedness, benevolence and wisdom and directs her mind to it, Anuruddha, in this manner too there is a pleasant abiding to a female lay disciple. Anuruddha, a female lay disciple hears, the female lay disciple of this name has passed away. The Blessed One has declared that with the destruction of the three

lower bonds she is a stream enterer of the Teaching, and intent on extinction, she would not fall from it. Now this female lay disciple, happens to be a person seen by that female lay disciple or even not seen she hears, these were her virtues and thoughts, such her wisdom, she developed these abidings and was released. So this female lay disciple recollects that faith, those virtues, her learnedness, benevolence and wisdom and directs her mind to it, Anuruddha, in this manner too there is a pleasant abiding to a female lay disciple.

Anuruddha, the Thus Gone One advises the disciples, do not waste time, before you die be born, in something higher. Telling them one is born there, another there, not to deceive people, not for prattling, not for gain honor or fame and not thinking may the people know me thus. Yet, there are Anuruddha, sons of clansmen who are born in faith and are pleased hearing it they would arouse interest and direct their minds to that effect. It would be for their good for a long time.

The Blessed One said thus and venerable Anuruddha delighted in the words of the Blessed One.

Nandakovaadasuttam

Advice from Venerable Nandaka

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika, in Jeta's grove in Savatthi.

Then Mahapajaapati Gotami approached the Blessed One with about five hundred Bhikkhunis. They worshipped the Blessed One and stood on a side, and Mahapajapati Gotami said to the Blessed One. 'Venerable sir, advise the Bhikkhunis, give them a talk on the Teaching.'

At that time the elder Bhikkhus were advising the Bhikkhunis in turns. Venerable Nandaka did not like to advise the Bhikkhunis when his turn came. The Blessed One then addressed venerable Ánanda. 'Ánanda, who will advise the Bhikkhunis today?' 'Venerable sir, it is venerable Nandaka's turn and he does not like to advise the Bhikkhunis.' The Blessed One then addressed venerable Nandaka. 'Nandaka, advise the Bhikkhunis. Holy man, give the Bhikkhunis a talk on the Teaching' [1] Venerable Nandaka agreed and the next morning, putting on robes and taking bowl and robes went the alms round in Savatthi. After collecting alms and when the meal was over, approached the monastery of the royal women. The Bhikkhunis seeing venerable Nandaka approach prepared a seat and administered water to wash the feet. Venerable Nandaka sat on the prepared seat and washed his feet. The Bhikkhunis too worshipped venerable Nandaka and sat on a side. Then venerable Nandaka said to those Bhikkhunis. 'Sisters, there will be a session of asking questions and replying them. Those who know should say, I know and those who do not know should say I do not know. When there is

doubt or consternation, it should be asked from me, venerable sir, what is the meaning of this.'

'Even while hearing this announcement, of venerable Nandaka we are pleased and happy.'

'Sisters, is the eye permanent or impermanent?'

'Impermanent. Venerable sir.'

'That which is impermanent, is it unpleasant or pleasant?'

'Unpleasant. Venerable sir.'

'In that unpleasant, changing thing, is it suitable to reflect, it's mine, I'm in it, it's self?'

'Venerable sir, it is not suitable.'

'Sisters, is the ear permanent or impermanent?'

'Impermanent. Venerable sir.'

'Sisters, is the nose permanent or impermanent?'

'Impermanent. Venerable sir.'

'Sisters, is the tongue permanent or impermanent?'

'Impermanent. Venerable sir.'

'Sisters, is the body permanent or impermanent?'

'Impermanent. Venerable sir.'

'Sisters, is the mind permanent or impermanent?'

'Impermanent. Venerable sir.'

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘In that unpleasant, changing thing, is it suitable to reflect, it’s mine, I’m in it, it’s self?’

‘Venerable sir, it is not suitable; because even before this, we have seen with right wisdom, as it really is that the six internal spheres are impermanent.’

‘Good! Sisters, that is so. It is the noble disciple that sees this, as it really is with right wisdom’

‘Sisters, are forms permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘In that unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it, it’s self?’

‘Venerable sir, it is not suitable.’

‘Sisters, are sounds permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, are scents permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, are tastes permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, are touches permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, are thoughts permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘In that unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it, it’s self?’

‘Venerable sir, it is not suitable, because even before this, we have seen with right wisdom, as it really is that the six external spheres are impermanent.’

‘Good! Sisters, that is so. It is the noble disciple that sees it, as it really is with right wisdom.’

‘Sisters, is eye-consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘In that unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it, it’s self?’

‘Venerable sir, it is not suitable.’

‘Sisters, is ear consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is nose consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is tongue consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is body consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is mind consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘In that unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it, it’s self?’

‘Venerable sir, it is not suitable; because even before this, we have seen with right wisdom, as it really is that the six bodies of consciousness are impermanent.’

‘Good! Sisters, that is so. It is the noble disciple that sees it, as it really is with right wisdom.’

‘Sisters, of a burning oil flame, the oil is impermanent, a changing thing. The wick is impermanent, a changing thing. The fire is impermanent, a changing thing. The flame is impermanent, a changing thing. Sisters, if someone were to say, of this burning oil flame, the oil is impermanent, a changing thing. The wick is impermanent, a changing thing. The fire is impermanent, a changing thing. As for the flame, it’s permanent, eternal a not changing thing. Is that said correctly?’

‘Venerable sir, it is not well said, because, of this burning oil flame, the oil is impermanent, a changing thing. The wick is impermanent, a changing thing. The fire is impermanent, a changing thing. So also the flame, is impermanent, a changing thing.’

‘Sisters, in the same manner, if someone was to say; my six internal spheres are impermanent and whatever pleasant, unpleasant or neither unpleasant nor pleasant feelings experienced on account of the six internal spheres are permanent, eternal, not changing things. Is that said correctly?’

‘Venerable sir, it is not well said, because, on account of this and other reason, there arises this and other feeling and when that reason subsides, the respective feeling fades.’

‘Good! Sisters, that is so. It is the noble disciple that sees it, as it really is with right wisdom.’

‘Sisters, of a standing huge tree full of heartwood, the root is impermanent, a changing thing. The trunk is impermanent, a changing thing. The branches and foliage are impermanent, changing things. The shadow is impermanent, a changing thing. Sisters, if someone were to say, of this standing huge tree full of heartwood the root is impermanent, a changing thing. The trunk is impermanent, a changing thing. The branches and foliage are impermanent, changing things. As for its shadow, it’s permanent, eternal a not changing thing. Is that said correctly?’

‘Venerable sir, it is not well said, because, of this standing huge tree full of heartwood the root is impermanent, a changing thing. The trunk is impermanent, a changing thing. The branches and foliage are impermanent, changing things, so also its shadow is impermanent a changing thing.’

‘Sisters, in the same manner, if someone was to say; my six external spheres are impermanent and whatever pleasant, unpleasant or neither unpleasant nor pleasant feelings experienced on account of the six external spheres are permanent, eternal, not changing things. Sisters, is that said correctly?’

‘Venerable sir, it is not well said, because, on account of this and other reason there arises this and other feeling and when that reason subsides, the respective feeling fades.’

‘Good! Sisters, that is so. It is the noble disciple that sees it, as it really is with right wisdom.’

‘Sisters, a clever butcher or his apprentice would kill a cow with a sharp carving knife, and would chop it into small bits without hindering the internal flesh or the external skin. He would chop all the internal tissues, veins and ligaments, into small bits, as they stand and would put the cow together in the outer skin as it was and would say. This is the same cow complete in that same skin. Sisters, is that said correctly?’

‘Venerable sir, it is not so, because, that clever butcher or his apprentice would kill a cow with a sharp carving knife, and would chop it into small bits without hindering the internal flesh or the external skin. He would chop all the internal tissues, veins and ligaments, into small bits, as they stand and would put the cow together in the outer skin as it was and would say. This is the same cow complete in that same skin. Yet, that cow is unyoked from the skin.’

‘Sisters, this is a comparison to explain the meanings. This is its meaning. Internal flesh is a synonym for the six internal spheres. [2] External skin is a synonym for the six external spheres. [3] Internal tissues, veins and ligaments are a synonym for interest and greed. A sharp carving knife is a

synonym for the noble one's wisdom. With that noble wisdom the internal impurities, bonds and bindings are cut and chopped again and again.

Sisters, these seven are the enlightenment factors, developing and making much of them, the Bhikkhu destroying desires [4] releases the mind, releases through wisdom, [5] here and now abides by himself knowing and realizing. [6] What are the seven? Here, sisters the Bhikkhu develops the enlightenment factor mindfulness, settled in, seclusion, detachment and cessation maturing in surrender. Develops the enlightenment factor, examining the Teaching, [7] effort, [8] joy, [9] appeasement and equanimity settled in, seclusion, detachment and cessation maturing in surrender. [10] Sisters, these are the seven enlightenment factors, developing and making much of which, the Bhikkhu, destroying desires releases the mind, releases through wisdom and here and now abides knowing by himself and realizing.'

Venerable Nandaka advising the Bhikkhunis in this manner said. 'Sisters, go now, it's late.' And sent them away.

'Those Bhikkhunis, delighting, hearing the words of venerable Nandaka, got up from their seats, worshipped him, going away respectfully with their right sides towards venerable Nandaka approached the Blessed One, worshipped the Blessed One and kept standing. The Blessed One said. 'Sisters, go now, it's late.' Those Bhikkhunis worshipped the Blessed One and went away respectfully with their right sides towards the Blessed One. When the Bhikkhunis had gone away the Blessed One addressed the Bhikkhus. 'Bhikkhus, Many people seeing the moon on the fourteenth day of waxing, do not entertain doubts such as is the moon incomplete or not, but that it is incomplete. In the same manner, the Bhikkhunis are delighted hearing the Teaching, but their aims are not fulfilled.

Then the Blessed One addressed venerable Nandaka.
'Therefore, Nandaka, advise the Bhikkhus, on that same topic again.'

Venerable Nandaka agreed, and at the end of that night, the next morning putting on robes and taking bowl and robes went the alms round in Savatthi. After collecting alms and when the meal was over, approached the monastery of the royal women. The Bhikkhunis seeing venerable Nandaka approaching,, prepared a seat and administered water to wash the feet. Venerable Nandaka sat on the prepared seat and washed his feet. The Bhikkhunis too worshipped venerable Nandaka and sat on a side. Then venerable Nandaka said to those Bhikkhunis. 'Sisters, there will be a session of asking questions and replying them. Those who know should say, I know and those who do not know should say I do not know. When there is doubt or consternation, I should be asked, venerable sir, what is the meaning of this.'

'Even while hearing this announcement, of venerable Nandaka we are pleased and happy.'

'Sisters, is the eye permanent or impermanent?'

'Impermanent. Venerable sir.'

'That which is impermanent, is it unpleasant or pleasant?'

'Unpleasant. Venerable sir.'

'In that unpleasant, changing thing, is it suitable to reflect, it's me, I'm in it, it's self?'

'Venerable sir, it is not suitable.'

'Sisters, is the ear permanent or impermanent?'

'Impermanent. Venerable sir.'

'Sisters, is the nose permanent or impermanent?'

'Impermanent. Venerable sir.'

'Sisters, is the tongue permanent or impermanent?'

'Impermanent. Venerable sir.'

'Sisters, is the body permanent or impermanent?'

'Impermanent. Venerable sir.'

'Sisters, is the mind permanent or impermanent?'

'Impermanent. Venerable sir.'

'That which is impermanent, is it unpleasant or pleasant?'

'Unpleasant. Venerable sir.'

'In that unpleasant, changing thing, is it suitable to reflect, it's me, I'm in it, it's self?'

'Venerable sir, it is not suitable; because even before this, we have seen with right wisdom, as it really is that the six internal spheres are impermanent.'

'Good! Sisters, that is so. It is the noble disciple that sees it, as it really is with right wisdom'

'Sisters, are forms permanent or impermanent?'

'Impermanent. Venerable sir.'

'That which is impermanent, is it unpleasant or pleasant?'

'Unpleasant. Venerable sir.'

‘Of that unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it, it’s self?’

‘Venerable sir, it is not suitable.’

‘Sisters, are sounds permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, are smells permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, are tastes permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, are touches permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, are thoughts permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘In that unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it, it’s self?’

‘Venerable sir, it is not suitable; because even before this, we have seen with right wisdom, as it really is that the six external spheres are impermanent.’

‘Good! Sisters, that is so. It is the noble disciple that sees it, as it really is with right wisdom.’

‘Sisters, is eye-consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘In that unpleasant, changing thing, is it suitable to reflect, it’s me, I’m in it, it’s self?’

‘Venerable sir, it is not suitable.’

‘Sisters, is ear consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is nose consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is tongue consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is body consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘Sisters, is mind consciousness permanent or impermanent?’

‘Impermanent. Venerable sir.’

‘That which is impermanent, is it unpleasant or pleasant?’

‘Unpleasant. Venerable sir.’

‘In that unpleasant, changing thing, is it suitable to reflect, it’s mine, I’m in it, it’s self?’

‘Venerable sir, it is not suitable; because even before this, we have seen with right wisdom, as it really is that the six bodies of consciousness are impermanent.

‘Good! Sisters, that is so. It is the noble disciple that sees it, as it really is with right wisdom.’

‘Sisters, of a burning oil flame, the oil is impermanent, a changing thing. The wick is impermanent, a changing thing. The fire is impermanent, a changing thing. The flame is impermanent, a changing thing. Sisters, if someone were to say, of this burning oil flame, the oil is impermanent, a changing thing. The wick is impermanent, a changing thing. The fire is impermanent, a changing thing. As for the flame, it’s permanent, eternal a not changing thing. Is that said correctly?

‘Venerable sir, it is not well said, because, of this burning oil flame, the oil is impermanent, a changing thing. The wick is impermanent, a changing thing. The fire is impermanent, a changing thing. So also the flame, is impermanent, a changing thing.’

‘Sisters, in the same manner, if someone was to say; my six internal spheres are impermanent and whatever pleasant, unpleasant or neither unpleasant nor pleasant feelings experienced on account of the six internal spheres are permanent, eternal, not changing things. Is that said correctly?’

‘Venerable sir, it is not well said, because, on account of this and other reason, there arises this and other feeling and when that reason subsides, the respective feeling fades.’

‘Good! Sisters, that is so. It is the noble disciple that sees it, as it really is with right wisdom.’

‘Sisters, of a standing huge tree full of heartwood, the root is impermanent, a changing thing. The trunk is impermanent, a changing thing. The branches and foliage are impermanent, changing things. The shadow is impermanent, a changing thing. Sisters, if someone were to say, of this standing huge tree full of heartwood the root is impermanent, a changing thing. The trunk is impermanent, a changing thing. The branches and foliage are impermanent, changing things. As for its shadow, it’s permanent, eternal a not changing thing. Is that said correctly?’

‘Venerable sir, it is not well said, because, of this standing huge tree full of heartwood the root is impermanent, a changing thing. The trunk is impermanent, a changing thing. The branches and foliage are impermanent, changing things, so also its shadow is impermanent a changing thing.’

‘Sisters, in the same manner, if someone was to say; my six external spheres are impermanent and whatever pleasant, unpleasant or neither unpleasant nor pleasant feelings experienced on account of the six external spheres are permanent, eternal, not changing things. Sisters, is that said correctly?’

‘Venerable sir, it is not well said, because, on account of this and other reason there arises this and other feeling and when that reason subsides, the respective feeling fades.’

‘Good! Sisters, that is so. It is the noble disciple that sees it, as it really is with right wisdom.’

‘Sisters, a clever butcher or his apprentice would kill a cow with a sharp carving knife, and would chop it into small bits without hindering the internal flesh or the external skin. He would chop all the internal tissues, veins and ligaments, into small bits, as they stand and would put the cow together in the outer skin as

it was and would say. This is the same cow complete in that same skin. Sisters, is that said correctly?’

‘Venerable sir, it is not so, because, that clever butcher or his apprentice would kill a cow with a sharp carving knife, and would chop it into small bits without hindering the internal flesh or the external skin. He would chop all the internal tissues, veins and ligaments, into small bits, as they stand and would put the cow together in the outer skin as it was and would say. This is the same cow complete in that same skin. Yet, that cow is unyoked from the skin.’

‘Sisters, this is a comparison to explain the meanings. This is its meaning. Internal flesh is a synonym for the six internal spheres. [2] External skin is a synonym for the six external spheres. [3] Internal tissues, veins and ligaments are a synonym for interest and greed. A sharp carving knife is a synonym for the noble one’s wisdom. With that noble wisdom the internal impurities, bonds and bindings are cut and chopped again and again.

Sisters, these seven are the enlightenment factors, developing and making much of them, the Bhikkhu destroying desires [4] releases the mind, releases through wisdom, [5] here and now abides by himself knowing and realizing. [6] What are the seven? Here, sisters the Bhikkhu develops the enlightenment factor mindfulness, settled in, seclusion, detachment, cessation and maturing in surrender. Develops the enlightenment factor, examining the Teaching, [7] effort, [8] joy, [9] appeasement and the enlightenment factor equanimity settled in, seclusion, detachment, and cessation maturing in surrender. Sisters, these are the seven enlightenment factors, developing and making much of which, the Bhikkhu, destroying desires releases the mind, releases through wisdom and here and now abides knowing by himself and realizing.’

Venerable Nandaka advising the Bhikkhunis in this manner said. 'Sisters, go now, it's late.' And sent them away.

The Blessed One, soon after the Bhikkhunis had gone away, addressed the Bhikkhus. 'Bhikkhus, many people seeing the moon on the fifteenth day of waxing, do not entertain doubts such as is the moon incomplete or complete. They know that the moon is complete. In the same manner, the Bhikkhunis are delighted hearing Nandaka's preaching, and their aims are fulfilled. The least of those five hundred Bhikkhunis is a stream entrant, not falling from that, is aiming extinction.

The Blessed One said that and those Bhikkhus delighted in the words of the Blessed One.

Footnotes:

1. Holy man, give the Bhikkhunis a talk on the Teaching. 'karohi tva.m braahmana, bhikkhunina.m dhammikatha.m' A holy man is one who has attained worthiness, one who has done the dispensation of the Blessed One.

2. The six internal spheres 'channeta.m ajjhattikaana.m aayatanaana.m' Six internal spheres are the spheres of eye, ear, nose, tongue, body and mind.

3. The six external spheres. 'channeta.m baahiraana.m aayatanaana.m' Six external spheres are forms, sounds, smells, tastes, touches and ideas.

4 The Bhikkhu destroying desires, 'Bhikkhu aasavaana.m khayaa' Desire is the root cause for a person's transmigration from one birth to another. To stop this transmigration, the Bhikkhu has to destroy desires.

5. Releases of the mind and releases through wisdom. 'anaasava.m cetovimutti.m pa~n~naavimutti.m. The release of

the mind is attained when the Bhikkhu does not desire anything. The desiring starts with a contact at one or the other, of a door of mental contact, such as from a sight, sound, scent, taste, touch or an idea. To stop desiring the mind should be developed much. This is also called the release through knowing here and now. The living worthy ones 'arahantaa' enjoy this bliss of not being touched by any of the contacts at any of the doors of mental contact. Should be something very pleasant. Someone released through wisdom does not enjoy this bliss yet, he has read much or heard much and knows what it is and he aims to attain that bliss.

6. Here and now abides by himself knowing and realizing. 'di.t.th'eva dhamme saya.m abhi~n~naa sacchikatvaa upsampajja viharati.' Here and now means in this very life, the bhikkhu by himself knowing realizes that highest aim of a Buddhist that is the worthy state.

7. The enlightenment factor of examining the Teaching. 'dhammavicayasambojjhanga.m bhaaveti,' This is to consider the complete Teaching, not overlooking any minor details, to come to a grand decision, so that the ultimate aim could be attained.

8. The enlightenment factor effort, 'viriyasambhojjhanga.m bhaaveti.' This is nothing but a mental effort to see that non-arisen demerit does not arise, arisen demerit is dispelled, non-arisen merit is aroused and arisen merit is developed and completed to the highest limit. These arisen merits are the developed mind such as the fruition of the entry into the stream of the Teaching, etcetera.

9. The enlightenment factor joy. 'piitisambojjhanga.m bhaaveti.' This is some internal joy on account of complete confidence of the path, and enjoyed only by a disciple of the Blessed One.

10. And the enlightenment factor equanimity settled in seclusion, detachment and cessation maturing in surrender.
'upekhaasambojjha.nga.m bhaaveti vivekanissita.m viraaganissita.m nirodhnissita.m vossaggaparinaami.m'

Here equanimity is developed, settled in seclusion, detachment and cessation, until everything is given up. This amounts to extinction.

Nandakovada Sutta

Nandaka's Exhortation

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Savatthi, at Jeta's Grove, Anathapindika's monastery. Then Mahapajapati Gotami, together with about 500 other nuns, went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As she was standing there she said to him, "Exhort the nuns, lord. Instruct the nuns, lord. Give the nuns a talk on Dhamma."

Now at that time the elder monks were taking turns in exhorting the nuns, but Ven. Nandaka didn't want to exhort the nuns when his turn came. So the Blessed One addressed Ven. Ānanda: "Ānanda, whose turn is it to exhort the nuns today?"

"Lord, everyone has taken his turn [1] in exhorting the nuns, except for Ven. Nandaka, here, who doesn't want to exhort the nuns when his turn comes."

Then the Blessed One addressed Ven. Nandaka: "Exhort the nuns, Nandaka. Instruct the nuns, Nandaka. Give the nuns a talk on Dhamma, Brahman."

"As you say, lord," Ven. Nandaka replied. Then, early in the morning, having put on his robes and carrying his bowl and outer robe, he went into Rajagaha for alms. After his meal, on returning from his alms round, he went with a companion to Rajaka Park. The nuns saw him coming from afar and, on seeing him, arranged a seat and set out water for his feet. Ven. Nandaka sat down on the arranged seat and washed his feet. The nuns bowed down to him and sat to one side.

As they were sitting there, Ven. Nandaka said to them: "This will be a question-response talk, sisters. Where you understand, you should say, 'We understand.' Where you don't, you should say, 'We don't understand.' Where you are doubtful or perplexed, you should question me in response: 'how is this, venerable sir? What is the meaning of this?'"

"Venerable sir, we are gratified and delighted that you invite us in this way."

"So then, sisters, what do you think: Is the eye constant or inconstant?" "Inconstant, venerable sir." "And is that which is inconstant easeful or stressful?" "Stressful, venerable sir." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my self. This is what I am'?"

"No, venerable sir."

"... Is the ear constant or inconstant?" "Inconstant, venerable sir." ...

"... Is the nose constant or inconstant?" "Inconstant, venerable sir." ...

"... Is the tongue constant or inconstant?" "Inconstant, venerable sir." ...

"... Is the body constant or inconstant?" "Inconstant, venerable sir." ...

"What do you think, sisters: Is the intellect constant or inconstant?" "Inconstant, venerable sir." "And is that which is inconstant easeful or stressful?" "Stressful, venerable sir." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, venerable sir. Why is that? Because we have already seen it well as it actually is, with right discernment, that these six internal media are inconstant."

"Good, good, sisters. That's how it is for a disciple of the noble ones who has seen it as it actually is with right discernment.

"Now what do you think, sisters: Are forms constant or inconstant?" "Inconstant, venerable sir." "And is that which is inconstant easeful or stressful?" "Stressful, venerable sir." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my self. This is what I am'?"

"No, venerable sir."

"... Are sounds constant or inconstant?" "Inconstant, venerable sir." ...

"... Are aromas constant or inconstant?" "Inconstant, venerable sir." ...

"... Are flavors constant or inconstant?" "Inconstant, venerable sir." ...

"... Are tactile sensations constant or inconstant?" "Inconstant, venerable sir." ...

"What do you think, sisters: Are ideas constant or inconstant?" "Inconstant, venerable sir." "And is that which is inconstant easeful or stressful?" "Stressful, venerable sir." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my self. This is what I am'?"

"No, venerable sir. Why is that? Because we have already seen it well as it actually is, with right discernment, that these six external media are also inconstant."

"Good, good, sisters. That's how it is for a disciple of the noble ones who has seen it as it actually is with right discernment.

"Now what do you think, sisters: Is eye-consciousness constant or inconstant?" "Inconstant, venerable sir." "And is that which is inconstant easeful or stressful?" "Stressful, venerable sir." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my self. This is what I am'?"

"No, venerable sir."

"... Is ear-consciousness constant or inconstant?" "Inconstant, venerable sir." ...

"... Is nose-consciousness constant or inconstant?" "Inconstant, venerable sir." ...

"... Is tongue-consciousness constant or inconstant?"
"Inconstant, venerable sir." ...

"... Is body-consciousness constant or inconstant?" "Inconstant, venerable sir." ...

"What do you think, sisters: Is intellect-consciousness constant or inconstant?" "Inconstant, venerable sir." "And is that which is inconstant easeful or stressful?" "Stressful, venerable sir." "And is it fitting to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my self. This is what I am'?"

"No, venerable sir. Why is that? Because we have already seen it well as it actually is, with right discernment, that these six consciousness-groups, too, are inconstant."

"Good, good, sisters. That's how it is for a disciple of the noble ones who has seen it as it actually is with right discernment.

"Just as when the oil in a burning oil lamp is inconstant and subject to change, its wick is inconstant and subject to change, its flame is inconstant and subject to change, its light is inconstant and subject to change. If someone were to say, 'The oil in that burning oil lamp is inconstant and subject to change, its wick is inconstant and subject to change, its flame is inconstant and subject to change, but as for its light, that is constant, everlasting, eternal, and not subject to change': would he be speaking rightly?"

"No, venerable sir. Why is that? Because the oil in that burning oil lamp is inconstant and subject to change, its wick is inconstant and subject to change, its flame is inconstant and subject to change, so how much more should its light be inconstant and subject to change."

"In the same way, sisters, if someone were to say, 'My six internal media are inconstant, but what I experience based on the six internal media -- pleasure, pain, or neither pleasure nor pain -- that is constant, everlasting, eternal, and not subject to change': would he be speaking rightly?"

"No, venerable sir. Why is that? Because each feeling arises dependent on its corresponding condition. With the cessation of its corresponding condition, it ceases."

"Good, good, sisters. That's how it is for a disciple of the noble ones who has seen it as it actually is with right discernment."

"Just as when the root of a great, standing tree -- possessed of heartwood -- is inconstant and subject to change, its trunk is inconstant and subject to change, its branches and foliage are inconstant and subject to change, its shadow is inconstant and subject to change. If someone were to say, 'The root of that great, standing tree -- possessed of heartwood -- is inconstant and subject to change, its trunk is inconstant and subject to

change, its branches and foliage are inconstant and subject to change, but as for its shadow, that is constant, everlasting, eternal, and not subject to change': would he be speaking rightly?"

"No, venerable sir. Why is that? Because the root of that great, standing tree -- possessed of heartwood -- is inconstant and subject to change, its trunk is inconstant and subject to change, its branches and foliage are inconstant and subject to change, so how much more should its shadow be inconstant and subject to change."

"In the same way, sisters, if someone were to say, 'My six external media are inconstant, but what I experience based on the six internal media -- pleasure, pain, or neither pleasure nor pain -- that is constant, everlasting, eternal, and not subject to change': would he be speaking rightly?"

"No, venerable sir. Why is that? Because each feeling arises dependent on its corresponding condition. With the cessation of its corresponding condition, it ceases."

"Good, good, sisters. That's how it is for a disciple of the noble ones who has seen it as it actually is with right discernment.

"Just as if a skilled butcher or butcher's apprentice, having killed a cow, were to carve it up with a sharp carving knife so that -- without damaging the substance of the inner flesh, without damaging the substance of the outer hide -- he would cut, sever, and detach only the skin muscles, connective tissues, and attachments in between. Having cut, severed, and detached the outer skin, and then covering the cow again with that very skin, if he were to say that the cow was joined to the skin just as it had been: would he be speaking rightly?"

"No, venerable sir. Why is that? Because if the skilled butcher or butcher's apprentice, having killed a cow, were to ... cut, sever, and detach only the skin muscles, connective tissues, and attachments in between; and ... having covered the cow again with that very skin, then no matter how much he might say that the cow was joined to the skin just as it had been, the cow would still be disjointed from the skin."

"This simile, sisters, I have given to convey a message. The message is this: The substance of the inner flesh stands for the six internal media; the substance of the outer hide, for the six external media. The skin muscles, connective tissues, and attachments in between stand for passion and delight. And the sharp knife stands for noble discernment -- the noble discernment that cuts, severs, and detaches the defilements, fetters, and bonds in between.

"Sisters, there are these seven factors for awakening [2] through whose development and pursuit a monk enters and remains in the fermentation-free awareness-release and discernment-release, [3] having directly known and realized them for himself right in the here and now. Which seven? There is the case where a monk develops *mindfulness* as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. He develops *analysis of qualities* as a factor for awakening ... *persistence* as a factor for awakening ... *rapture* as a factor for awakening ... *serenity* as a factor for awakening ... *concentration* as a factor for awakening ... *equanimity* as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. These are the seven factors for awakening through whose development and pursuit a monk enters and remains in the fermentation-free awareness-release and discernment-release,

having directly known and realized them for himself right in the here and now."

Then, having exhorted the nuns with this exhortation, Ven. Nandaka dismissed them, saying, "Go, sisters. The time has come." The nuns, delighting in and approving of Ven. Nandaka's exhortation, got up from their seats, bowed down to him, circumambulated him -- keeping him to the right -- and went to the Blessed One. On arrival, having bowed down to the Blessed One, they stood to one side. As they were standing there, the Blessed One said to them, "Go, nuns. The time has come." So the nuns, having bowed down to the Blessed One, circumambulated him -- keeping him to the right -- and departed.

Then not long after the nuns' departure the Blessed One addressed the monks: "Monks, just as on the uposatha day of the fourteenth, people at large are not doubtful or perplexed as to whether the moon is lacking or full, for it is clearly lacking; [4] in the same way, even though the nuns are gratified with Nandaka's Dhamma-teaching, their resolves have not yet been fulfilled." So he addressed Ven. Nandaka: "In that case, Nandaka, exhort the nuns again tomorrow with the exact same exhortation."

"As you say, lord," Ven. Nandaka replied. Then, after the night had passed, early in the morning, having put on his robes and carrying his bowl and outer robe, he went into Rajagaha for alms ... [as before, from "Then the Blessed One addressed Ven. Nandaka" up to:]

Then not long after the nuns' departure the Blessed One addressed the monks: "Monks, just as on the uposatha day of the fifteenth, people at large are not doubtful or perplexed as to whether the moon is lacking or full, for it is clearly full; in the same way, the nuns are gratified with Nandaka's Dhamma-

teaching, and their resolves have been fulfilled. Of these 500 nuns, the most backward is a stream-winner, not destined for the planes of deprivation, headed to self-awakening for sure."

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

Footnotes:

1. This phrase is not in the PTS edition.
2. The commentary explains that Ven. Nandaka introduces the topic of the seven factors of awakening here to indicate where the nuns have more work to do in their practice. From the questions and answers, it is obvious that they have developed the second factor of awakening -- analysis of qualities (or Dhammas) -- which is the factor associated with insight and discernment. However, for their resolves to be fulfilled, they need to focus on developing the factors associated with tranquility and concentration.
3. On awareness-release and discernment-release, see AN II.30 and AN IX.44 Discernment-release is always transcendent; awareness-release, only when fermentation-free.
4. Apparently, in the Buddha's time, the 29-day lunar month was divided so that the half ending in the new moon uposatha had fourteen days, and the half ending in the full moon uposatha, fifteen days. How they compensated for the fact that the lunar month is not exactly 29 days is not known.

Nandana Sutta

Delight

Translator's note: In this discourse, Mara and Buddha are speaking different languages. By "acquisitions" Mara means one's family and physical possessions. The Buddha uses the same word to mean a sense of possession for anything -- physical or mental -- at all.

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Then Mara the Evil One went to the Blessed One and recited this verse in his presence:

Those with children
delight
because of their children.
Those with cattle
delight
because of their cows.
A person's delight
comes from acquisitions,
since a person with no acquisitions
doesn't delight.

The Buddha:

Those with children
grieve
because of their children.
Those with cattle
grieve
because of their cows.
A person's grief

comes from acquisitions,
since a person with no acquisitions
doesn't grieve.

Then Mara the Evil One -- sad and dejected at realizing, "The
Blessed One knows me; the One Well-Gone knows me" --
vanished right there.

Nibbána Sutta

Unbinding

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion Ven. Shariputra was staying near Rajagaha in the Bamboo Grove, the Squirrels' Feeding Sanctuary. There he said to the monks, "This Unbinding is pleasant, friends. This Unbinding is pleasant."

When this was said, Ven. Udayin said to Ven. Shariputra, "But what is the pleasure here, my friend, where there is nothing felt?"

"Just that is the pleasure here, my friend: where there is nothing felt. There are these five strings of sensuality. Which five? Forms cognizable via the eye -- agreeable, pleasing, charming, endearing, fostering desire, enticing; sounds cognizable via the ear... smells cognizable via the nose... tastes cognizable via the tongue... tactile sensations cognizable via the body -- agreeable, pleasing, charming, endearing, fostering desire, enticing. Whatever pleasure or joy arises in dependence on these five strings of sensuality, that is sensual pleasure.

"Now there is the case where a monk -- quite withdrawn from sensual pleasures, withdrawn from unskillful qualities -- enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. If, as he remains there, he is beset with attention to perceptions dealing with *sensuality*, that is an affliction for him. Just as pain arises as an affliction in a healthy person for his affliction, even so the attention to perceptions dealing with sensuality that

beset the monk is an affliction for him. Now, the Blessed One has said that whatever is an affliction is stress. So by this line of reasoning it may be known how Unbinding is pleasant.

"Furthermore, there is the case where a monk, with the stilling of directed thought and evaluation, enters and remains in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance. If, as he remains there, he is beset with attention to perceptions dealing with *directed thought*, that is an affliction for him...

"Furthermore, there is the case where a monk, with the fading of rapture, remains in equanimity, mindful and alert, is physically sensitive to pleasure, and enters and remains in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' If, as he remains there, he is beset with attention to perceptions dealing with *rapture*, that is an affliction for him...

"Furthermore, there is the case where a monk, with the abandoning of pleasure and stress -- as with the earlier disappearance of elation and distress -- enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither-pleasure-nor-pain. If, as he remains there, he is beset with attention to perceptions dealing with *equanimity*, that is an affliction for him...

"Furthermore, there is the case where a monk, with the complete transcending of perceptions of physical form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, thinking, 'Infinite space,' enters and remains in the dimension of the infinitude of space. If, as he remains there, he is beset with attention to perceptions dealing with *form*, that is an affliction for him...

"Furthermore, there is the case where a monk, with the complete transcending of the dimension of the infinitude of space, thinking, 'Infinite consciousness,' enters and remains in the dimension of the infinitude of consciousness. If, as he remains there, he is beset with attention to perceptions dealing with *the dimension of the infinitude of space*, that is an affliction for him...

"Furthermore, there is the case where a monk, with the complete transcending of the dimension of the infinitude of consciousness, thinking, 'There is nothing,' enters and remains in the dimension of nothingness. If, as he remains there, he is beset with attention to perceptions dealing with *the dimension of the infinitude of consciousness*, that is an affliction for him...

"Furthermore, there is the case where a monk, with the complete transcending of the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. If, as he remains there, he is beset with attention to perceptions dealing with *the dimension of nothingness*, that is an affliction for him. Now, the Blessed One has said that whatever is an affliction is stress. So by this line of reasoning it may be known how pleasant Unbinding is.

"Furthermore, there is the case where a monk, with the complete transcending of the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen that with discernment, his mental fermentations are completely ended. So by this line of reasoning it may be known how Unbinding is pleasant."

Nibbedhika Sutta

Penetrative

Translated from the Pali by Thanissaro Bhikkhu

"I will teach you the penetrative explanation that is a Dhamma explanation. Listen and pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said: "And which penetrative explanation is a Dhamma explanation?"

"Sensuality should be known. The cause by which sensuality comes into play should be known. The diversity in sensuality should be known. The result of sensuality should be known. The cessation of sensuality should be known. The path of practice for the cessation of sensuality should be known.

"Feeling should be known. The cause by which feeling comes into play should be known. The diversity in feeling should be known. The result of feeling should be known. The cessation of feeling should be known. The path of practice for the cessation of feeling should be known.

"Perception should be known. The cause by which perception comes into play should be known. The diversity in perception should be known. The result of perception should be known. The cessation of perception should be known. The path of practice for the cessation of perception should be known.

"Fermentations (*asava*) should be known. The cause by which fermentations come into play should be known. The diversity in

fermentations should be known. The result of fermentations should be known. The cessation of fermentations should be known. The path of practice for the cessation of fermentations should be known

"Kamma should be known. The cause by which kamma comes into play should be known. The diversity in kamma should be known. The result of kamma should be known. The cessation of kamma should be known. The path of practice for the cessation of kamma should be known.

"Stress should be known. The cause by which stress comes into play should be known. The diversity in stress should be known. The result of stress should be known. The cessation of stress should be known. The path of practice for the cessation of stress should be known.

(1) "'Sensuality should be known. The cause by which sensuality comes into play... The diversity in sensuality... The result of sensuality... The cessation of sensuality... The path of practice for the cessation of sensuality should be known.' Thus it has been said. In reference to what was it said?

"There are these five strings of sensuality. Which five? Forms cognizable via the eye -- agreeable, pleasing, charming, endearing, fostering desire, enticing; sounds cognizable via the ear... aromas cognizable via the nose... flavors cognizable via the tongue... tactile sensations cognizable via the body -- agreeable, pleasing, charming, endearing, fostering desire, enticing. But these are not sensuality. They are called strings of sensuality in the discipline of the noble ones.

The passion for his resolves is a man's sensuality,
not the beautiful sensual pleasures
found in the world.

The passion for his resolves is a man's sensuality.

The beauties remain as they are in the world,
while the wise, in this regard,
subdue their desire.

"And what is the cause by which sensuality comes into play?
Contact is the cause by which sensuality comes into play.

"And what is the diversity in sensuality? Sensuality with regard to forms is one thing, sensuality with regard to sounds is another, sensuality with regard to aromas is another, sensuality with regard to flavors is another, sensuality with regard to tactile sensations is another. This is called the diversity in sensuality.

"And what is the result of sensuality? One who wants sensuality produces a corresponding state of existence, on the side of merit or demerit. This is called the result of sensuality.

"And what is the cessation of sensuality? From the cessation of contact is the cessation of sensuality; and just this noble eightfold path -- right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration -- is the way leading to the cessation of sensuality.

"Now when a disciple of the noble ones discerns sensuality in this way, the cause by which sensuality comes into play in this way, the diversity of sensuality in this way, the result of sensuality in this way, the cessation of sensuality in this way, and the path of practice leading to the cessation of sensuality in this way, then he discerns this penetrative holy life as the cessation of sensuality.

"Sensuality should be known. The cause by which sensuality comes into play... The diversity in sensuality... The result of sensuality... The cessation of sensuality... The path of practice

for the cessation of sensuality should be known.' Thus it has been said, and in reference to this was it said.

(2) "'Feeling should be known. The cause by which feeling comes into play... The diversity in feeling... The result of feeling... The cessation of feeling... The path of practice for the cessation of feeling should be known.' Thus it has been said. In reference to what was it said?

"There are these three kinds of feeling: a feeling of pleasure, a feeling of pain, and feeling of neither pleasure nor pain.

"And what is the cause by which feeling comes into play? Contact is the cause by which feeling comes into play.

"And what is the diversity in feeling? There is the feeling of pleasure connected with the baits of the world. There is the feeling of pleasure not connected with the baits of the world. There is the feeling of pain connected with the baits of the world. There is the feeling of pain not connected with the baits of the world. There is the feeling of neither pleasure nor pain connected with the baits of the world. There is the feeling of neither pleasure nor pain not connected with the baits of the world. This is called the diversity in feeling.

"And what is the result of feeling? One who feels a feeling produces a corresponding state of existence, on the side of merit or demerit. This is called the result of feeling.

"And what is the cessation of feeling? From the cessation of contact is the cessation of feeling; and just this noble eightfold path -- right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration -- is the way leading to the cessation of feeling.

"Now when a disciple of the noble ones discerns feeling in this way, the cause by which feeling comes into play in this way, the diversity of feeling in this way, the result of feeling in this way, the cessation of feeling in this way, and the path of practice leading to the cessation of feeling in this way, then he discerns this penetrative holy life as the cessation of feeling.

"Feeling should be known. The cause by which feeling comes into play... The diversity in feeling... The result of feeling... The cessation of feeling... The path of practice for the cessation of feeling should be known.' Thus it has been said, and in reference to this was it said.

(3) "Perception should be known. The cause by which perception comes into play... The diversity in perception... The result of perception... The cessation of perception... The path of practice for the cessation of perception should be known.' Thus it has been said. In reference to what was it said?

"There are these six kinds of perception (mental labels): the perception of form, the perception of sound, the perception of aroma, the perception of flavor, the perception of tactile sensation, the perception of ideas.

"And what is the cause by which perception comes into play? Contact is the cause by which perception comes into play.

"And what is the diversity in perception? Perception with regard to forms is one thing, perception with regard to sounds is another, perception with regard to aromas is another, perception with regard to flavors is another, perception with regard to tactile sensations is another, perception with regard to ideas is another. This is called the diversity in perception.

"And what is the result of perception? Perception has expression as its result, I tell you. However a person perceives

something that is how he expresses it: 'I have this sort of perception.' This is called the result of perception.

"And what is the cessation of perception? From the cessation of contact is the cessation of perception; and just this noble eightfold path -- right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration -- is the way leading to the cessation of perception.

"Now when a disciple of the noble ones discerns perception in this way, the cause by which perception comes into play in this way, the diversity of perception in this way, the result of perception in this way, the cessation of perception in this way, and the path of practice leading to the cessation of perception in this way, then he discerns this penetrative holy life as the cessation of perception.

"Perception should be known. The cause by which perception comes into play... The diversity in perception... The result of perception... The cessation of perception... The path of practice for the cessation of perception should be known.' Thus it has been said, and in reference to this was it said.

(4) "Fermentations should be known. The cause by which fermentations come into play... The diversity in fermentations... The result of fermentations... The cessation of fermentations... The path of practice for the cessation of fermentations should be known.' Thus it has been said. In reference to what was it said?

"There are these three kinds of fermentations: the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance.

"And what is the cause by which fermentations comes into play? Ignorance is the cause by which fermentations comes into play.

"And what is the diversity in fermentations? There are fermentations that lead to hell, those that lead to the animal womb, those that lead to the realm of the hungry shades, those that lead to the human world, those that lead to the world of the devas. This is called the diversity in fermentations.

"And what is the result of fermentations? One who is immersed in ignorance produces a corresponding state of existence, on the side of merit or demerit. This is called the result of fermentations.

"And what is the cessation of fermentations? From the cessation of ignorance is the cessation of fermentations; and just this noble eightfold path -- right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration -- is the way leading to the cessation of fermentations.

"Now when a disciple of the noble ones discerns fermentations in this way, the cause by which fermentations comes into play in this way, the diversity of fermentations in this way, the result of fermentations in this way, the cessation of fermentations in this way, and the path of practice leading to the cessation of fermentations in this way, then he discerns this penetrative holy life as the cessation of fermentations.

"Fermentations should be known. The cause by which fermentations come into play... The diversity in fermentations... The result of fermentations... The cessation of fermentations... The path of practice for the cessation of fermentations should be known.' Thus it has been said, and in reference to this was it said.

(5) "Kamma should be known. The cause by which kamma comes into play should be known. The diversity in kamma should be known. The result of kamma should be known. The cessation of kamma should be known. The path of practice for the cessation of kamma should be known.' Thus it has been said. In reference to what was it said?

"Intention, I tell you, is kamma. Intending, one does kamma by way of body, speech, and intellect.

"And what is the cause by which kamma comes into play? Contact is the cause by which kamma comes into play.

"And what is the diversity in kamma? There is kamma to be experienced in hell, kamma to be experienced in the realm of common animals, kamma to be experienced in the realm of the hungry shades, kamma to be experienced in the human world, kamma to be experienced in the world of the devas. This is called the diversity in kamma.

"And what is the result of kamma? The result of kamma is of three sorts, I tell you: that which arises right here and now, that which arises later in this lifetime, and that which arises following that. This is called the result of kamma.

"And what is the cessation of kamma? From the cessation of contact is the cessation of kamma; and just this noble eightfold path -- right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration -- is the path of practice leading to the cessation of kamma.

"Now when a disciple of the noble ones discerns kamma in this way, the cause by which kamma comes into play in this way, the diversity of kamma in this way, the result of kamma in this way, the cessation of kamma in this way, and the path of

practice leading to the cessation of kamma in this way, then he discerns this penetrative holy life as the cessation of kamma.

"Kamma should be known. The cause by which kamma comes into play... The diversity in kamma... The result of kamma... The cessation of kamma... The path of practice for the cessation of kamma should be known.' Thus it has been said, and in reference to this was it said.

(6) "Stress should be known. The cause by which stress comes into play should be known. The diversity in stress should be known. The result of stress should be known. The cessation of stress should be known. The path of practice for the cessation of stress should be known.' Thus it has been said. In reference to what was it said?

"Birth is stress, aging is stress, death is stress; sorrow, lamentation, pain, distress, and despair are stress; association with what is not loved is stress, separation from what is loved is stress, not getting what is wanted is stress. In short, the five clinging-aggregates are stress.

"And what is the cause by which stress comes into play? Craving is the cause by which stress comes into play.

"And what is the diversity in stress? There is major stress and minor, slowly fading and quickly fading. This is called the diversity in stress.

"And what is the result of stress? There are some cases in which a person overcome with pain, his mind exhausted, grieves, mourns, laments, beats his breast, and becomes bewildered. Or one overcome with pain, his mind exhausted, comes to search outside, 'Who knows a way or two to stop this pain?' I tell you, monks that stress results either in bewilderment or in search. This is called the result of stress.

"And what is the cessation of stress? From the cessation of craving is the cessation of stress; and just this noble eightfold path -- right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration -- is the path of practice leading to the cessation of stress.

"Now when a disciple of the noble ones discerns stress in this way, the cause by which stress comes into play in this way, the diversity of stress in this way, the result of stress in this way, the cessation of stress in this way, and the path of practice leading to the cessation of stress in this way, then he discerns this penetrative holy life as the cessation of stress.

"Stress should be known. The cause by which stress comes into play... The diversity in stress... The result of stress... The cessation of stress... The path of practice for the cessation of stress should be known.' Thus it has been said, and in reference to this was it said.

"And this is the penetrative explanation that is a Dhamma explanation."

Nidana Sutta

Causes

Translated from the Pali by Thanissaro Bhikkhu.

"Monks, these three are causes for the origination of actions. Which three? Greed is a cause for the origination of actions. Aversion is a cause for the origination of actions. Delusion is a cause for the origination of actions.

"Any action performed with greed -- born of greed, caused by greed, originating from greed: wherever one's selfhood turns up, there that action will ripen. Where that action ripens, there one will experience its fruit, either in this very life that has arisen or further along in the sequence.

"Any action performed with aversion -- born of aversion, caused by aversion, originating from aversion: wherever one's selfhood turns up, there that action will ripen. Where that action ripens, there one will experience its fruit, either in this very life that has arisen or further along in the sequence.

"Any action performed with delusion -- born of delusion, caused by delusion, originating from delusion: wherever one's selfhood turns up, there that action will ripen. Where that action ripens, there one will experience its fruit, either in this very life that has arisen or further along in the sequence.

"Just as when seeds are not broken, not rotten, not damaged by wind and heat, capable of sprouting, well-buried, planted in well-prepared soil, and the rain-god would offer good streams of rain. Those seeds would thus come to growth, increase, and abundance. In the same way, any action performed with

greed... performed with aversion... performed with delusion -- born of delusion, caused by delusion, originating from delusion: wherever one's selfhood turns up, there that action will ripen. Where that action ripens, there one will experience its fruit, either in this very life that has arisen or further along in the sequence.

"These are three causes for the origination of actions.

"Now, these three are [further] causes for the origination of actions. Which three? Non-greed is a cause for the origination of actions. Non-aversion is a cause for the origination of actions. Non-delusion is a cause for the origination of actions.

"Any action performed with non-greed -- born of non-greed, caused by non-greed, originating from non-greed: When greed is gone, that action is thus abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of development, not destined for future arising.

"Any action performed with non-aversion -- born of non-aversion, caused by non-aversion, originating from non-aversion: When aversion is gone, that action is thus abandoned, destroyed at the root, like an uprooted palm tree, deprived of the conditions of development, not destined for future arising.

"Any action performed with non-delusion -- born of non-delusion, caused by non-delusion, originating from non-delusion: When delusion is gone, that action is thus abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of development, not destined for future arising.

"Just as when seeds are not broken, not rotten, not damaged by wind and heat, capable of sprouting, well-buried, planted in well-prepared soil, and a man would burn them with fire and,

burning them with fire, would make them into fine ashes. Having made them into fine ashes, he would winnow them before a high wind or wash them away in a swift-flowing stream. Those seeds would thus be destroyed at the root, like an uprooted palm tree, deprived of the conditions of development, not destined for future arising.

"In the same way, any action performed with non-greed... performed with non-aversion... performed with non-delusion -- born of non-delusion, caused by non-delusion, originating from non-delusion: When delusion is gone, that action is thus abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of development, not destined for future arising.

"These, monks, are three causes for the origination of action."

A person unknowing:
the actions performed by him,
born of greed, born of aversion,
and born of delusion,
whether many or few,
are experienced right here:
no other ground is found.[1]

So a monk, knowing,
sheds
greed, aversion, and delusion;
giving rise to clear knowledge, he
sheds
all bad destinations.[2]

Footnotes

1. According to the Commentary, "right here" means within the stream of one's own "selfhood" (attabhava), i.e., one's own

chain of rebirth. "No other ground is found" means that the fruit of the action is not experienced by any other person's chain of rebirth. [Go back]

2. The Commentary notes that this verse refers to the attainment of arahantship, and that an arahant -- in reaching nibbána -- sheds not only bad destinations, but also good ones.

The word "sheds" acts as a "lamp" in this verse -- it appears only once, but functions in two phrases, as I have rendered it in the translation. On the use of the lamp as a literary figure of speech, see the Introduction to *Dhammapada: A Translation*. [Go back]

Niramisa Sutta

Unworldly

Translated from the Pali by Nyanaponika Thera

"There is, O monks, worldly joy (*pīti*), there is unworldly joy, and there is a still greater unworldly joy. There is worldly happiness (*sukha*), there is unworldly happiness, and there is a still greater unworldly happiness. There is worldly equanimity, there is unworldly equanimity, and there a still greater unworldly equanimity. There is worldly freedom, there is unworldly freedom, and there is a still greater unworldly freedom.

"Now, O monks, what is worldly joy? There are these five cords of sense desire: forms cognizable by the eye that are wished for and desired, agreeable and endearing, associated with sense-desire and tempting to lust. Sounds cognizable by the ear... odors cognizable by the nose... flavors cognizable by the tongue... tangibles cognizable by the body, wished for and desired, agreeable and endearing, associated with sense-desire and tempting to lust. It is the joy that arises dependent on these five cords of sense desire, which is called 'worldly joy.'

"Now what is unworldly joy? Quite secluded from sense desires, secluded from unwholesome states of mind, a monk enters upon and abides in the *first meditative absorption (jhana)*, which is accompanied by thought-conception and discursive thinking, and has joy and happiness born of seclusion. With the stilling of thought-conception and discursive thinking, he enters upon and abides in the *second meditative absorption*, which has internal confidence, and singleness of mind without thought conception and discursive thinking, and has joy and happiness born of concentration. This is called 'unworldly joy.'

"And what is the still greater unworldly joy? When a taint-free monk looks upon his mind that is freed of greed, freed of hatred, freed of delusion then there arises joy. This called a 'still greater unworldly joy.'

"Now, O monks, what is worldly happiness? There are these five cords of sense desire: forms cognizable by the eye... sounds cognizable by the ear... odors cognizable by the nose... flavors cognizable by the tongue... tangibles cognizable by the body that are wished for and desired, agreeable and endearing, associated with sense desire and alluring. It is the happiness and gladness that arises dependent on these five cords of sense desire which are called 'worldly happiness.'

"Now what is unworldly happiness? Quite secluded from sense desires, secluded from unwholesome states of mind, a monk enters upon and abides in the *first meditative absorption*... With the stilling of thought-conception and discursive thinking, he enters upon and abides in the *second meditative absorption*... With the fading away of joy as well, he dwells in equanimity, mindfully and fully aware he feels happiness within, and enters upon and abides in the *third meditative absorption* of which the Noble Ones announce: 'He dwells in happiness who has equanimity and is mindful.' This is called 'unworldly happiness.'

"And what is the still greater unworldly happiness? When a taint-free monk looks upon his mind that is freed of greed, freed of hatred, freed of delusion then there arises happiness. This is called a 'still greater unworldly happiness.'

"Now, O monks, what is worldly equanimity? There are these five cords of sensual desire: forms cognizable by the eye... tangibles cognizable by the body that are wished for and desired, agreeable and endearing, associated with sense desire and alluring. It is the equanimity that arises with regard

to these five cords of sense desire, which is called 'worldly equanimity.'

"Now, what is unworldly equanimity? With the abandoning of pleasure and pain, and with the previous disappearance of gladness and sadness, a monk enters upon and abides in the *fourth meditative absorption*, which has neither pain-nor-pleasure and has purity of mindfulness due to equanimity. This is called 'unworldly equanimity.'

"And what is the still greater unworldly equanimity? When a taint-free monk looks upon his mind that is freed of greed, freed of hatred and freed of delusion, then there arises equanimity. This is called a 'still greater unworldly equanimity.'

"Now, O monks, what is worldly freedom? The freedom connected with the material. What is unworldly freedom? The freedom connected with the immaterial. And what is the still greater unworldly freedom? When a taint-free monk looks upon his mind that is freed of greed, freed of hatred, and freed of delusion, then there arises freedom."

Nissaraniya Sutta

Means of Escape

Translated from the Pali by Thanissaro Bhikkhu.

"Monks, these six properties are means of escape. Which six?

"There is the case where a monk might say, 'Although good will has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken by me as my awareness-release, still ill will keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that -- when good will has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken as an awareness-release -- ill will would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from ill will: good will as an awareness-release.'

"Furthermore, there is the case where a monk might say, 'Although compassion has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken by me as my awareness-release, still viciousness keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that -- when compassion has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied,

consolidated, and well-undertaken as an awareness-release -- viciousness would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from viciousness: compassion as an awareness-release.'

"Furthermore, there is the case where a monk might say, 'Although appreciation has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken by me as my awareness-release, still resentment keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that -- when appreciation has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken as an awareness-release -- resentment would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from resentment: appreciation as an awareness-release.'

"Furthermore, there is the case where a monk might say, 'Although equanimity has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken by me as my awareness-release, still passion keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that -- when equanimity has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken as an awareness-release -- passion would still keep overpowering the mind. That possibility doesn't exist, for this is

the escape from passion: equanimity as an awareness-release.'

"Furthermore, there is the case where a monk might say, 'Although the signless has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken by me as my awareness-release, still my consciousness follows the drift of signs.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that -- when the signless has been developed, pursued, handed the reins and taken as a basis, given a grounding, steadied, consolidated, and well-undertaken as an awareness-release -- consciousness would follow the drift of signs. That possibility doesn't exist, for this is the escape from all signs: the signless as an awareness-release.'

"Furthermore, there is the case where a monk might say, 'Although "I am" is gone, and I do not assume that "I am this," still the arrow of uncertainty & perplexity keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that -- when "I am" is gone, and "I am this" is not assumed -- the arrow of uncertainty & perplexity would keep overpowering the mind. That possibility doesn't exist, for this is the escape from the arrow of uncertainty & perplexity: the uprooting of the conceit, "I am".'

"These, monks, are six properties that are means of escape."

Nivaapa Sutta

The Simile of the Deer Feeder

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi. From there the Blessed One addressed the Bhikkhus: "Bhikkhus, the deer feeder does not feed the wild animals thinking may the wild animals eat this food, be beautiful, live long and may they feed on this food for a long time. Yet the deer feeder feeds the wild animals thinking may the wild animals encroaching for food be intoxicated, eat this food be swooned and be negligent and be subjected to the wicked actions in this encroachment.

The first set of wild animals, encroached the deer feeder's encroachment, ate the fodder swooned, became intoxicated and negligent, and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the first set of wild animals were not released from the power of the deer feeder.

The second set of wild animals together thought thus; The first set of wild animals, encroached the deer feeder's encroachment, ate the fodder swooned, became intoxicated and negligent, and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the first set of wild animals were not released from the powers of the deer feeder. What if we abstained from all fearful fodder, entered a forest dwelling. So they abstained from all fearful fodder, entered a forest dwelling and abode. In the last month of the Summer when grass and water decreased, their bodies emaciated much, power and effort decreased, Then they went back to the deer feeder ate the fodder swooned, became intoxicated and negligent and became subjects to the wishes of the deer feeder,

in that same encroachment. Thus the second set of wild animals were not released from the power of the deer feeder.

The third set of wild animals together thought thus: "The first set of wild animals, encroached the deer feeder's encroachment, ate the fodder swooned, became intoxicated and negligent, and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the first set of wild animals were not released from the power of the deer feeder.

The second set of wild animals together thought thus; The first set of wild animals, encroached the deer feeder's encroachment, ate the fodder swooned, became intoxicated and negligent, and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the first set of wild animals were not released from the powers of the deer feeder. What if we abstained from all fearful fodder entered a forest dwelling. So they abstained from all fearful fodder, entered a forest dwelling and abode. In the last month of the Summer when grass and water decreased, their bodies emaciated much, power and effort decreased, Then they went back to the deer feeder, ate the fodder swooned, became intoxicated and negligent and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the second set of wild animals too were not released from the power of the deer feeder.

Why shouldn't we make a settlement in the encroachment of the deer feeder and eat the fodder not swooning, not intoxicated, not negligent and not become subjects to the wishes of the deer feeder, in that same encroachment. So they made a settlement in the encroachment of the deer feeder and ate the fodder not swooned, not intoxicated and not negligent and did not become subjects to the wishes of the deer feeder in that same encroachment."

Then it occurred to the deer feeder and his followers: This third set of wild animals are crafty, trained deceivers are proficient devils, we do not know their comings and goings. What if we surround the enclosure on all sides with sticks. Indeed we will see the settlement of the third set of wild animals and get at them. Then they surrounded the enclosure on all sides with sticks and the deer feeder and his followers saw the settlement of the wild animals and got at them. Thus the third set of wild animals too were not released from the power of the deer feeder.

The fourth set of wild animals together thought thus: The first set of wild animals, encroached the deer feeder's encroachment, ate the fodder swooned, became intoxicated and negligent, and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the first set of wild animals were not released from the power of the deer feeder. The second set of wild animals together thought thus; The first set of wild animals, encroached the deer feeder's encroachment, ate the fodder swooned, became intoxicated and negligent, and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the first set of wild animals were not released from the power of the deer feeder. What if we abstained from all fearful fodder, entered a forest dwelling. So they abstained from all fearful fodder, entered a forest dwelling and abode. In the last month of the Summer when grass and water decreased, their bodies emaciated much, power and effort decreased, Then they went back to the deer feeder, ate the fodder swooned, became intoxicated and negligent and became subjects to the wishes of the deer feeder, in that same encroachment. Thus the second set of wild animals too were not released from the power of the deer feeder. The third set of wild animals thought Why shouldn't we make a settlement in the encroachment of the deer feeder and eat the fodder not swooned, not intoxicated, not negligent and

not become subjects to the wishes of the deer feeder, in that same encroachment. So they made a settlement in the encroachment of the deer feeder and ate the fodder not swooned, not intoxicated and not negligent and did not become subjects to the wishes of the deer feeder in that same encroachment. Then it occurred to the deer feeder and his followers: This third set of wild animals are crafty, trained deceivers are proficient devils, we do not know their comings and goings. What if we surround the enclosure on all sides with sticks. Indeed we will see the settlement of the third set of wild animals and get at them. Then they surrounded the enclosure on all sides with sticks and the deer feeder and his followers saw the settlement of the wild animals and got at them. Thus the third set of wild animals too were not released from the power of the deer feeder.

Then it occurred to the fourth set of wild animals, what if we make our settlement in the encroachment so that the deer feeder and his followers do not know our comings and goings and eat the fodder not swooned, not intoxicated, not negligent and not become subjects to the wishes of the deer feeder in that same encroachment. So they made their settlement in the encroachment, so that the deer feeder and his followers do not know their comings and goings and eating the fodder not swooned, not intoxicated and not negligent and not becoming subjects to the wishes of the deer feeder in the encroachment.

Then it occurred to the deer feeder and his followers, this fourth set of wild animals are crafty and trained deceivers are proficient devils, we do not know their comings and goings. What if we surround the enclosure on all sides with sticks. Indeed we will see the settlement of the fourth set of wild animals and get at them. Then they surrounded the enclosure on all sides with sticks and the deer feeder and followers did not see the settlement of the wild animals and did not get at

them. Then it occurred to the deer feeder and his followers: If we hurt the fourth set of wild animals, others will be hurt, and that will hurt others. What if we take care of the fourth set of wild animals. So the deer feeder and his followers took care of the fourth set of wild animals. Thus the fourth set of wild animals were released from the power of the deer feeder..

This is a comparison to explain the meaning, this is its meaning. Fodder is a synonym for the five strands of sensual pleasures. The deer feeder is a synonym for Mara the evil one. The Followers of the deer feeder is a synonym for Mara's following. Wild animals is a synonym for recluses and Brahmins.

The first set of recluses and Brahmins encroaching partook of the worldly matter of Mara, swooned and became intoxicated and negligent came under the power of Mara and worldly matter. like the first set of wild animals, I say this first set of recluses and Brahmins are comparable to them.

The second set of recluses and Brahmins together thought thus: The first set of recluses and Brahmins encroaching partook of the worldly matter of Mara, swooned and became intoxicated and negligent came under the power of Mara and worldly matter, this first set of recluses and Brahmins were not released from the power of Mara. What if we abstained from all fearful worldly matter and abode in a forest dwelling. They abstained from all fearful worldly matter and abode in a forest dwelling. There they ate vegetables, millets, raw rice, Dadulla rice, water plants, husked rice powder, rice foam, sesame flour, grass, cow dung, roots and fruits and picked fruits. In the last month of Summer when grass and water dried, their bodies emaciated and power and effort decreasing they returned to partake of the worldly matter of Mara. They partaking food swooned became intoxicated and negligent and came under the power of Mara and worldly matter. Thus the second set of

recluses and Brahmins were not released from the power of Mara like the second set of wild animals, I say, this second set of recluses and Brahmins. are comparable to them.

The third set of recluses of Brahmins together thought thus: The first set of recluses and Brahmins encroaching partook of the worldly matter of Mara, swooned and became intoxicated and negligent were under the power of Mara and worldly matter, this first set of recluses and Brahmins were not released from the power of Mara. What if we abstained from all fearful worldly matter and abode in a forest dwelling. They abstained from all fearful worldly matter and abode in a forest dwelling. There they ate vegetables, millets, raw rice, Dadulla rice, water plants, husked rice powder, rice foam, sesame flour, grass, cow dung, roots and fruits and picked fruits. In the last month of Summer when grass and water dried, their bodies emaciated and power and effort decreasing returned to partake of the worldly matter of Mara. They partaking food swooned became intoxicated and negligent and came under the power of Mara and worldly matter.. Thus the second set of recluses and Brahmins were not released from the power of Mara

Then it occurred to them what if we make our settlement in Mara's worldly matter, and partake of that worldly matter not swooned, and not intoxicated and not negligent and be not subjects of Mara and his worldly matter. They made their settlement in Mara's worldly matter, partook of the worldly matter not swooned and not intoxicated and not becoming negligent did not become the subjects of Mara and worldly matter. Yet they had such views such as: Is the world eternal or not eternal. Is it limited or not limited. Is the soul the body, or is the soul one and the body something different. Is the Thus Gone One after death, or isn't the Thus Gone One after death. Is it the Thus Gone One is and is not after death. Is it the Thus Gone One, neither is nor is not after death. Thus Bhikkhus, this

third set of Bhikkhus were not released from the power of Mara like the third set of wild animals I say, this third set of recluses and Brahmins, are comparable to them.

The fourth set of recluses of Brahmins together thought thus: The first set of recluses and Brahmins encroaching partook of the worldly matter of Mara, swooned and became intoxicated and negligent came under the power of Mara and worldly matter, this first set of recluses and Brahmins were not released from the power of Mara. What if we abstained from all fearful worldly matter and abode in a forest dwelling. They abstained from all fearful worldly matter and abode in a forest dwelling. There they ate vegetables, millets, raw rice, Dadulla rice, water plants, husked rice powder, rice foam, sesame flour, grass, cow dung, roots and fruits and picked fruits. In the last month of Summer when grass and water dried, their bodies emaciated and power and effort decreasing returned to partake of the worldly matter of Mara. There they partaking food swooned became intoxicated and negligent and came under the power of Mara and worldly matter.. Thus the second set of recluses and Brahmins were not released from the power of Mara

Then it occurred to them what if we make our settlement in Mara's worldly matter, and partake of that worldly matter not swooned, and not intoxicated and not negligent and be not subjects of Mara and his worldly matter. They made their settlement in the encroachment of Mara's worldly matter, partook of the worldly matter not swooned and not intoxicated and not becoming negligent did not become the subjects of Mara and worldly matter. Yet they had such views such as: Is the world eternal or not eternal. Is it limited or not limited. Is the soul, the body, or is the soul one and the body something different. Is the Thus Gone One after death, or isn't the Thus Gone One after death. Is it the Thus Gone One is and is not

after death. Is it the Thus Gone One neither is, nor is not after death. Thus Bhikkhus, this third set of Bhikkhus were not released from the power of Mara. What if we make our settlement not accessible to death and his followers, in this same encroachment of death and this worldly matter, and partake this worldly matter not swooned, not intoxicated and not becoming negligent, we would not become the subjects of Mara in this same encroachment. They made their settlement not accessible to death and his followers, and settling in that same encroachment of death and this worldly matter partook of this worldly matter not swooned, not intoxicated and not becoming negligent, did not become the subjects of Mara in this same encroachment. Bhikkhus, in this manner the fourth set of recluses and Brahmins were released from the power of Mara, like the fourth set of wild animals, I say, this fourth set of recluses and Brahmins are comparable to them..

Bhikkhus, what is inaccessible to Mara and the followings of Mara. Here, Bhikkhus, the Bhikkhu secluded from sensual thoughts and De-meritorious thoughts with thoughts and thought processes and with joy and pleasantness born of seclusion, attained to abides in the first jhana. To this is said, that death is blindfolded, having destroyed the feetless one has gone beyond the sight of death, the evil one. Again, the Bhikkhu overcoming thoughts and thought processes, the mind internally appeased and brought to one point, without thoughts and discursive thoughts, with joy and pleasantness born of concentration attained to abides in the second jhana. To this is said, that death is blindfolded, having destroyed the feetless one has gone beyond the sight of death the evil one. Again, the Bhikkhu with joy and with equanimity to detachment abides mindful and aware, experiences pleasantness too with the body, to this the noble ones say: mindfully abiding in pleasantness with equanimity. To this is said, that death is blindfolded, having destroyed the feetless one, has gone

beyond the sight of death, the evil one. Again, the Bhikkhu, giving up pleasantness, and unpleasantness, and earlier overcoming pleasure and displeasure, without unpleasantness and pleasantness and mindfulness purified with equanimity attained to abides in the fourth jhana. To this is said, that death is blindfolded, having destroyed the feetless one has gone beyond the sight of death the evil one. Again the Bhikkhu overcoming all perceptions of matter and overcoming perceptions of anger, not attending to various perceptions, with space is boundless attains to abides in the sphere of space. To this is said, that death is blindfolded, having destroyed the feetless one, has gone beyond the sight of death, the evil one. Again, the Bhikkhu overcoming all perceptions of space with consciousness is boundless attains to abides in the sphere of consciousness. To this is said, that death is blindfolded, having destroyed the feetless one, has gone beyond the sight of death, the evil one. Again, the Bhikkhu overcoming all the sphere of consciousness, with there is nothing attains to abides in the sphere of no-thing-ness. To this is said, that death is blindfolded, having destroyed the feetless one, has gone beyond the sight of death, the evil one. Again, the Bhikkhu, overcoming all the sphere of no-thing-ness, attains to abides in the sphere of neither-perception-nor-non-perception. To this is said, that death is blindfolded, having destroyed the feetless one, has gone beyond the sight of death, the evil one. Again, the Bhikkhu overcoming all the sphere of neither-perception-nor-non-perception attains to the cessation of perceptions and feelings and abides. Seeing it with wisdom too, desires get destroyed. To this is said, that death is blindfolded, having destroyed the feetless one, has gone beyond the sight of death, the evil one.

The Blessed One said thus, and those Bhikkhus delighted in the words of the Blessed One.

Ogha-tarana Sutta

Crossing over the Flood

Translated from the Pali by Thanissaro Bhikkhu

Translator's note: This discourse opens the Samyutta Nikáya with a paradox. The Commentary informs us that the Buddha teaches the devata in terms of the paradox in order to subdue her pride. To give this paradox some context, you might want to read other passages from the Canon that discuss right effort.

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Then a certain devata, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, went to the Blessed One. On arrival, having bowed down to him, she stood to one side. As she was standing there, she said to him, "Tell me, dear sir, how you crossed over the flood."

"I crossed over the flood without pushing forward, without staying in place."

"But how, dear sir, did you cross over the flood without pushing forward, without staying in place?"

"When I pushed forward, I was whirled about. When I stayed in place, I sank. And so I crossed over the flood without pushing forward, without staying in place."

The devata:

At long last I see
a Brahman, totally unbound,
who without pushing forward,
without staying in place,
has crossed over
the entanglements
of the world.

That is what the devata said. The Teacher approved. Realizing that "The Teacher has approved of me," she bowed down to him, circumambulated him -- keeping him to her right -- and then vanished right there.

The One Way In Sutra

Section One

I heard these words of the Buddha one time when he was staying in the Jeta Grove in the town of Sravasti. The Lord addressed the assembly of monks:

"There is a way to practice which purifies the actions of living beings, eradicates all sorrow, anxiety, and the roots of afflictions, and leads to the highest understanding and the realization of Nirvana. It is a path, which destroys the Five Obstacles. It is the path of the Four Ways of Stopping and Concentrating the Mind. Why is it called "the one way in"? Because it is the way to the oneness of mind. Why is it called a way? Because it is the Noble Eightfold Path, the way of right view, right contemplation, right action, right livelihood, right practice, right speech, right mindfulness, and right concentration. This explains the expression "the one way in."

"What then are the Five Obstacles? They are attachment, aversion, agitation, torpor, and doubt. These are the obstacles, which need to be removed.

"What are the Four Ways of Stopping and Concentrating the Mind? The practitioner meditates on the inside of the body in the inside of the body to end unwholesome thoughts and remove anxiety, and he meditates on the outside of the body in the outside of the body to end unwholesome thoughts and remove anxiety. The practitioner meditates on the feelings in the feelings from the inside and the feelings in the feelings from the outside in order to be at peace and have joy, and he meditates on the feelings in the feelings from both inside and

outside in order to be at peace and have joy. The practitioner meditates on the mind in the mind from the inside, and he meditates on the mind in the mind from the outside in order to be at peace and have joy, and he meditates on the mind in the mind from both inside and outside in order to be at peace and have joy. The practitioner meditates on the objects of mind in the objects of mind from the inside, and he meditates on the objects of mind in the objects of mind from the outside in order to be at peace and have joy, and he meditates on the objects of mind in the objects of mind from both the inside and the outside in order to be at peace and have joy.

Section Two

"How does the practitioner meditate on the body from the inside so as to realize peace and joy in himself?

"In this case, the practitioner meditates on the body as a body and according to its functions. When he examines it from head to toes or from toes to head, he sees that it is composed of impure constituents, and he is unable to be attached to it. He observes that this body has hair of the head and hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, sweat, pus, stomach, small intestine, large intestine, heart, liver, spleen, kidneys. He observes and recognizes urine, excrement, tears, saliva, blood vessels, grease, and observing and knowing them all, he is unattached and regrets nothing, This is the way the practitioner observes the body in order to realize peace and joy and be able to end unwholesome thoughts and remove anxiety and sorrow.

"Further the practitioner meditates on this body in order to see the Four Elements of earth, water, fire, and air, and he distinguishes these Four Elements. Just like a skillful butcher or his apprentice might lay out the different parts of a slaughtered cow and distinguish the leg, heart, torso, and head, the

practitioner observing his own body distinguishes the Four Elements just as clearly, seeing that this is earth, this is water, this is fire, and this is air. Thus the practitioner meditates on the body in the body in order to end attachment.

"Further, Bhikkhus, one should observe this body as having many openings from which many impure substances flow. Just as we look at bamboo or reeds and see the joints in the canes, so the practitioner observes the body with many openings from which impure substances flow.

"Further, Bhikkhus, the practitioner meditates this corpse being spread out and pecked at by vultures, being discovered and gnawed at by all sorts of wild creatures like tigers, panthers, and wolves, and then comes back to observing his own body and sees that it is no different. 'This very body of mine will not be able to escape that condition.' This is how the practitioner meditates on the body to realize peace and joy.

"Further, Bhikkhus, the practitioner visualizes a corpse, which has lain on the ground for a year. It is half-eaten, fetid, and impure. Then he comes back to meditating on his own body and sees that his own body is no different. 'This very body of mine will not be able to escape that condition.' This is how the practitioner meditates on the body.

"Further, Bhikkhus, the practitioner visualizes the corpse from which the skin and flesh has shriveled away. All that is left are the bones stained with blood. Then he comes back to meditating on his own body and sees that his own body is no different. 'This very body of mine will not be able to escape that condition.' This is how the practitioner meditates on the body.

"Further, Bhikkhus, the practitioner visualizes a skeleton, which is just bones held together by some ligaments. Then he comes back to meditating on his own body and sees that his own body

is no different. 'This very body of mine will not be able to escape that condition.' This is how the practitioner meditates on the body.

"Further, Bhikkhus, the practitioner visualizes a corpse which has become a collection of scattered bones, all in different places: the hand bone, leg bone, ribs, shoulder blades, spinal column, knee cap, and skull. Then he comes back to meditating on his own body and sees that his own body is no different. 'This very body of mine will not be able to escape that condition.' His body will also decay in that way. This is how the practitioner meditates on the body in order to realize peace and joy.

"Further, Bhikkhus, the practitioner visualizes a corpse which has become a collection of bones bleached like shells. Then he comes back to meditating on his own body and sees that his own body is no different. 'This very body of mine will not be able to escape that condition.' His body will also decay in that way. This is how the practitioner meditates on the body.

"Further, Bhikkhus, the practitioner visualizes a corpse which has become a collection of yellowing bones, to which there is nothing worth being attached, or bones that have become the color of ash and are no longer distinguishable from the earth. Thus the practitioner meditates on his own body, abandoning unwholesome thoughts and removing sorrow and anxiety, observing, 'This body is impermanent, it is something which decomposes.' A practitioner who observes himself like this outside the body and inside the body and outside and inside the body together understands that there is nothing, which is eternal.

Section Three

"How does the practitioner meditate on the feelings in the feelings?"

"When the practitioner has a pleasant feeling, he knows that he has a pleasant feeling. When he has a painful feeling, he knows that he has a painful feeling. When his feelings are neutral, he knows that his feelings are neutral. When he has a pleasant, painful, or neutral feeling with a material basis, he knows that he has a pleasant, painful, or neutral feeling with a material basis. When he has a pleasant, painful, or neutral feeling with a non-material basis, he knows he has a pleasant, painful, or neutral feeling with a non-material basis. This is how the practitioner meditates on the feelings in the feelings by his own insight.

"Further, Bhikkhus, when the practitioner has a pleasant feeling, then there is not a painful feeling, and the practitioner knows there is a pleasant feeling. When there is a painful feeling, then there is not a pleasant feeling, and the practitioner knows that there is a painful feeling. When there is a neutral feeling, then there is neither a pleasant feeling nor a painful feeling, and the practitioner is aware that the feeling is neither pleasant nor painful. The practitioner is aware of the arising of all dharmas and the disappearance of all dharmas in such a way that, by his own insight, he realizes peace and joy. As feelings arise, the practitioner recognizes and is aware of them and their roots, and he is not dependent on them and does not give rise to feelings of attachment to the world. At that time there is no fear, and having no fear, he liberates himself forever from illusion and realizes Nirvana. Birth and death are no longer. The holy life has been lived. What needs to be done has been done. There will be no more rebirth. He understands this directly. This is how the practitioner is aware of the feelings in the feelings to end dispersed thinking and remove sorrow and anxiety. Such is

the meditation on the inside of the feelings and the outside of the feelings.

Section Four

"What is meant by meditating on the mind in the mind in order to realize peace and joy?

"When the practitioner has desire in his mind, he knows that he has desire in his mind. When he does not have desire, he knows that he does not have desire. When he has hatred in his mind, he knows that he has hatred in his mind. When he does not have hatred, he knows that he does not have hatred. When he has confusion in his mind, he knows that he has confusion in his mind. When he does not have confusion, he knows that he does not have confusion. When he has craving in his mind, he knows that he has craving in his mind. When he does not have craving, he knows that he does not have craving. When there is mastery of his mind, he knows that there is mastery of his mind. When there is no mastery, he knows there is no mastery. When there is dispersion, he knows that there is dispersion. When there is no dispersion, he knows that there is no dispersion. When there is inattention, he knows that there is inattention. When there is no inattention, he knows that there is no inattention. When there is universality, he knows that there is universality. When there is no universality, he knows that there is no universality. When there is extensiveness, he knows that there is extensiveness. When there is not extensiveness, he knows that there is not extensiveness. When there is boundlessness, he knows that there is boundlessness. When there is not boundlessness, he knows that there is not boundlessness. When there is concentration, he knows that there is concentration. When there is no concentration, he knows that there is no concentration. When he has not yet realized liberation, he knows that he has not yet realized

liberation. When he has realized liberation, he knows that he has realized liberation.

"This is how the practitioner is mindful of the mind in the mind, He observes the arising of dharmas, observes the destruction of dharmas, or observes both the arising and destruction of dharmas; being mindful of dharmas in order to realize peace and joy. He is able to see, know, and observe what is not observable without becoming dependent on the object and without giving rise to worldly thoughts, Because there are no thoughts of attachment to the world, there is no fear. Because there is no fear, there is no residue of affliction. When there is no residue of affliction, Nirvana arises, and birth and death are no more, the holy life is realized, what needs to be done has been done, and there will be no more rebirth. All this the practitioner knows to be true. Thus in his own person the practitioner observes mind in mind, on the inside and on the outside, in order to remove uncontrolled thought and cut off all anxiety.

Section Five

"What is meant by 'meditating on the objects of mind in the objects of mind'?"

"When the practitioner practices the first factor of awakening, mindfulness, it is in reliance on the initial application of thought, on no-craving, on destroying the unwholesome mind and abandoning the unwholesome dharmas. He practices the factors of awakening, investigation of dharmas, energy, joy, concentration, and letting go, in reliance on applied thought, in reliance on no-craving, in reliance on destroying the unwholesome dharmas. This is how he practices meditating on the objects of mind in the objects of mind.

"Further, Bhikkhus, having been liberated from sensual attachment, having abandoned unwholesome dharmas, with initial application of thought and sustained thought, with joy, he delights to dwell in the first Dhyana in order to have joy in his own person. This is how the practitioner meditates on the objects of mind in the objects of mind.

"Further, Bhikkhus, with the passing of applied thought and sustained thought, a joy arises in his mind which leads to the oneness of mind. When there is no more initial application of thought and sustained thought, the practitioner, maintaining joy, enters the second Dhyana, which has peace as well as joy. This is how the practitioner meditates on the objects of mind in the objects of mind.

"Further, Bhikkhus, with the passing of thought and the constant practice of letting go of applied thought, he enjoys for himself that state which the holy ones long for, where mindfulness in letting go is fully purified, and he enters the third Dhyana, This is how the practitioner meditates on the objects of mind in the objects of mind.

"Further, Bhikkhus, with the absence of joy, when anxiety about joy and elation as well as pleasure and pain are no longer, and his mindfulness in letting go is fully purified, he enters the fourth Dhyana, and that is to meditate on the objects of mind in the objects of mind. He meditates on the arising of dharmas and the passing of dharmas in order to arrive at peace and joy. He realizes right mindfulness in the present moment. He is able to see, know, and abandon dispersion. He is no longer dependent on anything. He does not give rise to thoughts of the world. Because he does not have worldly thoughts, he is not afraid. When there is no fear, birth and death no longer exist, and the holy life has been accomplished, what needs to

be done has been done, there is no more rebirth, and everything is known in its true nature.

Section Six

"Bhikkhus, relying on this one way of entering the path, living beings are purified, freed from sorrow and anxiety, their minds no longer subject to agitation, their understanding stable, and they are able to realize Nirvana. This one way in is the destruction of the Five Hindrances and practice of the Four Ways of Stopping and Concentrating the Mind. The Bhikkhus, who heard the Buddha teach thus, applied themselves joyfully at that time to the practice.

Pabbata Sutta

A Mountain

Translated from the Pali by Thanissaro Bhikkhu.

"Monks, the great sal trees that live in dependence on the Himalayas, the king of mountains, prosper in terms of three kinds of prosperity. Which three? They prosper in terms of branches, leaves, and foliage. They prosper in terms of bark and shoots. They prosper in terms of softwood and heartwood. The great sal trees that grow in dependence on the Himalayas, the king of mountains, prosper in terms of these three kinds of prosperity.

"In the same way, the descendents who live in dependence on a clansman of conviction prosper in terms of three kinds of prosperity. Which three? They prosper in terms of conviction. They prosper in terms of virtue. They prosper in terms of discernment. The descendents who live in dependence on a clansman of conviction prosper in terms of these three kinds of prosperity.

Like a mountain of rock
in the wilderness, in a mighty grove,
dependent on which there prosper
lords of the forest, great trees --
 in the same way,
those who here live dependent on
a clansman of conviction
-- consummate in virtue --
 prosper:

wife and children,
friends, dependents, and kin.

Seeing the virtue of that virtuous one,
his liberality and good conduct,
those who are perceptive
follow suit.

Having, here in this world,
followed the Dhamma,
the path to a good destination,
they delight in the world of the devas,
enjoying the pleasures they desire.

Pabbatopama Sutta

The Simile of the Mountains

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. Then King Pasenadi Kosala approached the Blessed One in the middle of the day and, on arrival, having bowed down, sat down to one side. As he was sitting there, the Blessed One said to him: "Well now, great king, where are you coming from in the middle of the day?"

"Just now, lord, I was engaged in the sort of royal affairs typical of head-anointed noble-warrior kings intoxicated with the intoxication of sovereignty, obsessed by greed for sensual pleasures, who have attained stable control in their country, and who rule having conquered a great sphere of territory on earth."

"What do you think, great king? Suppose a man, trustworthy and reliable, were to come to you from the east and on arrival would say: 'if it please your majesty, you should know that I come from the east. There I saw a great mountain, as high as the clouds, coming this way, crushing all living beings in its path. Do whatever you think should be done.' Then a second man were to come to you from the west... Then a third man were to come to you from the north... Then a fourth man were to come to you from the south and on arrival would say: 'If it please your majesty, you should know that I come from the south. There I saw a great mountain, as high as the clouds, coming this way, crushing all living beings. Do whatever you think should be done.' If, your majesty, such a great peril should arise, such a terrible destruction of human life -- the human state being so hard to obtain -- what should be done?"

"If, lord, such a great peril should arise, such a terrible destruction of human life -- the human state being so hard to obtain -- what else should be done but Dhamma-conduct, right conduct, skillful deeds, meritorious deeds?"

"I inform you, great king, I announce to you, great king: aging and death are rolling in on you. When aging and death are rolling in on you, great king, what should be done?"

"As aging and death are rolling in on me, lord, what else should be done but Dhamma-conduct, right conduct, skillful deeds, meritorious deeds?"

"There are, lord, elephant battles fought by head-anointed noble-warrior kings intoxicated with the intoxication of sovereignty, obsessed by greed for sensual pleasures, who have attained stable control in their country, and who rule having conquered a great sphere of territory on earth; but there is no use for those elephant battles, no scope for them, when aging and death are rolling in. There are cavalry battles... chariot battles... infantry battles... but there is no use for those infantry battles, no scope for them, when aging and death are rolling in. In this royal court there are counselors who, when the enemies arrive, are capable of dividing them by their wits; but there is no use for those battles of wits, no scope for them, when aging and death are rolling in. In this royal court there is abundant bullion and gold stored in vaults and depositories, and with such wealth we are capable of buying off enemies when they come; but there is no use for those battles of wealth, no scope for them, when aging and death are rolling in. As aging and death are rolling in on me, lord, what else should be done but Dhamma-conduct, right conduct, skillful deeds, meritorious deeds?"

"So it is, great king! So it is, great king! As aging and death are rolling in on you, what else should be done but Dhamma-conduct, right conduct, skillful deeds, meritorious deeds?"

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, further said this:

Like massive boulders,
mountains pressing against the sky,
moving in from all sides,
crushing the four directions,
so aging and death
come rolling over living beings:
noble warriors, priests, merchants,
workers, outcastes, and scavengers.
They spare nothing.
They trample everything.

Here elephant troops can hold no ground,
nor can chariots or infantry,
nor can a battle of wits
or wealth win out.

So a wise person,
seeing his own good,
steadfast, secures confidence
in the Buddha, Dhamma, and Sangha.

One who practices the Dhamma
in thought, word, and deed,
receives praise here on earth
and after death rejoices in heaven.

Pabhassara Sutta

Luminous

Translated from the Pali by Thanissaro Bhikkhu

"Luminous, monks, is the mind. And it is defiled by incoming defilements."

"Luminous, monks, is the mind. And it is freed from incoming defilements."

"Luminous, monks, is the mind. And it is defiled by incoming defilements. The uninstructed run-of-the-mill person doesn't discern that as it actually is present, which is why I tell you that -- for the uninstructed run-of-the-mill person -- there is no development of the mind."

"Luminous, monks, is the mind. And it is freed from incoming defilements. The well-instructed disciple of the noble ones discerns that as it actually is present, which is why I tell you that -- for the well-instructed disciple of the noble ones -- there is development of the mind."

Paccaya Sutta

Requisite Conditions

Translated from the Pali by Thanissaro Bhikkhu

Dwelling at Savatthi... "Monks, I will teach you dependent co-arising and dependently co-arisen phenomena. Listen and pay close attention. I will speak."

"As you say, lord," the monks replied. The Blessed One said:

"Now what is dependent co-arising? From birth as a requisite condition comes aging and death. Whether or not there is the arising of Tathágatas, this property stands -- this regularity of the Dhamma, this orderliness of the Dhamma, this this/that conditionality. The Tathágata directly awakens to that, breaks through to that. Directly awakening and breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain, and says, 'Look.' From birth as a requisite condition comes aging and death.

"From becoming as a requisite condition comes birth...

"From clinging/sustenance as a requisite condition comes becoming...

"From craving as a requisite condition comes clinging/sustenance...

"From feeling as a requisite condition comes craving...

"From contact as a requisite condition comes feeling...

"From the six sense media as a requisite condition comes contact..."

"From name-and-form as a requisite condition come the six sense media...

"From consciousness as a requisite condition comes name-and-form...

"From fabrications as a requisite condition comes consciousness...

"From ignorance as a requisite condition come fabrications. Whether or not there is the arising of Tathágatas, this property stands -- this regularity of the Dhamma, this orderliness of the Dhamma, this this/that conditionality. The Tathágata directly awakens to that, breaks through to that. Directly awakening and breaking through to that, he declares it, teaches it, describes it, sets it forth. He reveals it, explains it, makes it plain, and says, 'Look.' From ignorance as a requisite condition come fabrications. What's there in this way is a reality, not an unreality, not other than what it seems, conditioned by this/that. This is called dependent co-arising.

"And what are dependently co-arisen phenomena? Aging and death are dependently co-arisen phenomena: inconstant, compounded, dependently co-arisen, subject to ending, subject to passing away, subject to fading, subject to cessation.

"Birth is a dependently co-arisen phenomenon...

"Becoming is a dependently co-arisen phenomenon...

"Clinging/sustenance is a dependently co-arisen phenomenon...

"Craving is a dependently co-arisen phenomenon...

"Feeling is a dependently co-arisen phenomenon...

"Contact is a dependently co-arisen phenomenon...

"The six sense media are dependently co-arisen phenomena...

"Name-and-form is a dependently co-arisen phenomenon...

"Consciousness is a dependently co-arisen phenomenon...

"Fabrications are dependently co-arisen phenomena...

"Ignorance is a dependently co-arisen phenomenon: inconstant, compounded, dependently co-arisen, subject to ending, subject to passing away, subject to fading, subject to cessation. These are called dependently co-arisen phenomena.

"When a disciple of the noble ones has seen well with right discernment this dependent co-arising and these dependently co-arisen phenomena as they are actually present, it is not possible that he would run after the past, thinking, 'Was I in the past? Was I not in the past? What was I in the past? How was I in the past? Having been what, what was I in the past?' or that he would run after the future, thinking, 'shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what shall I be in the future?' or that he would be inwardly perplexed about the immediate present, thinking, 'Am I? Am I not? What am I? How am I? Where has this being come from? Where is it bound?' Such a thing is not possible. Why is that? Because the disciple of the noble ones has seen well with right discernment this dependent co-arising and these dependently co-arisen phenomena as they are actually present."

Padhana Sutta

The Great Struggle

Translated from the Pali by John D. Ireland

"When, near the river Nerañjara, I exerted myself in meditation for attaining to security from bondage,[1] there came Namuci [2] speaking words of compassion:

"You are emaciated and ill-looking, you are near to death! A thousand parts of you belong to death and only a fraction of you is alive. Live, good Sir! It is better to live. Living you may perform meritorious deeds. From practicing celibacy and tending the sacrificial fire much merit is made, but what is obtained from striving? It is difficult to enter the path of exertion, it is difficult to do, difficult to maintain."

Mara spoke these words whilst standing in the presence of the Awakened One. To Mara speaking thus, the Lord replied:

"You who are the friend of the negligent, O Evil One, for what reason have you come here? Those who still have use for merit Mara may consider worthwhile addressing. I have faith and energy and wisdom. Being thus bent on striving why do you ask me to live? This wind will wither the currents of the rivers, why should not my exertion dry up even the blood? When the blood dries up, the bile and phlegm wither. On the wasting away of the flesh the mind becomes more and more serene and my mindfulness, wisdom and concentration are established more firmly. In me, who abides enduring such an extreme experience, the mind does not long for sensual pleasures. See the purity of a being!

"Sensual desire is your first army, the second is called discontent, the third is hunger and thirst, the fourth craving, the fifth sluggishness and laziness, the sixth fear, the seventh indecision, and the eighth disparagement of others and stubbornness: gain, fame, honor, prestige wrongly acquired and whoever praises himself and despises others -- these, Namuci, are your armies, the Dark One's[3] striking forces. A lazy, cowardly person cannot overcome them, but by conquering them one gains bliss.

"I wear muñja-grass![4] Shame on life here in this world! It is better for me to die in battle than to live defeated. Some recluses and brahmanas are not seen (exerting themselves) here, so immersed are they in worldliness. They are not aware of that path by which those of perfect conduct walk.

"Seeing the surrounding army ready and Mara mounted (on his elephant), I am going out to fight so that he may not shift me from my position. This army of yours which the world together with the devas is unable to subdue, that I will destroy with wisdom, like an unbaked clay-bowl with a stone. Having mastered the mind and firmly established mindfulness I shall wander from country to country guiding many disciples. And they will be diligent and energetic in practicing my teaching, the teaching of one without sensual desire, and they will go where, having gone, one does not grieve."

Mara: "For seven years I followed the Lord step by step but did not find an opportunity to defeat that mindful Awakened One. A crow flew around a stone having the color of fat: 'Can we find even here something tender? May it be something to eat?'

"Not finding anything edible the crow left that place. As with the crow and the stone, we leave Gotama, having approached and become disheartened."

Overcome by sorrow his lute fell from his arm and thereupon the unhappy spirit disappeared from that place.

Footnotes:

1. *Yogakkhema*, a name for Nibbána.
2. Namuci, meaning "He who does not let go" (his hold over beings easily) is a name for Mara, the Evil One.
3. The "Dark One" or Kanha (Sanskrit: Krishna), is another name for Mara. He is the Indian Cupid (Kamadeva) and personifies sensual passions. He carries a lute (*vina*), mentioned at the close, with which he captivates beings by his playing. His other equipment includes a bow, arrows, a noose and a hook.
4. Indian warriors used to wear a tuft of a certain grass, called *muñja*, on their head or headgear, for indicating that they were prepared to die in battle and determined not to retreat.

Pahana Sutta

Giving Up

Translated from the Pali by Nyanaponika Thera

"In the case of pleasant feelings, O monks, the underlying tendency [1] to lust should be given up; in the case of painful feelings, the underlying tendency to resistance (aversion) should be given up; in the case of neither-painful-nor-pleasant feelings, the underlying tendency to ignorance should be given up.

"If a monk has given up the tendency to lust in regard to pleasant feeling, the tendency to resistance in regard to painful feelings, and the tendency to ignorance in regard to neither-painful-nor-pleasant feelings, then he is called one who is free of unwholesome tendencies, one who has the right outlook. He has cut off craving, severed the fetters to future existence, and through the full penetration of conceit, [2] he has made an end of suffering."

If one feels joy, but knows not feeling's nature,
bent towards greed, he will not find deliverance.

If one feels pain, but knows not feeling's nature,
bent toward hate, he will not find deliverance.

And even neutral feeling which as peaceful
the Lord of Wisdom has proclaimed,
if, in attachment, he should cling to it,
he will not be free from the round of ill.

And having done so, in this very life
will be free from cankers, free from taints.

Mature in knowledge, firm in Dhamma's ways,
when once his life span ends, his body breaks,
all measure and concept he has transcended.

Footnotes:

[1.] *Anusaya*

[2.] "Conceit" refers in particular to self-conceit (*asmi-mano*),
i.e., personality belief, on both the intellectual and the
emotional levels.

Pañcakanga Sutta [1]

Carpenter Five-tools

Translated from the Pali by Nyanaponika Thera

Once Carpenter Fivetools went to see the Venerable Udayi. Having saluted him respectfully, he sat down at one side. Thus seated, he asked the Venerable Udayi:

"How many kinds of feelings, reverend Udayi, were taught by the Blessed One?"

"Three kinds of feelings, Carpenter, were taught by the Blessed One: pleasant, painful and neutral feelings. These are the three feelings taught by the Blessed One."

After these words, Carpenter Fivetools said: "Not three kinds of feelings, reverend Udayi, were taught by the Blessed One. It is two kinds of feelings that were stated by the Blessed One: pleasant and painful feelings. The neutral feeling was said by the Blessed One to belong to peaceful and sublime happiness."

But the Venerable Udayi replied: "It is not two feelings that were taught by the Blessed One, but three: pleasant, painful and neutral feelings."

(This exchange of views was repeated for a second and a third time,) but neither was Carpenter Fivetools able to convince the Venerable Udayi, nor could the Venerable Udayi convince Carpenter Fivetools. It so happened that the Venerable Ananda had listened to that conversation and went to see the Blessed One about it. Having saluted the Blessed One respectfully, he sat down at one side. Thus seated, he repeated the entire

conversation that had taken place between the Venerable Udayi and Carpenter Fivetools.

The Blessed One said: "Ananda, Udayi's way of presentation, with which Carpenter Fivetools disagreed, was correct, indeed. But also Carpenter Five-tool's way of presentation, with which Udayi disagreed, was correct. In one way of presentation I have spoken of two kinds of feelings, and in other ways of presentation I have spoken of three, of six, of eighteen, of thirty-six, and of one hundred and eight kinds of feelings.[2] So the Dhamma has been shown by me in different ways of presentation.

"Regarding the Dhamma thus shown by me in different ways, if there are those who do not agree with, do not consent to, and do not accept what is rightly said and rightly spoken, it may be expected of them that they will quarrel, and get into arguments and disputes, hurting each other with sharp words.

"Regarding the Dhamma thus shown by me in different ways, if there are those who agree with, consent to, and accept what is rightly said and rightly spoken, it may be expected of them that they will live in concord and amity, without dispute, like milk (that easily mixes) with water, looking at each other with friendly eyes.

"There are five strands of sense desire. What are these five? Forms cognizable by the eye that are wished for, desirable, agreeable and endearing, bound up with sensual desire and tempting to lust. Sounds cognizable by the ear...odors cognizable by the nose...flavors cognizable by the tongue...tangibles cognizable by the body, that are wished for, desirable, agreeable and endearing, bound up with sense desire, and tempting to lust. These are the five strands of sense desire. The pleasure and joy arising dependent on these five strands of sense desire, that is called sensual pleasure.

"Now, if someone were to say: 'This is the highest pleasure and joy that can be experienced,' I would not concede that. And why not? Because there is another kind of pleasure which surpasses that pleasure and is more sublime. And what is this pleasure? Here, quite secluded from sensual desires, secluded from unwholesome states of mind, a monk enters upon and abides in the first meditative absorption (*jhana*), which is accompanied by thought conception and discursive thinking and has in it joy and pleasure born of seclusion. This is the other kind of pleasure which surpasses that (sense) pleasure and is more sublime.

"If someone were to say: 'This is the highest pleasure that can be experienced,' I would not concede that. And why not? Because there is another kind of pleasure which surpasses that pleasure and is more sublime. And what is that pleasure? Here, with the stilling of thought conception and discursive thinking... a monk enters upon and abides in the second meditative absorption...in the sphere of the infinity of space... of the infinity of consciousness...of no-thing-ness...of neither-perception-nor-non-perception.

"If someone were to say: 'This is the highest pleasure that can be experienced,' I would not concede that. And why not? Because there is another kind of pleasure which surpasses that pleasure and is more sublime. And what is this pleasure? Here, by completely surmounting the sphere of neither-perception-nor-non-perception, a monk enters upon and abides in the cessation of perception and feeling. This is the other kind of pleasure which surpasses that pleasure and is more sublime.[3]

"It may happen, Ānanda, that Wanderers of other sects will be saying this: 'The recluse Gotama speaks of the Cessation of Perception and Feeling and describes it as pleasure. What is this (pleasure) and how is this (a pleasure)?'

"Those who say so, should be told: 'The Blessed One describes as pleasure not only the feeling of pleasure. But a Tathágata describes as pleasure whenever and where-in-so-ever it is obtained.'"

Footnotes:

1. This text is identical with MN 59 (Bahavedaniya Sutta -- Many Kinds of Feelings).
2. See SN XXXVI.22
3. Comy.: "From the fourth Jhana onwards, it is the neither-painful-nor-pleasant feeling (that is present in these meditative states). But this neutral feeling, too, is called 'pleasure' (*sukha*), on account of its being peaceful and sublime. What arises by way of the five cords of sensual desire and by way of the eight meditative attainments is called 'pleasure as being felt' (*vedayita-sukha*). The state of Cessation of Perception and Feeling is a 'pleasure, not being felt' (*avedayita-sukha*). Hence, whether it be pleasure felt or not felt, both are assuredly 'pleasure,' in the sense of their being pain-free states (*niddukkhabhava-sankhatena sukkena*)."

In AN IX.34 the venerable Shariputra exclaims: "Nibbána is happiness, friend; Nibbána is happiness, indeed!" The monk Udayi then asked: "How can there be happiness when there is no feeling?" The venerable Shariputra replied: "Just this is happiness, friend, that therein there is no feeling." The continuation of that Sutta may also be compared with our text. On Nibbána as happiness, see also AN VI.100.

Pancattayasuttam

The Five And The Three

I heard thus:

At one time the Blessed One was living in the monastery offered by Anathapindika in Jet's grove in Savatthi. The Blessed One addressed the Bhikkhus from there. 'Bhikkhus, there are certain recluses and Brahmans who declare views about the future. Such as there will be a healthy perceptive self after death. There will be a healthy non-perceptive self after death. There will be a healthy neither perceptive nor non-perceptive self after death. Or else the annihilation, destruction and the non-existence of the conscience. Or else the extinction here and now. These five are sometimes declared as three, as there is a healthy self after death, the annihilation, destruction and non-existence of the conscience and extinction here and now. So these five sometimes become three and the three sometimes become five. This is the short exposition of the five and the three.

Bhikkhus, those recluses and Brahmans who make known a healthy perceptive self after death, declare of a material self or an immaterial self, or of a self that is material and immaterial, or else a self that is neither material nor immaterial. Or they make known of a healthy self, with a single perception, or with various perceptions, or a limited perception, or an unlimited perception, healthy after death. A certain one overcoming the object, consciousness, declares of limitless imperturbability. The Thus Gone One knows those recluses and Brahmans who make known a healthy perceptive self after death, declaring of, a material self or an immaterial self, or a self that is material and immaterial, or else a self that is neither material nor

immaterial. Or of those that make known of a healthy self, with a single perception, or with various perceptions, or a limited perception, or an unlimited perception, healthy after death. The Thus Gone One also knows of these perceptions which are incomparably pure in the highest order, whether material or immaterial, whether a single perception, or various perceptions. He knows of the sphere of nothingness too, which is limitlessly imperturbable. Knows that these are compounded and coarse, there is a cessation of determinations, knowing the escape from this, the Thus Gone One overcame them.

Bhikkhus, those recluses and Brahmins that declare of a non-perceptive self healthy after death, declare of, a material, or an immaterial, or of a material and immaterial, or of a neither material nor immaterial non-perceptive self healthy after death. Here, Bhikkhus, a certain recluse or Brahmin who declares a perceptive self-healthy after death, would revile those recluses and Brahmins. What is the reason for that? Perception, is an ailment, an abscess, an arrow, this non-perception is peaceful and exalted. The Thus Gone One knows it. The recluses and Brahmins who make known of a non-perceptive self-healthy after death, declare of a material or immaterial, or a material and immaterial, or a neither material nor immaterial non-perceptive self-healthy after death. Bhikkhus, if a recluse or Brahmin was to say, I will make known the coming and going, disappearing and appearing, growth and development without matter, without feelings, without perceptions, without determinations and without consciousness, it is not a possibility. That is compounded and coarse, there is the cessation of determinations. The Thus Gone knowing the escape overcame it

Bhikkhus, those recluses or Brahmins who make known of a neither perceptive nor non-perceptive self healthy after death, declare of a neither perceptive nor non-perceptive self, of

material, or of immaterial, or of material and immaterial, or of neither material nor immaterial. Here, Bhikkhus, certain recluses or Brahmins who declare a perceptive self healthy after death and those who declare a non-perceptive self healthy after death, revile those recluses and Brahmins. What is the reason for that? Perception, is an ailment, an abscess, an arrow, its delusion this neither perception nor non-perception is peaceful and exalted. The Thus Gone One knows it.

Those good recluses and Brahmins who make known a neither perceptive nor non-perceptive self-healthy after death, declare of a neither perceptive nor non perceptive self, of matter, or of non matter, or of matter and non matter, or of neither matter nor non matter. Bhikkhus, whoever recluses and Brahmins make known the mental achievements in the spheres of seeing, hearing, smelling, tasting and touch with determinations, I declare these achievements as destruction. Bhikkhus, I declare these should not be achieved with determinations, but come to the end of determinations. [1] This is compounded and coarse, there is a cessation of determinations. The Thus Gone One seeing the escape overcame it.

Bhikkhus, of those recluses and Brahmins that make known, the perceptive self healthy after death, the non-perceptive self healthy after death and also the neither perceptive nor the non-perceptive self healthy after death, certain ones revile the recluses and Brahmins who declare the annihilation, destruction and the non existence of the conscience. What is the reason for that? All these good recluses and Brahmins declare their attachments hanging upside down, saying we will be in the future. As it would occur to a merchant gone to trade, it will be to me thus, and I will make gains. Thus, I will be in the future occurs to the recluses and Brahmins as to the merchant gone to trade. The Thus Gone One knows. Those recluses and

Brahmins, who declare the annihilation, destruction and the non existence of the conscience, fear the self loathe it, and run round that same self. Like one bound to a wooden or iron post would run round and round the post. In the same manner those recluses and Brahmins, who declare the annihilation, destruction and the non existence of the conscience of the person, fear the self, loathe it, and run round that same self. This is compounded and coarse, there is a cessation of determinations. The Thus Gone One seeing the escape overcame it.

Whoever recluses and Brahmins declared views about the future did so declaring one or the other of the five of these. Bhikkhus, there are recluses and Brahmins who make known views about the past. They also get included in one or the other of these five. There are recluses and Brahmins who declare views about the past such as the self and the world are eternal, this only is the truth, all else is false, the self and the world are not eternal, this only is the truth, all else is false, the self and the world are eternal and not eternal, this only is the truth, all else is false, the self and the world are neither eternal nor non eternal, this only is the truth, all else is false. The self and the world are limited, the self and the world are unlimited, the self and the world are limited and unlimited, the self and the world are neither limited nor unlimited, this only is the truth all else is false. The self and the world are of one perception, are of various perceptions, are of a limited perception, are of unlimited perception, this only is the truth all else is false. The self and the world, is completely pleasant, is completely unpleasant, is pleasant and unpleasant, is neither unpleasant nor pleasant, this only is the truth all else is false.

Bhikkhus, those recluses and Brahmins who declare the view, the self and the world is eternal, this only is the truth, all else is false. That they should by themselves realize this pure view

without a faith, a liking, hearsay, careful thinking and without a pleased view is not a possibility. When there is something realized by these good recluses and Brahmins by themselves, there should be a certain amount of purity in these recluses and Brahmins, yet they tell of a holding. This is compounded and coarse, there is a cessation of determinations. Knowing this the Thus Gone One seeing the escape and overcame it.

Bhikkhus, the recluses and Brahmins who bear the view the self and world is not eternal, eternal and not eternal, neither eternal nor non eternal, limited, unlimited, limited and unlimited, neither limited nor not limited, of one perception, of various perceptions, of limited perception, of unlimited perception, only pleasant, only unpleasant, pleasant and unpleasant, neither unpleasant nor pleasant, this only is the truth, all else is false That they should by themselves realize this pure view without a faith, a liking, hearsay, careful thinking and without a pleased view is not a possibility. When there is something realized by these good recluses and Brahmins by themselves, there should be a certain amount of purity in these recluses and Brahmins, yet they tell of a holding. This is compounded and coarse, there is a cessation of determinations. Knowing this the Thus Gone One seeing the escape overcame it.

Bhikkhus, a certain recluse or Brahmin gives up views about the past and future, not intending any sensual bonds, abides in joy secluded, thinking this is peaceful and exalted. This joy born of seclusion ceases and displeasure and unpleasantness arises to him. When the displeasure and unpleasantness ceases, that joy born of seclusion arises to him. It is like the shade that is dispelled with light and the light that is dispelled with the shade. In the same manner a certain recluse or Brahmin gives up views about the past and future, not intending any sensual bonds, abides in joy secluded, thinking this is peaceful and exalted. This joy born of seclusion ceases

and displeasure and unpleasantness arises to him. When the displeasure and unpleasantness ceases, that joy born of seclusion arises to him. The Thus Gone One knows, this good recluse or Brahmin giving up views about the past and views about the future, not intending any sensual bonds, abides in joy secluded, thinking this is peaceful and exalted. This joy born of seclusion ceases and displeasure and unpleasantness arises to him. When the displeasure and unpleasantness ceases, that joy born of seclusion arises to him. This is compounded and coarse, there is a cessation of determinations. Knowing this the Thus Gone One seeing the escape overcame it

Bhikkhus, a certain recluse or Brahmin gives up views about the past and views about the future, not intending any sensual bonds, overcomes the joy of seclusion, and abides, in immaterial pleasantness thinking, this abiding in immaterial pleasantness, is peaceful and exalted. That immaterial pleasantness ceases and the joy of seclusion arises to him. When the joy of seclusion ceases, the immaterial pleasantness arises to him. It is like the shade that is dispelled with light and the light that is dispelled with the shade. In the same manner a certain recluse or Brahmin gives up views about the past and future, not intending any sensual bonds, overcoming the joy of seclusion, abides in immaterial pleasantness thinking the immaterial pleasantness, is peaceful and exalted. The immaterial pleasantness ceases and the joy born of seclusion arises to him. When the joy born of seclusion fades, immaterial pleasantness arises The Thus Gone One knows this good recluse or Brahmin giving up views about the past and views about the future, not intending any sensual bonds, overcoming the joy of seclusion, abides in immaterial pleasantness thinking that immaterial pleasantness is peaceful and exalted. That immaterial pleasantness fades and the joy of seclusion arises to him. When the joy of seclusion fades the immaterial pleasantness arises to him. This is compounded and coarse,

there is a cessation of determinations. Knowing this the Thus Gone One seeing the escape overcame it.

Bhikkhus, a certain recluse or Brahmin gives up views about the past and views about the future, not intending any sensual bonds, overcomes the joy of seclusion, overcomes immaterial pleasantness, and abides in neither unpleasant nor pleasant feelings thinking, this abiding in neither unpleasant nor pleasant, is peaceful and exalted. Those neither unpleasant nor pleasant feelings cease and the immaterial pleasant feelings arise to him. When the immaterial pleasant feelings cease, the neither unpleasant nor pleasant feelings arise to him. It is like the shade that is dispelled with light and the light that is dispelled with the shade. In the same manner a certain recluse or Brahmin gives up views about the past and views about the future, not intending any sensual bonds, overcoming the joy of seclusion, overcoming immaterial pleasant feelings abides in neither unpleasant nor pleasant feelings thinking the neither unpleasant nor pleasant feelings are peaceful and exalted. The neither unpleasant nor pleasant feelings cease and immaterial pleasant feelings arise to him. When immaterial pleasant feelings fade, neither unpleasant nor pleasant feelings arise to him. The Thus Gone One knows, this good recluse or Brahmin giving up views about the past and views about the future, not intending any sensual bonds, overcoming the joy of seclusion, and overcoming immaterial pleasant feelings abides in neither unpleasant nor pleasant feelings thinking that neither unpleasant nor pleasant feelings are peaceful and exalted. Those neither unpleasant nor pleasant feelings fade and immaterial pleasant feelings arise to him. When immaterial pleasant feelings fade neither unpleasant nor pleasant feelings arise. This is compounded and coarse, there is a cessation of determinations. Knowing this the Thus Gone One seeing the escape and overcame it

Bhikkhus, a certain recluse or Brahmin gives up views about the past and views about the future, not intending any sensual bonds, overcomes the joy of seclusion, overcomes immaterial pleasant feelings, and overcomes neither unpleasant nor pleasant feelings and thinks I'm appeased, I'm extinguished, I do not hold. The Thus Gone One knows, this good recluse or Brahmin, giving up views about the past and about the future, not intending any sensual bonds, overcoming the joy of seclusion, overcoming immaterial pleasant feelings and overcoming neither unpleasant not pleasant feelings, thinks I'm appeased, extinguished and do not hold. This venerable one is close to extinction, yet is holding to views of the past, or views of the future, or holding to the sensual bond, or to the joy of seclusion, or to immaterial pleasant feelings, or to neither unpleasant not pleasant feelings. That this venerable one says I'm appeased, extinguished and not holding, talks of his holdings. This is compounded and coarse, there is a cessation of determinations. Knowing this the Thus Gone One seeing the escape overcame it

This is the incomparably noble appeasement realized by the Thus Gone One, as it really is, of the arising, fading, satisfaction, and the danger of the six mental spheres of contact that is non-holding release. The Thus Gone One has realized this incomparable noble appeasement, knowing, as it really is the arising, fading, satisfaction, danger, and the escape from them, and is released without holdings.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Footnotes:

1. Bhikkhus, whoever recluses or Brahmins make known the mental achievements in the spheres of seeing, hearing, smelling, tasting and touch, with determinations, I declare

these achievements as destruction. Bhikkhus, I declare that these should not be achieved with determinations, but come to the end of determinations.' Ye keci bhikkhave samanabrahmanaa ditthasutamutavinnaatabbassa sankhaaramattena etassa aayatanassa upasampada.m pannaapenti, byasana.m hi eta.m bhikkhave akkhaayati aayatanassa upasampadaaya: na h' etam bhikkhave, aayatanam sasa.nkhaarasamaapattipattabba.m akkhaayati sasa.mkhaaraavasesaasamaapattipattabba.m eta.m bhikkhave aayatana.m akhaayati' The achievements of heavenly, eye, ear, nose, taste and other forms of clairvoyance like going through space, the Blessed One says should not be attained before realizing extinction 'nibbána'. It leads to destruction, as it did to Venerable Devadatta. They should be attained after attaining extinction. Devadatta and some other co-associates of his became conceited about their attainments, and could not proceed any further.

Pañha Sutta

Questions

Translated from the Pali by Thanissaro Bhikkhu

"There are these four ways of answering questions. Which four? There are questions that should be answered categorically [straightforwardly yes, no, this, or that]. There are questions that should be answered with an analytical (qualified) answer [defining or redefining the terms]. There are questions that should be answered with a counter-question. There are questions that should be put aside. These are the four ways of answering questions."

First the categorical answer,
then the qualified,
third, the type to be counter-questioned,
and fourth, the one to be set aside.
Any monk who knows which is which,
in line with the Dhamma,
is said to be skilled
in the four types of questions:
hard to overcome, hard to beat,
profound, hard to defeat.
He knows what's worthwhile
and what's not,
proficient in recognizing both,
he rejects the worthless,
grasps the worthwhile.
He's called one who has broken through
to what's worthwhile,
prudent, and wise.

Pañña Sutta

Discernment

Translated from the Pali by Thanissaro Bhikkhu

"Monks, these eight causes, these eight requisite conditions lead to the acquiring of the as-yet-un-acquired discernment that is basic to the holy life, and to the increase, plenitude, development, and culmination of that which has already been acquired. Which eight?

"There is the case where a monk lives in apprenticeship to the Teacher or to a respectable comrade in the holy life in whom he has established a strong sense of conscience, fear of blame, love, and respect. This, monks, is the first cause, the first requisite condition that leads to the acquiring of the as-yet-un-acquired discernment that is basic to the holy life, and to the increase, plenitude, development, and culmination of that which has already been acquired.

"As he lives in apprenticeship under the Teacher or under a respectable comrade in the holy life in whom he has established a strong sense of conscience, fear of blame, love, and respect, he approaches him at the appropriate times to ask and question him: 'What, venerable sir, is the meaning of this statement?' He [the Teacher or the respectable comrade in the holy life] reveals what is hidden, makes plain what is obscure, and dispels perplexity in many kinds of perplexing things. This is the second cause, the second requisite condition...

"Having heard the Dhamma, he the student achieves a twofold seclusion: seclusion in body and seclusion in mind. This is the third cause, the third requisite condition...

"He is virtuous. He dwells restrained in accordance with the Patimokkha, consummate in his behavior and sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. This is the fourth cause, the fourth requisite condition...

"He has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that -- in their meaning and expression -- proclaim the holy life that is entirely complete and pure: those he has listened to often, retained, discussed, accumulated, examined with his mind, and well-penetrated in terms of his views. This is the fifth cause, the fifth requisite condition...

"He keeps his persistence aroused for abandoning unskillful mental qualities and for taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. This is the sixth cause, the sixth requisite condition...

"When he is in the midst of the Sangha he doesn't talk on and on about a variety of things. Either he speaks Dhamma himself or he invites another to do so, and he feels no disdain for noble silence [the second jhana]. This is the seventh cause, the seventh requisite condition...

"He remains focused on arising and passing away with regard to the five aggregates: 'Such is form, such its origination, such its disappearance. Such is feeling... Such is perception... Such are fabrications... Such is consciousness, such its origination, such its disappearance.' This, monks, is the eighth cause, the eighth requisite condition that leads to the acquiring of the as-yet-un-acquired discernment that is basic to the holy life, and to the increase, plenitude, development, and culmination of that which has already been acquired.

"When this is the case, his comrades in the holy life hold him in esteem: 'This venerable one lives in apprenticeship to the Teacher or to a respectable comrade in the holy life in whom he has established a strong sense of conscience, fear of blame, love, and respect. Surely, knowing, he knows; seeing, he sees.' This is a factor leading to endearment, to respect, to development, to consonance, to unification of mind.

"They say: 'As he lives in apprenticeship under the Teacher or under a respectable comrade in the holy life in whom he has established a strong sense of conscience, fear of blame, love, and respect, he approaches him at the appropriate times to ask and question him: 'What, venerable sir, is the meaning of this statement?' He [the Teacher or the respectable comrade in the holy life] reveals what is hidden, makes plain what is obscure, and dispels perplexity in all kinds of perplexing things. Surely, knowing, he knows; seeing, he sees.' This is a factor leading to endearment, to respect, to development, to consonance, to unification of mind.

"They say: 'having heard the Dhamma, he the student achieves a twofold seclusion: seclusion in body and seclusion in mind. Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification of mind.

They say: 'He is virtuous. He dwells restrained in accordance with the Patimokkha, consummate in his behavior and sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification of mind.

"They say: 'He has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are

admirable in the beginning, admirable in the middle, admirable in the end, that -- in their meaning and expression -- proclaim the holy life that is entirely complete and pure: those he has listened to often, retained, discussed, accumulated, examined with his mind, and well-penetrated in terms of his views. Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification of mind.

"They say: 'He keeps his persistence aroused for abandoning unskillful mental qualities and for taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification of mind.

"They say: 'When he is in the midst of the Sangha he doesn't talk on and on about a variety of things. Either he speaks Dhamma himself or he invites another to do so, and he feels no disdain for noble silence [the second jhana]. Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification of mind.

"They say: 'He remains focused on arising and passing away with regard to the five aggregates: 'Such is form, such its origination, such its disappearance. Such is feeling... Such is perception... Such are fabrications... Such is consciousness, such its origination, such its disappearance.' Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification of mind.

"These, monks, are the eight causes, the eight requisite conditions that lead to the acquiring of the as-yet-un-acquired

discernment that is basic to the holy life, and to the increase, plenitude, development, and culmination of that which has already been acquired."

Parabhava Sutta

Discourse on Downfall

Translated from the Pali by Piyadassi Thera.

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Thus have I heard:

On one occasion the Blessed One was living near Savatthi, at Jetavana, at Anathapindika's monastery. Now when the night was far advanced, a certain deity, whose surpassing radiance illuminated the whole of Jetavana, came to the presence of the Blessed One, respectfully saluted him, and stood beside him. Standing thus he addressed the Blessed One in verse:

[The Deity:]

1. About the declining man we question thee,
Gotama. We have come to ask the Blessed One:
What is the cause of his downfall?

[The Buddha:]

2. Easily known is the progressive one,
easily known is the declining one. The
lover of the Dhamma prospers. The hater
of the Dhamma declines.

3. We understand this as explained (by thee); this is
the first cause of his downfall. Tell us the second, O
Blessed One. What is the cause of his downfall?

4. The vicious are dear to him. He likes not the virtuous; he approves the teachings of the ill-natured -- this is the cause of his downfall.

5. We understand this as explained by thee; this is the second cause of his downfall. Tell us the third, O Blessed One. What is the cause of his downfall?

6. The man who is fond of sleep and company, inactive and lazy, and manifesting anger- this is the cause of his downfall.

7. We understand this as explained by thee; this is the third cause of his downfall. Tell us the fourth, O Blessed One. What is the cause of his downfall?

8. Whoever being affluent, does not support his mother and father who are old, and past their prime -- this is the cause of his downfall.

9. We understand this as explained by thee; this is the fourth cause of his downfall. Tell us the fifth, O Blessed One. What is the cause of his downfall?

10. Whoever by falsehood deceives either a brahmana, or a samana (a holy man), or any other mendicant -- this is the cause of his downfall.

11. We understand this as explained by thee; this is the fifth cause of his downfall. Tell us the six, O Blessed One. What is the cause of his downfall?

12. The person who is possessed of much wealth, who has gold, and who has an abundance of food, but enjoys his delicacies all by himself -- this is the cause of his downfall.

13. We understand this as explained by thee; this is the sixth cause of his downfall. Tell us the seventh, O Blessed One. What is the cause of his downfall?

14. The man who, proud of his birth, of his wealth, and of his clan, despises his relations -- this is the cause of his downfall.

15. We understand this as explained by thee; this is the seventh cause of his downfall. Tell us the eighth, O Blessed One. What is the cause of his downfall?

16. The man who is addicted to women (given to a life of debauchery), is a drunkard, a gambler, and a squanderer of his earnings -- this is the cause of his downfall.

17. We understand this as explained by thee; this is the eighth cause of his downfall. Tell us the ninth, O Blessed One. What is the cause of his downfall?

18. Not satisfied with one's own wives,[1] he is seen among the whores and the wives of others -- this is the cause of his downfall.

19. We understand this as explained by thee; this is the ninth cause of his downfall. Tell us the tenth, O Blessed One. What is the cause of his downfall?

20. A person past his youth takes as wife, a girl in her teens, and sleeps not being jealous of her[2] -- this is the cause of his downfall.

21. We understand this as explained by thee; this is the tenth cause of his downfall. Tell us the eleventh, O Blessed One. What is the cause of his downfall?

22. He who places in authority a woman given to drink and squandering, or a man of similar nature -- this is the cause of his downfall.

23. We understand this as explained by thee; this is the eleventh cause of his downfall. Tell us the twelfth, O Blessed One. What is the cause of his downfall?

24. He who having but little possessions but great ambition (greed), is of warrior birth and aspires selfishly to (an unattainable) sovereignty -- this is the cause of his downfall.

25. Fully realizing these (twelve) causes of downfall in the world, the sage, endowed with ariyan insight, shares a realm of security (Nibbana).

Notes

1. Apparently during the Buddha's time, in Indian society, a man could legally have more than one wife if he could maintain them. Kings had harems. What was prohibited was illegal sexual relations.

2. By reason of his anxiety as to whether she would long for young men in preference to him. Comy.

Paramatthaka Sutta

On Views

Translated from the Pali by John D. Ireland

"A person who associates himself with certain views, considering them as best and making them supreme in the world, he says, because of that, that all other views are inferior; therefore he is not free from contention with others. In what is seen, heard, cognized and in ritual observances performed, he sees a profit for himself. Just by laying hold of that view he regards every other view as worthless. Those skilled in judgment [1] say that a view becomes a bond if, relying on it, one regards everything else as inferior. Therefore a Bhikkhu should not depend on what is seen, heard or cognized, nor upon ritual observances. He should not present himself as equal to, nor imagine himself to be inferior, nor better than, another. Abandoning the views he had previously held and not taking up another, he does not seek a support even in knowledge. Among those who dispute he is certainly not one to take sides. He does not have recourse to a view at all. In whom there is no inclination to either extreme, for becoming or non-becoming, here or in another existence, for him there does not exist a fixed viewpoint on investigating the doctrines assumed by others. Concerning the seen, the heard and the cognized he does not form the least notion. That brahmana [2] who does not grasp at a view, with what could he be identified in the world?

"They do not speculate nor pursue any notion; doctrines are not accepted by them. A true brahmana is beyond, does not fall back on views."

Footnotes:

1. I.e., the Buddha's and their disciples who have realized the goal.
2. I.e., a perfected one.

Parileyyaka Sutta

At Parileyyaka

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying near Kosambi, at Ghosita's monastery. Then in the early morning, having put on his robes and carrying his bowl and outer robe, he went into Kosambi for alms. Having gone for alms in Kosambi, after the meal, returning from his alms round, he set his own lodging in order and -- without calling his attendant or informing the community of monks -- set out wandering, alone and without a companion.

Then, not long after the Blessed One had left, a certain monk went to Ven. Ānanda and on arrival said to him, "Just now, my friend Ānanda, the Blessed One set his own lodging in order and -- without calling his attendant or informing the community of monks -- set out wandering, alone and without a companion."

"Whenever the Blessed One sets his own lodging in order and - - without calling his attendant or informing the community of monks -- sets out wandering, alone and without a companion, he wants to live alone. He is not to be followed by anyone at such times."

Then, after wandering by stages, the Blessed One came to Parileyyaka. There he stayed at the root of the Auspicious Sal Tree.

Then a large number of monks went to Ven. Ānanda and on arrival exchanged courteous greetings. After an exchange of friendly courtesies and greetings they sat to one side. As they

were sitting there, they said to Ven. Ānanda, "It has been a long time since we heard a Dhamma talk in the Blessed One's presence. We want to hear a Dhamma talk in the Blessed One's presence."

Then Ven. Ānanda went with those monks to where the Blessed One was staying in Parileyyaka, at the root of the Auspicious Sal Tree, and on arrival, after bowing down to him, sat down to one side. As they were sitting there, the Blessed One instructed, urged, roused, and encouraged them with a talk on Dhamma.

Now, on that occasion this train of thought appeared in the awareness of one of the monks: "Now I wonder -- knowing in what way, seeing in what way, does one without delay put an end to the effluents?"

The Blessed One, perceiving with his awareness the train of thought in the monk's awareness, said to the monks, "I have analyzed and taught you the Dhamma, monks. I have analyzed and taught you the four frames of reference, the four right exertions, the four bases of power, the five faculties, the five strengths, the seven factors for Awakening, and the noble eightfold path. And yet, even though I have analyzed and taught you the Dhamma, still there appears this train of thought in the awareness of one of the monks: 'Now I wonder -- knowing in what way, seeing in what way, does one without delay put an end to the effluents?'

"Well then -- knowing in what way, seeing in what way, *does* one without delay put an end to the effluents? There is the case where an uninstructed, run-of-the-mill person -- who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma -- assumes form to be the self. That assumption is a fabrication. Now what is the

cause, what is the origination, what is the birth, what is the coming-into-existence of that fabrication? To an uninstructed, run-of-the-mill person, touched by that which is felt born of contact with ignorance, craving arises. That fabrication is born of that. And that fabrication is inconstant, fabricated, dependently co-arisen. That craving... That feeling... That contact... That ignorance is inconstant, fabricated, dependently co-arisen. It is by knowing and seeing in this way that one without delay puts an end to the effluents.

"Or he doesn't assume form to be the self, but he assumes the self as possessing form... form as in the self... self as in form... or feeling to be the self... the self as possessing feeling... feeling as in the self... self as in feeling... or perception to be the self... the self as possessing perception... perception as in the self... self as in perception... or fabrications to be the self... the self as possessing fabrications... fabrications as in the self... self as in fabrications... or consciousness to be the self... the self as possessing consciousness... consciousness as in the self... self as in consciousness.

"Now that assumption is a fabrication. What is the cause, what is the origination, what is the birth, what is the coming-into-existence of that fabrication? To an uninstructed, run-of-the-mill person, touched by the feeling born of contact with ignorance, craving arises. That fabrication is born of that. And that fabrication is inconstant, fabricated, dependently co-arisen. That craving... That feeling... That contact... That ignorance is inconstant, fabricated, dependently co-arisen. It is by knowing and seeing in this way that one without delay puts an end to the effluents.

"Or he doesn't assume form to be the self... but he may have a view such as this: 'This self is the same as the cosmos. This I will be after death, constant, lasting, eternal, not subject to

change.' This eternalist view is a fabrication... Or... he may have a view such as this: 'I would not be, neither would there be what is mine. I will not be, neither will there be what is mine.' This annihilationist view is a fabrication... Or... he may be doubtful and uncertain, having come to no conclusion with regard to the true Dhamma. That doubt, uncertainty, and coming-to-no-conclusion is a fabrication.

"What is the cause, what is the origination, what is the birth, what is the coming-into-existence of that fabrication? To an uninstructed, run-of-the-mill person, touched by what is felt born of contact with ignorance, craving arises. That fabrication is born of that. And that fabrication is inconstant, fabricated, dependently co-arisen. That craving... That feeling... That contact... That ignorance is inconstant, fabricated, dependently co-arisen. It is by knowing and seeing in this way that one without delay puts an end to the effluents."

Parivatta Sutta

The Fourfold Round

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. There the Blessed One said, "Monks, there are these five clinging-aggregates. Which five? Form as a clinging-aggregate, feeling as a clinging-aggregate, perception as a clinging-aggregate, fabrications as a clinging-aggregate, consciousness as an a clinging-aggregate.

"Now, as long as I did not have direct knowledge of the fourfold round with regard to these five clinging-aggregates, I did not claim to have directly awakened to the unexcelled right self-awakening in this cosmos with its devas, Maras, and Brahmas, in this generation with its priests and contemplatives, its royalty and common folk. But when I did have direct knowledge of the fourfold round with regard to these five clinging-aggregates, then I did claim to have directly awakened to the unexcelled right self-awakening in this cosmos with its devas, Maras, and Brahmas, in this generation with its priests and contemplatives, its royalty and common folk.

"The fourfold round in what way? I had direct knowledge of form... of the origination of form... of the cessation of form... of the path of practice leading to the cessation of form.

"I had direct knowledge of feeling...

"I had direct knowledge of perception...

"I had direct knowledge of fabrications...

"I had direct knowledge of consciousness... of the origination of consciousness... of the cessation of consciousness... of the path of practice leading to the cessation of consciousness.

"And what is form? The four great existents [the earth property, the liquid property, the fire property, and the wind property] and the form derived from them: this is called form. From the origination of nutriment comes the origination of form. From the cessation of nutriment comes the cessation of form. And just this noble eightfold path is the path of practice leading to the cessation of form, i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"For any priests or contemplatives who by directly knowing form in this way, directly knowing the origination of form in this way, directly knowing the cessation of form in this way, directly knowing the path of practice leading to the cessation of form in this way, are practicing for disenchantment -- dispassion -- cessation with regard to form, they are practicing rightly. Those who are practicing rightly are firmly based in this doctrine and discipline. And any priests or contemplatives who by directly knowing form in this way, directly knowing the origination of form in this way, directly knowing the cessation of form in this way, directly knowing the path of practice leading to the cessation of form in this way, are -- from disenchantment, dispassion, cessation, lack of clinging/sustenance with regard to form -- released, they are well-released. Those who are well released are fully accomplished. And with those who are fully accomplished, there is no cycle for the sake of describing them.

"And what is feeling? These six bodies of feeling -- feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of intellect-contact: this is called

feeling. From the origination of contact comes the origination of feeling. From the cessation of contact comes the cessation of feeling. And just this noble eightfold path is the path of practice leading to the cessation of feeling...

"And what is perception? These six bodies of perception -- perception of form, perception of sound, perception of smell, perception of taste, perception of tactile sensation, perception of ideas: this is called perception. From the origination of contact comes the origination of perception. From the cessation of contact comes the cessation of perception. And just this noble eightfold path is the path of practice leading to the cessation of perception...

"And what are fabrications? These six bodies of intention -- intention with regard to form, intention with regard to sound, intention with regard to smell, intention with regard to taste, intention with regard to tactile sensation, intention with regard to ideas: these are called fabrications. From the origination of contact comes the origination of fabrications. From the cessation of contact comes the cessation of fabrications. And just this noble eightfold path is the path of practice leading to the cessation of fabrications...

"And what is consciousness? These six bodies of consciousness -- eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness: this is called consciousness. From the origination of name-and-form comes the origination of consciousness. From the cessation of name-and-form comes the cessation of consciousness. And just this noble eightfold path is the path of practice leading to the cessation of consciousness, i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"For any priests or contemplatives who by directly knowing consciousness in this way, directly knowing the origination of consciousness in this way, directly knowing the cessation of consciousness in this way, directly knowing the path of practice leading to the cessation of consciousness in this way, are practicing for disenchantment -- dispassion -- cessation with regard to consciousness, they are practicing rightly. Those who are practicing rightly are firmly based in this doctrine and discipline. And any priests or contemplatives who by directly knowing consciousness in this way, directly knowing the origination of consciousness in this way, directly knowing the cessation of consciousness in this way, directly knowing the path of practice leading to the cessation of consciousness in this way, are -- from disenchantment, dispassion, cessation, lack of clinging/sustenance with regard to consciousness -- released, they are well-released. Those who are well released are fully accomplished. And with those who are fully accomplished, there is no cycle for the sake of describing them."

Patala Sutta

The Bottomless Chasm

Translated from the Pali by Thanissaro Bhikkhu

"Monks, when an uninstructed run-of-the-mill person makes the statement, 'There is a bottomless chasm in the ocean,' he is talking about something that doesn't exist, that can't be found. The word 'bottomless chasm' is actually a designation for painful bodily feeling.

"When an uninstructed run-of-the-mill person is touched by a painful bodily feeling, he sorrows, grieves, and laments, beats his breast, becomes distraught. This is called an uninstructed run-of-the-mill person who has not risen up out of the bottomless chasm, who has not gained a foothold.

"When a well-instructed disciple of the noble ones is touched by a painful bodily feeling, he does not sorrow, grieve, or lament, does not beat his breast or become distraught. This is called a well-instructed disciple of the noble ones who has risen up out of the bottomless chasm, whose foothold is gained."

Whoever can't endure them
once they've arisen --
painful bodily feelings
that could kill living beings --
who trembles at their touch,
who cries and wails,
a weakling with no resilience:
he hasn't risen up
out of the bottomless chasm

or even gained
a foothold.

Whoever endures them
once they've arisen --
painful bodily feelings
that could kill living beings --
who doesn't tremble at their touch:
he's risen up
out of the bottomless chasm,
his foothold is gained.

Paticca Samuppada Vibhanga Sutta

Analysis of Dependent Co-arising

Translated from the Pali by Thanissaro Bhikkhu

Dwelling at Savatthi... "Monks, I will describe and analyze dependent co-arising for you.

"And what is dependent co-arising? From ignorance as a requisite condition come fabrications. From fabrications as a requisite condition comes consciousness. From consciousness as a requisite condition comes name-and-form. From name-and-form as a requisite condition come the six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging and death, sorrow, lamentation, pain, distress, and despair come into play. Such is the origination of this entire mass of stress and suffering.

"Now what is *aging and death*? Whatever aging, decrepitude, brokenness, graying, wrinkling, decline of life-force, weakening of the faculties of the various beings in this or that group of beings, that is called aging. Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, break up of the aggregates, casting off of the body, interruption in the life faculty of the various beings in this or that group of beings, that is called death.

"And what is *birth*? Whatever birth, taking birth, descent, coming-to-be, coming-forth, appearance of aggregates, and acquisition of [sense] media of the various beings in this or that group of beings, that is called birth.

"And what is *becoming*? These three are becoming's: sensual becoming, form becoming, and formless becoming. This is called becoming.

"And what is *clinging/sustenance*? These four are clingings: sensuality clinging, view clinging, precept and practice clinging, and doctrine of self-clinging. This is called clinging.

"And what is *craving*? These six are classes of craving: craving for forms, craving for sounds, craving for smells, craving for tastes, craving for tactile sensations, craving for ideas. This is called craving.

"And what is *feeling*? These six are classes of feeling: feeling born from eye-contact, feeling born from ear-contact, feeling born from nose-contact, feeling born from tongue-contact, feeling born from body-contact, feeling born from intellect-contact. This is called feeling.

"And what is *contact*? These six are classes of contact: eye contact, ear-contact, nose-contact, tongue-contact, body-contact, intellect-contact. This is called contact.

"And what are *the six sense media*? These six are sense media: the eye-medium, the ear-medium, the nose-medium, the tongue-medium, the body-medium, the intellect-medium. These are called the six sense media.

"And what is *name-and-form*? Feeling, perception, intention, contact, and attention: This is called name. The four great elements, and the form dependent on the four great elements:

This is called form. This name and this form are called name-and-form.

"And what is *consciousness*? These six are classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness. This is called consciousness.

"And what are *fabrications*? These three are fabrications: bodily fabrications, verbal fabrications, mental fabrications. These are called fabrications.

"And what is *ignorance*? Not knowing stress, not knowing the origination of stress, not knowing the cessation of stress, not knowing the way of practice leading to the cessation of stress: This is called ignorance.

"Now from the remainder-less fading and cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-and-form. From the cessation of name-and-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging and death, sorrow, lamentation, pain, distress, and despair all cease. Such is the cessation of this entire mass of stress and suffering."

Patika Sutta

About Patikaputta the Charlatan

Thus have I heard:

Once the Lord was staying among the Mallas. Anupiya is the name of a Malla town, and the Lord having dressed in the early morning and taken his robe and bowl, went to Anupiya for alms. Then he thought: 'It is too early for me to go into Anupiya for alms. Suppose I went to visit the hermitage of the wanderer Bhaggava-gotta?' And he did so.

And the wanderer Bhaggava-gotta said: 'Come, Blessed Lord, welcome, Blessed Lord! At last the Blessed Lord has gone out his way to come here. Be seated, Lord, a seat is prepared.' The Lord sat down on the prepared seat, and Bhaggava took a low stool and sat down to one side. Then he said: 'Lord, a few days ago Sunakkhatta the Licchavi came to me and said: "Bhaggava, I have left the Blessed Lord. I am no longer under his rule." Is that really so, Lord?'

'It is true, Bhaggava.

'A few days ago, Sunakkhatta came to me, saluted me, sat down to one side and said: "Lord, I am leaving the Blessed Lord, I am no longer under the Lord's rule." So I said to him: "Well, Sunakkhatta, did I ever say to you: 'Come, Sunakkhatta, be under my rule?'"

"No Lord."

"Or did you ever say to me: 'Lord, I will be under your rule?'"

"No Lord."

"So, Sunakkhatta, if I did not say that to you and you did not say that to me – you foolish man, who are you and what are you giving up? Consider, foolish man, how far the fault is yours."

"Well, Lord, you have not performed any miracles."

"And did I ever say to you: 'Come under my rule and I will perform miracles for you'?"

"No Lord."

"Or did you ever say to me: 'Lord, I will be under your rule if you will perform miracles for me'?"

"No Lord."

"Then it appears, Sunakkhatta, that I made no such promises, and you made no such conditions. Such being the case, you foolish man, who are you and what are you giving up?"

"What do you think, Sunakkhatta? Whether miracles are performed or not – is it the purpose of my teaching Dhamma to lead whoever practices it to the total destruction of suffering?"

"It is, Lord."

So, Sunakkhatta, whether miracles are performed or not, the purpose of my teaching Dhamma is to lead whoever practices it to the total destruction of suffering. Then what purpose would the performance of miracles serve? Consider, you foolish man, how far the fault is yours."

"Well, Lord, you do not teach the beginning of things."

"And did I ever say to you: 'Come under my rule and I will teach you the beginning of things'?"

"No, Lord."

"...Such being the case, you foolish man, who are you and what are you giving up?"

"Sunakkhatta, you have in many ways spoken in praise of me among the Vajjians, saying: 'This Blessed Lord is an Arahant, a Fully-Enlightened Buddha, endowed with wisdom and conduct, the Well Farer, Knower of the Worlds, incomparable trainer of men to be tamed, Teacher of Gods and Humans, the Buddha, the Blessed Lord.' You have in many ways spoken in praise of the Dhamma, visible here and now, timeless, inviting inspection, leading onward, to be realized by the wise, each one for himself.' You have in many ways spoken praise of the order of monks, saying: 'Well-trained is the order of the Lord's disciples, trained in uprightness, methodically trained, excellently trained is the order of the Lord's disciples, that is, the four pairs of men, the eight classes of individual's. This is the order of the Lord's disciples, worthy of respect, worthy of homage, worthy of gifts, worthy of salutation, an unsurpassed field in the world for merit.'

"In these ways you have spoken praise of me, of the Dhamma, and of the order among the Vajjians. And I say to you, I declare to you, Sunakkhatta, there will be those who will say: 'Sunakkhatta the Lucchavi was unable to maintain the holy life under the ascetic Gotama, and being thus unable he abandoned the training and reverted to a base life.' That, Sunakkhatta, is what they will say." And, Bhaggava, at my words Sunakkhatta left this Dhamma and the disciples like one condemned to Hell.

‘Once, Bhaggava, I was staying among the Khulus, at a place called Uttaraka, a town of theirs. In the early morning I went with Robe and Bowl into Uttaraka for alms, with Sunakkhatta as my attendant. And at that time the naked ascetic Korakkhattiya the "dogman" was going round on all fours, sprawling on the ground, and chewing and eating his food with his mouth alone. Seeing him, Sunakkhatta thought: "Now that is a real Arahant ascetic, who goes around on all fours, sprawling on the ground, and chewing and eating his food with his mouth alone." And I, knowing his thought in my own mind, said to him: "You foolish man, do you claim to be a follower of the Sakyan?"

"Lord, what do you mean by this question?"

"Sunakkhatta, Did you not, on seeing that naked ascetic going around on all fours, think: ‘Now that is a real Arahant ascetic, who goes round on all fours, sprawling on the ground, and chewing and eating his food with his mouth alone’?"

"I did, Lord. Does the Blessed Lord begrudge others their Arahantship?"

"I do not begrudge others their Arahantship, you foolish man! It is only in you that this evil view has arisen. Cast it aside lest it should be to your harms and sorrow for a long time! This naked ascetic Korakkhattiya, whom you regard as a true Arahant, will die in seven days from indigestion, and when he is dead he will reappear among the Kalakanja asuras, who are the very lowest grade of asuras. And when he is dead he will be cast aside on a heap of *Birana*-grass in the charnel ground. If you want to, Sunakkhatta, you can go to him and ask him if he knows his fate. And it may be that he will tell you: ‘Friend Sunakkhatta, I know my fate. I have been reborn among the Kalakanja asuras, the very lowest grade of asuras.’"

‘Then Sunakkhatta went to Korakkhattiya and told him what I had prophesied, adding: "Therefore, friend Korakkhattiya, be very careful what you eat and drink, so that the ascetic Gotama’s words may be proved wrong!" And Sunakkhatta was so sure that the Tathágata’s words would be proved wrong that he counted up the seven days one by one. But on the seventh day Korakkhattiya died of indigestion, and when he was dead he reappeared among the Kalakanja asuras, and his body was cast aside on a heap of *Birana*-grass in the charnel ground.

‘And Sunakkhatta heard of this, so he went to the heap of *birana*-grass in the charnel ground where Korakkhattiya was lying, struck the body three times with his hand, and said: "Friend Korakkhattiya, do you know your fate?" And Korakkhattiya sat up and rubbed his back with his hand, and said: "Friend Sunakkhatta, I know my fate. I have been reborn among the Kalakanja asuras, the very lowest grade of asuras." And with that he fell back again.

‘Then Sunakkhatta came to me, saluted me, and sat down to one side. And I said to him: ‘Well, Sunakkhatta, what do you think? Has what I told you about the ‘dog-man’ come true or not?"

"It has come about the way you said, Lord, and not otherwise."

"Well, what do you think, Sunakkhatta? Has a miracle been performed or not?"

"Certainly, Lord, this being so, a miracle has been performed, and not otherwise."

"Well then, you foolish man, do you still say to me, after I have performed such a miracle: ‘Well, Lord, you have not performed any miracles.’? Consider, you foolish man, how far the fault is

yours." And at my words Sunakkhatta left this Dhamma and discipline like one condemned to hell.

‘Once, Bhaggava, I was staying at Vesali, at the Gabled Hall in the Great Forest. And at that time there was a naked ascetic living in Vesali called Kalaramutthaka who enjoyed great gains and fame in the Vajjian capital. He had undertaken seven rules of practice: "As long as I live I will be a naked ascetic and will not put on any clothes; as long as I live I will remain chaste and abstain from sexual intercourse; as long as I live I will subsist from strong drink and meat, abstain from boiled rice and sour milk; as long as I live I will never go beyond the Udena shrine to the east of Vesali, the Gotamaka shrine to south, the Sattamba shrine to the west, nor the Bahuputta shrine to the north." And it was through having undertaken these seven rules that he enjoyed the greatest gains and fame all in the Vajjian capital.

‘Now Sunakkhatta went to see Kalaramutthaka and asked him a question which he could not answer, and because he could not answer it he showed signs of anger, rage, and petulance. But Sunakkhatta thought: "I might cause this real Arahant ascetic offence. I don't want anything to happen that would be to my lasting harm and misfortune!"

‘Then Sunakkhatta came to me, saluted me, and sat down to one side. I said to him: "You foolish man, do you claim to be a follower of the Sakyan?"

"Lord, what do you mean by this question?"

"Sunakkhatta, did you not go to see Kalaramutthaka and ask him a question he could not answer, and did he not thereupon show signs of anger, rage, and petulance? And did you not think: ‘I might cause this real Arahant ascetic offence. I don't want anything to happen that would be to my lasting harm and misfortune’?"

"I did, Lord. Does the Blessed Lord begrudge others their Arahantship?"

"I do not begrudge others their Arahantship, you foolish man. It is only in you that this evil view has arisen. Cast it aside, lest it should be to your harm and sorrow for a long time! This naked ascetic, whom you regard as a true Arahant, will before long be living clothed and married, subsisting on boiled rice and sour milk. He will go beyond all the shrines of Vesali, and will die having entirely lost his reputation." And indeed, this came about.

"Then Sunakkhatta, having heard what had happened came to me... and I said, "Well, Sunakkhatta, what do you think? Had what I told you about Kalaramutthaka come about or not? ...Has a miracle been performed or not?"... And at my words Sunakkhatta left this Dhamma and discipline like one condemned to hell.

'Once, Bhaggava, I was staying at Vesali in the Gabled Hall in the Great Forest. And at that time there was a naked ascetic living in Vesali called Patikaputta, who enjoyed great gains and fame in the Vajjian capital. And he made this declaration in the assembly of Vesali: "The ascetic Gotama claims to be a man of wisdom, and I make the same claim. It is right that a man of wisdom should show it by performing miracles. If the ascetic Gotama will come halfway to meet me, I will do likewise. Then we could both work Miracles and if the ascetic Gotama works one Miracle, I will perform two. If he performs two, I will perform four. And if he performs four, I will perform eight. However many miracles the ascetic Gotama performs, I will perform twice as many!"

'Then Sunakkhatta came to me, saluted me, sat down to one side, and told me what Patikaputta had said. I said: "Sunakkhatta, that naked ascetic Patikaputta is not capable of

meeting me face to face unless he takes back his words, abandons that thought, and gives up that view. And if he thinks otherwise, his head will split in pieces."

"Lord, let the Blessed Lord have a care what he says, let the Well-Farer have a care what he says!"

"What do you mean by saying that to me?"

"Lord, the Blessed Lord might make an absolute statement about Patikaputta's coming. But he might come in some altered shape, and thus falsify the Blessed Lord's words!"

"But, Sunakkhatta, would the Tathágata make any statement that was ambiguous?"

"Lord, does the Blessed Lord know by his own mind what would happen to Patikaputta? Or has some deva told the Tathágata?"

"Sunakkhatta, I know it by my own mind, and I have also been told by a deva. For Ajita, the general of the Licchavis, died the other day and has been reborn in the company of the thirty three gods. He came to see me and told me: Lord, Patikaputta the naked ascetic is an impudent liar! He declared in the Vajjian capital: 'Ajita, the general of the Licchavis, has been reborn into the great hell!' But I have not been reborn in the great hell, but in the company of the thirty-three gods. He is an impudent liar...' Thus, Sunakkhatta, I know what I have said by my own mind, but I have also been told by a deva. And now, Sunakkhatta, I will go into Vesali for alms. On my return, after I have eaten, I will go for my midday rest to Patikaputta's park. You make tell him whatever you wish."

'Then, having dressed, I took my robe and bowl and went into Vesali for alms. On my return I went to Parikaputta's park for

my midday rest. Meanwhile Sunakkhatta rushed into Vesali and declared to all the prominent Licchavis: "Friends, the Blessed Lord has gone into Vesali for alms, and after that he has gone for his midday rest to Patikaputta's park. Come along, friends come along! The two great ascetics are going to work miracles!" And all the prominent Licchavis thought: "The two great ascetics are going to work miracles! Let us go along!" And he went to the distinguished and wealthy Brahmins of various schools and told them the same thing, and they too thought, "Let us go along!" And so all these people came along to Patikaputta's park, hundreds and thousands of them.

'And Patikaputta heard that all these people had come to his park, and that the ascetic Gotama had gone there for his midday rest. And at the news he was overcome with fear and trembling, and his hair stood on end. And thus terrified and trembling, with his hair standing on end, he made for the Tinduka Lodging of the wanderers. When the assembled company heard that he had gone to the Tinduka lodging, they instructed a man to go there to Patikaputta and say to him: "Friend Patikaputta, come along! All these people have come to your park, and the ascetic Gotama has gone there for his midday rest. Because you declared to the assembly at Vesali: 'The ascetic Gotama claims to be a man of wisdom, and I make the same claim. It is right that a man of wisdom should show it by performing miracles. If the ascetic Gotama will come halfway to meet me, I will do likewise. Then we could both work Miracles and if the ascetic Gotama works one Miracle, I will perform two. If he performs two, I will perform four. And if he performs four, I will perform eight. However many miracles the ascetic Gotama performs, I will perform twice as many!'" So now come halfway: the ascetic Gotama has already come halfway to meet you and is sitting for his midday rest in Your Reverence's park."

‘The man went and delivered the message, and on hearing it Patikaputta said: "I’m coming, friend, coming!" But, wriggle as me might; he could not get up from his seat. Then the man said: "What’s the matter with you, friend Patikaputta? Is your bottom stuck to the seat, or is the seat stuck to your bottom? You keep saying: "I’m coming friend, coming!" but you only wriggle and can’t get up from your seat." And even at these words, Patikaputta still wriggled about but could not rise.

‘And when that man realized that Patikaputta could not help himself, he went back to the assembly and reported the situation. And I said to them: "Patikaputta the naked Ascetic is not capable of meeting me face to face unless he takes back his words, abandons that thought, and gives up that view. And if he thinks otherwise, his head will split in pieces."

‘Then, Bhaggava, one of the ministers of the Licchavis rose from his seat and said: "Well, gentlemen, just wait a little till I have been to see whether I can bring Patikaputta to the assembly." So he went to the Tinduka lodging and said to Patikaputta: "Come along, Pattikaputta, it is best for you to come along. All these people have come to your park and the ascetic Gotama has gone there for his midday rest. If you come, we will make you the winner and let the ascetic Gotama be defeated."

‘And Pattikaputta said, "I’m coming, friend, I’m coming," but wriggle as he might he could not get up from his seat...

‘So the minister returned to the assembly and reported on the situation. Then I said, "Patikaputta the naked Ascetic is not capable of meeting me face to face unless he takes back his words, abandons that thought, and gives up that view. And if he thinks otherwise, his head will split in pieces."

‘Then Jaliya, a pupil of the Wooden Bowl Ascetic, rose from his seat...went to the Tinduka lodging and said to Patikaputta:
"Come along, Patikaputta... if you come, we will make you the winner and let the ascetic Gotama be defeated."

‘And Patikaputta said: "I’m coming, friend, I’m coming!" but wriggle as he might, he could not get up from his seat...

‘Then, when Jaliya realized the situation he said, "Patikaputta, once long ago, the Lion, king of beasts, thought, ‘suppose I were to make my lair near a certain jungle. Then I could emerge in the evening, yawn, survey the four quarters, roar my lion’s roar three times, and then make for the cattle pasture. I could then pick out the very best of the herd for my kill and, having had a good feast of tender meat, return to my lair.’ And he did accordingly.

"Now there was an old jackal who had grown fat on the Lion’s leavings, and he was proud and strong. And he thought: ‘what difference is there between me and the lion, king of beasts? Suppose I were to make my lair in the jungle...' So he chose a lair accordingly and emerging in the evening, he surveyed the four quarters, and then thought: ‘Now I will roar a lion’s roar three times’, -- and he gave out the howl of his kind, a jackal howl. For what as this wretched howl of a jackal have in common with a lion’s roar? In just the same way, Patikaputta, you live off the achievements of the Well Farer and feed on the Well Farer’s leavings, imagining you can set yourself up besides the Tathágatas, Arahants, and fully enlightened Buddhas. But what have the wretched Patikaputtas in common with them?"

‘Then, unable even with the aid of this parable to get Patikaputta to rise from his seat, Jaliya uttered this verse:

Thinking himself a lion, the jackal says

'I'm the king of beasts' and tried to roar
A Lion's Roar, but only howls instead.
Lion is Lion and Jackal, Jackal still.

In just the same way Patikaputta, you are living off the achievements of the Well Farer..."

'And, being unable even with the aid of this verse to get Patikaputta to rise from his seat, Jaliya uttered this verse:

"Following another's tracks, and fed
On scraps, his jackal-nature he forgets,
Thinking: "I'm a tiger!" tried to roar
A mighty roar, but only howls instead.
Lion is Lion and Jackal, Jackal still.

In just the same way Patikaputta, you are living off the achievements of the Well Farer..."

'And, being unable even with this parable to get Patikaputta to rise from his seat, Jaliya returned to the assembly and reported on the situation.

'Then I said: "Patikaputta is not capable of meeting me face to face unless he takes back his words, abandons that thought, and gives up that view. Even if the good Lucchavis were to think: 'Let us bind him with thongs and try to drag him here with yoked oxen', he would burst the thongs. He is not capable of

meeting me face to face...if he thinks otherwise, his head will split in pieces."

'Then, Bhaggava, I instructed, inspired, and fired and delighted that assembly with a talk on Dharma. And having thereby delivered that company from the great bondage, thus rescuing eighty four thousand beings from the great path of peril, I entered into the fire element and rose into the air to the height of seven palm-trees, and projecting a beam for the height of another seven so that it blazed and shed fragrance, I then reappeared in the gabled hall in the great forest.

'And there Sunakkhatta came to me, saluted me and sat down to one side. I said, "What do you think Sunakkhatta? Has what I told you about Patikaputta come about or not?"

"It has, Lord"

"And has a miracle been performed or not?"

"It has, Lord."

"Well then, you foolish man, do you still say to me after I have performed such a miracle: 'Well, Lord, you have not performed any miracles'? Consider, you foolish man, how far the fault is yours." And, Bhaggavam at my words Sunakkhatta left this Dhamma and discipline like one condemned to hell.

'Bhaggava, I know the first beginning of things, and I know not only that, but what surpasses it in value. And I am not under the sway of what I know, and not being under its sway I am not I have come to know for myself that quenching, by the realization of which the Tathágata cannot fall into perilous paths. There are, Bhaggava, some ascetics and Brahmins who declared as their doctrine that all things begin with the creation by a god, or Brahma. I have gone to them and said: "Reverend

sirs, is it true that you declare that all things with the creation by a god, or Brahma?"

"Yes," they replied

"In that case, how do the reverend teachers declare that this came about?" But they could not give an answer, and so they asked me in return and I replied:

"There comes a time, monks, sooner or later after a long period, when this world contracts. At a time of contraction, beings are mostly reborn in the Abhassara Brahma world. And there they dwell, mind-made, feeding on delight, self-luminous, moving through the air, glorious - and they stay like that for a very long time."

Wrong view number 5: "But the time comes, sooner or later after a long period, when this world begins to expand. In this expanding world an empty palace of Brahma appears. And then one being, from exhaustion of his life-span or of his merits, falls from the Abhassara world and arises in the empty Brahma-palace. And there he dwells, mind-made, feeding on delight, self-luminous, moving through the air, glorious - and he stays like that for a very long time."

"Then in this being who has been alone for so long there arises unrest, discontent and worry, and he thinks: 'Oh, if only some other beings would come here!' And other beings, from exhaustion of their life-span or of their merits, fall from the Abhassara world and arise in the Brahma palace as companions for this being. And there they dwell, mind-made, ... and they stay like that for a very long time."

"And then, monks, that being who first arose there thinks: "I am Brahma, the Great Brahma, the Conqueror, the Unconquered, the All-Seeing, the All-Powerful, the Lord, the

Maker and Creator, Ruler, Appointer and Orderer, Father of All That Have Been and Shall Be. These beings were created by me. How so? Because I first had this thought: 'Oh, if only some other beings would come here!' That was my wish, and then these beings came into this existence!" But those beings who arose subsequently think: "This, friends, is Brahma, Great Brahma, the Conqueror, the Unconquered, the All-Seeing, the All-Powerful, the Lord, the Maker and Creator, Ruler, Appointer and Orderer, Father of All That Have Been and Shall Be. How so? We have seen that he was here first, and that we arose after him."

"And this being that arose first is longer-lived, more beautiful and more powerful than they are. And it may happen that some being falls from that realm and arises in this world. Having arisen in this world, he goes forth from the household life into homelessness. Having gone forth, he by means of effort, exertion, application, earnestness and right attention attains to such a degree of mental concentration that he thereby recalls his last existence, but recalls none before that. And he thinks: 'That Brahma, ... he made us, and he is permanent, stable, eternal, not subject to change, the same for ever and ever. But we who were created by that Brahma, we are impermanent, unstable, short-lived, fated to fall away, and we have come to this world.'

That, reverend sirs, is how it comes about that you teach that all things began with the creation by a god, or Brahma." And they said, "We have heard this, Reverend Gotama, as you have explained." But I know the first beginning of things... and not being under the sway of what I know I have come to know that quenching by the realization of which the Tathágata cannot fall into perilous ways.

"There are some ascetics and Brahmins who declare that the beginnings of things was due to corruption by pleasure... declare that the beginnings of things was due to corruption of mind... declare that the beginnings of things was due to chance... But I know the first beginning of things... and not being under the sway of what I know I have come to know that quenching by the realization of which the Tathágata cannot fall into perilous paths.

‘And I, Bhaggava, who teach this and declare this am wrongly, vainly, lyingly and falsely accused by some ascetics and Brahmins who say: "The Ascetic Gotama is on the wrong track, and so are his monks. He has declared that whoever has attained to the stage of deliverance called ‘The Beautiful’ finds everything repulsive." But I do not say this. What I say is that whenever anyone has attained to the stage of deliverance called "The Beautiful," he knows that it is beautiful.’

‘Indeed, Lord, they are on the wrong track themselves who accuse the Lord and his monks of error. I am so delighted with the Lord that I think the Lord is able to teach me to attain and remain in the deliverance called "the Beautiful".’

‘It is hard for you, Bhaggava, holding different views, being of different inclinations and subject to different influences, following a different discipline and having had a different teacher, to attain and remain in the deliverance called "the Beautiful". You must strive hard, putting your trust in me, Bhaggava.’

‘Lord, even if it is hard for me to attain and remain in the deliverance called "the Beautiful," still I will place my trust in the Lord.’

Thus the Lord spoke, and Bhaggava the wanderer was delighted and rejoiced at the Lord’s words.

Patoda Sutta

The Goad-stick

Translated from the Pali by Thanissaro Bhikkhu

"There are these four types of excellent thoroughbred horses to be found existing in the world. Which four? There is the case where an excellent thoroughbred horse, on seeing the shadow of the goad-stick, is stirred and agitated, thinking, 'I wonder what task the trainer will have me do today? What should I do in response?' Some excellent thoroughbred horses are like this. And this is the first type of excellent thoroughbred horse to be found existing in the world.

"Then again there is the case where an excellent thoroughbred horse is not stirred and agitated on seeing the shadow of the goad-stick, but when his coat is pricked [with the goad stick] he is stirred and agitated, thinking, 'I wonder what task the trainer will have me do today? What should I do in response?' Some excellent thoroughbred horses are like this. And this is the second type of excellent thoroughbred horse to be found existing in the world.

"Then again there is the case where an excellent thoroughbred horse is not stirred and agitated on seeing the shadow of the goad-stick, or when his coat is pricked, but when his hide is pricked [with the goad stick] he is stirred and agitated, thinking, 'I wonder what task the trainer will have me do today? What should I do in response?' Some excellent thoroughbred horses are like this. And this is the third type of excellent thoroughbred horse to be found existing in the world.

"Then again there is the case where an excellent thoroughbred horse is not stirred and agitated on seeing the shadow of the

goad-stick, or when his coat is pricked, or when his hide is pricked, but when his bone is pricked [with the goad stick] he is stirred and agitated, thinking, 'I wonder what task the trainer will have me do today? What should I do in response?' Some excellent thoroughbred horses are like this. And this is the fourth type of excellent thoroughbred horse to be found existing in the world.

"These are the four types of excellent thoroughbred horse to be found existing in the world.

"Now, there are these four types of excellent thoroughbred persons to be found existing in the world. Which four?

"There is the case where a certain excellent thoroughbred person hears, 'in that town or village over there a man or woman is in pain or has died.' He is stirred and agitated by that. Stirred, he becomes appropriately resolute. Resolute, he both realizes with his body the highest truth and, having penetrated it with discernment, sees. This type of excellent thoroughbred person, I tell you, is like the excellent thoroughbred horse who, on seeing the shadow of the goad-stick, is stirred and agitated. Some excellent thoroughbred people are like this. And this is the first type of excellent thoroughbred person to be found existing in the world.

"Then again there is the case where a certain excellent thoroughbred person does not hear, 'in that town or village over there a man or woman is in pain or has died.' But he himself sees a man or woman in pain or dead. He is stirred and agitated by that. Stirred, he becomes appropriately resolute. Resolute, he both realizes with his body the highest truth and, having penetrated it with discernment, sees. This type of excellent thoroughbred person, I tell you, is like the excellent thoroughbred horse who, when its coat is pricked with the goad-stick, is stirred and agitated. Some excellent

thoroughbred people are like this. And this is the second type of excellent thoroughbred person to be found existing in the world.

"Then again there is the case where a certain excellent thoroughbred person does not hear, 'in that town or village over there a man or woman is in pain or has died.' And he himself does not see a man or woman in pain or dead. But he sees one of his own blood relatives in pain or dead. He is stirred and agitated by that. Stirred, he becomes appropriately resolute. Resolute, he both realizes with his body the highest truth and, having penetrated it with discernment, sees. This type of excellent thoroughbred person, I tell you, is like the excellent thoroughbred horse who, when its hide is pricked with the goad-stick, is stirred and agitated. Some excellent thoroughbred people are like this. And this is the third type of excellent thoroughbred person to be found existing in the world.

"Then again there is the case where a certain excellent thoroughbred person does not hear, 'in that town or village over there a man or woman is in pain or has died.' And he himself does not see a man or woman in pain or dead, nor does he see one of his own blood relatives in pain or dead. But he himself is touched by bodily feelings that are painful, fierce, sharp, wracking, repellent, disagreeable, life threatening. He is stirred and agitated by that. Stirred, he becomes appropriately resolute. Resolute, he both realizes with his body the highest truth and, having penetrated it with discernment, sees. This type of excellent thoroughbred person, I tell you, is like the excellent thoroughbred horse who, when its bone is pricked with the goad-stick, is stirred and agitated. Some excellent thoroughbred people are like this. And this is the fourth type of excellent thoroughbred person to be found existing in the world.

"These are the four types of excellent thoroughbred persons to be found existing in the world."

Payasi Sutta

About Payasi

Debate with a Skeptic

Thus Have I Heard: Once the Venerable Kumara-Kassapa was touring around Kosala with a company of, perhaps, five hundred monks, and he came to a town called Setavya, where he decided to stay. He chose a dwelling in the northernmost area of the town, a forest called Simsapa. Prince Payasi was also living in Setavya, for it had been a gift to him from King Pasenadi, Ruler of Kosala. It was lush and had a large populace, with an abundant supply of food and water. This Prince Payasi, as it turned out, was infected with a corrupted view – he believed, "There is no life beyond death, no world beyond our own. There are no angels or demons. Good and evil actions do not have consequences."

Now, word had begun to spread among the people of Setavya in every chaste that the ascetic Kumara-Kassapa had come to stay in their fair town, and that he was a disciple of the Buddha. Good words were spread from ear to ear about Kumara, to the effect of: 'That Kumara, he is intelligent and experienced.' 'That Kumara, he is wise beyond his years.' 'That Kumara, he is an elegant speaker – he could answer our questions.' 'Did you hear? Kumara, the ascetic in the northern forest – he is a holy Arahant! It is always good to see such men.' As this news spread around, people went to the forest to go see Kumara.

Prince Payasi, sitting in his veranda, saw these people making their way to the forest. Needless to say, this made him curious and he asked one of his rangers what they were doing. The ranger told him that Kumara-Kassapa was staying the forest

and that very good words were being circulated about him, with people in every chaste declaring him a saint. 'The people going into the forest want to see this Kumara for themselves,' finished the Ranger.

'Hmm. This could prove to be very interesting. Go and stop them, have them wait for me, for I, too, will attend. This Kumara has been spreading false things about, filling the minds of the people with things like life after death, other worlds, angels and demons, and he makes the claim that actions all have consequences. Folly!'

"Yes, my lord" said the ranger, and he delivered the message.

So Prince Payasi went with the people into the forest, where he came to Kumara's dwelling. He exchanged greetings with Kumara, and sat down to a side, while he observed the others in the group doing the same. Some were very reverent, and bowed to Kumara with joined palms. Others greeted him as an equal, or as one who is almost equal, or a little 'more equal.' Some merely nodded, or did nothing at all, and just took a seat.

Once everyone was seated, Prince Payasi said, "Reverend Kumara, I maintain that actions do not have consequence. I believe that there is no life after death, no world beyond our own. I think that angels and demons are things from a child's dream."

"Hmm. Well, prince" Replied Kumara, sounding rather like a doctor diagnosing a patient, "Your point of view is unique, for I've never encountered one who bandied about so. Hmm. I think I should put some questions about this to you. What do you think, Prince? Does the Sun and Moon exist in this world, or apart from it? Are they humans? Or are they some celestial non-human beings?"

"Reverend Kumara, they exist outside of this world, and they are celestial and non human."

"Well then, Prince, should you not then consider that other worlds can exist, that angels and demons are not the things of dreams, and that actions bear consequences?"

"Whatever you say about this, Kumara, my viewpoint remains unchanged."

"Why? Do you have a reason?"

"Naturally."

"Perhaps, Prince, you could share it with me?"

"Reverend Kumara, Among my friends, colleagues and relatives there are those who commit murder, steal, misbehave sexually; there are those who lie, who speak with abusive and harsh words, who engage in frivolous gossip, who are filled with hate and prejudice, who are filled to overflowing with wrong views. On several occasions, while they were on their deathbeds, sick and suffering, when they were far beyond recovering, I said to them: "Certain holy men say that persons such as yourself will meet with misfortune in another world after you die, that you will be born in a horrid place, a place of sorrow, a torture chamber of a world: a hell realm. If what they say is true, you, my friend, will most certainly end up in such a world. If you do, and if they are correct in there being angels and demons, another world, and consequences for your actions, do me a favor and inform me, or send a messenger to inform me. You have always been trustworthy and dependable to me; and if you say you have seen these things, it is proof enough for me." Reverend Kumara, they agreed to this, and to date not a single word has come from them, nor have they sent a messenger. That is my reason for maintaining my view."

"Hmm. I think, Prince, that we should investigate this further. Consider this scenario: A thief is captured and brought to you, and his captor says, "This man is a thief Lord, caught in the act, with twenty score witnesses! What is to be his punishment?"

"Now suppose that you said, "Make an example of him: march him through town with arms bound together, shave him bald of both beard and hair and then sever his head from his shoulders and display it in front of the town.""

"Now suppose, Prince, that the thief interrupted and said, "Nay. I must go and visit my friends and relatives in such-and-such a village before you punish me. Let me go see them, and then I shall return." What do you think? Would you grant his wish, and trust him to return to the headsman's block? Or would you have his gabby head rent off his shoulders?"

"He would be ignored, Kumara, and his head would be removed post-haste."

"Prince, consider this: Your friend is dragged into hell by demons to an Arch-demon, bound and tied with burning chains, bloodied and scathed from spiky rocks in the crag-covered ground – and before being led to the implements of torture, he says to the Arch-demon, "Excuse me? Demon? Let me go back – I promised to deliver a message to my friend, Prince Payasi..." Just as you would ignore the thief and have his head removed, so would the Arch-demon ignore your friend."

"Bah. Whatever you say, Reverend Kumara, you cannot convince me. My views hold firm!"

"Again? Why?"

"Reverend Kumara, I also have friends on the other side of the spectrum, who refrain from doing all manner of evil things, who

engaged in doing good, and who are filled to overflowing with correct views. On several occasions, they too were on their deathbeds, sick, suffering, with no hope of recovery, and I said to them: "Certain holy men say that men such as yourself will go to a place of great bliss upon death. You have always been trustworthy and dependable, so when you die, if you go to such a realm, return, or send a messenger, and tell me whether it is true or not." They agreed to this, and to date, they have neither come, nor have they sent a messenger. That is why my view still stands firm."

"Hmm. Prince, consider this: Suppose a man were to trip on a stone and fall head first into a deep pit. In this pit there is fresh manure and the bile excreted from unpleasant things – there is also the ends of worms, gadflies, parasites, and creatures that love the smell of dung. There is also mucus mixed with this excrement, and puss comes steadily out of the pores of everything that inhabits this pit. Then, seeing this, you say to your men, "Quickly! Pull him out of there!" and they do so. Having rescued him, you have his body scrubbed clean of the mucus, bile, and other myriad filths. Then, making him your guest, you adorn him in a new silken garb, perfumes, jewels, and all manner of other fine accessories. Then, he indulges in myriad pleasures with you in the palace. What do you think, Prince? Would he ever willingly return to the pit you had had him pulled from?"

"Ugh. No. Disgusting..."

"Oh? Why not?"

"Because no one sane would ever step willingly into such a pit! It is disgusting, and I think everyone here would agree with that!"

"Well, prince, just as you find the ends of worms, and creatures that produce mucus from their pores to be disgusting, so do angels find humans, and to them, the world of humans is like a pit filled with dung. Why then, would you expect your friends to willingly dive into this pit of bile merely to convey a message to you? Admit, Prince, that your view is mistaken!"

"Bah! It doesn't matter what you say – My views stand firm."

"Well, do you have another reason?"

"Yes, Reverend Kumara."

"Share it with me that we may get to the bottom of this."
Kumara-Kassapa said, meaning the root of the prince's mistaken views, though the Prince believed that he meant the mystery of whether or not other worlds exist.

"Well, Reverend Kumara, I had friends who followed the right path, who were very good people and citizens in every respect. By any right, as certain Holy men have said, they should have gone to the Heaven of the Thirty Three Gods. Yet, when one of them died, I said to him, "You have always been trustworthy and dependable. Certain Holy men say that, because of your lifestyle and because you followed the right path, you will be reborn in the Heaven of the Thirty Three Gods. If this is so, please come and tell me if it is true, or send a messenger to tell me if it is true. To date, they have neither contacted me nor sent a messenger."

"Hmm. Well, Prince... Consider this. In the Heaven of the Thirty Three Gods, time passes at a different pace, and people live much longer. In the period of our century, one hundred years, only a single day, twenty four hours would have passed for them. Thirty of these hundred year days make up one of their months, twelve such months make a year and a thousand such

years is roughly the life span of those born into the Heaven of the Thirty Three Gods. Suppose your friend decided, "I will go back to that unclean world just long enough to deliver my message to the Prince – I shall set out tomorrow. Or perhaps, after I have seen some more of this place, in two or three days, I will set out to go see him." – would he have been able to?"

"Of course not, Reverend Kumara, because, by the reasoning you have given, we should all be long dead by the time he had spent three days there. However, I do not think that those born in the Heaven of the Thirty Three Gods would be so long lived, or that time has a different pace. How do you know about their lifespan or their time?"

"Ahh. Prince, imagine a man who was born without sight. He had never experienced Light and Dark, Blue and Red, Moon and Sun. This man might very well say, "Light and Dark are an unreal thing, they cannot exist, they are the things of a child's dream." Or "Color? The very idea is completely beyond the realm of possibility! I am not aware of these things, therefore, they cannot exist." Would he be correct, Prince?"

"What? No. There is light and darkness in the very room we're in now. Color exists all around us. Such a man would be incorrect."

"You, Prince, are like that Blind man. The other worlds cannot be seen as you believe, through the physical eye. It is those Holy men, the ascetics who go into retreat and develop themselves spiritually who gain access to the Purified Eye. This purified eye is stronger than the physical eye, for with it they can see the other worlds with their demons and angels. That is how we holy men can see into the other world. It is how we know about demons and angels, and about those who dwell in the Heaven of the Thirty Three Gods. It is how we know that actions have consequences."

"My view still stands firm, Reverend Kumara, no matter what you say."

"Why do you not believe?"

"Hah! Holy men such as yourself can wax quite poetically about the wonderful life they will have after death – about the myriad comforts that await them in some other realm. But notice this, Reverend Kumara: not a single one of them desires pain, nor death. They all strive for comfort and to live for as long as possible. If such heaven worlds exist and these holy men can see them, why don't they take a knife to themselves, or drink poison, or jump off of a cliff, and hasten their journey to these heavens? They don't! That is another reason that I do not believe in other worlds, in angels and demons, or in Kamma."

"Hmm. Take this parable and consider it carefully: There is a rich man with two wives. One wife is pregnant, and the other has a son of ten or twelve years. This rich man's heir would be the son. This father then died, and the son went to claim his inheritance, but the pregnant mother pleaded, "Wait! Wait until my child is born! If the child is a boy, he gets half of this wealth, but if she is a girl, she becomes your servant." Desiring to have half of the wealth for herself and her child, she made this same plea whenever the heir came to claim his inheritance. Then, she took a knife and tried to cut open her womb, wanting to hasten the arrival of the child, and thus her wealth. However, in doing so, she destroyed both herself, and the unborn baby.

"Likewise, if a man ends his life to seek the fortune of other worlds, he will not only have destroyed this life, but the next as well. You do not eat pasta before it has finished boiling, or you will hurt your teeth and stomach. The merit that holy men create grows only better as they live longer. Now, Prince, admit that you are in error."

"No. I am steadfast in my views, what you said has not altered them."

"Oh? Do you have yet another reason?"

"Yes, and many more."

"Well, don't be shy. Tell me your reason."

"Venerable Kumara, once a man was brought to me, a thief, caught in the act, and needing to be punished. When it came time to sentence him, I said, "Take this man and put him into a large pot, bound and gagged. Then, seal over the top of the pot with damp skin and then cover it with unheated clay. Then place the pot in an oven, and light a large fire." So they did. Once he was dead, the pot was removed and opened. Then, removing the gag, we looked to see if his spirit, his soul, his essence - would come out and finally escape. But it did not, there was no soul, no spirit, no essence. This is why I think there is no other world."

"Charming. Well, Prince, when you are taking a nap, or sleeping, do you admit to seeing other places? Ponds and beautiful forests, or perhaps castles in the clouds? Or perhaps deep caverns?"

"Something like that, but yes, I have dreams, Reverend Kumara."

"And are you not watched over and attended by servants and concubines?"

"Yes, I am."

"And have they ever seen your soul coming or going while you slept?"

"Erm... no."

"Well, prince, if they cannot see your soul while you are alive, how can you expect to see a man's soul after he is dead."

"Whatever. I still hold firm that other worlds do not, nay, cannot exist."

"Oh? But why?"

The prince went on to talk of various methods he used to try and observe an escaping soul, all of them foolish, and each time, Kumara gave him a parable explaining why it would not work, and why it does not prove that other worlds, kamma, and ethereal beings do not exist. Finally, Kumara, seeing that there would always be just one more reason why he cannot accept this, attempted something new. He gave a parable to the prince of a man and an orphaned child.

"Once," Began Kumara, "there was a grimy hermit, a fire worshipper, with unclean hair and unclean body, who went to an abandoned dwelling and discovered a tiny child. The fire-worshipper decided that it would be wrong to leave the child for the wild animals to eat, so he took him up, and reared him as his own son. On one occasion, when the boy was twelve, the man needed, for one reason or another, to go to a nearby village. However, he did not want his fire to die while he was gone, so he instructed the boy to keep it burning. "If it does burn out" said the man to the child, "Take this ax, take these sticks, and with this tinder, make a new one." – The man was gone for a long while, and the boy, being absorbed in his play, let the fire die. When he noticed this, he misremembered the man's words, and tried to make a fire by whacking the tinder with the ax. He tried this over and over again, and was still doing it when the man returned. "Why" said the bewildered man, "Are you hitting the tinder with the ax, and why have you

let the fire die?" The boy explained, and the man chided him, saying, "Don't be foolish - you can never make a fire that way! Here, I will show you." And saying so, he showed him how to make a fire."

"In the same exact way, Prince, just as the child used a foolish way to seek fire, you use foolish ways to seek proof of other worlds! Give up these evil views, Prince, or it will cause you great grief in the future!"

"Nay, Venerable sir, I cannot give up these views, despite your words. My liege, King Pasenadi, knows my views, and so do all the other kings in other places. If I were to give them up, after defending them so long and hard, they would all think me a fool!"

"Hmm. Well, Prince, consider this. Once there was a gigantic caravan, with thousands of carts and pack animals. Everywhere this caravan went, they dried up all the supplies, the wood, the grass, the fruit, and the herbs. There were two leaders to this group, each in charge of half, and they came to the decision that it would be wise to split up, and go to separate ways, lest they use up everything and make the route impossible for other travelers.

The first leader went on, having gathered enough supplies, and he and his men came across a sneaky demon, who had disguised himself as a man. The demon wore a wreath of fresh flowers, and he had all the signs of having passed through a lush area. He said to the leader, "There are more than enough supplies on the path ahead, you will only slow yourselves if you keep the ones you have collected. Abandon them and you will make better time." The Caravan Leader agreed, and he cast off his extra water, wood, food, and herbs. However, there were no supplies on the way, and they went on for days without finding anything to eat or drink. Finally, they died from lack of

nutrients, and the sneaky demon came and ate their bodies, leaving nothing but the bones.

The second leader, having taken a longer path, came across this sneaky demon some weeks later, and the demon said the same thing to him. But the leader was wise, and, having consulted his men, decided to keep his supplies, even if they were a burden. Sure enough, the path ahead was desolate, but his men and his animals ate well all the same. Then they came across the bones and the abandoned goods of the first caravan. The leader thought, "He must have been tricked by that man into abandoning his supplies. What a shame. I must remain wise – I should leave behind any goods that I have that are of little value, and take the ones he left behind that are expensive." And he did so, and passed safely through to his destination."

"You, Prince, are like that first leader- you abandon that which will help you, and yet still move forward. This will only lead to trouble and misfortune! Be instead like the second leader – keep what is good for you, and abandon what is useless! Cast aside your evil view, and accept the view that will be of benefit!"

"I cannot, I will not. I won't have the King and the other rulers all thinking I am a fool."

"Prince! Consider a farmer who, while traveling, sees a huge pile of dry dung and thinks, "I can use this as fuel." So he takes his cloak, wraps the gigantic pile of dung with it, and carries it off. However, on the way back home, it begins to rain heavily, and the dung becomes moist. Being moist, it starts to ooze and drip down onto the farmer, besmearing him with excrement and making him stink. Passerby's saw him, and said, "You should cast that aside, and then the rain will help to clean you, instead of covering you with bile." But the farmer replied, "No, I must keep it for fuel!" and went on.

"You are like that farmer, Prince! You believe your evil views are fuel of sorts, and you cling to them – but all they do is cover you in dung and filth! You must abandon them."

"Oh, Ugh! But no, I cannot. I have already told you that I can't have the royalty thinking me a fool!"

"Prince, consider this: Suppose two men decide that the best way to make their fortune is to go and have a treasure hunt in an old, forgotten city. Doing so they find a large pile of reeds, and having made their cloaks into sacks, they carry the reeds. However, a while later they came across a pile of flax. "Hey, now, what luck!" said one friend, "We were going to make these reeds into flax anyway! So now we can throw away the reeds and carry flax instead!" – and he casts out his reeds and fills his cloak with flax. But the other man keeps the reeds, thinking, "I've tied them up good and tight, it would be foolish to untie my sack, just to end up tying it up again."

Then, a while later, still exploring, they find some fine silk clothes, and the same thing happens. One friend takes the silks, while the other still keeps his reeds. And then the same thing happens again, except with a pile of golden coins.

"Well, we wanted the reeds and silken clothes to sell anyway, so why not carry the gold instead?"

"No, friend, I am content with my reeds."

"Suit yourself, if it makes you happy!"

However, when they got back home, the man with the pile of gold became very rich, for he used the gold to invest and trade – and it supported him and his wife, his children, and his parents for a long time to come. The man with the reeds, however, was no richer for his reeds because, in the end, he

never did take them out of that sack, and they ended up rotting in there and smelling bad."

"Prince, you are like this man with a sack of reeds! Give up your evil views! Let them not harm you!"

"Such words... Venerable, nay, Holy Arahant Kumara-Kassapa, your words touch me, and your parables have shown me that I am using foolish means to try to find the truth. It is as if you set upright that which had been toppled. I came today to hear your quick witted replies, because I wanted sport in the field of debate, but today I shall leave having learned something very valuable – as if traveling and suddenly finding a hidden diamond. You expound your teachings and make them easy to hear, easy to understand, and what you say indeed makes sense. I, sire Kumara, take my refuge in the Buddha, the Dhamma, and the Sangha. Take me as this: as a lay follower from now until the day that I perish. Pray, sir, grant us a teaching!"

So Kumara the Ascetic, the disciple of the Buddha, gave a teaching on generosity and the value of giving.

This inspired Prince Payasi to establish a charity for the needy – and anyone in need, be they merely ‘down on their luck’ or an ascetic hermit could go to his charity and receive clothing and food, though the food was of poor quality and the clothes made from rough burlap. Thus suited him fine, and it suited those in need fine too, but a concerned Noble named Uttara, who had been in charge of running the charity, commented, "Through this Charity, I think, Myself and Prince Payasi will have very different rewards."

The Prince heard this and said to Uttara, "I expect a reward for my charity and I see nothing wrong with doing so."

"Yes, but Lord, the food and the clothes you give... I would not feign to touch them, and you, yourself, would not even walk on them with your thickest boots!"

"Hmm... well..."

"Sire, how can you expect a good reward from a half-hearted charity?"

The Prince sighed, and then said, "As you wish. Discard the poor quality food and clothes, and instead give out food and clothes as I myself, or as you yourself would make use of."

"Yes, sire." And he did just that.

Upon death, Prince Payasi was born in a middling heaven, with middling angels because, though he was very generous, he was half-hearted about it, and begrudged that which he gave. Uttara, however, was reborn in the heaven of the Thirty Three Gods, for he was unconditionally, and un-begrudgingly generous.

As it turned out, one of the Buddha's disciples, Gavampati, was accustomed to take his midday nap in the very heaven where Prince Payasi was reborn, and when he went there next, he recognized the Prince.

"Are you not the man who clung to false views?"

"Yes, but I have long abandoned them, thanks to the wonderful Venerable Kumara."

"Oh. Good to see you, and that is good to hear. Whatever became of that Uttara, who ran your charity for you?"

"He was reborn in the Heaven of the Thirty Three Gods—this is because he gave without begrudging a single thing, and had unlimited generosity."

"Hmm. Interesting."

"Venerable sir?"

"Yes, Prince?"

"Do me a kindness – When you go back, tell everyone of my fate, and of Uttara's fate, that they may know not to make my mistake!"

Gavampati did as he was asked, and said this to his fellows:

"Prince Payasi was reborn in a middling heaven with middling angels, because, though he gave charity, he was begrudging of it. Uttara, who merely managed the charity, went to the Heaven of the Thirty Three Gods, because he did not begrudge. Learn you a lesson of this! Never be begrudging of that which you give!"

The Penitent Thief

The Penitent Thief:

EXHIBITING BUDDHA'S DOCTRINE OF THE NEW BIRTH
AND THE FORGIVENESS OF SINS.

Now first translated from the Pâli by ALBERT J. EDMUNDS. [1]

Middling Collection, Dialogue No. 86.

[Luke xxiii. 39-43.](#)--And one of the malefactors which were hanged railed on him, saying, Art not thou the Christ? save thyself and us. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said, Jesus, remember me when thou comest in thy kingdom. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

[John iii. 5.](#)--Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.

[Mark ii. 5.](#)--And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven.

Cf. also Eusebius H. E. iii. 23 (the story of the Apostle John pursuing and converting the robber).

Thus have I heard. At one season the Blessed One was staying at Sâvatthi, in the Conqueror's Grove, the cloister-garden of the Feeder of the Poor. And at that season there was

a robber named Finger-garland (Angulimâlo) in the realm of Pasenadi, the p. 629 King of Kosalâ; and he was barbarous, red-handed, devoted to killing and slaughter, unmerciful to all who live. By him towns, villages, and districts were made as though they had never been. He slew men all the time, and wore a garland of their fingers.

Now the Blessed One, having dressed betimes, took his bowl in his robe, and went to Sâvatthi for alms. When he had gone round it, and had returned from the quest of alms in the afternoon, he rolled up his mat, took his bowl in his robe, and entered upon the high road where Finger-garland the robber was. Then the herdsmen, cattle-tenders, and farmers, who were working, saw the Blessed One going thither, and called to him: "O philosopher! Go not upon that road; for a robber named Finger-garland is thereon, who is barbarous, red-handed, devoted to killing and slaughter, unmerciful to all who live. By him towns, villages, and districts are made as though they had never been. He slays men all the time and wears a garland of their fingers. O philosopher, men go upon this road only in companies of ten, twenty, thirty, or forty; and they go armed for fear of Finger-garland the robber."

When they had said this, the Blessed One went on his way in silence. And a second and a third time they said so, but still the Blessed one went on his way in silence.

Now Finger-garland the robber saw the Blessed One coming from afar, and seeing him he thought to himself: "This is wonderful, this is marvellous: men go upon this road only in companies of ten, twenty, thirty, or forty, and they go armed for fear of me; but this philosopher, it seems, is alone, without any one, open to attack. What if I now take the life of this philosopher?" Then Finger-garland the robber took his sword and shield, got bow and quiver ready, and walked behind the

Blessed One. But the Blessed One put forth such an effort of psychical power that Finger-garland the robber, going with all his might, could not overtake the Blessed One going by his inner force (*pakati*). So the robber thought to himself: "This is wonderful, this is marvellous: hitherto I have chased and caught an elephant running, a horse, a chariot, or a deer; but now, going with all my might, I cannot overtake this philosopher going by his inner force." He stood and said to the Blessed One: "Philosopher, stand! Philosopher, stand!"

"I am standing, O Finger-garland; stand thou also!"

Then Finger-garland the robber thought to himself: "These Sâkya philosophers tell the truth and keep their promises. And yet this philosopher, even while he is going, says, 'I am standing, O Finger-garland; stand thou also!' What if I now ask him [what p. 630 he means]?" Then the robber addressed the Blessed One with a stanza:

"Philosopher, thou sayest, 'I am standing,' while thou art going, and thou callest me standing when thou art not so;

"I ask thee, philosopher, this question: How art thou standing when I am not standing?"

"I am standing, O Finger-garland, always among all beings, having laid aside the staff;

"But thou art unrestrained among living things: therefore I am standing, and thou art not."

"Long has the great Seer (*Isi*), [1] this philosopher debating in the great Wood, been revered by me;

"I myself will renounce evil for long, having heard thy stanza that is linked with religion.

"Even thus does a robber resemble [2] a sword or a weapon at the pit and precipice of hell."

The robber bowed at the feet of the Auspicious One, and begged of him ordination on the spot.

Then Buddha, the compassionate Seer, he who is master of the world with its angels,

Said to him: "Come, O monk;" and this was all there was to make him a monk.

Now the Blessed One, with Finger-garland for an attendant philosopher, went on his journey towards Sâvatthi and in due time arrived there; and there the Blessed One stayed at Sâvatthi, in the Conqueror's Grove, the cloister-garden of the Feeder of the Poor. Now at that season a great crowd collected at the palace-gate of Pasenadi, the King of Kosalâ, and there went up a hue and cry: "Your Majesty, there is a robber in your realm named Finger-garland, who is barbarous, red-handed, devoted to killing and slaughter, unmerciful to all who live. By him towns, villages, and districts are made as though they had never been. He slays men all the time, and wears a garland of their fingers. Let your Majesty arrest him."

Now Pasenadi, the King of Kosalâ, departed that day from Sâvatthi with some five hundred horses and proceeded to the cloister-garden. He went by chariot as far as the ground was passable for chariots, and then alighted, and went on foot to where the Blessed One was. Going up to the Blessed One, he saluted him and sat respectfully on one side. While he so sat, the Blessed One said to him: "O great King, is Seniyo Bimbisâro, the King of Magadhâ, provoked at you, or the Licchavi [clan] of Vesâli, or other rival Kings?"

"Nay, Lord: none of these Kings are provoked at me. But, Lord, there is in my realm a robber named Finger-garland, who is barbarous, red-handed, devoted to killing and slaughter, unmerciful to all who live. By him towns, villages, and districts are made as though they had never been. He slays men all the time and wears a garland of their fingers. Lord, I fear I shall not arrest him."

"But, great King, if you saw Finger-garland with his hair and beard cut off, having put on the yellow robes and gone forth from domestic life into the homeless one; abstaining from taking life, from theft, and from lying; eating one meal a day, chaste, moral, with a glorious religion,--what would you do to him?"

"Lord, we should salute him respectfully, or rise in his presence, or offer him a seat, or present him with robe and alms-bowl, lodging-place, the requisites for sickness, medicine and conveniences; and we should appoint for him the protection, toleration, and defence that are due to religion. [1] But, Lord, how could there be such moral restraint in an immoral, wicked man like him?"

Now at that time the venerable Finger-garland was sitting not far from the Blessed One. Then the Blessed One, stretching out his right arm, said to Pasenadi, the King of Kosalâ: "This, great King, is Finger-garland!"

Then the King was seized with fear, consternation, and horror, and the Blessed One, seeing him afraid and agitated with horror, said to him: "Fear not, great King, fear not; there is nothing for you to fear any more." So the King, who had been terrified, became calm again, and went up to Finger-garland, saying to him: "Surely your Reverence is not Finger-garland?"

"Yes, great King."

"What is the clan of your Reverence's father, and what is the clan of your mother?"

"Great King, my father is a Gaggo, and my mother a Mantânî."

"May it please your Reverence Gaggo-Mantânî-son, I shall supply you with robe and alms-bowl, with a mat to sit and sleep on, and with the requisites for sickness, medicine and conveniences."

But at that season the venerable Finger-garland was a forest-dweller, with an alms-bowl, and wearing three robes taken from dust-heaps. So he said to the King: "Enough, great King: three robes are my full outfit."

Then Pasenadi, the King of Kosalâ, approached the Blessed One, saluted him respectfully, and sat on one side. And so sitting, the King said to the Blessed One: "Wonderful, O Lord! Marvellous, O Lord! is it even until now, O Lord Blessed One: men are tamed among the untamed, pacified among the unpacified, and among those who have not attained, they are brought to Nirvâna (literally, extinguished among the non-extinct). He, Lord, whom we could not tame by staff or sword, is tamed by the Blessed One without staff and without sword. But now, Lord, we must go: we have much to do, much business on hand."

"Just as you think fit, great King."

So Pasenadi, the King of Kosalâ, rose from his seat, saluted the Blessed One respectfully, and keeping him on his right hand, departed.

Then the venerable Finger-garland, having dressed betimes, took bowl in robe and went into Sâvatthi for alms. And going

through Sâvatthi from house to house for alms, he saw a woman in the agonies of travail, and thereupon thought to himself: "Alas, how beings suffer; alas, how beings suffer!"

Now the venerable Finger-garland, having gone to Sâvatthi for alms and returned in the afternoon, approached the Blessed One, saluted him, and sat as usual, and said: "Lord, to-day on my begging rounds in Sâvatthi, while I went from house to house, I saw a woman in the agonies of travail; whereupon I thought to myself: 'Alas, how beings suffer; alas, how beings suffer!'"

"Well now, Finger-garland, go to Sâvatthi, go up to that woman and say this: 'Since I was born, sister, I do not remember that I ever purposely took the life of anything that breathes. By this truth be there safety to thee and safety to thy womb.'"

"But, Lord, that would surely be for me a deliberate lie: by me, Lord, have many breathing things been reft of life."

"Well, then, Finger-garland, go to Sâvatthi, approach that woman and say: 'Sister, since I was BORN OF THE NOBLE BIRTH' I do not remember that I ever purposely took the life of aught that breathes. By this truth be there safety to thee and safety to thy womb.'"

"Even so, Lord," said the venerable Finger-garland, in assent unto the Blessed One; and going into Sâvatthi, he approached that woman and said: 'Sister, since I was BORN OF THE NOBLE BIRTH I do not remember that I ever purposely took the life of aught that breathes. By this truth be there safety unto thee and safety to thy womb.'"

Whereupon there was safety unto that woman, and safety to her womb. And forthwith the venerable Finger-garland, dwelling

alone, retired, earnest, ardent, and strenuous, for a little time, realised by his own supernal Knowledge, and even in this world, that incomparable goal of the religious life, for the sake whereof do veritable gentlemen go forth from the domestic life into the homeless one: he perceived that birth was destroyed, the religious life was lived, and duty done, and for this existence there was naught beyond. And so the venerable Finger-garland became one of the Arahats.

Now the venerable Finger-garland, having dressed betimes, took bowl in robe, and went to Sâvatthi for alms; and on one occasion a clod of earth was thrown and hit his person; upon another occasion a stick, and yet again a stone. Then the venerable Finger-garland, with his head broken and the blood flowing, his bowl broken and his robe rent, approached the Blessed One. And the Blessed One saw him coming from afar, and said to him: "Bear up, O Brâhman, bear up! *You are feeling in this world the effect of some deed for which you would have been tormented in hell for many years, for many hundreds and thousands of years.*"

Then the venerable Finger-garland, when secluded and solitary, felt the bliss of deliverance, and on that occasion gave vent to the following Udâna:

[The Dialogue ends with a page of verse. The words italicised are important. This is the doctrine of the forgiveness of sins. To the Arahats all the past is wiped away, and he only suffers such physical effects of evil as those described; but no retribution can follow him beyond the grave.]

Footnotes

1. There is a corrupt version of this story in Spence Hardy, translated from mediæval Ceylon sources, but the present is its first translation from the Pâli. Its antiquity is attested by the Pâli Great Chronicle, which tells us that it was sculptured, together with other leading stories from Buddha's life, upon the great Tope at the capital of Ceylon, in the second century B.C. The sculptures of similar scenes at Bharhut and Sânci forbid our rejecting the Chronicle's list of Ceylon sculptures as fiction. [Owing to lack of time, the proofs of the present article have not been read by the author.-*Ed.*]

1. Sanskrit, *Rishi*.

2.. *Anvakârî*.

1. Rhys Davids translates the same phrase in the *Long Collection* thus: "watch and ward and guard, according to the law." The "or" in our present translation of this paragraph arises from a difference in the text.

Phassa Sutta

Contact

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. "Monks, eye-contact is inconstant, changeable, alterable. Ear-contact... Nose-contact... Tongue-contact... Body-contact... Intellect-contact is inconstant, changeable, alterable.

"One who has conviction & belief that these phenomena are this way is called a faith-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who, after pondering with a modicum of discernment, has accepted that these phenomena are this way is called a Dhamma-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who knows and sees that these phenomena are this way is called a stream-enterer, steadfast, never again destined for states of woe, headed for self-awakening."

Phassamulaka Sutta

Rooted in Sense-impression

Translated from the Pali by Nyanaponika Thera

"There are, Oh monks, these three feelings, rooted in sense-impression, caused by sense-impression, conditioned by sense-impression: pleasant, painful and neutral feelings.

"Dependent on a sense-impression that is liable to be felt as pleasurable, there arises a pleasant feeling. When that very sense-impression liable to be felt as pleasurable has ceased, then the sensation born from it -- namely the pleasant feeling that arose dependent on that sense-impression -- also ceases and is stilled.

"Dependent on a sense-impression that is liable to be felt as painful (neutral), there arises a painful (neutral) feeling. When that very sense-impression liable to be felt as painful (neutral) has ceased, then the sensation born from it -- namely the painful (neutral) feeling that arose dependent on that sense-impression -- also ceases and is stilled.

"Just as from the coming together and rubbing of two sticks of wood heat results and fire is produced, and by the separation and disconnection of the sticks, the heat produced by them ceases and disappears, so it is also with these three feelings which are born of sense-impression, rooted in sense-impression, caused by sense-impression, dependent on sense-impression: dependent on a sense-impression of a certain kind there arises a corresponding feeling; by the cessation of that sense-impression the corresponding feeling ceases."

Pilahaka Sutta

The Dung Beetle

Translated from the Pali by Thanissaro Bhikkhu

Dwelling at Savatthi. "Monks, gains, offerings, and fame are a cruel thing, a harsh, bitter obstacle to the attainment of the unexcelled rest from bondage. Suppose there were a beetle, a dung-eater, full of dung, gorged with dung, with a huge pile of dung in front of him. He, because of that, would look down on other beetles: 'Yes, sirree! I am a dung-eater, full of dung, gorged with dung, with a huge pile of dung in front of me!' In the same way, there is the case where a certain monk -- conquered by gains, offerings, and fame, his mind consumed -- puts on his robes and, carrying his bowl and outer robe, goes into a village or town for alms. Having eaten there as much as he likes -- full of alms-food and invited again for the next day -- he goes to the monastery and, in the midst of a group of monks, boasts, 'I have eaten as much as I like, I am full of alms-food and have been invited again for tomorrow. I am a recipient of robes, alms-food, lodgings, and medicinal requisites for curing illness. These other monks, though, have next to no merit, next to no influence. They aren't recipients of robes, alms-food, lodgings, and medicinal requisites for curing illness.' Conquered by gains, offerings, and fame, his mind consumed, he looks down on other well-behaved monks. That will be for this worthless man's long-term suffering and harm. That's how cruel gains, offerings, and fame are: a harsh, bitter obstacle to the attainment of the unexcelled rest from bondage.

"Thus you should train yourselves: 'We will put aside any gains, offerings, and fame that have arisen; and we will not let any

gains, offerings, and fame that have arisen keep our minds consumed.' That's how you should train yourselves."

Pindapaatapaarisuddha Sutta

"The Purity of Alms Food"

I heard thus:

At one time the Blessed One lived in the squirrels' sanctuary in the bamboo grove in Rajagaha. Then venerable Shariputra getting up from his seclusion in the evening approached the Blessed One, worshipped, and sat on a side. The Blessed One said to venerable Shariputra. 'Shariputra, your mental faculties are bright and your skin color is pure, in which abiding do you spend your time mostly?'

'Venerable sir, I spend my time mostly in voidance.' [That is to say, in emptiness]

'It's good Shariputra, you abide mostly in the abiding of Great Beings. Shariputra, a Bhikkhu who desires to abide in voidance most of the time should reflect. When going for alms along a certain path, or in a certain region, or returning along a certain path, does interest, or greed, or anger, or delusion, or aversion, arise in my mind on account of forms cognizable by eye consciousness?'

When reflecting if the Bhikkhu knows, when going for alms along a certain path, or in a certain region, or returning along a certain path, interest, or greed, or anger, or delusion, or aversion, arises in my mind on account of forms cognizable by eye consciousness. Then he should arouse effort to dispel those evil thoughts.

When reflecting if the Bhikkhu knows, when going for alms along a certain path, or in a certain region, or returning along a certain path, interest, or greed, or anger, or delusion, or

aversion, does not arise in my mind on account of forms cognizable by eye consciousness. Then he should abide joyful and happy training in those thoughts day and night.

Again Shariputra, when reflecting if the Bhikkhu knows, when going for alms along a certain path, or in a certain region, or returning along a certain path, interest, or greed, or anger, or delusion, or aversion, does not arise in my mind on account of sounds cognizable by ear-consciousness...on account of scents cognizable by nose-consciousness...on account of tastes cognizable by tongue-consciousness...on account of touches cognizable by body consciousness...on account of thoughts cognizable by mind-consciousness. He should abide joyful and happy training in those thoughts day and night.

When reflecting if the Bhikkhu knows, when going for alms along a certain path, or in a certain region, or returning along a certain path, interest, or greed, or anger, or delusion, or aversion, does not arise in my mind on account of thoughts cognizable by mind-consciousness. He should abide joyful and happy training in those thoughts day and night.

Again Shariputra the Bhikkhu should reflect are my five strands of sensuality dispelled? When reflecting if the Bhikkhu knows, my five strands of sensuality are not dispelled he should arouse effort to dispel the five strands of sensuality.

When reflecting if the Bhikkhu knows, my five strands of sensuality are dispelled, he should abide joyful and happy training in those thoughts day and night.

Again Shariputra, the Bhikkhu should reflect are the five hindrances dispelled in me? When reflecting if the Bhikkhu knows, the five hindrances are not dispelled in me he should arouse effort to dispel the five hindrances. When reflecting if the Bhikkhu knows, the five hindrances are dispelled in me he

should abide joyful and happy training in those thoughts day and night.

Again Shariputra, the Bhikkhu should reflect are the five holding masses accurately understood by me? When reflecting if the Bhikkhu knows, the five holding masses are not accurately understood, he should arouse effort to understand the five holding masses accurately. When reflecting if the Bhikkhu knows the five holding masses are accurately understood by me. He should abide joyful and happy training in those thoughts day and night.

Again Shariputra, the Bhikkhu should reflect are the four establishments of mindfulness developed in me? When reflecting if the Bhikkhu knows the four establishments of mindfulness are not developed in me, he should arouse effort to develop the four establishments of mindfulness. When reflecting if the Bhikkhu knows the four establishments of mindfulness are developed in me, he should abide joyful and happy training in those thoughts day and night.

Again Shariputra, the Bhikkhu should reflect are the four right efforts developed in me? When reflecting if the Bhikkhu knows the four right efforts are not developed in me, he should arouse effort to develop the four right efforts. When reflecting if the Bhikkhu knows the four right efforts are developed in me, he should abide joyful and happy training in those thoughts day and night.

Again Shariputra, the Bhikkhu should reflect are the four supernormal powers developed in me? When reflecting if the Bhikkhu knows the four supernormal powers are not developed in me, he should arouse effort to develop the four supernormal powers. When reflecting if the Bhikkhu knows the four supernormal powers are developed in me, he should abide joyful and happy training in those thoughts day and night.

Again Shariputra, the Bhikkhu should reflect are the five mental faculties developed in me? When reflecting if the Bhikkhu knows the five mental faculties are not developed in me, he should arouse effort to develop the five mental faculties. When reflecting if the Bhikkhu knows the five mental faculties are developed in me, he should abide joyful and happy training in those thoughts day and night.

Again Shariputra, the Bhikkhu should reflect are the five powers developed in me? When reflecting if the Bhikkhu knows the five powers are not developed in me, he should arouse effort to develop the five powers. When reflecting if the Bhikkhu knows the five powers are developed in me, he should abide joyful and happy training in those thoughts day and night.

Again Shariputra, the Bhikkhu should reflect are the seven enlightenment factors developed in me? When reflecting if the Bhikkhu knows the seven enlightenment factors are not developed in me, he should arouse effort to develop the seven enlightenment factors. When reflecting if the Bhikkhu knows the seven enlightenment factors are developed in me, he should abide joyful and happy training in those thoughts day and night.

Again Shariputra, the Bhikkhu should reflect is the noble Eightfold path developed in me? When reflecting if the Bhikkhu knows the noble Eightfold path is not developed in me, he should arouse effort to develop the noble Eightfold path. When reflecting if the Bhikkhu knows the noble Eightfold path is developed in me, he should abide joyful and happy training in those thoughts day and night.

Again Shariputra, the Bhikkhu should reflect is my calm and insight developed? [1] When reflecting if the Bhikkhu knows my calm and insight is not developed, he should arouse effort to develop calm and insight. When reflecting if the Bhikkhu knows

calm and insight is developed, he should abide joyful and happy training in those thoughts day and night.

Again Shariputra, the Bhikkhu should reflect is science and release realized by me [2]? When reflecting if the Bhikkhu knows, science and release of mind, is not realized by me, he should arouse effort to develop science and release of mind. When reflecting if the Bhikkhu knows, science and release of mind, is realized he should abide joyful and happy training in those thoughts day and night.

Shariputra, whoever recluse or Brahmin purified alms food in the past, did so reflecting in this manner. Whoever recluse or Brahmin would purify alms food in the future, will do so reflecting in this manner. Whoever recluse or Brahmin purifies alms food at present, do so reflecting in this manner. Shariputra, you should train in this manner.

The Blessed One said thus and venerable Shariputra delighted in the words of the Blessed One.

Footnotes:

[1] Is my calm and insight developed? '*Bhaavitaa nu kho me samatho ca vipassanaa caati.*' To develop calm is to pacify the mind by throwing out evil things of demerit in the mind and not leaving any room for them to rise again. To do this there are various methods to adopt and various signs to develop. The most suitable sign should be adopted at the relevant time. A few of them are reflecting in and out breaths, being aware of one's movements, being mindful of one's feelings, being mindful of one's mental states and thoughts etcetera. To develop insight is to be aware of the fact that everything is impermanent. That whatever impermanent thing, is unpleasant. And whatever impermanent, unpleasant thing lacks self.

[2] Is science and release realized by me? *'Sacchikataa nu kho me vijjaa ca vimutti caati?'* Science is the knowledge of the Truth of unpleasantness, the truth of its arising, the truth of its cessation and the truth of the path leading to the cessation of unpleasantness. When this is realized the mind is released.

Piya Sutta

Dear

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi. As he was sitting to one side, King Pasenadi Kosala said to the Blessed One: "Just now, lord, while I was alone in seclusion, this train of thought arose in my awareness: 'Who are dear to themselves, and who are not dear to themselves?' Then it occurred to me: 'Those who engage in bodily misconduct, verbal misconduct, and mental misconduct are not dear to themselves. Even though they may say, "We are dear to ourselves," still they aren't dear to themselves. Why is that? Of their own accord, they act toward themselves as an enemy would act toward an enemy; thus they aren't dear to themselves. But those who engage in good bodily conduct, good verbal conduct, and good mental conduct are dear to themselves. Even though they may say, "We aren't dear to ourselves," still they are dear to themselves. Why is that? Of their own accord, they act toward themselves as a dear one would act toward a dear one; thus they are dear to themselves."

"That's the way it is, great king! That's the way it is! Those who engage in bodily misconduct, verbal misconduct, and mental misconduct are not dear to themselves. Even though they may say, 'We are dear to ourselves,' still they aren't dear to themselves. Why is that? Of their own accord, they act toward themselves as an enemy would act toward an enemy; thus they aren't dear to themselves. But those who engage in good bodily conduct, good verbal conduct, and good mental conduct are dear to themselves. Even though they may say, 'We aren't

dear to ourselves,' still they are dear to themselves. Why is that? Of their own accord, they act toward themselves as a dear one would act toward a dear one; thus they are dear to themselves."

That is what the Blessed One said. Having said that, the One Well-Gone, the Teacher, said further:

If you hold yourself dear
then don't fetter yourself
with evil,
for happiness isn't easily gained
by one who commits
a wrong-doing.

When seized by the End-maker
as you abandon the human state,
what's truly your own?
What do you take along when you go?
What follows behind you
like a shadow
that never leaves?

Both the merit and evil
that you as a mortal
perform here:
that's what's truly your own,
what you take along when you go;
that's what follows behind you
like a shadow
that never leaves.

So do what is admirable,
as an accumulation
for the future life.
Deeds of merit are the support for beings

when they arise
in the other world.

Piyajaatika Sutta

Loved Ones

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika, in Jeta's grove in Savatthi. At that time the only dearly loved son of a certain householder had died. On account of that, the householder would neither go for his work nor eat any food. He would go to the cemetery again and again crying. 'Where is my only son?' Eventually he approached the Blessed One, worshipped and sat on a side. The Blessed One said to him. "Householder, your mental faculties are not established, they have undergone a change"

"Venerable sir, how could my mental faculties not undergo a change? My dearly loved only son died and on account of that I neither go for work, nor take any food. I go to the cemetery again and again crying 'where is my only son?'"

"Householder, it is so, dear ones bring grief, lament, unpleasantness and distress, the little pleasure gained is insignificant " That householder not pleased with those words, and not accepting them, got up and went away.

At that time, some people were gambling close to the place where the Blessed One was living. He approached them and said. "Sirs, I approached the Blessed One, worshipped him and sat on a side, then the Blessed One said. Householder, your mental faculties are not established, they have undergone a change. Then I said, venerable sir, how could my mental faculties not undergo a change. My dearly loved only son died and on account of that I neither go for work nor eat any food. I go to the cemetery again and again crying 'where is my only

son? Then the Blessed One said, householder, it is so, dear ones bring grief, lament, unpleasantness and distress, the little pleasure gained is insignificant. Sirs, how could dear ones bring grief, lament, unpleasantness and distress and how could the pleasure be insignificant? Sirs, dear ones bring much pleasantness and the displeasure is insignificant. I was not pleased with those words, got up and came away. 'Dear ones bring grief, lament, unpleasantness and distress the little pleasure gained is insignificant.' Whatever the reply the Blessed One gives, learn it thoroughly and inform me. Thus Gone Ones do not talk words that are not truthful. The Brahmin, agreeing to do so, approached the Blessed One, exchanged friendly greetings, sat on a side and said. "Good Gotama, queen Mallika worships the feet of the Blessed One and asks, is the Blessed One with few ailments, few troubles and a light living. Further queen Mallika asks whether the Blessed One has said these words. 'Dear ones bring grief, lament, unpleasantness and distress and the pleasure gained out of them is insignificant?'"

"Brahmin, that is so, dear ones bring grief, lament, unpleasantness and distress, whatever the pleasure gained, is insignificant."

"Brahmin, it should be known in this manner how dear ones bring grief, lament, unpleasantness and distress and how the pleasure gained out of them is insignificant. In the past in this same Savatthi there was a woman, whose mother died. On account of that she was deranged in mind and ran from one street to the other and from one junction to the next and asked. 'Did anyone see my mother?'"

Again it should be known thus. In the past in this same Savatthi there was a woman, whose father died...whose brother died...whose sister died...whose son died...whose daughter

died, whose husband died On account of that she was deranged in mind and ran from one street to the other, from one junction to the next and asked. Did anyone see my husband?

Brahmin, it should be known, in this manner too how dear ones bring grief, lament, unpleasantness and distress and how the pleasure gained out of them is insignificant. In the past in this same Savatthi, there was a man whose mother died. On account of that he was deranged in mind and ran from one street to the other, from one junction to the next and asked. 'Did anyone see my mother?'

Again it should be known thus. In the past in this same Savatthi there was a man, whose father died...whose brother died...whose sister died...whose son died...whose daughter died, whose wife died On account of that he was deranged in mind and ran from one street to the other, from one junction to the next and asked. Did anyone see my wife?

Brahmin, it should be known in this manner too how dear ones bring grief, lament, unpleasantness and distress and how the pleasure gained out of them is insignificant. In the past in this same Savatthi a certain woman went to live with her husband. Her relations wanted to break her away from her husband and give her to another man. She told her husband, dear one, my relations want to take me away from you and give me to another man, I do not like it. He split that woman in two and killed her. Saying we will meet after death. It should be known in this manner, how dear ones bring grief, lament, unpleasantness and distress and how the pleasure gained out of them is insignificant."

The Brahmin Naalijangha pleased and appreciating the words of the Blessed One getting up from his seat, approached queen Mallika, and informed her all the conversation that was

exchanged. Queen Mallika approached king Pasenadi of Kosala and asked him. 'Great king is princess Vajiri dear to you?'

"Indeed, Mallika princess Vajiri is dear to me."

"If princess Vajiri dies, would grief, lament, unpleasantness and distress arise to you?"

"Mallika if princess Vajiri dies, even my life would be in danger, why should not grief, lament, unpleasantness and distress arise to me?"

"Great king, it was on account of this that it was said dear ones bring grief, lament, unpleasantness and distress and the pleasure here is insignificant. Great king, is the warrior Waasabha dear to you?"

"Indeed Mallika, the warrior Waasabha is dear to me."

"If the warrior Waasabha dies, would grief, lament, unpleasantness and distress arise to you?"

"Mallika, if the warrior Waasabha dies, even my life would be in danger, why should not grief, lament, unpleasantness and distress arise to me."

"Great king, it was on account of this that the Blessed One who knows and sees, is perfect and rightfully enlightened has said. Dear ones bring grief, lament, unpleasantness and distress and the pleasure gained from them is insignificant. Great king, is the general Widuudabha dear to you?"

"Indeed, Mallika, the general Widuudabha is dear to me."

"If the general Widuudabha dies, would grief, lament, unpleasantness and distress arise to you?"

"Mallika, if the general Waduudabha dies, even my life would be in danger, why should not grief, lament, unpleasantness and distress arise to me?"

"Great king, it was on account of this that the Blessed One who knows and sees, is perfect and rightfully enlightened has said. Dear ones bring grief, lament, unpleasantness and distress and the pleasure gained from them is insignificant. Great king, am I dear to you?"

"Indeed, Mallika, you are dear to me."

"If I die would grief, lament, unpleasantness and distress arise to you?"

"Mallika, if you die, even my life would be in danger, why should not grief, lament, unpleasantness and distress arise to me?."

"Great king, it was on account of this that the Blessed One who knows and sees and is perfect and rightfully enlightened has said. Dear ones bring grief, lament, unpleasantness and distress and the pleasure gained from them is insignificant. Great king, is Kashmir and Kosala dear to you?"

"Indeed, Mallika they are dear to me. On account of the two countries Kashmir and Kosala I partake Kashmir scents, garlands and anointments."

"If you lose Kashmir and Kosala, would grief, lament, unpleasantness and distress arise to you?"

"Mallika, if I lose Kashmir and Kosala, even my life would be in danger, why should not grief, lament, unpleasantness and distress arise to me?."

"Great king, it was on account of this that the Blessed One who knows and sees is perfect and rightfully enlightened has said. Dear ones bring grief, lament, unpleasantness and distress and the pleasure gained from them is insignificant."

"Mallika it is wonderful and surprising, the Blessed One penetratingly sees. Mallika, pardon me."

King Pasenadi of Kosala got up from his seat arranged the shawl on his shoulder clasping hands towards the direction in which the Blessed One was, uttered a solemn utterance three times. ' I worship that Blessed One, perfect and rightfully enlightened.'"

Potaliya Sutta

To Potaliya

(excerpt)

Translated from the Pali by Thanissaro Bhikkhu.

"Suppose a dog, overcome with weakness & hunger, were to come across a slaughterhouse, and there a dexterous butcher or butcher's apprentice were to fling him a chain of bones -- thoroughly scraped, without any flesh, smeared with blood. What do you think: Would the dog, gnawing on that chain of bones -- thoroughly scraped, without any flesh, smeared with blood -- appease its weakness & hunger?"

"No, lord. And why is that? Because the chain of bones is thoroughly scraped, without any flesh, & smeared with blood. The dog would get nothing but its share of weariness & vexation."

"In the same way, householder, a disciple of the noble ones considers this point: 'The Blessed One has compared sensuality to a chain of bones, of much stress, much despair, & greater drawbacks.' Seeing this with right discernment, as it actually is, then avoiding the equanimity coming from multiplicity, dependent on multiplicity, he develops the equanimity coming from singleness, dependent on singleness,[1] where sustenance/clinging for the baits of the world ceases without trace.

"Now suppose a vulture, a kite, or a hawk, seizing a lump of flesh, were to take off, and other vultures, kites, or hawks -- following right after it -- were to tear at it with their beaks & pull

at it with their claws. What do you think: If that vulture, kite, or hawk were not quickly to drop that lump of flesh, would it meet with death from that cause, or with death-like pain?"

"Yes, lord."

"In the same way, householder, a disciple of the noble ones considers this point: 'The Blessed One has compared sensuality to a lump of flesh, of much stress, much despair, & greater drawbacks.' Seeing this with right discernment, as it actually is, then avoiding the equanimity coming from multiplicity, dependent on multiplicity, he develops the equanimity coming from singleness, dependent on singleness, where sustenance/clinging for the baits of the world ceases without trace.

"Now suppose a man were to come against the wind, carrying a burning grass torch. What do you think: If he were not quickly to drop that grass torch, would he burn his hand or his arm or some other part of his body, so that he would meet with death from that cause, or with death-like pain?"

"Yes, lord."

"In the same way, householder, a disciple of the noble ones considers this point: 'The Blessed One has compared sensuality to a grass torch, of much stress, much despair, & greater drawbacks.' Seeing this with right discernment, as it actually is, then avoiding the equanimity coming from multiplicity, dependent on multiplicity, he develops the equanimity coming from singleness, dependent on singleness, where sustenance/clinging for the baits of the world ceases without trace.

"Now suppose there were a pit of glowing embers, deeper than a man's height, full of embers that were neither flaming nor

smoking, and a man were to come along -- loving life, hating death, loving pleasure, abhorring pain -- and two strong men, grabbing him with their arms, were to drag him to the pit of embers. What do you think: Wouldn't the man twist his body this way & that?"

"Yes, lord. And why is that? Because he would realize, 'If I fall into this pit of glowing embers, I will meet with death from that cause, or with death-like pain.'"

"In the same way, householder, a disciple of the noble ones considers this point: 'The Blessed One has compared sensuality to a pit of glowing embers, of much stress, much despair, & greater drawbacks.' Seeing this with right discernment, as it actually is, then avoiding the equanimity coming from multiplicity, dependent on multiplicity, he develops the equanimity coming from singleness, dependent on singleness, where sustenance/clinging for the baits of the world ceases without trace.

"Now suppose a man, when dreaming, were to see delightful parks, delightful forests, delightful stretches of land, & delightful lakes, and on awakening were to see nothing. In the same way, householder, a disciple of the noble ones considers this point: 'The Blessed One has compared sensuality to a dream, of much stress, much despair, & greater drawbacks.' Seeing this with right discernment, as it actually is, then avoiding the equanimity coming from multiplicity, dependent on multiplicity, he develops the equanimity coming from singleness, dependent on singleness, where sustenance/clinging for the baits of the world ceases without trace.

"Now suppose a man having borrowed some goods -- a manly carriage, fine jewels, & ear ornaments -- were to go into the market preceded & surrounded by his borrowed goods, and people seeing him would say, 'How wealthy this man is, for this

is how the wealthy enjoy their possessions,' but the actual owners, wherever they might see him, would strip him then & there of what is theirs. What do you think: Should the man rightly be upset?"

"No, lord. And why is that? The owners are stripping him of what is theirs."

"In the same way, householder, a disciple of the noble ones considers this point: 'The Blessed One has compared sensuality to borrowed goods, of much stress, much despair, & greater drawbacks.' Seeing this with right discernment, as it actually is, then avoiding the equanimity coming from multiplicity, dependent on multiplicity, he develops the equanimity coming from singleness, dependent on singleness, where sustenance/clinging for the baits of the world ceases without trace.

"Now suppose that, not far from a village or town, there were a dense forest grove, and there in the grove was a tree with delicious fruit, abundant fruit, but with no fruit fallen to the ground. A man would come along, desiring fruit, looking for fruit, searching for fruit. Plunging into the forest grove, he would see the tree... and the thought would occur to him, 'This is a tree with delicious fruit, abundant fruit, and there is no fruit fallen to the ground, but I know how to climb a tree. Why don't I climb the tree, eat what I like, and fill my clothes with the fruit?' So, having climbed the tree, he would eat what he liked and fill his clothes with the fruit. Then a second man would come along, desiring fruit, looking for fruit, searching for fruit and carrying a sharp ax. Plunging into the forest grove, he would see the tree... and the thought would occur to him, 'This is a tree with delicious fruit, abundant fruit, and there is no fruit fallen to the ground, and I don't know how to climb a tree. Why don't I chop down this tree at the root, eat what I like, and fill my clothes

with the fruit?' So he would chop the tree at the root. What do you think: If the first man who climbed the tree didn't quickly come down, wouldn't the falling tree crush his hand or foot or some other part of his body, so that he would meet with death from that cause, or with death-like pain?"

"Yes, lord."

"In the same way, householder, a disciple of the noble ones considers this point: 'The Blessed One has compared sensuality to the fruits of a tree, of much stress, much despair, & greater drawbacks.' Seeing this with right discernment, as it actually is present, then avoiding the equanimity coming from multiplicity, dependent on multiplicity, he develops the equanimity coming from singleness, dependent on singleness, where sustenance/clinging for the baits of the world ceases without trace.

"Now when the disciple of the noble ones has arrived at this purity of equanimity & mindfulness, he recollects his manifold past lives, i.e., one birth, two... five, ten... fifty, a hundred, a thousand, a hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion: 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he recollects his manifold past lives in their modes & details.

"When the disciple of the noble ones has arrived at this purity of equanimity & mindfulness, he sees -- by means of the divine eye, purified & surpassing the human -- beings passing away &

re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings -- who were endowed with bad conduct of body, speech & mind, who reviled noble ones, held wrong views and undertook actions under the influence of wrong views -- with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, & mind, who did not revile noble ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus -- by means of the divine eye, purified & surpassing the human -- he sees beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma.

"When the disciple of the noble ones has arrived at this purity of equanimity & mindfulness, he enters & remains in the fermentation-free awareness-release & discernment-release, having directly known & realized them for himself right in the here & now.

"It's to this extent, householder, that there is the all-around in-every-way cutting off of one's affairs in the discipline of a noble one." ...

Potthapada Sutta

About Potthapada

Translated from the Pali by Thanissaro Bhikkhu.

Translator's Introduction

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

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

purposes. For this reason, this sutta is best read only after you have read other suttas and are familiar with the more central concepts of the Buddha's teachings.

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

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Now on that occasion Potthapada the wanderer, together with a large following of about 300 wanderers, had taken up residence in the debating hall near the Tinduka tree in

the single-pavilion park of Queen Mallika. Then the Blessed One, early in the morning, taking his robes & bowl, entered Savatthi for alms. Then the thought occurred to him, "While it's still too early to go into Savatthi for alms, why don't I go to the debating hall near the Tinduka tree in the single-pavilion park of Queen Mallika to see Potthapada the wanderer?" So he went to the debating hall near the Tinduka tree in the single-pavilion park of Queen Mallika.

Now on that occasion Potthapada the wanderer was sitting with his large following of wanderers, all making a great noise & racket, discussing many kinds of bestial topics of conversation: conversation about kings, robbers, & ministers of state; armies, alarms, & battles; food & drink; clothing, furniture, garlands, & scents; relatives; vehicles; villages, towns, cities, the countryside; women & heroes; the gossip of the street & the well; tales of the dead; tales of diversity, the creation of the world & of the sea; talk of whether things exist or not. Then Potthapada the wanderer saw the Blessed One coming from afar, and on seeing him, hushed his following: "Be quiet, good sirs. Don't make any noise. Here comes the contemplative Gotama. He is fond of quietude and speaks in praise of quietude. Maybe, if he perceives our group as quiet, he will consider it worth his while to come our way." So the wanderers fell silent.

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

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

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

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

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

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

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

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

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

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

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

"Then, with the stilling of directed thought & evaluation, the monk enters & remains in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation -- internal assurance. His earlier perception of a refined truth of rapture & pleasure born of seclusion ceases, and on that occasion there is a perception of a refined truth of rapture & pleasure born of concentration. On

that occasion he is one who is percipient of a refined truth of rapture & pleasure born of concentration. And thus it is that with training one perception arises and with training another perception ceases.

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

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

"And then, with the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, thinking, 'Infinite space,' the monk enters & remains in the dimension of the infinitude of space. His earlier perception of a refined truth of neither pleasure nor pain ceases, and on that occasion there is a perception of a refined truth of the dimension of the infinitude of space. On that occasion he is one who is

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

"Then, with the complete transcending of the dimension of the infinitude of space, thinking, 'Infinite consciousness,' the monk enters & remains in the dimension of the infinitude of consciousness. His earlier perception of a refined truth of the dimension of the infinitude of space ceases, and on that occasion there is a perception of a refined truth of the dimension of the infinitude of consciousness. On that occasion he is one who is percipient of a refined truth of the dimension of the infinitude of consciousness. And thus it is that with training one perception arises and with training another perception ceases.

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

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

another, grosser perception does not appear. He touches cessation. This, Potthapada, is how there is the alert [5] step-by step attainment of the ultimate cessation of perception.

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

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

"That's right, Potthapada."

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

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

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

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

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

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

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

"What self do you posit, Potthapada?"

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

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

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

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

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

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

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

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

"Well then, lord, if -- having other views, other practices, other satisfactions, other aims, other teachers -- it's hard for me to know whether perception is a person's self or if perception is one thing and self another, then is it the case that the cosmos

is eternal, that only this is true and anything otherwise is worthless?"

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

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

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

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

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

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

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

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

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

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

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

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

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

Not long after he had left, the wanderers, with sneering words, jeered at Potthapada the wanderer from all sides: "So, whatever the contemplative Gotama says, Sir Potthapada rejoices in his every word: 'So it is, Blessed One. So it is, O One Well-gone.' But we don't understand the contemplative Gotama as having taught any definite teaching as to whether the cosmos is infinite or the cosmos is finite or... whether after death a Tathagata neither exists nor does not exist."

When this was said, Potthapada the wanderer replied to the wanderers, "I, too, don't understand the contemplative Gotama as having taught any definite teaching as to whether the cosmos is infinite or the cosmos is finite or... whether after death a Tathagata neither exists nor does not exist. But the contemplative Gotama describes a genuine, authentic, and accurate practice, grounded in the Dhamma and consonant with the Dhamma. And when a genuine, authentic, and accurate practice, grounded in the Dhamma and consonant with the Dhamma is being explained, why shouldn't a

knowledgeable person such as myself rejoice in the well-spokenness of the contemplative Gotama's well-spoken words?"

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

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

[The Buddha:] "Potthapada, all those wanderers are blind and have no eyes. You alone among them have eyes. I have taught

and declared some teachings to be definite, and some teachings to be indefinite. And what are the teachings that I have taught and declared to be indefinite? [The statement that] 'The cosmos is eternal' I have taught and declared to be an indefinite teaching. [The statement that] 'The cosmos is not eternal'... 'The cosmos is finite'... 'The cosmos is infinite'... 'The soul & the body are the same'... 'The soul is one thing and the body another'... 'After death a Tathagata exists'... 'After death a Tathagata does not exist'... 'After death a Tathagata both exists & does not exist'... 'After death a Tathagata neither exists nor does not exist' I have taught and declared to be an indefinite teaching. And why have I taught and declared these teachings to be indefinite? Because they are not conducive to the goal, are not conducive to the Dhamma, are not basic to the holy life. They don't lead to disenchantment, to dispassion, to cessation, to calm, to direct knowledge, to self-awakening, to Unbinding. That's why I have taught and declared them to be indefinite.

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

"There are some priests & contemplatives with a doctrine & view like this: 'After death, the self is exclusively happy and free from disease.' I approached them and asked them, 'Is it true that you have a doctrine & view like this: "After death, the self is

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

"So what do you think, Potthapada -- when this is the case, don't the words of those priests & contemplatives turn out to be unconvincing?"

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

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

or seen the woman you're in love with?' When asked this, he would say, 'Yes.'

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

"Yes, lord..."

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

"Yes, lord..."

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

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

"Yes, lord..."

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

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

"Potthapada, there are these three acquisitions of a self: the gross acquisition of a self, the mind-made acquisition of a self, and the formless acquisition of a self. [9] And what is the gross acquisition of a self? Possessed of form, made up of the four great existents, feeding on physical food: this is the gross acquisition of a self. And what is the mind-made acquisition of a self? Possessed of form, mind-made, complete in all its parts, not inferior in its faculties: this is the mind-made acquisition of a self. And what is the formless acquisition of a self? Formless and made of perception: this is the formless acquisition of a self.

"I teach the Dhamma for the abandoning of the gross acquisition of a self, such that, when you practice it, defiling mental qualities will be abandoned, bright mental qualities will grow, and you will enter & remain in the culmination & abundance of discernment, having known & realized it for yourself in the here & now. If the thought should occur to you that, when defiling mental qualities are abandoned and bright mental qualities have grown, and one enters & remains in the culmination & abundance of discernment, having known & realized it for oneself in the here & now, one's abiding is stressful/painful, you should not see it in that way. When defiling mental qualities are abandoned and bright mental qualities have grown, and one enters & remains in the culmination & abundance of discernment, having known & realized it for oneself in the here & now, there is joy, rapture, serenity, mindfulness, alertness, and a pleasant/happy abiding.

"I also teach the Dhamma for the abandoning of the mind-made acquisition of a self... for the abandoning of the formless acquisition of a self, such that, when you practice it, defiling mental qualities will be abandoned, bright mental qualities will grow, and you will enter & remain in the culmination & abundance of discernment, having known & realized it for

yourself in the here & now... When defiling mental qualities are abandoned and bright mental qualities have grown, and one enters & remains in the culmination & abundance of discernment, having known & realized it for oneself in the here & now, there is joy, rapture, serenity, mindfulness, alertness, and a pleasant/happy abiding.

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

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

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

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

"Potthapada, it's as if a man at a crossroads were to build a staircase for ascending to a palace, and other people were to say to him, 'Well, my good man, this palace for which you are building a staircase: do you know whether it's east, west, north, or south of here? Whether it's high, low, or in between?' He would say, '*This*, friends, is the palace to which I am building a staircase. The staircase is right under the palace.'

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

"Yes, lord..."

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

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

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

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

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

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

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

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

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

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

"In the same way, Citta, when there is a gross acquisition of a self... it's classified just as a gross acquisition of a self. When there is a mind-made acquisition of a self... When there is a

formless acquisition of a self, it's not classified either as a gross acquisition of a self or as a mind-made acquisition of a self. It's classified just as a formless acquisition of a self.

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

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

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

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

But Citta the elephant trainer's son said to the Blessed One: "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned... in the same way has Master Gotama -- through many lines of reasoning -- made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Sangha of monks. Let me obtain the Going Forth in the Blessed One's presence! Let me obtain Acceptance!"

So Citta the elephant trainer's son obtained the Going Forth in the Blessed One's presence; he obtained Acceptance. And not long after his Acceptance -- dwelling alone, secluded, heedful, ardent, & resolute -- he in no long time reached & remained in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus Ven. Elephant-trainer's Son [11] became another one of the Arahants.

Footnotes

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

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

3. See MN 140.

4. Maurice Walshe, in *The Long Discourses of the Buddha* (LDB), mistakenly has "arises" here.

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

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

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

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

9. Acquisition of a self (*atta-pa.tilaabho*): According to the Commentary, this refers to the acquisition of an individual identity (*attabhaava-pa.tilaabho*) on any of the three levels of becoming: the sensual level, the level of form, and the formless level. The term *attabhaava-pa.tilaabho* is used in a number of suttas -- among them AN IV.192 -- where it definitely refers to the type of identity one assumes on experiencing rebirth in a particular level of being. However, there are two reasons for not following the Commentary's equation of *atta-pa.tilaabho* with *attabhaava-pa.tilaabho*. (1) As AN IV.72 makes clear, there is a type of *attabhaava-pa.tilaabho* -- rebirth in the dimension of neither perception nor non-perception -- that would not be covered by any of the three types of acquisition of

a self mentioned in this sutta. Thus the Buddha seems to be limiting his discussion here to the alternative selves posited by Potthapada. (2) In a later passage in this sutta, the Buddha refers to the acquisition of a self as something he can point to directly in his listeners' immediate range of experience. Thus the term would seem to refer to the sense of self one can attain as a result of different levels of experience in meditation here and now.

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

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

Pubbakotthaka Sutta

Eastern Gatehouse

Translated from the Pali by Thanissaro Bhikkhu

I have heard that on one occasion the Blessed One was staying in Savatthi, at the Eastern Gatehouse. There he addressed Ven. Shariputra: "Shariputra, do you take it on conviction that the faculty of conviction, when developed and pursued, plunges into the Deathless, has the Deathless as its goal and consummation? Do you take it on conviction that the faculty of persistence... mindfulness... concentration... discernment, when developed and pursued, plunges into the Deathless, has the Deathless as its goal and consummation?"

"Lord, it's not that I take it on conviction in the Blessed One that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed and pursued, plunges into the Deathless, has the Deathless as its goal and consummation. Those who have not known, seen, penetrated, realized, or attained it by means of discernment would have to take it on conviction in others that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed and pursued, plunges into the Deathless, has the Deathless as its goal and consummation; whereas those who have known, seen, penetrated, realized, and attained it by means of discernment would have no doubt or uncertainty that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed and pursued, plunges into the Deathless, has the Deathless as its goal and consummation. And as for me, I have known, seen, penetrated, realized, and attained it by means of discernment. I have no

doubt or uncertainty that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed and pursued, plunges into the Deathless, has the Deathless as its goal and consummation."

"Excellent, Shariputra. Excellent. Those who have not known, seen, penetrated, realized, or attained it by means of discernment would have to take it on conviction in others that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed and pursued, plunges into the Deathless, has the Deathless as its goal and consummation; whereas those who have known, seen, penetrated, realized, and attained it by means of discernment would have no doubt or uncertainty that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed and pursued, plunges into the Deathless, has the Deathless as its goal and consummation."

Puggalavaggo

Andha Sutta

'Monks, there are three persons found existing in the world.

What three? The blind, the one-eyed, and the two-eyed.

And of what sort, monks, is the blind? Herein a certain person has not the eye to acquire wealth unattained, or to make the wealth he has increase. He has not the eye fit to see states that are good and bad, to see states that are blameworthy and praiseworthy states mean and exalted, states resembling light and darkness. This one, monks, is called "the blind."

And of what sort, monks, is the one-eyed? In this case a certain person has the eye to acquire wealth unattained, and or to make the wealth he has increase. But he has not the eye fit to see states that are good and bad, to see states that are blameworthy and praiseworthy states mean and exalted, states resembling light and darkness. This one is called the "one-eyed."

And of what sort, monks, is the two-eyed? In this case a certain person has both the eye to acquire wealth unattained and the eye to make the wealth he has increase, and the eye to see states that are good and bad, to see states that are blameworthy and praiseworthy, states mean and exalted, states resembling light and darkness. This one is called " the two-eyed."

These are the three persons: The blind, of sight bereft, hath no such wealth, No works good deeds, unlucky in both ways. And then again 'tis said the one-eyed man, conjoined with right and wrong, searches for wealth. With tricks and frauds and lies:

worldly, purse-proud, and clever to gain wealth is he, and hence departing is afflicted sore in Hell. But best of all's the being with two eyes: His wealth, with right exertion rightly won, he gives away: with best intent, unwavering. In a blessed home he's born, nor sorrows there. So from the blind and one-eyed keep aloof, and join thyself to worthy two-eyed men.'

Punna Sutta

{To Punna}

Translated from the Pali by Thanissaro Bhikkhu.

Then Ven. Punna went to the Blessed One and on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One, "It would be good if the Blessed One would teach me the Dhamma in brief so that, having heard the Dhamma from the Blessed One, I might dwell alone in seclusion: heedful, ardent, and resolute."

"There are, Punna, forms cognizable via the eye -- agreeable, pleasing, charming, endearing, fostering desire, enticing. If a monk relishes them, welcomes them, and remains fastened to them, then in him -- relishing them, welcoming them, and remaining fastened to them -- there arises delight. From the origination of delight, I tell you, comes the origination of suffering and stress.

"There are sounds cognizable via the ear... aromas cognizable by the nose... flavors cognizable via the tongue... tactile sensations cognizable via the body...

"There are ideas cognizable via the intellect -- agreeable, pleasing, charming, endearing, fostering desire, enticing. If a monk relishes them, welcomes them, and remains fastened to them, then in him -- relishing them, welcoming them, and remaining fastened to them -- there arises delight. From the origination of delight, I tell you, comes the origination of suffering and stress.

"There are forms cognizable via the eye -- agreeable, pleasing, charming, endearing, fostering desire, enticing. If a monk does not relish them, welcome them, or remain fastened to them, then in him -- not relishing them, not welcoming them, not remaining fastened to them -- there arises no delight. From the cessation of delight, I tell you, comes the cessation of suffering and stress.

"There are sounds cognizable via the ear... aromas cognizable by the nose... flavors cognizable via the tongue... tactile sensations cognizable via the body...

"There are ideas cognizable via the intellect -- agreeable, pleasing, charming, endearing, fostering desire, enticing. If a monk does not relish them, welcome them, or remain fastened to them, then in him -- not relishing them, not welcoming them, not remaining fastened to them -- there arises no delight. From the cessation of delight, I tell you, comes the cessation of suffering and stress. {By this means, Punna, you are not far from this doctrine and discipline."

When this was said, a certain monk said to the Blessed One, "Here is where I am ill at ease, lord, for I don't discern, as they actually are present, the origination, the passing away, the allure, the drawback, and the escape from the six spheres of contact."

"Then what do you think, monk. Do you regard that 'the eye is not mine. It is not my self. It is not what I am'?"

"Yes, lord."

"Very good, monk. When it is well seen by you with right discernment that 'the eye is not mine. It is not my self. It is not what I am,' then the first sphere of contact will be abandoned by you, for the sake of no further becoming in the future.

"Do you regard that 'the ear is not mine... The nose is not mine... The tongue is not mine... The body is not mine...

"Do you regard that 'the intellect is not mine. It is not my self. It is not what I am'?"

"Yes, lord."

"Very good, monk. When it is well seen by you with right discernment that 'the intellect is not mine. It is not my self. It is not what I am,' then the sixth sphere of contact will be abandoned by you, for the sake of no further becoming in the future.}

"Well then, Punna. Now that I have instructed you with a brief instruction, in which country are you going to live?"

"Lord, there is a country called Sunaparanta. I am going to live there."

"Punna, the Sunaparanta people are fierce. They are rough. If they insult and ridicule you, what will you think?"

"If they insult and ridicule me, I will think, 'These Sunaparanta people are civilized, very civilized, in that they don't hit me with their hands.' That is what I will think, O Blessed One. That is what I will think, O One Well-gone."

"But if they hit you with their hands, what will you think?"

"...I will think, 'These Sunaparanta people are civilized, very civilized, in that they don't hit me with a clod.'..."

"But if they hit you with a clod...?"

"...I will think, 'These Sunaparanta people are civilized, very civilized, in that they don't hit me with a stick.'..."

"But if they hit you with a stick...?"

"...I will think, 'These Sunaparanta people are civilized, very civilized, in that they don't hit me with a knife.'..."

"But if they hit you with a knife...?"

"...I will think, 'These Sunaparanta people are civilized, very civilized, in that they don't take my life with a sharp knife.'..."

"But if they take your life with a sharp knife...?"

"If they take my life with a sharp knife, I will think, 'there are disciples of the Blessed One who -- horrified, humiliated, and disgusted by the body and by life -- have sought for an assassin, but here I have met my assassin without searching for him.' [1] That is what I will think, O Blessed One. That is what I will think, O One Well-gone."

"Good, Punna, very good. Possessing such calm and self-control you are fit to dwell among the Sunaparantans. Now it is time to do as you see fit."

Then Ven. Punna, delighting and rejoicing in the Blessed One's words, rising from his seat, bowed down to the Blessed One and left, keeping him on his right side. Setting his dwelling in order and taking his robe and bowl, he set out for the Sunaparanta country and, after wandering stage by stage he arrived there. There he lived. During that Rains retreat he established 500 male and 500 female lay followers in the practice, while he realized the three knowledge's and then attained total (final) Unbinding.

Then a large number of monks went to the Blessed One and on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to him, "Lord, the clansman named Punna, whom the Blessed One instructed with a brief

instruction, has died. What is his destination? What is his future state?"

"Monks, the clansman Punna was wise. He practiced the Dhamma in accordance with the Dhamma and did not pester me with issues related to the Dhamma. The clansman Punna is totally unbound."

Note

1. In the origin story to Parajika 3, a group of monks search for an assassin after becoming disgusted with their bodies when taking the unattractiveness of the body as their meditation theme. The Buddha, on learning of this, convenes the remaining monks and recommends that if they find such unskillful, aversive attitudes arising in their meditation, they should switch to the breath as their theme. Thus -- contrary to some interpretations of this discourse -- it seems unlikely that Punna is here extolling the act of searching for an assassin as a skillful approach toward death. Instead, the gist of his statement is that if he died under the circumstances described here, death would have found him without his having sought for it through aversion. This would parallel the attitude toward death that the Theragatha frequently attributes to arahants:

I don't delight in death,
don't delight in living.
I await my time
like a worker his wage.
I don't delight in death,
don't delight in living.
I await my time
mindful, alert.

[Thag. XIV.1]

This may not be life affirming in the American sense of the word, but it does affirm that the arahants have awakened to a release that transcends life and death. And that is the whole point of Dhamma practice. If there were nothing more important than life, than life itself would be pointless.

Puttamansa Sutta

A Son's Flesh

Translated from the Pali by Thanissaro Bhikkhu

At Savatthi... "There are these four nutriments for the maintenance of beings who have come into being or for the support of those in search of a place to be born. Which four? Physical food, gross or refined; contact as the second, intellectual intention the third, and consciousness the fourth. These are the four nutriments for the maintenance of beings who have come into being or for the support of those in search of a place to be born.

"And how is physical food to be regarded? Suppose a couple, husband and wife, taking meager provisions, were to travel through a desert. With them would be their only baby son, dear and appealing. Then the meager provisions of the couple going through the desert would be used up and depleted while there was still a stretch of the desert yet to be crossed. The thought would occur to them, 'Our meager provisions are used up and depleted while there is still a stretch of this desert yet to be crossed. What if we were to kill this only baby son of ours, dear and appealing, and make dried meat and jerky. That way -- chewing on the flesh of our son -- at least the two of us would make it through this desert. Otherwise, all three of us would perish.' So they would kill their only baby son, loved and endearing, and make dried meat and jerky. Chewing on the flesh of their son, they would make it through the desert. While eating the flesh of their only son, they would beat their breasts, [crying,] 'Where have you gone, our only baby son? Where have you gone, our only baby son?' Now what do you think, monks: Would that couple eat that food playfully or for intoxication, or for putting on bulk, or for beatification?"

"No, lord."

"Wouldn't they eat that food simply for the sake of making it through that desert?"

"Yes, lord."

"In the same way, I tell you, is the nutriment of physical food to be regarded. When physical food is comprehended, passion for the five strands of sensuality is comprehended. When passion for the five strands of sensuality is comprehended, there is no fetter bound by which a disciple of the noble ones would come back again to this world.

"And how is the nutriment of contact to be regarded? Suppose a flayed cow were to stand leaning against a wall. The creatures living in the wall would chew on it. If it were to stand leaning against a tree, the creatures living in the tree would chew on it. If it were to stand exposed to water, the creatures living in the water would chew on it. If it were to stand exposed to the air, the creatures living in the air would chew on it. For wherever the flayed cow were to stand exposed, the creatures living there would chew on it. In the same way, I tell you, is the nutriment of contact to be regarded. When the nutriment of contact is comprehended, the three feelings [pleasure, pain, neither pleasure nor pain] are comprehended. When the three feelings are comprehended, I tell you, there is nothing further for a disciple of the noble ones to do.

"And how is the nutriment of intellectual intention to be regarded? Suppose there were a pit of glowing embers, deeper than a man's height, full of embers that were neither flaming nor smoking, and a man were to come along -- loving life, hating death, loving pleasure, abhorring pain -- and two strong men, having grabbed him by the arms, were to drag him to the pit of embers. To get far away would be that man's intention, far away would be his wish, far away would be his aspiration. Why is that? Because he would realize, 'If I fall into

this pit of glowing embers, I will meet with death from that cause, or with death-like pain.' In the same way, I tell you, is the nutriment of intellectual intention to be regarded. When the nutriment of intellectual intention is comprehended, the three forms of craving [for sensuality, for becoming, and for non-becoming] are comprehended. When the three forms of craving are comprehended, I tell you, there is nothing further for a disciple of the noble ones to do.

"And how is the nutriment of consciousness to be regarded? Suppose that, having arrested a thief, a criminal, they were to show him to the king: 'this is a thief, a criminal for you, your majesty. Impose on him whatever punishment you like.' So the king would say, 'Go, men, and shoot him in the morning with a hundred spears. So they would shoot him in the morning with a hundred spears. Then the king would say at noon, 'Men, how is that man?' 'Still alive, your majesty.' So the king would say, 'Go, men, and shoot him at noon with a hundred spears. So they would shoot him at noon with a hundred spears. Then the king would say in the evening, 'Men, how is that man?' 'Still alive, your majesty.' So the king would say, 'Go, men, and shoot him in the evening with a hundred spears. So they would shoot him in the evening with a hundred spears. Now what do you think, monks: Would that man, being shot with three hundred spears a day, experience pain and distress from that cause?"

"Even if he were to be shot with only one spear, lord, he would experience pain and distress from that cause, to say nothing of three hundred spears."

"In the same way, I tell you, monks, is the nutriment of consciousness to be regarded. When the nutriment of consciousness is comprehended, name and form are comprehended. When name and form are comprehended, I tell you, there is nothing further for a disciple of the noble ones to do."

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Rahogata Sutta

Alone

Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "Just now, lord, while I was alone in seclusion, this train of thought arose in my awareness: 'Three feelings have been spoken of by the Blessed One: a feeling of pleasure, a feeling of pain (stress), and a feeling of neither pleasure nor pain. These are the three feelings spoken of by the Blessed One. But the Blessed One has said: "Whatever is felt comes under stress (pain)." Now in what connection was this stated by the Blessed One: "Whatever is felt comes under stress (pain)?"'"

"Excellent, monk. Excellent. These three feelings have been spoken of by me: a feeling of pleasure, a feeling of pain (stress), and a feeling of neither pleasure nor pain. These are the three feelings spoken of by me. But I have also said: 'Whatever is felt comes under stress (pain).' That I have stated simply in connection with the inconstancy of fabrications. That I have stated simply in connection with the nature of fabrications to end... in connection with the nature of fabrications to fall away... to fade away... to cease... in connection with the nature of fabrications to change.

"And I have also taught the step-by-step cessation of fabrications. When one has attained the first jhana, speech has ceased. When one has attained the second jhana, directed thought and evaluation have ceased. When one has attained the third jhana, rapture has ceased. When one has attained the fourth jhana, in-and-out breathing has ceased. When one has attained the dimension of the infinitude of space, the perception of forms has ceased. When one has attained the dimension of the infinitude of consciousness, the perception of the dimension of the infinitude of space has ceased. When one has attained the dimension of nothingness, the perception of the dimension of the infinitude of

consciousness has ceased. When one has attained the dimension of neither-perception nor non-perception, the perception of the dimension of nothingness has ceased. When one has attained the cessation of perception and feeling, perception and feeling have ceased. When a monk's effluents have ended, passion has ceased, aversion has ceased, delusion has ceased.

"Then, monk, I have also taught the step-by-step stilling of fabrications. When one has attained the first jhana, speech has been stilled. When one has attained the second jhana, directed thought and evaluation have been stilled. When one has attained the third jhana, rapture has been stilled. When one has attained the fourth jhana, in-and-out breathing has been stilled. When one has attained the dimension of the infinitude of space, the perception of forms has been stilled. When one has attained the dimension of the infinitude of consciousness, the perception of the dimension of the infinitude of space has been stilled. When one has attained the dimension of nothingness, the perception of the dimension of the infinitude of consciousness has been stilled. When one has attained the dimension of neither-perception nor non-perception, the perception of the dimension of nothingness has been stilled. When one has attained the cessation of perception and feeling, perception and feeling have been stilled. When a monk's effluents have ended, passion has been stilled, aversion has been stilled, delusion has been stilled.

"There are these six calmings. When one has attained the first jhana, speech has been calmed. When one has attained the second jhana, directed thought and evaluation have been calmed. When one has attained the third jhana, rapture has been calmed. When one has attained the fourth jhana, in-and-out breathing has been calmed. When one has attained the cessation of perception and feeling, perception and feeling have been calmed. When a monk's effluents have ended, passion has been calmed, aversion has been calmed, delusion has been calmed."

Rahula Sutta

Advice to Rahula

"Renouncing the five pleasures of sense that entrance and delight the mind, and in faith departing from home, become one who makes an end of suffering!

"Associate with good friends and choose a remote lodging, secluded, with little noise. Be moderate in eating. Robes, alms-food, remedies and a dwelling, -- do not have craving for these things; do not be one who returns to the world. [1] Practice restraint according to the Discipline, [2] and control the five sense-faculties.

"Practice mindfulness of the body and continually develop dispassion towards it. Avoid the sign of the beautiful connected with passion; by meditating on the foul [3] cultivate a mind that is concentrated and collected.

"Meditate on the Sign-less [4] and get rid of the tendency to conceit. By thoroughly understanding and destroying conceit [5] you will live in the highest peace."

In this manner the Lord repeatedly exhorted the Venerable Rahula.

Footnotes:

1. By being dragged back to it again by your craving for these things (Comy).
2. The Vinaya, or disciplinary code of the community of Bhikkhus.
3. The "foul," or *asubha-kammattana*, refers to the practice of contemplating a corpse in various stages of decay and the contemplation on the thirty-two parts of the body, as a means of developing detachment from body and dispassion in regard to its beautiful (or, "the sign of the beautiful," *subha-nimitta*).

4. The Sign-less (*animitta*) is one of the three Deliverances (*vimokkha*) by which beings are liberated from the world. The other two are Desirelessness (*appanihita*) and Emptiness (*sunnata*). The Sign-less is connected with the idea of impermanence of all conditioned things (cf. Visuddhi Magga, XXI 67f).

5. The word "*mana*" means both conceit and misconceiving.

Raja Sutta

The King

I have heard that on one occasion the Blessed One was staying near Savatthi, in Jeta's Grove, Anathapindika's monastery. Now at that time King Pasenadi Kosala was together with Queen Mallika in the upper palace. Then he said to her, "Is there anyone more dear to you than yourself?"

"No, your majesty," she answered. "There is no one more dear to me than myself. And what about you, your majesty? Is there anyone more dear to you than yourself?"

"No, Mallika. There is no one more dear to me than myself."

Then the king, descending from the palace, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One: "Just now I was together with Queen Mallika in the upper palace. I said to her, 'Is there anyone more dear to you than yourself?'

"'No, your majesty,' she answered. 'There is no one more dear to me than myself. And what about you, your majesty? Is there anyone more dear to you than yourself?'

"'No, Mallika. There is no one more dear to me than myself.'"

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

Searching all directions
with one's awareness,
one finds no one dearer
than oneself.
In the same way, others
are fiercely dear to themselves.
So one should not hurt others
if one loves oneself.

Ratana Sutta

The Jewel Discourse

The occasion for this discourse, in brief, according to the commentary, is as follows: The city of Vesali was afflicted by a famine, causing death, especially to the poor folk. Due to the presence of decaying corpses the evil spirits began to haunt the city; this was followed by a pestilence. Plagued by these three fears of famine, non-human beings and pestilence, the citizens sought the help of the Buddha who was then living at Rajagaha.

Followed by a large number of monks including the Venerable Ānanda, his attendant disciple, the Buddha came to the city of Vesali. With the arrival of the Master, there were torrential rains, which swept away the putrefying corpses. The atmosphere became purified the city was clean.

Thereupon the Buddha delivered this Jewel Discourse (Ratana Sutta [1]) to the Venerable Ānanda, and gave him instructions as to how he should tour the city with the Licchavi citizens reciting the discourse as a mark of protection to the people of Vesali. The Venerable Ānanda followed the instructions, and sprinkled the sanctified water from the Buddha's own alms bowl. As a consequence the evil spirits were exorcised the pestilence subsided. Thereafter the Venerable Ānanda returned with the citizens of Vesali to the Public hall where the Buddha and his disciples had assembled awaiting his arrival. There the Buddha recited the same Jewel Discourse to the gathering:

1. "Whatever beings (non-humans) are assembled here, terrestrial or celestial, may they all have peace of mind, and may they listen attentively to these words:
2. "O beings, listen closely. May you all radiate loving-kindness to those human beings who, by day and night, bring offerings to you (offer merit to you). Wherefore, protect them with diligence.

3. "Whatever treasure there be either in the world beyond, whatever precious jewel there be in the heavenly worlds, there is naught comparable to the Tathágata (the perfect One). This precious jewel is the Buddha. [2] By this (asseveration of the) truth may there be happiness.

4. "That Cessation, that Detachment, that Deathlessness (Nibbána) supreme, the calm and collected Sakyan Sage (the Buddha) had realized. There is naught comparable to this (Nibbána) Dhamma. This precious jewel is the Dhamma. [3] By this (asseveration of the) truth may there be happiness.

5. "The Supreme Buddha extolled a path of purity (the Noble Eightfold Path) calling it the path which unfailingly brings concentration. There is naught comparable to this concentration. This precious jewel is the Dhamma. By this (asseveration of the) truth may there be happiness.

6. "The eight persons extolled by virtuous men constitute four pairs. They are the disciples of the Buddha and are worthy of offerings. Gifts given to them yield rich results. This precious jewel is the Sangha. [4] By this (asseveration of the) truth may there be happiness.

7. "With a steadfast mind, and applying themselves well in the dispensation of the Buddha Gotama, free from (defilements), they have attained to that which should be attained (Arahantship) encountering the Deathless. They enjoy the Peace of Nibbána freely obtained. [5] This precious jewel is the Sangha. By this (asseveration of the) truth may there be happiness.

8. "As a post deep-planted in the earth stands unshaken by the winds from the four quarters, so, too, I declare is the righteous man who comprehends with wisdom the Noble Truths. This precious jewel is the Sangha. By this (asseveration of the) truth may there be happiness.

9. "Those who realized the Noble Truths well taught by him who is profound in wisdom (the Buddha), even though they may be

exceedingly heedless, they will not take an eighth existence (in the realm of sense spheres). [6] This precious jewel is the Sangha. By this (asseveration of the) truth may there be happiness.

10. "With his gaining of insight he abandons three states of mind, namely self-illusion, doubt, and indulgence in meaningless rites and rituals, should there be any. He is also fully freed from the four states of woe, and therefore, incapable of committing the six major wrongdoings. [7] This precious jewel is the Sangha. By this (asseveration of the) truth may there be happiness.

11. "Any evil action he may still do by deed, word or thought, he is incapable of concealing it; since it has been proclaimed that such concealing is impossible for one who has seen the Path (of Nibbána). [8] This precious jewel is the Sangha. By this (asseveration of the) truth may there be happiness.

12. "As the woodland groves though in the early heat of the summer month are crowned with blossoming flowers even so is the sublime Dhamma leading to the (calm) of Nibbána which is taught (by the Buddha) for the highest good. This precious jewel is the Buddha. By this (asseveration of the) truth may there be happiness.

13. "The Peerless Excellent one (the Buddha) the Knower (of Nibbána), the Giver (of Nibbána), the Bringer (of the Noble Path), taught the excellent Dhamma. This precious jewel is the Buddha. By this (asseveration of the) truth may there be happiness.

14. "Their past (kamma) is spent, their new (kamma) no more arises, their mind to future becoming is unattached. Their germ (of rebirth-consciousness) has died, they have no more desire for re-living. Those wise men fade out (of existence) as the flame of this lamp (which has just faded away). This precious jewel is the Sangha. By this (asseveration of the) truth may there be happiness.

15. "Whatever beings (non-human) are assembled here, terrestrial or celestial, come let us salute the Buddha, the Tathágata (the

perfect One), honored by gods and men. May there be happiness.
[9]

16. "Whatever beings are assembled here terrestrial or celestial, come let us salute the perfect Dhamma, honored by gods and men. May there be happiness.

17. "Whatever beings are assembled here terrestrial or celestial, come let us salute the perfect Sangha, honored by gods and men. May there be happiness."

Footnotes:

1. *Ratana* means precious jewel. Here the term is applied to the Buddha, Dhamma, and Sangha.
2. Literally, in the Buddha is this precious jewel.
3. Literally, in the Dhamma is this precious jewel.
4. Literally, in the Sangha is this precious jewel.
5. Obtained without payment; '*avyayena*' (*KhpA*).
6. The reason why it is stated that there will be no eighth existence for a person who has attained the stage of *sotapatti* or the first stage of sanctity is that such a being can live at the most for only a period of seven existences in the realm of sense spheres.
7. *Abhithanani*; i. matricide, ii. patricide, iii. the murder of Arahants (the Consummate Ones), iv. the shedding of the Buddha's blood, v. causing schism in the Sangha, and vi. pernicious false beliefs (*niyata micca ditthi*).
8. He is a *sotapanna*, stream-enterer, one who has attained the first stage of sanctity.
9. The last three stanzas were recited by *Sakka*, the chief of Devas (gods) (*KhpA*).

Ratha-vinita Sutta

Relay Chariots

I have heard that on one occasion the Blessed One was staying near Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary. Then a number of monks from the Blessed One's native land, having completed the Rains Retreat in the native land, went to the Blessed One and, on arrival, having bowed down to him, sat to one side.

As they were sitting there, the Blessed One said to them, "Monks, whom in our native land do the native-land monks -- his companions in the holy life -- esteem in this way: 'Having few wants himself, he gives talks to the monks on fewness of wants. Contented himself, he gives talks to the monks on contentment. Secluded himself, he gives talks to the monks on seclusion. Un-entangled himself, he gives talks to the monks on non-entanglement. Having aroused persistence in himself, he gives talks to the monks on arousing persistence. Consummate in his own virtue, he gives talks to the monks on becoming consummate in virtue. Consummate in his own concentration, he gives talks to the monks on becoming consummate in concentration. Consummate in his own discernment, he gives talks to the monks on becoming consummate in discernment. Consummate in his own release, he gives talks to the monks on becoming consummate in release. Consummate in his own knowledge and vision of release, he gives talks to the monks on becoming consummate in the knowledge and vision of release. [1] He is one who exhorts, informs, instructs, urges, rouses, and encourages his companions in the holy life."

"Lord, the monk named Punna Mantaniputta (Mantani's son) is esteemed by the native-land monks -- his companions in the holy life -- in this way: 'Having few wants himself, he gives talks to the monks on fewness of wants. Contented himself, he gives talks to the monks on contentment. Secluded himself, he gives talks to the monks on seclusion. Un-entangled himself, he gives talks to the

monks on non-entanglement. Having aroused persistence in himself, he gives talks to the monks on arousing persistence. Consummate in his own virtue, he gives talks to the monks on becoming consummate in virtue. Consummate in his own concentration, he gives talks to the monks on becoming consummate in concentration. Consummate in his own discernment, he gives talks to the monks on becoming consummate in discernment. Consummate in his own release, he gives talks to the monks on becoming consummate in release. Consummate in his own knowledge and vision of release, he gives talks to the monks on becoming consummate in the knowledge and vision of release. He is one who exhorts, informs, instructs, urges, rouses, and encourages his companions in the holy life."

Now at that time Ven. Shariputra was sitting not far from the Blessed One. The thought occurred to him: "It's a gain, a great gain for Ven. Punna Mantaniputta that his knowledgeable companions in the holy life speak his praise point by point in the presence of the Teacher, and that the Teacher seconds that praise. Maybe sometime or other I, too, will go to meet with Ven. Punna Mantaniputta; maybe I'll have some conversation with him."

Then the Blessed One, having stayed at Rajagaha as long as he liked, set out wandering to Savatthi. Wandering by stages, he arrived there and stayed in Jeta's Grove, Anathapindika's monastery. Ven. Punna Mantaniputta heard, "The Blessed One has arrived at Savatthi and is staying near Savatthi in Jeta's Grove, Anathapindika's monastery." Setting his lodgings in order and taking his robes and bowl, he set out wandering to Savatthi. Wandering by stages, he went to where the Blessed One was staying in Jeta's Grove, Anathapindika's monastery. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there, the Blessed One instructed, urged, roused, and encouraged him with a Dhamma talk. Then Ven. Punna -- instructed, urged, roused, and encouraged with the Blessed One's Dhamma talk; delighting and approving of the Blessed One's words -- got up from his seat, bowed down to the Blessed One,

circumambulated him, and went to the Grove of the Blind for the day's abiding.

Then a certain monk went to Ven. Shariputra and, on arrival, said to him: "Friend Shariputra, the monk named Punna Mantaniputta whom you have so often praised -- instructed, urged, roused, and encouraged with the Blessed One's Dhamma talk; delighting and approving of the Blessed One's words -- has gotten up from his seat, bowed down to the Blessed One, circumambulated him, and has gone to the Grove of the Blind for the day's abiding." So Ven. Shariputra quickly picked up a sitting cloth and followed right behind Ven. Punna, keeping his head in sight. Ven. Punna plunged into the Grove of the Blind and sat down in the shade of a tree for the day's abiding. Ven. Shariputra also plunged into the Grove of the Blind and sat down in the shade of a tree for the day's abiding.

Then in the evening, Ven. Shariputra arose from his seclusion and went to Ven. Punna. On arrival, he exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, he sat to one side. As he was sitting there, he said to Ven. Punna, "My friend, is the holy life lived under the Blessed One?"

"Yes, my friend."

"And is the holy life lived under the Blessed One for the sake of purity in terms of virtue?" [2]

"No, my friend."

"Then is the holy life lived under the Blessed One for the sake of purity in terms of mind concentration?"

"No, my friend."

"Then is the holy life lived under the Blessed One for the sake of purity in terms of view?"

"No, my friend."

"Then is the holy life lived under the Blessed One for the sake of purity in terms of the overcoming of perplexity?"

"No, my friend."

"Then is the holy life lived under the Blessed One for the sake of purity in terms of knowledge and vision of what is and is not the path?"

"No, my friend."

"Then is the holy life lived under the Blessed One for the sake of purity in terms of knowledge and vision of the way?"

"No, my friend."

"Then is the holy life lived under the Blessed One for the sake of purity in terms of knowledge and vision?"

"No, my friend."

"When asked if the holy life is lived under the Blessed One for the sake of purity in terms of virtue, you say, 'No, my friend.' When asked if the holy life is lived under the Blessed One for the sake of purity in terms of mind... view... the overcoming of perplexity... knowledge and vision of what is and is not the path... knowledge and vision of the way... knowledge and vision, you say, 'No, my friend.' For the sake of what, then, my friend, is the holy life lived under the Blessed One?"

"The holy life is lived under the Blessed One, my friend, for the sake of total Unbinding through lack of clinging." [3]

"But is purity in terms of virtue total Unbinding through lack of clinging?"

"No, my friend."

"Then is purity in terms of mind... view... the overcoming of perplexity... knowledge and vision of what is and is not the path..."

knowledge and vision of the way... knowledge and vision total Unbinding through lack of clinging?"

"No, my friend."

"Then is total Unbinding through lack of clinging something apart from these qualities?"

"No, my friend."

"When asked if purity in terms of virtue... mind... view... the overcoming of perplexity... knowledge and vision of what is and is not the path... knowledge and vision of the way... knowledge and vision is total Unbinding through lack of clinging, you say, 'No, my friend.' But when asked if total Unbinding through lack of clinging is something apart from these qualities, you say, 'No, my friend.' Now how, my friend is the meaning of these statements to be understood?"

"If the Blessed One had described purity in terms of virtue as total Unbinding through lack of clinging, my friend, then he would have defined something still accompanied by clinging as total Unbinding through lack of clinging. If he had described purity in terms of mind... view... the overcoming of perplexity... knowledge and vision of what is and is not the path... knowledge and vision of the way... knowledge and vision as total Unbinding through lack of clinging, then he would have defined something still accompanied by clinging as total Unbinding through lack of clinging. But if total Unbinding through lack of clinging were apart from these qualities, then a run-of-the-mill person would be totally unbound, inasmuch as a run-of-the-mill person is apart from these qualities.

"So, my friend, I will give you an analogy, for there are cases where it's through analogies that knowledgeable people can understand the meaning of what is being said. Suppose that while King Pasenadi Kosala was staying at Savatthi, some urgent business were to arise at Saketa; and that between Savatthi and Saketa seven relay chariots were made ready for him. Coming out the door of the inner palace in Savatthi, he would get in the first

relay chariot. By means of the first relay chariot he would reach the second relay chariot. Getting out of the first relay chariot he would get in the second relay chariot. By means of the second relay chariot he would reach the third... by means of the third he would reach the fourth... by means of the fourth, the fifth... by means of the fifth, the sixth... by means of the sixth he would reach the seventh relay chariot. Getting out of the sixth relay chariot he would get in the seventh relay chariot. By means of the seventh relay chariot he would finally arrive at the door of the inner palace at Saketa. As he arrived there, his friends and companions, relatives and kin would ask him, 'Great king, did you come from Savatthi to the door of the inner palace in Saketa by means of this chariot?' Answering in what way, my friend, would King Pasenadi Kosala answer them correctly?"

"Answering in this way, my friend, he would answer them correctly: 'Just now, as I was staying at Savatthi, some urgent business arose at Saketa; and between Savatthi and Saketa seven relay chariots were made ready for me. Coming out the door of the inner palace in Savatthi, I got in the first relay chariot. By means of the first relay chariot I reached the second relay chariot. Getting out of the first relay chariot I got in the second relay chariot. By means of the second relay chariot I reached the third... by means of the third I reached the fourth... by means of the fourth, the fifth... by means of the fifth, the sixth... by means of the sixth I reached the seventh relay chariot. Getting out of the sixth relay chariot I got in the seventh relay chariot. By means of the seventh relay chariot I finally arrived at the door of the inner palace at Saketa.' Answering in this way, he would answer them correctly."

"In the same way, my friend, purity in terms of virtue is simply for the sake of purity in terms of mind. Purity in terms of mind is simply for the sake of purity in terms of view. Purity in terms of view is simply for the sake of purity in terms of the overcoming of perplexity. Purity in terms of the overcoming of perplexity is simply for the sake of purity in terms of knowledge and vision of what is and is not the path. Purity in terms of knowledge and vision of what is and is not the path is simply for the sake of purity in terms of knowledge and vision of the way. Purity in terms of knowledge

and vision of the way is simply for the sake of purity in terms of knowledge and vision. Purity in terms of knowledge and vision is simply for the sake of total Unbinding through lack of clinging. And it's for the sake of total Unbinding through lack of clinging that the holy life is lived under the Blessed One."

When this was said, Ven. Shariputra said to Ven. Punna Mantaniputta: "What is your name, friend, and how do your companions in the holy life know you?"

"My name is Punna, friend, and my companions in the holy life know me as Mantaniputta."

"How amazing, my friend, how astounding, that Ven. Punna Mantaniputta has answered point by point with profound, profound discernment in the manner of a learned disciple who has rightly understood the Teacher's message! It's a gain, a great gain, for any of his companions in the holy life who get to see him and visit with him. Even if they had to carry him around on a cushion placed on top of their heads in order to see him and visit with him, it would be a gain for them, a great gain. And the fact that I have gotten to see him and visit with him has been a gain, a great gain for me."

When this was said, Ven. Punna said to Ven. Shariputra: "And what is your name, friend, and how do your companions in the holy life know you?"

"My name is Upatissa, friend, and my companions in the holy life know me as Shariputra."

"What? I've been talking with the disciple who is like the Teacher himself without knowing that it is Ven. Shariputra? Had I known it was Ven. Shariputra, I wouldn't have answered at such length. How amazing, my friend, how astounding, that Ven. Shariputra has questioned point by point with profound, profound discernment in the manner of a learned disciple who has rightly understood the Teacher's message! It's a gain, a great gain, for any of his companions in the holy life who get to see him and visit

with him. Even if they had to carry him around on a cushion placed on top of their heads in order to see him and visit with him, it would be a gain for them, a great gain. And the fact that I have gotten to see him and visit with him has been a gain, a great gain for me."

In this way did both great beings rejoice in each other's good words!

Footnotes:

2. Ven. Shariputra and Ven. Punna speak of this list of seven purities -- purity in terms of virtue, mind, view, the overcoming of perplexity, knowledge and vision of what is and is not the path, knowledge and vision of the way, and knowledge and vision -- as if it were a teaching familiar to both of them, and yet nowhere else is it mentioned as a Buddhist teaching in the discourses. The Atthaka Vagga (Sn IV) however, mentions various non-Buddhist sectarians who spoke of purity as the goal of their teaching and who variously defined that purity in terms of virtue, view, knowledge, and practice. Perhaps the seven types of purity listed in this discourse were originally non-Buddhist teachings that were adopted by the early Buddhist community and adapted to their own purpose for showing that these seven forms of purity functioned not as a goal of practice but as stages along the path to that goal. At any rate, this list of the seven purities formed the framework for Buddhaghosa's *Visuddhimagga (The Path of Purity)*, the cornerstone of his Pali commentaries, in which the seven purities cover all three parts of the threefold training in virtue, concentration, and discernment.

3. *Anupada-parinibbána*. The Commentary gives two interpretations of this term. The first, taking upadana as *clinging*, is total Unbinding through lack of clinging. This, it says, refers to the fact that total Unbinding follows on the fruit of arahant-ship, which is devoid of clinging. The other meaning, taking upadana as *sustenance*, is total Unbinding with no sustenance. This, it says, refers to the fact that total Unbinding is independent of any

condition. For an explanation of these meanings of the word upadana, see *The Mind Like Fire Unbound* [chapter 3].

Rathakara Sutta

The Chariot Maker

On one occasion the Blessed One was staying near Varanasi in the Deer Park at Isipatana. There he addressed the monks:

"Monks!"

"Yes, lord," the monks responded.

The Blessed One said: "Once, monks, there was a king named Pacetana. One day King Pacetana said to his chariot maker, 'My good chariot maker, in six months time from now a battle will take place. Can you make me a new pair of chariot wheels?'

"Yes, your majesty, I can,' the chariot maker replied to the king.

"Then in six months minus six days the chariot maker finished one wheel. King Pacetana said to him, 'in six days time from now the battle will take place. Will the pair of chariot wheels be finished?'

"Your majesty, in these six months minus six days, I have finished one wheel.'

"But can you finish the second wheel in these six days?'

"Yes, your majesty, I can,' the chariot maker replied to the king.

"Then, after finishing the second wheel in six days, the chariot maker took the pair of wheels to the king and, on arrival, said to him, 'Here is your new pair of chariot wheels all finished, your majesty.'

"And what is the difference between your wheel that took six months minus six days to finish, and your wheel that took six days to finish? I don't see any difference between them at all.'

"There is a difference between them, your majesty. Look at the difference.' Then the chariot maker took the chariot wheel finished in six days and set it rolling. Going as far as its momentum carried

it, it twirled around and around and fell to the ground. But then he took the chariot wheel finished in six months minus six days to finish and set it rolling. Going as far as its momentum carried it, it stood still as if fixed on an axle.

"Now what is the reason, my good chariot maker, what is the cause, why the chariot wheel finished in six days, when set rolling, goes as far as its momentum carries it and then, twirling around and around, falls to the ground? And what is the reason, what is the cause, why the chariot wheel finished in six months minus six days, when set rolling, goes as far as its momentum carries it and then stands still as if fixed on an axle?"

"Your majesty, as for the wheel finished in six days, its rim is crooked, with faults and flaws. Its spokes are crooked, with faults and flaws. Its hub is crooked, with faults and flaws. Because its rim... spokes... [and] hub are crooked, with faults and flaws, when set rolling it goes as far as its momentum carries it and then, twirling around and around, falls to the ground. But as for the wheel finished in six months minus six days, its rim is not crooked, with no faults or flaws. Its spokes are not crooked, with no faults or flaws. Its hub is not crooked, with no faults or flaws. Because its rim... spokes... [and] hub are not crooked, with no faults or flaws, when set rolling it goes as far as its momentum carries it and then stands still as if fixed on an axle.'

"Now, monks, the thought may occur to you that the chariot maker on that occasion was someone else, but it shouldn't be seen in that way. I myself was the chariot maker on that occasion. I was skilled in dealing with the crookedness, the faults, the flaws of wood. Now I am a worthy one, rightly self-awakened, skilled in dealing with the crookedness, faults, and flaws of bodily action; skilled in dealing with the crookedness, faults, and flaws of verbal action; skilled in dealing with the crookedness, faults, and flaws of mental action.

"Any monk or nun in whom the crookedness, faults, and flaws of bodily action are not abandoned; the crookedness, faults, and flaws of verbal action are not abandoned; the crookedness, faults,

and flaws of mental action are not abandoned has fallen away from this Dhamma and Discipline, just like the wheel finished in six days. But any monk or nun in whom the crookedness, faults, and flaws of bodily action are abandoned; the crookedness, faults, and flaws of verbal action are abandoned; the crookedness, faults, and flaws of mental action are abandoned stands firm in this Dhamma and Discipline, just like the wheel finished in six months minus six days.

"Thus you should train yourselves: 'we will abandon crookedness, faults, and flaws in bodily action. We will abandon crookedness, faults, and flaws in verbal action. We will abandon crookedness, faults, and flaws in mental action.' That's how you should train yourselves."

Rohitassa Sutta

To Rohitassa

On one occasion the Blessed One was staying near Savatthi, in Jeta's Grove, Anathapindika's monastery. Then Rohitassa, the son of a deva, in the far extreme of the night, his extreme radiance lighting up the entirety of Jeta's Grove, went to the Blessed One. On arrival, having bowed down to the Blessed One, he stood to one side. As he was standing there he said to the Blessed One: "Is it possible, lord, by traveling, to know or see or reach a far end of the cosmos where one does not take birth, age, die, pass away or reappear?"

"I tell you, friend, that it is not possible by traveling to know or see or reach a far end of the cosmos where one does not take birth, age, die, pass away, or reappear."

"It is amazing, lord, and awesome, how well that has been said by the Blessed One: 'I tell you, friend, that it is not possible by traveling to know or see or reach a far end of the cosmos where one does not take birth, age, die, pass away, or reappear.' Once I was a seer named Rohitassa, a student of Bhoja, a powerful sky-walker. My speed was as fast as that of a strong archer -- well trained, a practiced hand, a practiced sharpshooter -- shooting a light arrow across the shadow of a palm tree. My stride stretched as far as the east sea is from the west. To me, endowed with such speed, such a stride, there came the desire: 'I will go traveling to the end of the cosmos.' I -- with a one-hundred year life, a one-hundred year span -- spent one hundred years traveling -- apart from the time spent on eating, drinking, chewing and tasting, urinating and defecating, and sleeping to fight off weariness -- but without reaching the end of the cosmos I died along the way. So it is amazing, lord, and awesome, how well that has been said by the Blessed One: 'I tell you, friend, that it is not possible by traveling to know or see or reach a far end of the cosmos where one does not take birth, age, die, pass away, or reappear.'"

When this was said, the Blessed One responded: "I tell you, friend, that it is not possible by traveling to know or see or reach a far end of the cosmos where one does not take birth, age, die, pass away, or reappear. But at the same time, I tell you that there is no making an end of suffering and stress without reaching the end of the cosmos. Yet it is just within this fathom-long body, with its perception and intellect, that I declare that there is the cosmos, the origination of the cosmos, the cessation of the cosmos, and the path of practice leading to the cessation of the cosmos."

It's not to be reached by traveling,
the end of the cosmos --
regardless.

And it's not without reaching
the end of the cosmos
that there is release
from suffering and stress.

So, truly, the wise one,
an expert with regard to the cosmos,
a knower of the end of the cosmos,
having fulfilled the holy life,
calmed,
knowing the cosmos' end,
doesn't long for this cosmos
or for any other.

Rupa Sutta

Forms

At Savatthi. "Monks, forms are inconstant, changeable, alterable. Sounds... Aromas... Flavors... Tactile sensations... Ideas are inconstant, changeable, alterable.

"One who has conviction & belief that these phenomena are this way is called a faith-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who, after pondering with a modicum of discernment, has accepted that these phenomena are this way is called a Dhamma-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who knows and sees that these phenomena are this way is called a stream-enterer, steadfast, never again destined for states of woe, headed for self-awakening."

Saamagaama Sutta

At Samagama

I heard thus.

At one time the Blessed One was living with the Sakyas in their village Saamagaama. At that time Niganta Naataputta had recently died at Paavaa. When he died the Nigantas had split and were quarrelling, fighting and attacking each other with the weapon in their mouths. They were saying things like these. 'You do not know this Teaching and Discipline, I know it. What do you know of it? You have fallen to the wrong method. I have fallen to the right method with reasons. You say the first things last, the last things first. Your dispute is not thought out, it is reversed and made up and should be rebuked. Go! dispute and find your way, if possible'. The dispensation of Niganta Naataputta had gone to destruction. The lay disciples of Nigantanaataputta, who wore white clothes too were broken up, uninterested, hindered and without refuge as it happens in a Dispensation, not well taught, by one not rightfully enlightened.

The novice Cunda spent the rains in Paavaa, approached venerable Ánanda in Saamagaama, worshipped and sat on a side and said to venerable Ánanda. 'Venerable sir, Niganta Naataputta died recently at Paavaa. After his death the Nigantas have split, are quarrelling, fighting, are attacking each other with the weapon in their mouths. They are saying things like these. 'You do not know this Teaching and Discipline, I know it. What do you know of it? You have fallen to the wrong method. I have fallen to the right method with reasons. You say the first things last, the last things first. Your dispute is not thought out, is reversed and made up and should be rebuked. Go! dispute and find your way, if possible. The dispensation of Niganta Naataputta had gone to destruction. The lay disciples of Nigantanaataputta, who wore white clothes too were broken up, uninterested, hindered and without refuge as it happens in a Dispensation, not well taught, by one not rightfully enlightened'. When this was said, venerable Ánanda said. 'Friend,

Cunda, this has to be told to the Blessed One. Let us approach the Blessed One and inform about it to the Blessed One.'

Venerable Cunda agreed and venerable Ánanda and the novice Cunda approached the Blessed One, worshipped, sat on a side and venerable Aananda said to the Blessed One.' Venerable sir, the novice Cunda says, that Niganta Naataputta has died recently at Paavaa. After his death the Nigantas have split, are quarrelling, fighting, are attacking each other with the weapon in their mouths. They are saying things like these. 'You do not know this Teaching and Discipline, I know it. What do you know of it? You have fallen to the wrong method. I have fallen to the right method, with reasons. You say the first things last, the last things first. Your dispute is not thought out, is reversed and made up and should be rebuked. Go! dispute and find your way, if possible. The dispensation of Niganta Naataputta had gone to destruction. The lay disciples of Nigantanaataputta, who wore white clothes too were broken up, uninterested, hindered and without refuge as it happens in a Dispensation, not well taught, by one not rightfully enlightened. Venerable sir, it occurs to me at the demise of the Blessed One, may there be no dispute, for the good and welfare of many.'

'Ánanda, do you see any instance in this Teaching, by me realized and proclaimed where two Bhikkhus could dispute, such as in the four establishments of mindfulness, the four right endeavors, the four psychic powers, the five mental faculties, the five powers, the seven enlightenment factors and the eightfold path?' 'Venerable sir, in this Teaching realized and proclaimed by the Blessed One I do not see an instance where two Bhikkhus could dispute, such as in the four establishments of mindfulness, the four right endeavors, the four psychic powers, the five mental faculties, the five powers, the seven enlightenment factors and the eightfold path.

Yet those persons who live as though obedient to the Blessed One now, will arouse a dispute on account of the hard livelihood because of the higher code of rules, it will be not for the well being of many and the well being of gods and men.' Ánanda, a dispute

on the harsh livelihood or the higher code of rules is negligible, if the community has a dispute about the path and method, it will be for the unpleasantness of many, and the unpleasantness of gods and men.

Ánanda, these six are the causes for a dispute. What are the six? When the Bhikkhu becomes angry and bears a grudge, he becomes unruly even towards the Teacher, rebels against the Teaching and becomes unruly, rebels against the Community and becomes unruly, does not live complete in the training. Thus he arouses a dispute in the Community, for the unpleasantness of many and the unpleasantness of gods and men. Ánanda, if you see this cause for a dispute internally or externally, you should make effort for the dispelling of that cause for a dispute, and for its non arising again.

Again, Ánanda, the Bhikkhu is merciless with hypocrisy ...jealous and selfish... crafty and fraudulent... is with evil desires and wrong view... holding fast to worldly matters and not giving up easily. When the Bhikkhu holds fast to worldly matters and does not give up easily, he becomes unruly even towards the Teacher, rebels against the Teaching and becomes unruly, rebels against the Community and becomes unruly, does not live complete in the training. Thus he arouses a dispute in the Community, for the unpleasantness of many and the unpleasantness of gods and men. Ánanda, if you see this cause for a dispute internally or externally, you should make effort for the dispelling of that cause for a dispute, and for its non arising again. This is dispelling the evil causes of disputes, for their non arising in the future. Ánanda, these are the six causes for disputes.

Ánanda, there are four administrations What are the four? The questions of disputes, questions of cenurse, questions of misconduct and questions of duties. Ánanda, there are seven ways to settle all these disputes. Proceedings done in the presence of the accused, appealing to the conscience of the accused, acquittal on grounds of restored sanity, agreement by a promise, acquittal by a majority vote of the chapter, acquittal for

evil desires and covering up the whole thing without going to details.

Ánanda how are the proceedings done in the presence of the accused? The Bhikkhu disputes, this is the Teaching and this is not the Teaching, this is the Discipline and this is not the Discipline. Then all the Bhikkhus unite and get together and examine it according to the Teaching and should approve and settle it. Thus the proceedings are done in the presence of the accused.

Ánanda, how is the acquittal by a majority vote of the chapter? It is not possible to settle this in that same monastery, should go to a place where there is a larger number of Bhikkhus Then all the Bhikkhus unite and get together and examine it according to the Teaching and should approve and settle it To settle that dispute the accused should be acquitted by a majority vote of the chapter. In this manner too it is settled.

Ánanda, how is the appealing to the conscience? The Bhikkhus blame the Bhikkhu of a grave offence, which merits expulsion or something similar. They ask does the venerable one recall committing this grave offence, that merits expulsion or something similar. He says, venerable sirs I do not recall committing this grave offence, that merits expulsion or something similar. Ánanda, it is in this manner, that his conscience should be disciplined. In this manner too a dispute is settled disciplining the conscience.

Ánanda, how is the acquittal on grounds of restored sanity? The Bhikkhus blame the Bhikkhu of a grave offence, which merits expulsion or something similar. They ask does the venerable one recall committing this grave offence, that merits expulsion or something similar. He says, venerable sirs I do not recall committing this grave offence, that merits expulsion or something similar. Then he should be well bound by explaining, come on venerable one recall whether you have done a grave offence or something similar. Then he would say, friends, I had a mental aberration, my mind went off and I did many things that should not have been done by a true recluse. I said a lot of piercing things

that should not have been said. These I did out of delusion and do not remember them. Ánanda, he should be acquitted on grounds of restored sanity. This is the acquittal on grounds of restored sanity, thus too disputes are settled.

Ánanda, how is an agreement by a promise? A Bhikkhu accused or not accused of an offence, recalls and declares it. He should approach an elderly Bhikkhu, arrange his robe on one shoulder, worship his feet, settle on his feet lowering himself and say. 'Venerable sir, I have done an offence and confess it.' Then the elder Bhikkhu would ask. 'Do you see it?' 'I see it.' 'Have you come to future restraint?' 'I have come to future restraint.' Ánanda, this is agreement by a promise, thus too a dispute is settled.

Ánanda, how is the settlement with evil desires? The Bhikkhus blame the Bhikkhu of a grave offence, which merits expulsion or something similar. They ask does the venerable one recall committing this grave offence, that merits expulsion or something similar. He says, venerable sirs I do not recall committing this grave offence, that merits expulsion or something similar. Then he should be well bound by explaining, come on venerable one recall whether you have done a grave offence or something similar. Then he would say. 'Friends I know of a small offence, for which I did not feel. If I had committed a grave offence or something similar, why shouldn't I recall it?' 'Then he is told, you have done a small offence, not feeling have not declared and acknowledged it. Come on! recall whether you have done a grave offence or something similar.' Then he would say. 'Friends, I remember doing a grave offence, which merits expulsion or something similar.' Ánanda, thus his evil desires should be settled, and the dispute is settled'

'Ánanda, how is it settled by covering up with grass?' Ánanda, the Bhikkhus abide quarrelling, fighting and saying many things, that should not be uttered by true recluses. Then all the Bhikkhus should get together united. A learned Bhikkhu on one side should get up, arrange the robe on one shoulder, clasping hands should inform the Community. 'Listen to me venerable sirs, when we were quarrelling and fighting, many things that should not be

uttered by true recluses have been uttered, by you and me too. We have done an offence. For the good of the Community, you all and me too, may the discussion of the lay people and the offence be covered up in the presence of the Community. Then a Bhikkhu on the other side should get up, arrange the robe on one shoulder, clasping hands should inform the Community. 'Listen to me venerable sirs, when we were quarrelling and fighting, many things that should not be uttered by a true recluse have been uttered, by you and me too. We have done an offence. For the good of the Community, you all and me too, may the discussion of the lay people and the offence be covered up in the presence of the Community. Ánanda, this is covering up with grass, and a dispute is settled by covering up with grass.

Ánanda, there are six things that promote unity, gladness and friendship, and dispel disputes. What are the six? Ánanda, the Bhikkhu should be established in bodily actions of loving kindness [1] towards co-associates in the holy life openly and secretly. The Bhikkhu should be established in verbal actions of loving kindness [2] towards co-associates in the holy life openly and secretly. The Bhikkhu should be established in mental actions of loving kindness [3] towards co-associates in the holy life openly and secretly. Again the Bhikkhu shares equally all rightful gains so far as the morsels put in the bowl, with the virtuous co-associates in the holy life. Again the Bhikkhu becomes equal in all virtues that are not spotted, fissured, free of blemish, and praised by the wise as conducive to concentration, with the co-associates in the holy life. Again the Bhikkhu shares the noble view that rightfully destroys unpleasantness [4], of one who logically thinks about it, with the co-associates in the holy life openly and secretly. Ánanda, these six things promote unity, gladness and friendship and dispel disputes. Ánanda, do you see a single word which is not acceptable among these words?'

'Venerable sir, I do not see.'

'Therefore Ánanda, be accomplished in these six things that promote unity, gladness and friendship and dispels disputes, it will be for your welfare for a long time.'

The Blessed One said thus and venerable Ánanda delighted in the words of the Blessed One.

Footnotes:

1. Should be established in bodily actions of loving kindness '*metta.m kaayakamma.m paccupa.t.thita.m hoti*' The doors at which all actions start is the six doors of mental contact. So whatever actions start through seeing, hearing, smelling, tasting through touch and the mind, should be with thoughts of loving kindness.
2. Should be established in verbal actions of loving kindness. '*metta.m vaciikamma.m paccupa.t.thita.m hoti.*' Verbal actions start with thinking and pondering, With all data that come through the six doors of mental contact, there goes on thinking and pondering, before any words leak out. Such then these thoughts should be thoughts of loving kindness.
3. Should be established in mental actions of loving kindness. '*metta.m manokamma.m paccupa.t.thita.m hoti.*' Mental actions are feelings and perceptions. When the aforesaid bodily and verbal actions are those of loving kindness, automatically the mental actions of feelings and perceptions become those of loving kindness.
4. The noble view that rightfully destroys unpleasantness, of one who logically thinks about it. '*yaaya.m di.t.thi ariyaa niiyaanikaa niiyaati takkarassa sammaa dukkhakkhaayaati*' The noble view that rightfully destroys the unpleasantness of one who logically thinks about it, is the right view which carries one to the entry of the stream of the Teaching. This in Pali is 'sotapattimagga' , the first stage of sainthood of a Buddhist.

Sabbasava Sutta

All the Fermentations

I have heard that on one occasion the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks replied.

The Blessed One said, "Monks, the ending of the fermentations is for one who knows and sees, I tell you, not for one who does not know and does not see. For one who knows what and sees what? Appropriate attention and inappropriate attention. When a monk attends inappropriately, un-arisen fermentations arise, and arisen fermentations increase. When a monk attends appropriately, un-arisen fermentations do not arise, and arisen fermentations are abandoned. There are fermentations to be abandoned by seeing, those to be abandoned by restraining, those to be abandoned by using, those to be abandoned by tolerating, those to be abandoned by avoiding, those to be abandoned by destroying, and those to be abandoned by developing.

"[1] And what are the fermentations to be abandoned by seeing? There is the case where an uninstructed, run-of-the-mill person -- who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma -- does not discern what ideas are fit for attention or what ideas are unfit for attention. This being so, he does not attend to ideas fit for attention and attends [instead] to ideas unfit for attention.

"And what are the ideas unfit for attention that he attends to? Whatever ideas such that, when he attends to them, the un-arisen fermentation of sensuality arises in him, and the arisen fermentation of sensuality increases; the un-arisen fermentation of becoming arises in him, and arisen fermentation of becoming increases; the un-arisen fermentation of ignorance arises in him,

and the arisen fermentation of ignorance increases. These are the ideas unfit for attention that he attends to.

"And what are the ideas fit for attention that he does not attend to? Whatever ideas such that, when he attends to them, the un-arisen fermentation of sensuality does not arise in him, and the arisen fermentation of sensuality is abandoned; the un-arisen fermentation of becoming does not arise in him, and arisen fermentation of becoming is abandoned; the un-arisen fermentation of ignorance does not arise in him, and the arisen fermentation of ignorance is abandoned. These are the ideas fit for attention that he does not attend to. Through his attending to ideas unfit for attention and through his not attending to ideas fit for attention, both un-arisen fermentations arise in him, and arisen fermentations increase.

"This is how he attends inappropriately: 'was I in the past? Was I not in the past? What was I in the past? How was I in the past? Having been what, what was I in the past? Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what shall I be in the future?' Or else he is inwardly perplexed about the immediate present: 'am I? Am I not? What am I? How am I? Where has this being come from? Where is it bound?'

"As he attends inappropriately in this way, one of six kinds of view arises in him: The view *I have a self* arises in him as true and established, or the view *I have no self ...* or the view *It is precisely by means of self that I perceive self ...* or the view *It is precisely by means of self that I perceive not-self ...* or the view *It is precisely by means of not-self that I perceive self* arises in him as true and established, or else he has a view like this: *This very self of mine - - the knower that is sensitive here and there to the ripening of good and bad actions -- is the self of mine that is constant, everlasting, eternal, not subject to change, and will stay just as it is for eternity.* This is called a thicket of views, a wilderness of views, a contortion of views, a writhing of views, a fetter of views. Bound by a fetter of views, the uninstructed run-of-the-mill person is not freed from birth, aging, and death, from sorrow, lamentation,

pain, distress, and despair. He is not freed, I tell you, from suffering and stress.

"The well-instructed disciple of the noble ones -- who has regard for noble ones, is well-versed and disciplined in their Dhamma; who has regard for men of integrity, is well-versed and disciplined in their Dhamma -- discerns what ideas are fit for attention and what ideas are unfit for attention. This being so, he does not attend to ideas unfit for attention and attends [instead] to ideas fit for attention.

"And what are the ideas unfit for attention that he does not attend to? Whatever ideas such that, when he attends to them, the un-arisen fermentation of sensuality arises in him, and the arisen fermentation of sensuality increases; the un-arisen fermentation of becoming arises in him, and arisen fermentation of becoming increases; the un-arisen fermentation of ignorance arises in him, and the arisen fermentation of ignorance increases. These are the ideas unfit for attention that he does not attends to.

"And what are the ideas fit for attention that he does attend to? Whatever ideas such that, when he attends to them, the un-arisen fermentation of sensuality does not arise in him, and the arisen fermentation of sensuality is abandoned; the un-arisen fermentation of becoming does not arise in him, and the arisen fermentation of becoming is abandoned; the un-arisen fermentation of ignorance does not arise in him, and the arisen fermentation of ignorance is abandoned. These are the ideas fit for attention that he does attend to. Through his not attending to ideas unfit for attention and through his attending to ideas fit for attention, un-arisen fermentations do not arise in him, and arisen fermentations are abandoned.

"He attends appropriately, *this is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress.* As he attends appropriately in this way, three fetters are abandoned in him: identity-view, doubt, and grasping at precepts and practices. These are called the fermentations to be abandoned by seeing.

"[2] And what are the fermentations to be abandoned by restraining? There is the case where a monk, reflecting appropriately, dwells restrained with the restraint of the eye-faculty. The fermentations, vexation, or fever that would arise if he were to dwell unrestrained with the restraint of the eye-faculty do not arise for him when he dwells restrained with the restraint of the eye-faculty.

Reflecting appropriately, he dwells restrained with the restraint of the ear-faculty...

Reflecting appropriately, he dwells restrained with the restraint of the nose-faculty...

Reflecting appropriately, he dwells restrained with the restraint of the tongue-faculty...

Reflecting appropriately, he dwells restrained with the restraint of the body-faculty...

Reflecting appropriately, he dwells restrained with the restraint of the intellect-faculty. The fermentations, vexation, or fever that would arise if he were to dwell unrestrained with the restraint of the intellect-faculty do not arise for him when he dwells restrained with the restraint of the intellect-faculty. These are called the fermentations to be abandoned by restraining.

"[3] And what are the fermentations to be abandoned by using? There is the case where a monk, reflecting appropriately, uses the robe simply to counteract cold, to counteract heat, to counteract the touch of flies, mosquitoes, wind, sun, and reptiles; simply for the purpose of covering the parts of the body that cause shame.

"Reflecting appropriately, he uses alms-food, not playfully, nor for intoxication, nor for putting on bulk, nor for beautification; but simply for the survival and continuance of this body, for ending its afflictions, for the support of the holy life, thinking, 'Thus will I destroy old feelings [of hunger] and not create new feelings [from overeating]. I will maintain myself, be blameless, and live in comfort.'

"Reflecting appropriately, he uses lodging simply to counteract cold, to counteract heat, to counteract the touch of flies, mosquitoes, wind, sun, and reptiles; simply for protection from the inclemency's of weather and for the enjoyment of seclusion.

"Reflecting appropriately, he uses medicinal requisites that are used for curing the sick simply to counteract any pains of illness that have arisen and for maximum freedom from disease.

"The fermentations, vexation, or fever that would arise if he were not to use these things [in this way] do not arise for him when he uses them [in this way]. These are called the fermentations to be abandoned by using.

"[4] And what are the fermentations to be abandoned by tolerating? There is the case where a monk, reflecting appropriately, endures. He tolerates cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; ill-spoken, unwelcome words and bodily feelings that, when they arise, are painful, racking, sharp, piercing, disagreeable, displeasing, and menacing to life. The fermentations, vexation, or fever that would arise if he were not to tolerate these things do not arise for him when he tolerates them. These are called the fermentations to be abandoned by tolerating.

"[5] And what are the fermentations to be abandoned by avoiding? There is the case where a monk, reflecting appropriately, avoids a wild elephant, a wild horse, a wild bull, a wild dog, a snake, a stump, a bramble patch, a chasm, a cliff, a cesspool, an open sewer. Reflecting appropriately, he avoids sitting in the sorts of unsuitable seats, wandering to the sorts of unsuitable habitats, and associating with the sorts of bad friends that would make his knowledgeable friends in the holy life suspect him of evil conduct. The fermentations, vexation, or fever that would arise if he were not to avoid these things do not arise for him when he avoids them. These are called the fermentations to be abandoned by avoiding.

"[6] And what are the fermentations to be abandoned by destroying? There is the case where a monk, reflecting appropriately, does not tolerate an arisen thought of sensuality. He abandons it, destroys it, dispels it, and wipes it out of existence.

Reflecting appropriately, he does not tolerate an arisen thought of ill will ...

Reflecting appropriately, he does not tolerate an arisen thought of cruelty...

Reflecting appropriately, he does not tolerate arisen evil, unskillful mental qualities. He abandons them, destroys them, dispels them, and wipes them out of existence. The fermentations, vexation, or fever that would arise if he were not to destroy these things do not arise for him when he destroys them. These are called the fermentations to be abandoned by destroying.

"[7] And what are the fermentations to be abandoned by developing? There is the case where a monk, reflecting appropriately, develops *mindfulness* as a factor for awakening dependent on seclusion... *dispassion*... *cessation*, resulting in letting go. He develops *analysis of qualities* as a factor for Awakening...*persistence* as a factor for Awakening...*rapture* as a factor for Awakening...*serenity* as a factor for Awakening...*concentration* as a factor for Awakening...*equanimity* as a factor for Awakening dependent on seclusion... *dispassion*... *cessation*, resulting in letting go. The fermentations, vexation, or fever that would arise if he were not to develop these qualities do not arise for him when he develops them. These are called the fermentations to be abandoned by developing.

"When a monk's fermentations that should be abandoned by seeing have been abandoned by seeing, his fermentations that should be abandoned by restraining have been abandoned by restraining, his fermentations that should be abandoned by using have been abandoned by using, his fermentations that should be abandoned by tolerating have been abandoned by tolerating, his

fermentations that should be abandoned by avoiding have been abandoned by avoiding, his fermentations that should be abandoned by destroying have been abandoned by destroying, his fermentations that should be abandoned by developing have been abandoned by developing, then he is called a monk who dwells restrained with the restraint of all the fermentations. He has severed craving, thrown off the fetters, and -- through the right penetration of conceit -- has made an end of suffering and stress."

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

Saccavibhanga Sutta

Discourse on The Analysis of the Truths

Thus have I heard:

On one occasion the Blessed One was living in the Deer Park at Isipatana (the Resort of Saints) near Varanasi (Benares). Then he addressed the monks saying: "O Monks." "Venerable Sir," replied those monks in assent to the Blessed One. Thereupon he said:

"The matchless Wheel of Dhamma set in motion by the Tathágata, [1] the Consummate One, the supremely Enlightened One, in the Deer Park at Isipatana near Varanasi, cannot be set in motion by a recluse or brahmana or Deva or Mara or Brahma or by anyone in the world. That is to say, it was a proclamation of the Four Noble Truths, by way of teaching, laying down, establishing, opening up, analyzing, and elucidating them.

"Of what four: It was a proclamation of the Noble Truth of suffering (*dukkha*), by way of teaching... (as before) and elucidating it; of the Noble Truth of the arising (cause) of suffering... of the Noble Truth of the cessation of suffering... of the Noble Truth of the Path leading to the cessation of suffering. This matchless Wheel of Dhamma, monks, set in motion by the Tathágata, the Consummate One, the supremely Enlightened One, in the Deer Park at Isipatana near Varanasi, cannot be set in motion by a recluse... or by anyone in the world. That is to say, it was a proclamation of the Four Noble Truths, by way of teaching, laying down, establishing, opening up, analyzing, and elucidating them.

"Monks, follow Shariputra and Moggallana; associate with Shariputra and Moggallana. Wise monks do help (materially and spiritually) those who live the holy life. Monks, Shariputra is like unto a mother, Moggallana is like unto a foster-mother to a child. Shariputra, monks, trains (beings) in the path [2] of stream-attainment. Moggallana in the highest goal (Arahantship). [3]

Shariputra, monks, is able to proclaim, teach, lay down, establish, open up, analyze, and elucidate the Four Noble Truths."

This the Blessed One said, and having said so, the Welcome Being (*Sugata*)[4] rose from his seat and entered (his) abode. Not long after the Blessed One had departed, the Venerable Shariputra addressed the monks, saying: "Reverend friends." "Your reverence," the monks replied the Venerable Shariputra in assent.

This the Venerable Shariputra said:

"Your reverence, the matchless Wheel of Dhamma set in motion by the Tathágata, the Consummate One, the supremely Enlightened One, in the Deer Park, at Isipatana near Varanasi, cannot be set in motion by a recluse or brahmana... (as before) in the world. That is to say, it was a proclamation of the Four Noble Truths, by way of teaching, laying down, establishing, opening up, analyzing, and elucidating them.

"Of what four? It was a proclamation of the Noble Truth of suffering (*dukkha*) by way of teaching... elucidating it; of the Noble Truth of the arising of suffering... of the Noble Truth of the cessation of suffering... of the Noble Truth of the Path leading to the cessation of suffering.

"What, your reverence, is the Noble Truth of suffering? Birth is suffering; aging is suffering; death is suffering; grief, lamentation, bodily pain, mental pain and despair are suffering; not getting what one desires, that too is suffering: In brief the five aggregates subject to grasping are suffering.

"What is birth? It is the birth of beings in the various classes (planes) of beings; the production, their conception, coming into existence (re-birth), the appearance of the aggregates, acquiring of the sense-bases. This is called birth.

"What is aging? It is the aging of beings in the various classes of beings, their decay, broken teeth, graying hair, wrinkled skin, the

dwindling of the life span, the wearing out of the sense organs. This is called aging.

"What is death? It is the passing away of beings in the various classes of beings; the falling away, the breaking up, the disappearance, the death, making end of life, the breaking up of the aggregates, the laying down of the body. This is called death.

"What is grief? It is the grief, sorrow, sorrowfulness, the state of being sorry, inward sorrow, inward intense sorrow visited by some calamity or other, smitten by some kind of ill or other. This is called grief.

"What is lamentation? It is the crying, the wailing, the act of crying, the act of wailing, the state of crying, the state of wailing of one visited by some calamity or other, smitten by some kind of ill or other. This is called lamentation.

"What is suffering? It is bodily suffering, bodily unpleasantness, the painful and unpleasant feeling produced by bodily contact. This is called suffering.

"What is misery? It is mental suffering, unpleasantness, the painful and unpleasant feeling produced by mental contact. This is called misery.

"What is despair? It is despondency, despair, the state of despondency, the state of despair of one visited by some calamity or other. This is called despair.

"What is meant by not getting what one desires, that too is suffering? To beings subject to birth there comes desire: 'O might we not be subject to birth, and birth not come to us.' But this cannot be attained by mere desiring. So not getting what one desires, that too, is suffering. To beings subject to aging there comes the desire: 'O might we not be subject to aging, and aging not come to us...' (as before). To beings subject to disease there comes the desire: 'O might we not be subject to disease and disease not come to us...' To beings subject to death there comes the desire: 'O might we not be subject to death and death not

come to us...' To beings subject to sorrow, lamentation, suffering, misery, and despair there comes the desire: 'O might we not be subject to sorrow, lamentation, suffering, misery, and despair, and sorrow, lamentation, suffering, misery, and despair not come to us.' But this cannot be attained by merely desiring. So not getting what one desires that too is suffering.

"What, in brief, are the five aggregates subject to grasping that are suffering? These are the aggregate of matter subject to grasping, the aggregate of feeling... the aggregate of perception..., the aggregate of mental (volitional) formations..., the aggregate of consciousness subject to grasping. These are called, in brief; the five aggregates subject to grasping that are suffering. This is called the Noble Truth of suffering.

"What is the Noble Truth of the arising of suffering? It is this craving, which produces re-becoming (re-birth) accompanied by passionate greed, and finding delight now here now there, namely the craving for sense pleasures, craving for existence and craving for non-existence (self-annihilation). This is called the Noble Truth of the arising of suffering.

"What is the Noble Truth of the cessation of suffering? It is the complete cessation of that very craving, giving it up, relinquishing it, liberating oneself from it, and detaching oneself from it. This is called the Noble Truth of the cessation of suffering.

"And what is the Noble Truth of the Path leading to the cessation of suffering? It is this Noble Eightfold Path itself, namely: right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"What is right understanding? It is this knowledge of suffering, knowledge of the arising of suffering, knowledge of the cessation of suffering, knowledge of the path leading to the cessation of suffering -- this is called right understanding.

"What is right thought? Thought of renunciation thought of goodwill thought of not harming -- this is called right thought.

"What is right speech? Abstention from false speech, abstention from tale bearing, abstention from harsh (abusive) speech, abstention from idle chatter (gossip), this is called right speech.

"What is right action? Abstention from killing, abstention from stealing, abstention from illicit sexual indulgence, this is called right action.

"What is right livelihood? Herein (in this dispensation) the ariyan disciple avoiding wrong livelihood, makes his living by right livelihood, this is called right livelihood.

"What is right effort? Herein a monk puts forth will, strives, stirs up energy, strengthens his mind, exerts himself to prevent the arising of evil, of unwholesome thoughts that have not yet arisen; puts forth will... (as before) to banish the evil, unwholesome thoughts that have already arisen; puts forth will... to develop wholesome thoughts that have not yet arisen; and puts forth will, strives, stirs up energy, strengthens his mind, exerts himself to maintain, to preserve, increase, to bring them to maturity, development, and to complete the wholesome thoughts that have arisen. This is called right effort.

"What is right mindfulness? Herein a monk lives practicing body contemplation on the body, ardent, clearly comprehending and mindful (of it), having overcome covetousness and dejection concerning the world (of the body).

"He lives practicing feeling-contemplation on the feelings, ardent, clearly comprehending and mindful (of it) having overcome covetousness and dejection concerning the world (of feelings).

"He lives practicing mind-contemplation on the mind, ardent, clearly comprehending and mindful (of it) having overcome covetousness and dejection concerning the world (of the mind).

"He lives practicing mind-object contemplation on the mind objects, ardent, clearly comprehending and mindful (of it) having overcome covetousness and dejection concerning the world (of mental objects). This is called right mindfulness.

"And what is right concentration? Herein a monk aloof from sense desires, aloof from unwholesome thoughts, attains to and abides in the first meditative absorption (*jhana*), which is detachment-born and accompanied by applied thought, sustained thought, joy, and bliss.

"By allaying applied and sustained thought he attains to, and abides in the second *jhana* which is inner tranquility, which is unification (of the mind), devoid of applied and sustained thought, and which has joy and bliss.

"By detachment from joy he dwells in equanimity, mindful, and with clear comprehension and enjoys bliss in body, and attains to and abides in the third *jhana* which the noble ones (ariyas) call: 'Dwelling in equanimity, mindfulness, and bliss.'

"By giving up of bliss and suffering, by the disappearance already of joy and sorrow, he attains to, and abides in the fourth *jhana*, which is neither suffering nor bliss, and which is the purity of equanimity-mindfulness. This is called right concentration.

"This is called the Noble Truth of the Path leading to the cessation of suffering.

"Your reverence, the matchless Wheel of Dhamma set in motion by the Tathágata, the Consummate One, the supremely Enlightened One, in the Deer Park, at Isipatana near Varanasi, cannot be set in motion by a recluse or brahmana or deva or Brahma or by anyone in the world. That is to say, it was a proclamation of the Four Noble Truths, by way of teaching, laying down, establishing, opening up, analyzing, and elucidating them."

This the Venerable Shariputra said. Those monks glad at heart rejoiced at the words of the Venerable Shariputra.

Footnotes:

1. For a very comprehensive account of the Four Noble Truths read *The Buddha's Ancient Path*, Piyadassi Thera, Buddhist Publication Society. Kandy, Sri Lanka (Ceylon).
2. Literally "fruit", "*sotapatti phale*."
3. To train in the path of stream-attainment is more difficult than to train in the path of Arahantship for the reason that in the former case one has to deal with undeveloped beings, and in the latter case with those who are already developed, and who are, by virtue of their development, not destined to fall back.
4. This is another epithet of the Buddha.

Sacitta Sutta

One's Own Mind

I have heard that on one occasion the Blessed One was staying near Savatthi, in Jeta's Grove, Anathapindika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded.

The Blessed One said: "Even if a monk is not skilled in the ways of the minds of others (not skilled in reading the minds of others), he should train himself: 'I will be skilled in reading my own mind.'

"And how is a monk skilled in reading his own mind? Imagine a young woman -- or man -- fond of adornment, examining the image of her own face in a bright, clean mirror or bowl of clear water: If she saw any dirt or blemish there, she would try to remove it. If she saw no dirt or blemish there, she would be pleased, her resolves fulfilled: 'how fortunate I am! How clean I am!' In the same way, a monk's self-examination is very productive in terms of skillful qualities if he conducts it in this way: 'Do I usually remain covetous or not? With thoughts of ill will or not? Overcome by sloth and drowsiness or not? Restless or not? Uncertain or gone beyond uncertainty? Angry or not? With soiled thoughts or unsoiled thoughts? With my body aroused or un-aroused? Lazy or with persistence aroused? Un-concentrated or concentrated?'

"If, on examination, a monk knows, 'I usually remain covetous, with thoughts of ill will, overcome by sloth and drowsiness, restless, uncertain, angry, with soiled thoughts, with my body aroused, lazy, or un-concentrated,' then he should put forth extra desire, effort, diligence, endeavor, undivided mindfulness, and alertness for the abandoning of those very same evil, unskillful qualities. Just as when a person whose turban or head was on fire would put forth extra desire, effort, diligence, endeavor, undivided mindfulness, and alertness to put out the fire on his turban or

head; in the same way, the monk should put forth extra desire, effort, diligence, endeavor, undivided mindfulness, and alertness for the abandoning of those very same evil, unskillful qualities.

"But if, on examination, a monk knows, 'I usually remain un-covetous, without thoughts of ill will, free of sloth and drowsiness, not restless, gone beyond uncertainty, not angry, with unsoiled thoughts, with my body un-aroused, with persistence aroused, and concentrated,' then his duty is to make an effort in establishing ('tuning') those very same skillful qualities to a higher degree for the ending of the effluents."

Saddha Sutta

Conviction

"These are the five rewards of conviction in a lay person. Which five?"

"When the truly good people in the world show compassion, they will first show compassion to people of conviction, and not to people without conviction. When visiting, they first visit people of conviction, and not people without conviction. When accepting gifts, they will first accept those from people with conviction, and not from people without conviction. When teaching the Dhamma, they will first teach those with conviction, and not those without conviction. A person of conviction, on the break-up of the body, after death, will arise in a good destination, the heavenly world. These are the five rewards of conviction in a layperson.

"Just as a large banyan tree, on level ground where four roads meet, is a haven for the birds all around, even so a lay person of conviction is a haven for many people: monks, nuns, male lay followers, and female lay followers."

A massive tree

whose branches carry fruits and leaves,

with trunks and roots

and an abundance of fruits:

There the birds find rest.

In that delightful sphere

they make their home.

Those seeking shade

come to the shade,

those seeking fruit

find fruit to eat.

So with the person consummate

in virtue and conviction,

humble, sensitive, gentle,

delightful, and mild:

To him come those without effluent --

free from passion,

free from aversion,

free from delusion --

the field of merit for the world.

They teach him the Dhamma

that dispels all stress.

And when he understands,

he is freed from effluents,

totally unbound.

Sakka Sutta

To the Sakyan

I have heard that on one occasion the Blessed One was staying among the Sakyans at Kapilavatthu in the Banyan Park. Now at that time the Blessed One had just recovered from being ill, was not long recovered from his illness. Then Mahanama the Sakyan went to the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "For a long time I have known the Dhamma taught by the Blessed One that 'There is knowledge for one who is concentrated, not for one who is not concentrated.' Now, does concentration come first, and knowledge after, or does knowledge come first, and concentration after?"

Then the thought occurred to Ven. Ánanda, "Here the Blessed One has just recovered from being ill, is not long recovered from his illness, and yet Mahanama the Sakyan asks him this very deep question. What if I were to take Mahanama the Sakyan to one side and teach him the Dhamma?" So Ven. Ánanda, taking Mahanama the Sakyan by the arm, led him to one side and said to him, "Mahanama, the Blessed One has talked both of the virtue of one who is in training [a stream-winner, a once-returner, or a non-returner] and of the virtue of one whose training is complete [an Arahant]. He has talked both of the concentration of one who is in training and of the concentration of one whose training is complete. He has talked both of the discernment of one who is in training and of the discernment of one whose training is complete.

"And what is the virtue of one who is in training? There is the case where a monk is virtuous. He dwells restrained in accordance with the Patimokkha, consummate in his behavior and sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest fault. This is called the virtue of one who is in training.

"And what is the concentration of one who is in training? There is the case where a monk -- quite withdrawn from sensuality, withdrawn from unskillful [mental] qualities -- enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. With the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance. With the fading of rapture he remains in equanimity, mindful and alert, and physically sensitive of pleasure. He enters and remains in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' With the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither pleasure nor pain. This is called the concentration of one who is in training.

"And what is the discernment of one who is in training? There is the case where a monk discerns as it actually is that 'this is stress... This is the origination of stress... This is the cessation of stress... This is the path of practice leading to the cessation of stress.' This is called the discernment of one who is in training.

"Then there is the disciple of the noble ones -- thus consummate in virtue, thus consummate in concentration, thus consummate in discernment -- who, through the ending of the mental fermentations, enters and remains in the fermentation-free release of awareness and release of discernment, having known and made them manifest for himself right in the here and now.

"In this way, Mahanama, the Blessed One has talked both of the virtue of one who is in training and of the virtue of one whose training is complete. He has talked both of the concentration of one who is in training and of the concentration of one whose training is complete. He has talked both of the discernment of one who is in training and of the discernment of one whose training is complete."

Sakkapanha Sutta

Sakka's Questions

Thus have I heard. Once the lord was staying in Magadha, to the east of Rajagaha, by a Brahmin village called Ambasanda, to the north of the village on Mount Vediya, in the Indasala Cave. And at that time Sakka, Lord of the gods felt a strong desire to see the Lord. And Sakka thought: 'Where is the Blessed Lord, the fully-enlightened Buddha, now staying? Then, perceiving where the Lord was, Sakka said to the thirty-three gods: 'Gentlemen, the Blessed Lord is now staying Magadha, to the east of Rajagaha, by a Brahmin village called Ambasanda, to the north of the village on Mount Vediya, in the Indasala Cave. How would it be if we were to go and visit the lord?'

'Very good, Lord, and may good fortune go with you,' Replied the Thirty-Three Gods.

Then Sakka said to Pancasikha of the Gandhabbas: 'The Blessed Lord is staying in Magadha, to the east of Rajagaha, by a Brahmin village called Ambasanda, to the north of the village on Mount Vediya, in the Indasala Cave. I propose to go visit him.'

'Very good, Lord,' said Pancasikha and, taking his yellow *beluva*-wood lute, he followed in attendance on Sakka. And, just as swiftly as a strong man might stretch forth his flexed arm, or flex it again, Sakka, surrounded by the Thirty-Three Gods and attended by Pancasikha, vanished from the heaven of the Thirty-Three and appeared in Magadha, to the east of Rajagaha, by a Brahmin village called Ambasanda, to the north of the village on Mount Vediya.

Then a tremendous light shone over Mount Vediya illuminating the village of Ambasanda – so great was the power of the gods – so that in the surrounding villages they were saying: 'Look! Today, Mount Vediya is on fire! It's Burning! It's engulfed in flames! What

is the matter, that Mount VEDIYA and Ambasanda are lit up like this?’ and they were so terrified that their hair stood on end.

Then Sakka said: ‘Pancasikha, it is hard for the likes of us to get near the Tathágata when they are enjoying the bliss of meditation, and therefore withdrawn. But if you, Pancasikha, were first to attract the ear of the Blessed Lord, then we might afterwards be able to approach and see the Blessed Lord, the fully enlightened Buddha.’

‘Very good, Lord,’ Said Pancasikha and, taking his yellow *beluva*-wood lute, he approached the Indasala Cave. Thinking: ‘As far as this is neither too far nor too near to the Lord, and he will hear my voice,’ he stood to one side. Then, to the strains of his lute, he sang these verses extolling the Buddha, the Dharma, the Arahants, and love:

‘Lady, your father Timbaru greet,
Oh sunshine fair, I give him honor due,
By whom was sired a maid as fair as you
Who is the cause of my heart’s delight.
Delightful as the breeze to one who sweats,
Or as cooling draught to one who thirsts,
Your radiant beauty is to me as dear
As the Dhamma is to Arahants.
Just as medicine to him who’s ill,
Or nourishment to one who’s starving still,
Bring me, gracious lady, sweet release
With water cool from my consuming flames.
The elephant, oppressed by summer heat,
Seeks out a lotus-pool upon which float
Petals and pollen of that flower
So into your bosom sweet I’d plunge.
As an elephant, urged by the goad,
Pays no heed to pricks of lance and spear,
So I, unheeding, know not what I do,
Intoxicated by your beauteous form.
By you my heart is tightly bound in bonds,
All my thoughts are quite transformed, and I

Can no longer find my former course:
I'm like a fish that's caught on baited hook.
Come, embrace me, maiden fair of thighs,
Seize and hold me with your lovely eyes,
Take me in your arms, it's all I ask!
My desire was slight at first, O maid
Of waving tresses, but it grew apace,
As grow the gifts that Arahants receive.
Whatever merit I have gained by gifts
To those Noble ones, may my reward
When it ripens, be your love, my Sun!
Just as that Sage would be rejoiced, if he
Were to gain supreme enlightenment,
So I'd rejoice to be made one with you.
If Sakka, Lord of Three and Thirty Gods
Were perchance to grant a boon to me,
It's you I'd crave, my love for you's so strong.
Your father, maid so wise, I venerate
Like a *sal*-tree fairly blossoming,
For his offspring's sake, so sweet and fair.'

When he heard this, the Lord said: 'Pancasikha, the sound of your strings blends so well with your song, and your song with the strings, that neither prevails excessively over the other. When did you compose these verses on the Buddha, the Dharma, the Arahants, and love?'

'Lord, it was when the Blessed Lord was staying on the bank of the river Neranjara, under the goatherd's *banyan*-tree prior to his enlightenment. At that time I fell in love with the Lady Bhadda, bright as the sun, the Daughter of King Timbaru of the Gandhabbas. But the lady was in love with somebody else. It was Sikhaddi, the son of Matali the Charioteer, whom she favored. And when I found out that I could not win the lady by any manner of means, I took my yellow *Beluva*-wood lute and went to the home of King Timbaru of the Gandhabbas, and there I sang those verses. And, Lord, having heard the verses the Lady Bhadda Suriyavaccasa said to me: 'Sir, I have not personally seen that blessed Lord, though I heard of him when I went to the

Sudhamma Hall of the Thirty Three Gods to dance. And since, sir, you praise that Blessed Lord so highly, let us meet today." And so, Lord, I met the Lady, not then but later.'

Then Sakka thought, 'Pancasikha and the Lord are in friendly conversation,' so he called to Pancasikha: 'My dear Pancasikha, salute the Blessed Lord from me, saying, "Lord Sakka, king of the gods, together with his ministers and follows, pays homage at the feet of the Blessed Lord."'

'Very good, Lord,' said Pancasikha, and did so.

'Pancasikha, may Sakka, King of the gods, his ministers and followers be happy, for they all desire happiness: devas, humans, asuras, nagas, Gandhabbas, and whatever other groups of beings there are!' for that is the way the Tathágatas greet such mighty beings. After this greeting, Sakka entered the Indasala Cave, saluted the Lord, and stood to one side, and the Thirty Three Gods, with Pancasikha, did the same.

Then in the Indasala Cave the rough passages became smooth, the narrow parts become wide, and the pitch-dark cavern became bright, owing to the power of the devas. Then the Lord said to Sakka: 'It is wonderful, it is marvelous that the Venerable Kosiya, with so much, so many things to do, should come here!' 'Lord, I have long wished to visit the Blessed Lord, but I have always been so busy on behalf of the Thirty Three that I was unable to come. Once the Blessed Lord was staying at Savatthi in the Salala hut, and I went to Savatthi to see the Lord.

'At that time the Blessed Lord was seated in some form of Meditation, and King Vessavana's wife Bhunjatu was waiting on him, venerating him with palms together. I said to her: "Lady, please salute the Blessed Lord for me and say: 'Sakka, the King of Gods, with his ministers and followers, pays homage at the Lord's feet.' But she said: "Sir, it is not the right time to see the Blessed Lord, he is in retreat." "Well then, Lady, when the Blessed Lord rises from his meditation, please tell him what I have said."

Lord, did the lady salute you on my behalf and does the Lord remember what she said?’

‘She did salute me, King of the Gods, and I remember what she said. I also remember that it was Your Reverence’s chariot-wheels that roused me from my meditation.’

‘Lord, those gods who arose in the heaven of the Thirty-Three before I did have told me and assured me that whenever a Tathágata, a fully enlightened Arahant Buddha arises in the world, the ranks of Devas increase, and those of asuras decline in numbers. In fact I have witnessed this myself. There was, Lord, right here in Kapilavatthu a Sakyan girl called Gopika who had faith in the Buddhas, the Dhamma, and the Sangha, and who observed the precepts scrupulously. She rejected the status of a woman and developed the thought of becoming a man. Then, after her death, at the breaking up of the body, she went to a happy destination, being reborn in a heaven state among the Thirty Three Gods, as one of our sons, becoming known as Gopaka the devas’ son. Also, there were three monks who, having observed the holy life under the Blessed Lord, had been reborn in the inferior condition of Gandhabbas. They lived indulging in the pleasures of the five senses, as our attendants and servants. At this, Gopaka rebuked them saying: "What were you about sirs, that you did not listen to the Blessed Lord’s teaching? I was a woman who had faith in the Buddha... I rejected the status of a woman...and was reborn among the Thirty-Three Gods and am Known as Gopaka the Deva’s son. But you, after having observed the Holy life under the Blessed Lord, have been reborn in the inferior life condition of Gandhabbas!" And being thus rebuked the two of those Devas immediately developed mindfulness, and so attained to the realm of the Retinue of Brahma. But one of them remained addicted to sensual pleasures.

Gopaka Spoke:

"Discipline once of Him-Who-Sees,
The Name I bore then Gopika.
The Buddha, Dhamma firmly trusting

I served the Sangha cheerfully.
For loyal service paid to him
See me now, a Sakka-son,
Mighty in the Threefold Heaven
Resplendent; Gopaka my name.
Then former monks I saw, who'd reached
No higher than Gandhabba's rank,
Who before had human birth
And led the life the Buddha taught.
We supplied their food and drink,
And waited on them in our homes.
Had they no ears, that they thus blest
Still could not grasp the Buddha's law?
Each for himself must understand
That Dhamma taught by him-who-sees,
And well-proclaimed. I, serving you,
Heard the Noble-One's good words,
And so I'm born, a Sakka Son,
Mighty in the Three-Fold Heaven,
And resplendent, whereas you,
Though you served the Prince of Men
And led the matchless life he taught,
Have re-appeared in humble state
And not attained your proper rank,
A sorry sight it is to see
One's Dhamma-fellows sunk so low
That, gandhabba-spirits, you
But come to wait upon the gods,
While as for me – I am transformed!
From household life, and female, I
Am now reborn a male, a god,
Rejoicing in celestial bliss!"
When thus rebuked by Gopaka,
Disciple true of Gotama,
In sore distress they all replied:
"Alas, let's go, and strive amain,
And be no longer others' slaves!"
And of the three, two struggled hard,

And bore in mind the Teacher's word.
They purified their hearts of lust,
Perceiving peril in desires,
And like the elephant that bursts
All restraining bonds, they broke
The fetters and the bonds of lust,
Those fetters of the evil one
So hard to overcome – and thus
The very gods, the Thirty Three
With Indra and Pajapati,
Who sat enthroned in Council Hall,
These two heroes, passions purged,
Outstripped, and left them far behind.
On seeing which, Vasava, dismayed,
Chief amidst that throng of gods,
Cried: "See how these of lesser rank
outstrip the gods of the thirty three!"
Then hearing of his rulers fears
Gopaka said to Vasava:
Lord Indra, in the world of men
A Buddha, called the Sakyan Sage,
Has gained the mastery of lust,
And these his pupils, who had failed
In mindfulness when claimed by death,
Have now regained it with my help.
Though one of them is left behind
And still among Gandhabbas dwells,
These two, on highest wisdom set,
In deep absorption spurn the gods!
Let no disciple ever doubt
That truth may yet be realized
By those who dwell in these abodes.
To him who's crossed the flood and made
an end of doubts, our homage due,
The Buddha, Victor, Lord, we give."
Even here, they gained the truth, and so
Have passed beyond greater eminence.
Those two have gained a higher place than this

In realms of Brahma's Retinue. And we
Have come, O Lord, in hope that we may gain
That truth, and, if the Lord will give us leave,
To put our questions to the Blessed Lord.'

Then the Lord thought: 'Sakka has lived a pure life for a long time. Whatever questions he may ask will be to the point and not frivolous, and he will be quick to understand my answers.' So the Blessed Lord replied to Sakka in this verse:

'Ask me, Sakka, all that you desire!

On what you ask, I'll put your mind at rest.'

Being thus invited, Sakka, Ruler of the gods, put his first question to the Lord: 'By what fetters, sir, are beings bound – gods, humans, asuras, nagas, Gandhabbas and whatever other kinds there may be – whereby, although they wish to live without hate, harming, hostility or malignity, and in peace, they yet live in hate, harming one another, hostile and malign?' This was Sakka's first question to the Lord, and the Lord replied: 'Ruler of the Gods, it is the bonds of jealousy and avarice that bind beings so that though they wish to live without hate... they yet live in hate, harming one another, hostile and malign.' This was the Lord's reply, and Sakka, delighted, exclaimed: 'So it is, Lord, so it is, Well-Farer! Through the Lord's answer I have overcome my doubt and uncertainty!'

Then Sakka, having expressed his appreciation, asked another question: 'But sir, what gives rise to jealousy and avarice, what is their origin, how are they born, how do they arise? Owing to the presence of what do they arise, owing to the absence of what do they arise?'

'Jealousy and avarice, Ruler of the Gods, take rise from like and dislike, this is their origin, this is how they are born, how they arose. When these are present, they arise; when these are absent, they do not arise.'

‘But, sir, what gives rise to like and dislike?... Owing to the presence of what do they arise, owing to the absence of what do they not arise?’

‘They arise, Ruler of the Gods, from desire ... Owing to the presence of desire, they arise, owing to the absence of desire they do not arise.’

‘But sir, what gives rise to desire?’

‘Desire, Ruler of the Gods, arises from thinking... when the mind thinks about something, desire arises; when the mind thinks about nothing, desire does not arise.’

‘But, sir, what gives rise to thinking?’

‘Thinking arises from the tendency to proliferation... when this tendency is present, thinking arises; when it is absent, thinking does not arise.’

‘Well, sir, what practice has that monk undertaken who has reached the right way which is needful and leading to the cessation of the tendency to proliferation?’

‘Ruler of the Gods, I declare that there are two kinds of happiness: the kind to be pursued, and the kind to be avoided. The same applied to unhappiness and equanimity.

‘Why have I declared this in regard to happiness? This is how I understood happiness: When I observed that in the pursuit of such happiness, unwholesome factors increased and wholesome factors decreased, then that happiness was to be avoided. And when I observed the pursuit of such happiness unwholesome factors decreased and wholesome ones increased, then that happiness was to be sought after. Now, of such happiness as is accompanied by thinking and pondering, and of that which is not so accompanied, the latter is the more excellent. The same applies to unhappiness and to equanimity. And this, Ruler of Gods, is the practice that monk has undertaken who has reached the right way... leading to the cessation of the tendency to

proliferation.’ And Sakka expressed his delight at the Lord’s answer.

Then Sakka, having expressed his appreciation, asked another question: ‘Well, sir, what practice has that monk undertaken who has acquired the restraint required by the rules?’

‘Ruler of the Gods, I declare that there are two kinds of bodily conduct: the kind to be pursued and the kind to be avoided. The same applied to conduct of speech and to the pursuit of goals. Why have I declared this in regard to bodily conduct? This is how I understood bodily conduct: When I observed that by the performance of certain actions, unwholesome factors decreased and wholesome ones increased, then such bodily action was to be followed. That is why I make this distinction. The same applies conduct of speech and the pursuit of goals. And this, Ruler of the Gods, is the practice that monk has undertaken who has acquired the restraint required by the rules.’ And Sakka expressed his delight at the Lord’s answer.

Then Sakka asked another question: ‘Well, sir, what practice has that monk undertaken who has acquired control of his sense faculties?’

‘Ruler of the Gods, I declare that things perceived by the eye are of two kinds: the kind to be pursued, and the kind to be avoided. The same applied to the things perceived by the ear, the nose, the tongue, the body and the mind.’

At this, Sakka said, "Lord, I understand in full the true meaning of what the Blessed Lord has outlined in brief. Lord, whatever object perceived by the eye, if its pursuit leads to the increase of unwholesome factors and the decrease of wholesome ones, that is not to be sought after; if its pursuit leads to the decrease of unwholesome factors and the increase of wholesome ones, such an object is to be sought after. After the same applied to things perceived by the ear, the nose, the tongue, the body and the mind. Thus I understand in full the true meaning of what the Blessed

Lord has outlined in brief, and thus through the Lord's answer I have overcome my doubt and got rid of uncertainty.'

Then Sakka asked another question: 'Sir, do all ascetics and Brahmins teach the same doctrine, practice the same discipline, want the same thing and pursue the same goal?'

'No, Ruler of the Gods, they do not.'

'But why, sir, do they not do so?'

'The world, Ruler of the Gods, is made up of many and various elements. Such being the case, beings adhere to one or other of these various things, and whatever they adhere to they become powerfully addicted to, and declare: 'This alone is the truth, everything else is false!' Therefore, they do not all teach the same thing, pursue the same goal.'

'Sir, are all ascetics and Brahmins fully proficient, freed from bonds, perfect in the holy life, have they perfectly reached the goal?'

'No, ruler of the Gods.'

'Why is that sir?'

'Only those who are liberated by the destruction of craving are fully proficient, freed from the bonds, perfect in the holy life and have perfectly reached the goal.'

Then Sakka, having delighted in and expressed his approval of the Blessed One's words, said to him: "Yearning is a disease, yearning is a boil, yearning is an arrow. It seduces one, drawing one into this or that state of being, which is why one is reborn in high states and low. Whereas other outside priests and contemplatives gave me no chance to ask them these questions, the Blessed One has answered at length, so that he has removed the arrow of my uncertainty and perplexity."

"Ruler of the Gods, do you recall having asked other priests and contemplatives these questions?"

"Yes, lord, I recall having asked other priests and contemplatives these questions."

"If it's no inconvenience, could you tell me how they answered?"

"It's no inconvenience when sitting with the Blessed One or one who is like him."

"Then tell me, Ruler of the Gods."

"Having gone to those whom I considered to be priests and contemplatives living in isolated dwellings in the wilderness, I asked them these questions. But when asked by me, they were at a loss. Being at a loss, they asked *me* in return, 'What is your name?'

"Being asked, I responded, 'I, dear sir, am Sakka, the Ruler of the Gods.'

"So they questioned me further, 'But what kamma did you do to attain to this state?'

"So I taught them the Dhamma as far as I had heard and mastered it. And they were gratified with just this much: 'We have seen Sakka, the Ruler of the Gods, and he has answered our questions!' So, instead of my becoming their disciple, they simply became mine. But I, lord, am the Blessed One's disciple, a stream-winner, steadfast, never again destined for states of woe, headed for self-awakening."

"Ruler of the Gods, do you recall ever having previously experienced such happiness and joy?" "Yes, lord, I do."

"And how do you recall ever having previously experienced such happiness and joy?" "Once, lord, the devas and asuras were arrayed in battle. And in that battle the devas won, while the asuras lost. Having won the battle, as the victor in the battle, this

thought occurred to me: 'Whatever has been the divine nourishment of the asuras, whatever has been the divine nourishment of the devas, the devas will now enjoy both of them.' But my attainment of happiness and joy was in the sphere of violence and weapons. It didn't lead to disenchantment, to dispassion, to cessation, to calm, to direct knowledge to self-awakening, to Unbinding. But my attainment of happiness and joy on hearing the Blessed One's Dhamma is in the sphere of no violence, the sphere of no weapons. It leads to disenchantment, to dispassion, to cessation, to calm, to direct knowledge to self-awakening, to Unbinding.'

'And, Ruler of the Gods, what things do you call to mind when you amid experiencing such satisfaction and happiness as this?'

'Lord, at such a time, six things come to mind at which I rejoice:

"I who merely as a god exist, have gained
The chance, by kamma, of another earthly life.'
That, Lord, is the first thing that occurs to me.
'Leaving this non-human realm of gods behind,
Unerringly I'll seek the womb I wish to find.'

That lord is the second thing...

'My problems solved, I'll gladly live by Buddha's law,
Controlled and mindful, and with clear awareness filled."

That lord, is the third thing...

'And should thereby enlightenment arise in me,
As one who knows I'll dwell, and there await my end."

That lord, is the fourth thing...

'Then when I leave the human world again, I'll be
Once more a god, and one of highest rank.'

That lord, is the fifth thing...

'More glorious than devas are the peerless gods,
Among whom dwelling I shall make my final home.'

That lord, is the sixth thing that occurs to me, and these are the six things at which I rejoice:

‘Long I wandered, unfulfilled, in doubt,
In quest of the Tathágata. I thought
Hermits who lived in seclusion and austere
Must surely be enlightened: I’ll seek them.
"What must I do to gain success, and what
Course but leads to failure?" – But thus asked,
They could not tell me how to tread the path.
Instead, when they found out that I am king
Of gods, they asked me why I’d come to them,
And I it was who taught them what I knew
Of Dhamma, and at that, rejoicing, they
Cried: "It’s Vasava, the Lord, we’ve seen!"
But now – I’ve seen the Buddha, and my doubts
Are all dispelled, my fears are allayed,
And now to the Enlightened One I pay
Homage due, to him who’s drawn the dark
Of Craving, to the Buddha, peerless Lord,
Mighty hero, Kinsman of the Sun!
Just as Brahma’s worshipped by the gods,
So likewise today we worship you,
Enlightened One, and Teacher unsurpassed,
Whom none can equal in the human world,
Or in the heavens, dwelling of the gods!’

Then Sakka, the Ruler of the Gods, said to Pancasikha of the Gandhabbas: ‘My dear Pancasikha, you have been of great help to me for gaining the ear of the Blessed Lord. For it was through your gaining his ear that we were admitted to the presence of the Blessed Lord, the Arahant, the supremely enlightened Buddha. I will be a father to you, you shall be king of the Gandhabbas, and I will give you Bhadda Suriyacaccasa, whom you desired.’
Then Sakka, the Ruler of the Gods, touched the earth with his hand and said three times,

Homage to the Worthy One, the Blessed One, the Rightly Self-awakened One!

Homage to the Worthy One, the Blessed One, the Rightly Self-awakened One!

Homage to the Worthy One, the Blessed One, the Rightly Self-awakened One!

While this explanation was being given, there arose to Sakka the dustless, stainless Dhamma eye -- "Whatever is subject to origination is all subject to cessation" -- as it also did to his following of devas.

Such were the questions that the Blessed One answered at Sakka's bidding. And so this discourse is called "Sakka's Questions"

Sakunagghi Sutta

The Hawk

"Once a hawk suddenly swooped down on a quail and seized it. Then the quail, as it was being carried off by the hawk, lamented, 'O, just my bad luck and lack of merit that I was wandering out of my proper range and into the territory of others! If only I had kept to my proper range today, to my own ancestral territory, this hawk would have been no match for me in battle.'

"'But what is your proper range?' the hawk asked. 'What is your own ancestral territory?'

"'A newly plowed field with clumps of earth all turned up.'

"So the hawk, without bragging about its own strength, without mentioning its own strength, let go of the quail. 'Go, quail, but even when you have gone there you won't escape me.'

"Then the quail, having gone to a newly plowed field with clumps of earth all turned up and climbing up on top of a large clump of earth, stood taunting the hawk, 'Now come and get me, you hawk! Now come and get me, you hawk!'

"So the hawk, without bragging about its own strength, without mentioning its own strength, folded its two wings and suddenly swooped down toward the quail. When the quail knew, 'The hawk is coming at me full speed,' it slipped behind the clump of earth, and right there the hawk shattered its own breast.

"This is what happens to anyone who wanders into what is not his proper range and is the territory of others.

"For this reason, you should not wander into what is not your proper range and is the territory of others. In one who wanders into what is not his proper range and is the territory of others, Mara gains an opening Mara gains a foothold. And what, for a monk, is not his proper range and is the territory of others? The

five strands of sensuality. Which five? Forms cognizable by the eye -- agreeable, pleasing, charming, endearing, fostering desire, enticing. Sounds cognizable by the ear... Aromas cognizable by the nose... Flavors cognizable by the tongue... Tactile sensations cognizable by the body -- agreeable, pleasing, charming, endearing, fostering desire, enticing. These, for a monk, are not his proper range and are the territory of others.

"Wander, monks, in what is your proper range, your own ancestral territory. In one who wanders in what is his proper range, his own ancestral territory, Mara gains no opening, Mara gains no foothold. And what, for a monk, is his proper range, his own ancestral territory? The four frames of reference. Which four? There is the case where a monk remains focused on the body in and of itself -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. He remains focused on feelings in and of themselves... mind in and of itself... mental qualities in and of themselves -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. This, for a monk, is his proper range, his own ancestral territory."

Salaayatanavibhangasuttam

Classification of the Six Spheres

I heard thus:

The Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One addressed the Bhikkhus from there. 'Bhikkhus, I will teach the Classification of the six spheres, listen attentively,

I will teach' Those Bhikkhus agreed and the Blessed One said 'Bhikkhus, you should know, the six internal spheres, the six external spheres, the six bodies of consciousness, the six bodies of contact, the eighteen ramblings of the mind and the thirty six in seven steps. Here on account of this--dispel this. When the noble disciple develops, the three establishments of mindfulness, he becomes a Teacher suitable to instruct a gathering. He is said to be the incomparable tamer of those to be tamed. This is the short exposition of the classification of the six mental spheres.

It was said, that the six internal spheres should be known. Why was it said so? The spheres of the eye, ear, nose, tongue, body and the mind should be known. If it was said the six internal spheres should be known, it was said, on account of this.

It was said, that the six external spheres should be known. Why was it said so? The spheres of forms, sounds, smells, tastes, touches and ideas should be known. If it was said the six external spheres should be known, it was said on account of this.

It was said, that the six conscious bodies should be known. Why was it said so? The conscious bodies of the eye, ear, nose, tongue, body and the mind should be known. If it was said the six conscious bodies should be known, it was said on account of this.

It was said, that the six bodies of contact should be known. Why was it said so? The bodies of contact of the, eye, ear, nose,

tongue, body and the mind should be known. If it was said the six bodies of contact should be known, it was said on account of this.

It was said that the eighteen ramblings of the mind should be known. Why was it said so? Seeing a form with the eye, the mind dwells in pleasure, dwells in displeasure, and dwells in equanimity; Hearing a sound...re...Smelling a scent...re...Tasting...re... Experiencing a touch...re...Cognizing an idea dwells in pleasure dwells in displeasure and dwells in equanimity. Thus there are six ramblings in pleasure, six in displeasure and six in equanimity. If it was said the eighteen ramblings of the mind should be known, it was said on account of this.

It was said that the thirty-six should be known, in seven steps. Why was it said so?

The six clingings to worldly pleasures, the six clingings to non-sensual pleasures, the six clingings to worldly displeasures, the six clingings to non-sensual displeasures, the six clingings to worldly equanimities, and the six clingings to non-sensual equanimities.

What are the six clingings to worldly pleasures? Pleasing agreeable forms that should be cognized with eye consciousness, arousing delight connected with material gains, or with material gains in the past, which changed, are no more and are only the recollections of the past, which arouse pleasure, to these are said clingings to worldly pleasures. Pleasing agreeable sounds...re...Pleasing agreeable smells...re...Pleasing agreeable tastes, ...re...Pleasing agreeable touches...re...and Pleasing agreeable ideas...re...that should be cognized with mind consciousness, arousing delight connected with material gains, or with material gains in the past, which changed, are no more and are only the recollections of the past, which arouse pleasure, to these are said worldly pleasures. These are the six clingings to worldly pleasures

What are the six clingings to non-sensual pleasures? Knowing, as it really is that all forms are impermanent, changing, unpleasant

things, in the past as well as now, and as a result arises pleasure, to these are said clingings to non-sensual pleasures. Knowing as it really is that all sounds...re...Knowing as it really is that all smells...re...Knowing as it really is that all tastes...re...Knowing as it really is that all touches...re...Knowing as it really is that all ideas are impermanent, changing, unpleasant things, in the past as well as now, and as a result arises pleasure, to these are said clingings to non-sensual pleasures. These are the six clingings to non-sensual pleasures.

What are the six clingings to worldly displeasures? Pleasing agreeable forms that should be cognized with eye consciousness, arousing delight connected with material gains not obtained, or with material gains not obtained in the past, which changed, are no more and are only the recollections of the past, which arouse displeasure, to these are said clingings to worldly displeasures. Pleasing agreeable sounds...re...Pleasing agreeable smells, ...re...Pleasing agreeable tastes...re...Pleasing agreeable touches...re...and Pleasing agreeable ideas, that should be cognized with mind consciousness, arousing delight connected with material gains not obtained, or with material gains not obtained in the past, which changed, are no more and are only the recollections of the past, which arouse displeasure, to these are said clingings to worldly displeasures. These are the six clingings to worldly displeasures

What are the six clingings to non-sensual displeasures? Knowing as it really is that all forms are impermanent, changing, unpleasant things, in the past as well as now with right wisdom, desires for the incomparable release. 'When will I abide in that sphere, in which the noble ones at present abide.' On account of that desire arises displeasure. That displeasure is called, clinging to non-sensual displeasure. Knowing as it really is that all sounds...re...Knowing as it really is that all smells...re...Knowing as it really is that all tastes...re...Knowing as it really is that all touches...re...Knowing as it really is that all ideas are impermanent, changing, unpleasant things, in the past as well as now with right wisdom, desires for the incomparable release. 'When will I abide in that sphere, in which the noble ones at

present abide.' On account of that desire arises displeasure. That displeasure is called, clinging to non-sensual displeasure. These are the six clingings to non-sensual displeasures

What are the six clingings to worldly equanimity? The not learned ordinary man, who has not won over, the boundary and the results of actions and who does not see the dangers, seeing a form gains equanimity, that equanimity does not leap beyond that form, therefore it is said clinging to worldly equanimity. Hearing a sound...re...Smelling a scent...re...Tasting...re...Experiencing a touch with the body...re...Cognizing an idea with the mind gains equanimity, that equanimity does not leap beyond that idea, therefore it is said clinging to worldly equanimity. These are the six clingings to worldly equanimity.

What are the six clingings to non-sensual equanimity? To one who knows, as it really is that all forms are impermanent, changing, unpleasant things, in the past as well as now with right wisdom, arises equanimity that equanimity leaps beyond that form, therefore it is said clinging to non-sensual equanimity. Hearing a sound...re...Smelling a scent...re...Tasting...re...Experiencing a touch with the body...re...Cognizing an idea with the mind gains equanimity, that equanimity leaps beyond that idea, therefore it is said clinging to non-sensual equanimity. These are the six clingings to non-sensual equanimity.

If it was said the thirty-six should be known in seven stages, it was said on account of this.

It was said, on account of this dispel this. Why was it said so? Bhikkhus, on account of the six clingings to non-sensual pleasures, overcome and dispel the six clingings to worldly pleasures. Thus comes about the overcoming and the dispelling of the six clingings to worldly pleasures. Bhikkhus, on account of the six clingings to non-sensual displeasures, overcome and dispel the six clingings to worldly displeasures. Thus comes about the overcoming and the dispelling of the six clingings to worldly displeasures. Bhikkhus, on account of the six clingings to non-sensual equanimities, overcome and dispel the six clingings to

worldly equanimities. Thus comes about the overcoming and the dispelling of the six clingings to worldly equanimities Bhikkhus, on account of the six clingings to non-sensual pleasures, overcome and dispel the six clingings to non-sensual displeasures. Thus comes about the overcoming and the dispelling of the six clingings to non-sensual displeasures. Bhikkhus, on account of the six clingings to non-sensual equanimities, overcome and dispel the six clingings to non-sensual pleasures. Thus comes about the overcoming and the dispelling of the six clingings to non-sensual pleasures.

Bhikkhus, there is equanimity to diverse clinging, and there is equanimity to a single clinging. What is equanimity to diverse clinging? Bhikkhus, there is equanimity to forms, to sounds, smells, tastes and touches. This is equanimity to diverse clinging.

Bhikkhus, what is equanimity to a single clinging? There is equanimity settled, in the sphere of space, in the sphere of consciousness, in the sphere of nothingness and in the sphere of neither perception nor non-perception. This is equanimity to a single clinging. Bhikkhus, on account of equanimity to a single clinging, overcome and dispel the equanimity to diverse clinging. Thus comes about the overcoming and dispelling of equanimity to diverse clinging. Bhikkhus, without desiring equanimity to a single clinging, overcome and dispel equanimity to a single clinging. Thus comes about the overcoming and dispelling of equanimity to a single clinging. If it was said, on account of this, dispel this, it was said on account of this.

These three establishments of mindfulness, the noble disciple practices and becomes a suitable Teacher to instruct a crowd. Why was it said so? Bhikkhus, the Teacher teaches the disciples out of compassion saying, this is for your good and welfare. The disciples do not lend ear, do not attend to know it. They leave the dispensation. Bhikkhus, the Thus Gone One does not feel displeased, abides mindful and aware without leaking thoughts. This is the first establishment of mindfulness, practicing which he becomes a suitable Teacher to instruct a crowd

Again Bhikkhus, the Teacher teaches the disciples out of compassion saying, this is for your good and welfare. Of them a certain disciple does not lend ear, does not attend to know it. He leaves the dispensation. A certain disciple lends ear, attends to know it. He does not leave the dispensation. Bhikkhus, the Thus Gone One neither feels pleased nor displeased, giving up both abides with equanimity, mindful and aware. This is the second establishment of mindfulness, practicing which he becomes a suitable Teacher to instruct a crowd.

Again Bhikkhus, the Teacher teaches the disciples out of compassion saying, this is for your good and welfare. The disciples lend ear, attend to know it. They do not leave the dispensation. Bhikkhus, the Thus Gone One neither feels pleased nor displeased, abides mindful and aware without leaking thoughts. This is the third establishment of mindfulness, practicing which he becomes a suitable Teacher to instruct a crowd

If it was said the noble disciple practices, these three establishments of mindfulness and becomes a suitable Teacher to instruct a crowd, it was said on account of this.

Bhikkhus, it is said he is the incomparable tamer of those to be tamed. Why was it said so? The elephant tamer makes the elephant to be tamed go in one direction, either east, west, north or south The horse tamer makes the horse to be tamed go in one direction, either east, west, north or south The oxen tamer makes the ox to be tamed go in one direction, either east, west, north or south. Bhikkhus, the Thus Gone One, perfect and rightfully enlightened makes the man to be tamed, go in eight directions. In matter to see matter. [1] This is the first direction. With internal immaterial perception to see external matter [2] This is the second direction. To be released in the pleasant end. [3] This is the third direction. Overcoming all perceptions of matter and aversion and not attending to diverse perceptions, with space is boundless, to attain to the sphere of space. This is the fourth direction. Overcoming all the sphere of space, with consciousness is boundless, to attain to the sphere of consciousness. This is the fifth direction. Overcoming all the sphere of consciousness, with

there is nothing to attain to the sphere of nothingness. This is the sixth direction. Overcoming all the sphere of nothingness to attain to neither perception nor non-perception. This is the seventh direction. Overcoming neither perceptions nor non-perceptions to attain the cessation of perceptions and feelings. This is the eighth direction. Bhikkhus, the Thus Gone One, perfect and rightfully enlightened makes the man to be tamed, go in these eight directions. Bhikkhus, if it was said he is the incomparable tamer of those to be tamed, it was said on account of this.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Footnotes:

1. In matter to see matter 'ruupii ruupaani passati.' To see matter in matter is to be aware of whatever matters at one or the other of our six doors of mental contact. It's for the purpose of cutting short our long journey in existences, by penetratingly seeing the unsatisfactory nature of existences. This is one of the methods to attain the paths and fruits.

2. With internal immaterial perception to see external matter 'Ajjhatta.m aruupasa~n~nii bahiddhaa ruupaani passati.' Here the yogi attains to an immaterial perception and then penetratingly sees the futility of existence and tries to attain the paths and fruits. The immaterial perceptions are attained to, by attaining to the jhanas, or with the help of other meditation objects.

3. To be released in the pleasant end. 'Subhan t'eva adhimutto hoti.' To be released in the pleasant end is to be released in one or the other of the four divine abidings 'brahmavihaaras.' The fourth and the other releases are releases in the higher abidings. They all serve the same purpose of bringing release from unpleasantness.

Salayatana Vibhanga Sutta

An Analysis of the Six Sense-media

Translator's Introduction

Despite the abstract format of this discourse, it deals with an emotional topic: the source of emotions, the use of the emotions in the course of the practice, and the ideal emotional state of a person who has completed the path and is fit to teach others. In particular, this discourse counters a common misperception: that the distress that comes from having an unachieved goal is an obstacle in the practice, and that the antidote for that distress is to renounce any sense of goals. In actuality, that distress -- termed "renunciation distress" -- has an important role in the practice: to overcome the distress that comes with a sense of loss over sensual pleasures that have not been attained, or those that have been attained in the past but now no longer exist. Renunciation distress serves as a reminder that the loss of sensual pleasures is not a serious matter. As for renunciation distress, it is overcome, not by abandoning any sense of goal, but by following the path and realizing the joy that comes when the goal is reached.

This discourse counters another misperception as well: that equanimity is the goal of the practice. In actuality, renunciation equanimity serves a function as part of the path of practice -- as a tool for letting go of renunciation joy -- and then it, too, is transcended by the state called "non-fashioning" (atammayata), in which there is no act of intention, not even the intention underlying equanimity, at all.

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks replied.

The Blessed One said: "Monks, I will teach you the analysis of the six sense media. Listen, and pay close attention. I will speak."

"Yes, lord," the monks replied.

The Blessed One said: "The six internal sense-media should be known. The six external sense-media should be known. The six bodies of consciousness should be known. The six bodies of contact should be known. The eighteen explorations for the intellect should be known. The thirty-six states to which beings are attached [1] should be known. With regard to them, depending on this, abandon that. There are three frames of reference that a noble one cultivates, cultivating which he is a teacher fit to instruct a group. Among master trainers, he is said to be the unexcelled trainer of those people fit to be tamed. This is the summary of the analysis of the six sense-media.

"The six internal sense-media should be known': thus was it said. And in reference to what was it said? The eye-medium, the ear-medium, the nose-medium, the tongue-medium, the body-medium, the intellect-medium. 'The six internal sense-media should be known': thus was it said. And in reference to this was it said.

"The six external sense-media should be known': thus was it said. And in reference to what was it said? The form-medium, the sound-medium, the aroma-medium, the flavor-medium, the tactile-sensation-medium, the idea-medium. 'The six external sense-media should be known': thus was it said. And in reference to thus was it said.

"The six bodies of consciousness should be known': thus was it said. And in reference to what was it said? Eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness. 'The six bodies of consciousness should be known': thus was it said. And in reference to thus was it said.

"The six bodies of contact should be known': thus was it said. And in reference to what was it said? Eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, intellect-contact. 'The six bodies of contact should be known': thus was it said. And in reference to this was it said.

"The eighteen explorations for the intellect should be known': thus was it said. And in reference to what was it said? Seeing a form via the eye, one explores a form that can act as the basis for happiness, one explores a form that can act as the basis for unhappiness, one explores a form that can act as the basis for

equanimity. Hearing a sound via the ear ... Smelling an aroma via the nose ... Tasting a flavor via the tongue ... Feeling a tactile sensation via the body ... Cognizing an idea via the intellect, one explores an idea that can act as the basis for happiness, one explores an idea that can act as the basis for unhappiness, one explores an idea that can act as the basis for equanimity. The eighteen explorations for the intellect should be known': thus was it said. And in reference to this was it said.

"The thirty-six states to which beings are attached should be known': thus was it said. And in reference to what was it said? Six kinds of household joy & six kinds of renunciation joy; six kinds of household distress & six kinds of renunciation distress; six kinds of household equanimity & six kinds of renunciation equanimity.

"And what are the six kinds of household joy? The joy that arises when one regards as an acquisition the acquisition of forms cognizable by the eye -- agreeable, pleasing, charming, endearing, connected with worldly baits -- or when one recalls the previous acquisition of such forms after they have passed, ceased, & changed: That is called household joy. (Similarly with sounds, smells, tastes, tactile sensations, & ideas.)

"And what are the six kinds of renunciation joy? The joy that arises when -- experiencing the inconstancy of those very forms, their change, fading, & cessation -- one sees with right discernment as it actually is that all forms, past or present, are inconstant, stressful, subject to change: That is called renunciation joy. (Similarly with sounds, smells, tastes, tactile sensations, & ideas.)

"And what are the six kinds of household distress? The distress that arises when one regards as a non-acquisition the non-acquisition of forms cognizable by the eye -- agreeable, pleasing, charming, endearing, connected with worldly baits -- or when one recalls the previous non-acquisition of such forms after they have passed, ceased, & changed: That is called household distress. (Similarly with sounds, smells, tastes, tactile sensations, & ideas.)

"And what are the six kinds of renunciation distress? The distress coming from the longing that arises in one who is filled with longing for the unexcelled liberations when -- experiencing the inconstancy of those very forms, their change, fading, & cessation

-- he sees with right discernment as it actually is that all forms, past or present, are inconstant, stressful, subject to change and he is filled with this longing: 'O when will I enter & remain in the sphere that the noble ones now enter & remain in?' This is called renunciation distress. (Similarly with sounds, smells, tastes, tactile sensations, & ideas.)

"And what are the six kinds of household equanimity? The equanimity that arises when a foolish, deluded person -- a run-of-the-mill, untaught person who has not conquered his limitations or the results of action [2] & who is blind to danger [3] -- sees a form with the eye. Such equanimity does not go beyond the form, which is why it is called household equanimity. (Similarly with sounds, smells, tastes, tactile sensations, & ideas.)

"And what are the six kinds of renunciation equanimity? The equanimity that arises when -- experiencing the inconstancy of those very forms, their change, fading, & cessation -- one sees with right discernment as it actually is that all forms, past or present, are inconstant, stressful, subject to change: This equanimity goes beyond form, which is why it is called renunciation equanimity. (Similarly with sounds, smells, tastes, tactile sensations, & ideas.)

"The thirty-six states to which beings are attached should be known': thus was it said. And in reference to this was it said.

"With regard to them, depending on this, abandon that': thus was it said. And in reference to what was it said?

"Here, by depending & relying on the six kinds of renunciation joy, abandon & transcend the six kinds of household joy. Such is their abandoning, such is their transcending. By depending & relying on the six kinds of renunciation distress, abandon & transcend the six kinds of household distress. Such is their abandoning, such is their transcending. By depending & relying on the six kinds of renunciation equanimity, abandon & transcend the six kinds of household equanimity. Such is their abandoning, such their transcending.

"By depending & relying on the six kinds of renunciation joy, abandon & transcend the six kinds of renunciation distress. Such is their abandoning, such is their transcending. By depending & relying on the six kinds of renunciation equanimity, abandon &

transcend the six kinds of renunciation joy. Such is their abandoning, such their transcending.

"There is equanimity coming from multiplicity, dependent on multiplicity; and there is equanimity coming from singleness, dependent on singleness.

"And what is equanimity coming from multiplicity, dependent on multiplicity? There is equanimity with regard to forms, equanimity with regard to sounds...smells...tastes...tactile sensations [& ideas: this word appears in one of the recensions]. This is equanimity coming from multiplicity, dependent on multiplicity.

"And what is equanimity coming from singleness, dependent on singleness? There is equanimity dependent on the sphere of the infinitude of space, equanimity dependent on the sphere of the infinitude of consciousness... dependent on the sphere of nothingness... dependent on the sphere of neither perception nor non-perception. This is equanimity coming from singleness, dependent on singleness.

"By depending & relying on equanimity coming from singleness, dependent on singleness, abandon & transcend equanimity coming from multiplicity, dependent on multiplicity. Such is its abandoning, such its transcending.

"By depending & relying on non-fashioning, [4] abandon & transcend the equanimity coming from singleness, dependent on singleness. Such is its abandoning, such its transcending.

"'Depending on this, abandon that': thus was it said. And in reference to this was it said.

"'There are three frames of reference that a noble one cultivates, cultivating which he is a teacher fit to instruct a group': thus was it said. And in reference to what was it said?

"There is the case where the Teacher -- out of sympathy, seeking their well-being -- teaches the Dhamma to his disciples: 'This is for your well-being, this is for your happiness.' His disciples do not listen or lend ear or apply their minds to gnosis. Turning aside, they stray from the Teacher's message. In this case the Tathagata is not satisfied nor is he sensitive to satisfaction, yet he remains untroubled, mindful, & alert. This is the first frame of reference that a noble one cultivates, cultivating which he is a teacher fit to instruct a group.

"Furthermore, there is the case where the Teacher -- out of sympathy, seeking their well-being -- teaches the Dhamma to his disciples: 'This is for your well-being, this is for your happiness.' Some of his disciples do not listen or lend ear or apply their minds to gnosis. Turning aside, they stray from the Teacher's message. But some of his disciples listen, lend ear, & apply their minds to gnosis. They do not turn aside or stray from the Teacher's message. In this case the Tathagata is not satisfied nor is he sensitive to satisfaction; at the same time he is not dissatisfied nor is he sensitive to dissatisfaction. Free from both satisfaction & dissatisfaction, he remains equanimous, mindful, & alert. This is the second frame of reference....

"Furthermore, there is the case where the Teacher -- out of sympathy, seeking their well-being -- teaches the Dhamma to his disciples: 'This is for your well-being, this is for your happiness.' His disciples listen, lend ear, & apply their minds to gnosis. They do not turn aside or stray from the Teacher's message. In this case the Tathagata is satisfied and is sensitive to satisfaction, yet he remains untroubled, mindful, & alert. This is the third frame of reference that a noble one cultivates, cultivating which he is a teacher fit to instruct a group.

"There are three frames of reference that a noble one cultivates, cultivating which he is a teacher fit to instruct a group': thus was it said. And in reference to this was it said.

"Among master trainers, he is said to be the unexcelled trainer of those people fit to be tamed': thus was it said. And in reference to what was it said?

"Steered by the elephant trainer, the elephant to be tamed runs in only one direction: east, west, north, or south. Steered by the horse trainer, the horse to be tamed runs in only one direction: east, west, north, or south. Steered by the ox trainer, the ox to be tamed runs in only one direction: east, west, north, or south.

"But steered by the Tathagata -- worthy and rightly self-awakened -- the person to be tamed fans out in eight directions.

"Possessed of form, he/she sees forms. This is the first direction.

"Not percipient of form internally, he/she sees forms externally. This is the second direction.

"He/she is intent only on the beautiful. This is the third direction.

"With the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, thinking, 'Infinite space,' he/she enters and remains in the dimension of the infinitude of space. This is the fourth direction.

"With the complete transcending of the dimension of the infinitude of space, thinking, 'Infinite consciousness,' he/she enters and remains in the dimension of the infinitude of consciousness. This is the fifth direction.

"With the complete transcending of the dimension of the infinitude of consciousness, thinking, 'There is nothing,' he/she enters and remains in the dimension of nothingness. This is the sixth direction.

"With the complete transcending of the dimension of nothingness, he/she enters and remains in the dimension of neither perception nor non-perception. This is the seventh direction.

"With the complete transcending of the dimension of neither perception nor non-perception, he/she enters and remains in the cessation of perception and feeling. This is the eighth direction.

"Steered by the Tathagata -- worthy and rightly self-awakened -- the person to be tamed fans out in eight directions.

"Among master trainers, he (the Tathagata) is said to be the unexcelled trainer of those people fit to be tamed': thus was it said. And in reference to this was it said."

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

Notes

1. *Satta-pada*. The question in translating this compound is whether *satta* means "living being" or "attached to." In this translation, I have opted for both.

2. A person who "has not conquered his limitations or the results of action": this passage seems related to the passage in AN III.99, which defines a person of limited mind, prey to the results of past bad actions, as one who is "undeveloped in contemplating the body, undeveloped in virtue, undeveloped in concentration, and undeveloped in discernment; restricted, small-hearted, dwelling

with suffering." As AN III.99 points out, such a person suffers more intensely from the results of past unskillful actions than does one whose awareness is unrestricted. SN XLII.8 recommends the practice of the four sublime attitudes as a way of developing an unrestricted awareness that weakens the results of past unskillful actions.

3. A person who is "blind to danger" is one who does not see the drawbacks of sensual pleasure or attachment to the body. For such a person, moments of equanimity are usually a dull spot in the midst of the quest for sensual pleasure. This is why such moments do not go beyond the sensory stimulus that generated them.

4. *Atammayata*. Literally, "not-made-of-that-ness." See the introductions to sections II/B and III/G in *The Wings to Awakening*.

Saleyrika Sutta

The Brahmans of Sala

Thus have I heard:

1. On one occasion the Blessed One was wandering in the Kosalan country with a large Sangha of Bhikkhus, and eventually he arrived at a Kosalan Brahman village called Sala.

2. The Brahman householders of Sala heard: "A monk called Gotama, it seems, a son of the Sakyans who went forth from a Sakyan clan, has been wandering in the Kosalan country with a large Sangha of Bhikkhus and has come to Sala. Now a good report of Master Gotama has been spread to this effect: 'That Blessed One is such since he is Arahant and Fully Enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable teacher of men to be tamed, teacher of gods and humans, enlightened, blessed. He describes this world with its gods, its Maras, and its Brahma Divinities, this generation with its monks and Brahmans, with its kings and its people, which he has himself realized through direct knowledge. He teaches a Dhamma that is good in the beginning, good in the middle and good in the end with the correct meaning and phrasing, he affirms a holy life that is utterly perfect and pure.' Now it is good to see such Arahants."

3. The Brahman householders of Sala went to the Blessed One; and some paid homage to the Blessed One and sat down at one side; some exchanged greetings with him, and when the courteous and amiable talk was finished, sat down at one side; some raised hands palms together in salutation to the Blessed One and sat down at one side; some pronounced their name and clan in the Blessed One's presence and sat down at one side; some kept silence and sat down at one side.

4. When they were seated, they said to the Blessed One: "Master Gotama, what is the reason, what is the condition, why some

beings here, on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell; and what is the reason, what is the condition, why some beings here, on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world?"

5. "Householders, it is by reason of conduct not in accordance with the Dhamma, by reason of unrighteous conduct, that beings here on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell. It is by reason of conduct in accordance with the Dhamma, by reason of righteous conduct, that some beings here on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world."

6. "We do not understand the detailed meaning of this utterance of Master Gotama's spoken in brief without expounding the detailed meaning. It would be good if Master Gotama taught us the Dhamma so that we might understand the detailed meaning of Master Gotama's utterance spoken in brief without expounding the detailed meaning."

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

"Yes, venerable sir," they replied. The Blessed One said this:

7. "Householders, there are three kinds of bodily conduct not in accordance with the Dhamma, unrighteous conduct. There are four kinds of verbal conduct not in accordance with the Dhamma, unrighteous conduct. There are three kinds of mental conduct not in accordance with the Dhamma, unrighteous conduct.

8. "And how are there three kinds of bodily conduct not in accordance with the Dhamma, unrighteous conduct? Here someone is a killer of living beings: he is murderous, bloody-handed, given to blows and violence, and merciless to all living beings. He is a taker of what is not given: he takes as a thief another's chattels and property in the village or in the forest. He is given over to misconduct in sexual desires: he has intercourse

with such women as are protected by the mother, father, or mother and father, brother, sister, relatives, as have a husband, as entail a penalty, and also with those that are garlanded in token of betrothal. That is how there are three kinds of bodily conduct not in accordance with the Dhamma, unrighteous conduct.

9. "And how are there four kinds of verbal conduct not in accordance with the Dhamma, unrighteous conduct? Here someone speaks falsehood: when summoned to a court or to a meeting, or to his relatives' presence, or to his guild, or to the royal family's presence, and questioned as a witness thus, 'So, good man, tell what you know,' then, not knowing, he says 'I know,' or knowing, he says 'I do not know,' not seeing, he says 'I see,' or seeing, he says 'I do not see'; in full awareness he speaks falsehood for his own ends or for another's ends or for some trifling worldly end. He speaks maliciously: he is a repeater elsewhere of what is heard here for the purpose of causing division from these, or he is a repeater to these of what is heard elsewhere for the purpose of causing division from those, and he is thus a divider of the united, a creator of divisions, who enjoys discord, rejoices in discord, delights in discord, he is a speaker of words that create discord. He speaks harshly: he utters such words as are rough, hard, hurtful to others, censorious of others, bordering on anger and un-conducive to concentration. He is a gossip: as one who tells that which is unseasonable, that which is not fact, that which is not good, that which is not the Dhamma, that which is not the Discipline, and he speaks out of season speech not worth recording, which is unreasoned, indefinite, and unconnected with good. That is how there are four kinds of verbal conduct not in accordance with the Dhamma, unrighteous conduct.

10. "And how are there three kinds of mental conduct not in accordance with the Dhamma, unrighteous conduct? Here someone is covetous: he is a coveter of another's chattels and property thus: 'Oh, that what is another's were mine!' Or he has a mind of ill will, with the intention of a mind affected by hate thus: 'May these beings be slain and slaughtered, may they be cut off, perish, or be annihilated!' Or he has wrong view, distorted vision, thus: 'There is nothing given, nothing offered, nothing sacrificed,

no fruit and ripening of good and bad karmas, no this world, no other world, no mother, no father, no spontaneously (born) beings,[1] no good and virtuous monks and Brahmins that have themselves realized by direct knowledge and declare this world and the other world.'[2] That is how there are three kinds of mental conduct not in accordance with the Dhamma, unrighteous conduct.

"So, householders, it is by reason of conduct not in accordance with the Dhamma, by reason of unrighteous conduct, that some beings here, on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell.

11. "Householders, there are three kinds of bodily conduct in accordance with the Dhamma, righteous conduct. There are four kinds of verbal conduct in accordance with the Dhamma, righteous conduct. There are three kinds of mental conduct in accordance with the Dhamma, righteous conduct.

12. "And how are there three kinds of bodily conduct in accordance with the Dhamma, righteous conduct? Here someone, abandoning the killing of living beings, becomes one who abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, he abides compassionate to all living beings. Abandoning the taking of what is not given, he becomes one who abstains from taking what is not given; he does not take as a thief another's chattels and property in the village or in the forest. Abandoning misconduct in sexual desires, he becomes one who abstains from misconduct in sexual desires: he does not have intercourse with such women as are protected by mother, father, (father and mother), brother, sister, relatives, as have a husband, as entail a penalty, and also those that are garlanded in token of betrothal. That is how there are three kinds of bodily conduct in accordance with the Dhamma, righteous conduct.

13. "And how are there four of verbal conduct in accordance with the Dhamma, righteous conduct? Here someone, abandoning false speech, becomes one who abstains from false speech: when summoned to a court or to a meeting or to his relatives'

presence or to his guild or to the royal family's presence, and questioned as a witness thus, 'So, good man, tell what you know,' not knowing, he says 'I do not know,' or knowing, he says 'I know,' not seeing he says 'I do not see,' or seeing, he says 'I see'; he does not in full awareness speak falsehood for his own ends or for another's ends or for some trifling worldly end. Abandoning malicious speech, he becomes one who abstains from malicious speech: as one who is neither a repeater elsewhere of what is heard here for the purpose of causing division from these, nor a repeater to these of what is heard elsewhere for the purpose of causing division from those, who is thus a re-uniter of the divided, a promoter of friendships, enjoying concord, rejoicing in concord, delighting in concord, he becomes a speaker of words that promote concord. Abandoning harsh speech, he becomes one who abstains from harsh speech: he becomes a speaker of such words as are innocent, pleasing to the ear and lovable, as go to the heart, are civil, desired of many and dear to many. Abandoning gossip, he becomes one who abstains from gossip: as one who tells that which is seasonable, that which is factual, that which is good, that which is the Dhamma, that which is the Discipline, he speaks in season speech worth recording, which is reasoned, definite and connected with good. That is how there are four kinds of verbal conduct in accordance with the Dhamma, righteous conduct.

14. "And how are there three kinds of mental conduct in accordance with the Dhamma, righteous conduct? Here someone is not covetous: he is not a coveter of another's chattels and property thus: 'Oh, that what is another's were mine!' He has no mind of ill will, with the intention of a mind unaffected by hate thus: 'May these beings be free from enmity, affliction and anxiety, may they live happily!' He has right view, undistorted vision, thus: 'There is what is given and what is offered and what is sacrificed, and there is fruit and ripening of good and bad kammās, and there is this world and the other world and mother and father and spontaneously born beings, and good and virtuous monks and Brahmans that have themselves realized by direct knowledge and declared this world and the other world.' That is how there are

three kinds of mental conduct in accordance with the Dhamma, righteous conduct.

"So, householders, it is by reason of conduct in accordance with the Dhamma, by reason of righteous conduct, that some beings here, on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world.

15. "If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the warrior-nobles of great property!' it is possible that on the dissolution of the body, after death, he may do so. Why is that? Because he observes conduct that is in accordance with the Dhamma, righteous conduct.

16. "If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the Brahmans of great property!' it is possible...

17. "If a householder who observes conduct in accordance with the Dhamma'... I might reappear in the company of householders of great property!' it is possible...

18. "If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the gods of the Four Kings!' it is possible that on the dissolution of the body, after death, he may do so. Why is that? Because he observes conduct in accordance with the Dhamma, righteous conduct.

19. ...of the gods of the Realm of the Thirty-three...[3]

20. ...of the gods that have Gone to Bliss...

21. ...of the Contented gods...

22. ...of the gods that Delight in Creating...

23. ...of the gods that Wield Power over others' Creations...

24. ...of the gods of Brahma's Retinue...

25. ...of the Radiant gods...
26. ...of the gods of Limited Radiance...
27. ...of the gods of Measureless Radiance...
28. ...of the gods of Streaming Radiance...
29. ...of the Glorious gods...
30. ...of the gods of Limited Glory...
31. ...of the gods of Measureless Glory...
32. ...of the gods of Refulgent Glory...
33. ...of the Very Fruitful gods...
34. ...of the gods Bathed in their own Prosperity...
35. ...of the Un-tormenting gods...
36. ...of the Fair-to-see gods...
37. ...of the Fair-seeing gods...
38. ...of the gods who are Junior to None...
39. ...of the gods of the base consisting of the infinity of space...
40. ...of the gods of the base consisting of the infinity of consciousness...
41. ...of the gods of the base consisting of nothingness...

42. "If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the gods of the base consisting of neither-perception-nor-non-perception!' it is possible that, on the dissolution of the body, after death, he may do so. Why is that? Because he observes conduct in accordance with the Dhamma, righteous conduct.

43. "If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: 'Oh, that by realization myself with direct knowledge, I may here and now enter upon and abide in the deliverance of the heart and the deliverance by wisdom that are taint-free with exhaustion of taints!' it is possible that, by realization himself with direct knowledge, he may here and now enter upon and abide in the deliverance of the heart and the deliverance by wisdom that are taint-free with exhaustion of taints. Why is that? Because he observes conduct in accordance with the Dhamma, righteous conduct."

44. When this was said, the Brahman householders of Sala said to the Blessed One:

"Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama, as though he were turning upright what had been overthrown, revealing the hidden, showing the way to one who was lost, holding up a lamp in the darkness for those with eyes to see forms.

45. "We go to Master Gotama for refuge, and to the Dhamma, and to the Sangha of Bhikkhus. From today let Master Gotama accept us as followers who have gone to him for refuge for life."

Footnotes:

1. Beings who appear due to the force of past action (kamma) in some states of birth: all gods and divinities, ghosts, inhabitants of hells; see Majjhima Nikáya Sutta 12 (Maha-sihanada Sutta).

2. For an explanation of these views held by some teachers in the Buddhist time, and which were a rejection of all moral values, see Ledi Sayadaw, *The Eightfold Path and its Factors Explained* (BPS Wheel No. 245/247).

3. The rendering of the various gods' names are based on the commentary to the Hadayavibhanga (in the *Vibhanga*, second book of the Abhidhamma: see *The Book of Analysis*, P.T.S. Translation Series).

Salha Sutta

To Salha

Thus I heard:

On one occasion the venerable Nandaka was living at Savatthi in the Eastern Monastery, Migara's Mother's Palace. Then Migara's grandson, Salha, and Pekhuniya's grandson, Rohana, went to the venerable Nandaka, and after salutation they sat down at one side. When they had done so the venerable Nandaka said to Migara's grandson Salha:

"Come, Salha, do not be satisfied with hearsay or with tradition or with legendary lore or with what has come down in scriptures or with conjecture or with logical inference or with weighing evidence or with a liking for a view after pondering it or with someone else's ability or with the thought 'The monk is our teacher.' When you know in yourself 'These things are unprofitable, liable to censure, condemned by the wise, being adopted and put into effect, they lead to harm and suffering,' then you should abandon them. What do you think? Is there greed?" -- "Yes, venerable sir." --

"Covetousness is the meaning of that, I say. Through greed a covetous man kills breathing things, takes what is not given, commits adultery, and utters falsehood, and he gets another to do likewise. Will that be long for his harm and suffering?" -- "Yes, venerable sir." -- "What do you think, is there hate?" -- "Yes, venerable sir." -- "Ill-will is the meaning of that, I say. Through hate a malevolent man kills breathing things...Will that be long for his harm and suffering?" -- "Yes, venerable sir." -- "What do you think? Is there delusion?" -- "Yes, venerable sir." -- "Ignorance is the meaning of that, I say. Through ignorance a deluded man kills breathing things...Will that be long for his harm and suffering?" -- "Yes, venerable sir."

"What do you think? Are these things profitable or unprofitable?" -- "Unprofitable, venerable sir." -- "Reprehensible or blameless?" -- "Reprehensible, venerable sir." -- "Condemned or commended by

the wise?" -- "Condemned by the wise, venerable sir." -- "Being adopted and put into effect, do they lead to harm and suffering, or do they not, or how does it appear to you in this case?" -- "Being adopted and put into effect, venerable sir, they lead to harm and suffering. So it appears in this case." -- "Now that was the reason why I told you 'Come Salha, do not be satisfied with hearsay...When you know in yourself "These things are unprofitable," then you should abandon them.'

"Come Salha, do not be satisfied with hearsay...or with the thought, 'The monk is our teacher.' When you know in yourself: 'These things are profitable, blameless, commended by the wise, being adopted and put into effect they lead to welfare and happiness,' then you should practice them and abide in them. What do you think? Is there non-greed?" -- "Yes, venerable sir." -- "Un-covetousness is the meaning of that, I say. Through non-greed an un-covetous man does not kill breathing things or take what is not given or commits adultery or utter falsehood, and he gets another to do likewise. Will that be long for his welfare and happiness?" -- "Yes, venerable sir." -- "What do you think? Is there non-hate?" -- "Yes, venerable sir." -- "Non ill-will is the meaning of that, I say. Through non ill-will an un-malevolent man does not kill breathing things...Will that be long for his welfare and happiness?" -- "Yes, venerable sir." -- "What do you think? Is there non-delusion?" -- "Yes, venerable sir." -- "True knowledge is the meaning of that, I say. Through non-delusion a man with true knowledge does not kill breathing things...Will that be long for his welfare and happiness?" -- "Yes, venerable sir."

"What do you think? Are these things profitable or unprofitable?" -- "Profitable, venerable sir." -- "Reprehensible or blameless?" -- "Blameless, venerable sir." -- "Condemned or commended by the wise?" -- "Commended by the wise, venerable sir." -- "Being adopted and put into effect, do they lead to welfare and happiness, or do they not, or how does it appear to you in this case?" -- "Being adopted and put into effect, venerable sir, they lead to welfare and happiness. So it appears to us in this case." -- "Now that was the reason why I told you 'Come Salha, do not be

satisfied with hearsay...when you know in yourself "These things are profitable..." then you should practice them and abide in them.'

"Now a disciple who is ennobled [by reaching the Noble Path], who has rid himself in this way of covetousness and ill-will and is un-deluded, abides with his heart imbued with loving-kindness extending over one quarter, likewise the second quarter, likewise the third quarter, likewise the fourth quarter, and so above, below, around, and everywhere, and to all as to himself; he abides with his heart abundant, exalted, measureless in loving-kindness without hostility or ill-will extending over the all-encompassing world. He abides with his heart imbued with compassion...gladness...equanimity extending over the all-encompassing world. Now he understands this state of contemplation in this way: 'There is this [state of Divine Abiding in me who have entered the Stream]. There is what has been abandoned [which is the amount of greed, hate and delusion exhausted by the Stream-entry Path]. There is a superior goal [which is Arahant ship]. And there is an ultimate escape from this whole field of perception.'

"When he knows and sees in this way, his heart is liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When liberated [by reaching the Arahant Path], there comes thereafter the knowledge that it is liberated. He knows that birth is ended, that the Divine Life has been lived out, that what had to be done is done, and that there is no more of this to come. He understands thus: 'Formerly there was greed which was bad, and now there is none, which is good. Formerly there was hate, which was bad, and now there is none, which is good. Formerly there was delusion, which was bad, and now there is none, which is good.' So here and now in this very life he is parched no more by the fever of craving's thirst, his fires of greed, hate and delusion are extinguished and cooled out; experiencing bliss, he abides for the remainder of his last life-span divinely pure in himself."

Salla Sutta

The Arrow

"Un-indicated and unknown is the length of life of those subject to death. Life is difficult and brief and bound up with suffering. There is no means by which those who are born will not die. Having reached old age, there is death. This is the natural course for a living being. With ripe fruits there is the constant danger that they will fall. In the same way, for those born and subject to death, there is always the fear of dying. Just as the pots made by a potter all end by being broken, so death is the breaking up of life.

"The young and old, the foolish and the wise, all are stopped short by the power of death, all finally end in death. Of those overcome by death and passing to another world, a father cannot hold back his son, nor relatives a relation. See! While the relatives are looking on and weeping, one by one each mortal is led away like an ox to slaughter.

"In this manner the world is afflicted by death and decay. But the wise do not grieve, having realized the nature of the world. You do not know the path by which they came or departed. Not seeing either end you lament in vain. If any benefit is gained by lamenting, the wise would do it. Only a fool would harm himself. Yet through weeping and sorrowing the mind does not become calm, but still more suffering is produced, the body is harmed and one becomes lean and pale, one merely hurts oneself. One cannot protect a departed one (*petā*) by that means. To grieve is in vain.

"By not abandoning sorrow a being simply undergoes more suffering. Bewailing the dead he comes under the sway of sorrow. See other men faring according to their deeds! Hence beings tremble here with fear when they come into the power of death. Whatever they imagine, it (turns out) quite different from that. This is the sort of disappointment that exists. Look at the nature of the world! If a man lives for an hundred years, or even more, finally, he is separated from his circle of relatives and gives up his life in

the end. Therefore, having listened to the Arahant,[1] one should give up lamenting. Seeing a dead body, one should know, "He will not be met by me again." As the fire in a burning house is extinguished with water, so a wise, discriminating, learned and sensible man should quickly drive away the sorrow that arises, as the wind (blows off) a piece of cotton. He who seeks happiness should withdraw the arrow: his own lamentations, longings and grief.

"With the arrow withdrawn, unattached, he would attain to peace of mind; and when all sorrow has been transcended he is sorrow-free and has realized Nibbána.

Sallatha Sutta

The Arrow

"Monks, an uninstructed run-of-the-mill person feels feelings of pleasure, feelings of pain, feelings of neither-pleasure-nor-pain. A well-instructed disciple of the noble ones also feels feelings of pleasure, feelings of pain, feelings of neither-pleasure-nor-pain. So what difference, what distinction, what distinguishing factor is there between the well-instructed disciple of the noble ones and the uninstructed run-of-the-mill person?"

"For us, lord, the teachings have the Blessed One as their root, their guide, and their arbitrator. It would be good if the Blessed One himself would explicate the meaning of this statement. Having heard it from the Blessed One, the monks will remember it."

"In that case, monks, listen and pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said, "When touched with a feeling of pain, the uninstructed run-of-the-mill person sorrows, grieves, and laments, beats his breast, becomes distraught. So he feels two pains, physical and mental. Just as if they were to shoot a man with an arrow and, right afterward, were to shoot him with another one, so that he would feel the pains of two arrows. In the same way, when touched with a feeling of pain, the uninstructed run-of-the-mill person sorrows, grieves, and laments, beats his breast, becomes distraught. So he feels two pains, physical and mental.

"As he is touched by that painful feeling, he is resistant. Any resistance-obsession with regard to that painful feeling obsesses him. Touched by that painful feeling, he delights in sensual pleasure. Why is that? Because the uninstructed run-of-the-mill person does not discern any escape from painful feeling aside from sensual pleasure. As he is delighting in sensual pleasure, any passion-obsession with regard to that feeling of pleasure

obsesses him. He does not discern, as it actually is present, the origination, passing away, allure, drawback, or escape from that feeling. As he does not discern the origination, passing away, allure, drawback, or escape from that feeling, then any ignorance-obsession with regard to that feeling of neither-pleasure-nor-pain obsesses him.

"Sensing a feeling of pleasure, he senses it as though joined with it. Sensing a feeling of pain, he senses it as though joined with it. Sensing a feeling of neither-pleasure-nor-pain, he senses it as though joined with it. This is called an uninstructed run-of-the-mill person joined with birth, aging, and death; with sorrows, lamentations, pains, distresses, and despairs. He is joined, I tell you, with suffering and stress.

"Now, the well-instructed disciple of the noble ones, when touched with a feeling of pain, does not sorrow, grieve, or lament, does not beat his breast or become distraught. So he feels one pain: physical, but not mental. Just as if they were to shoot a man with an arrow and, right afterward, did not shoot him with another one, so that he would feel the pain of only one arrow. In the same way, when touched with a feeling of pain, the well-instructed disciple of the noble ones does not sorrow, grieve, or lament, does not beat his breast or become distraught. He feels one pain: physical, but not mental.

"As he is touched by that painful feeling, he is not resistant. No resistance-obsession with regard to that painful feeling obsesses him. Touched by that painful feeling, he does not delight in sensual pleasure. Why is that? Because the well-instructed disciple of the noble ones discerns an escape from painful feeling aside from sensual pleasure. As he is not delighting in sensual pleasure, no passion-obsession with regard to that feeling of pleasure obsesses him. He discerns, as it actually is present, the origination, passing away, allure, drawback, and escape from that feeling. As he discerns the origination, passing away, allure, drawback, and escape from that feeling, no ignorance-obsession with regard to that feeling of neither-pleasure-nor-pain obsesses him.

"Sensing a feeling of pleasure, he senses it disjoined from it.
Sensing a feeling of pain, he senses it disjoined from it. Sensing a
feeling of neither-pleasure-nor-pain, he senses it disjoined from it.
This is called a well-instructed disciple of the noble ones disjoined
from birth, aging, and death; from sorrows, lamentations, pains,
distresses, and despairs. He is disjoined, I tell you, from suffering
and stress.

"This is the difference, this the distinction, this the distinguishing
factor between the well-instructed disciple of the noble ones and
the uninstructed run-of-the-mill person."

The discerning person, learned,
doesn't sense a mental feeling of pleasure or pain:
This is the difference in skillfulness
between the sage and the person run-of-the-mill.

For a learned person
who has fathomed the Dhamma,
clearly seeing this world and the next,
desirable things don't charm the mind,
undesirable ones bring no resistance.

His acceptance
and rejection are scattered,
gone to their end,
do not exist.

Knowing the dustless, sorrow-less state,
he discerns rightly,
has gone, beyond becoming,
to the Further Shore.

Sallekha Sutta

The Discourse on Effacement

This is what I heard:

1. Once the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's monastery.

2. Then one evening the venerable Maha-Cunda [1] rose from meditative seclusion and went to the Blessed One. Having paid homage to him, he sat down at one side and spoke thus to the Blessed One:

3. "Venerable sir, there are these various views that arise in the world concerning self-doctrines or world-doctrines.[2] Does the abandoning and discarding of such views come about in a monk who is only at the beginning of his [meditative] reflections?"[3]

"Cunda, as to those several views that arise in the world concerning self-doctrines and world-doctrines, if [the object] in which [4] these views arise, in which they underlie and become active,[5] is seen with right wisdom[6] as it actually is,[7] thus: 'This is not mine,[8] this I am not,[9] this is not my self'[10] -- then the abandoning of these views, their discarding,[11] takes place in him [who thus sees].

The Eight Attainments

4. "It may be, Cunda, that some monk, detached from sense-objects, detached from un-salutary ideas, enters into the first absorption that is born of detachment, accompanied by thought-conception and discursive thinking, and filled with rapture and joy, and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these [attainments] that are called

'effacement'; in the Noble One's discipline they are called 'abiding in ease here and now.'^[12]

5. "It may be that after the stilling of thought conception and discursive thinking, he gains the inner tranquility and harmony of the second absorption that is free of thought-conception and discursive thinking, born of concentration and filled with rapture and joy; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these [attainments] that are called 'effacement'; in the Noble One's discipline they are called 'abiding in ease here and now.'

6. "It may be that after the fading away of rapture, the monk dwells in equanimity, mindful and clearly aware, and he experiences a happiness in his body of which the Noble Ones say: 'Happily lives he who dwells in equanimity and is mindful!' -- that third absorption he wins; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these [attainments] that are called 'effacement'; in the Noble One's discipline they are called 'abiding in ease here and now.'

7. "It may be that with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, he enters upon and abides in the fourth absorption, which is beyond pleasure and pain and has purity of mindfulness due to equanimity; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these [attainments] that are called 'effacement'; in the Noble One's discipline they are called 'abiding in ease here and now.'

8. "It may be that, with the entire transcending of perceptions of corporeality,^[13] with the disappearance of perceptions of sense-response,^[14] with non-attention to perceptions of variety,^[15] thinking: 'Space is infinite,' some monk enters upon and abides in the sphere of infinite space; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these [attainments] that are called 'effacement'; in the Noble One's discipline they are called 'peaceful abiding.'

9. "It may be that by entirely transcending the sphere of infinite space, thinking: 'Consciousness is infinite,' some monk enters and abides in the sphere of infinite consciousness; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these [attainments] that are called 'effacement'; in the Noble One's discipline they are called 'peaceful abiding.'

10. "It may be that by entirely transcending the sphere of infinite consciousness, some monk enters and abides in the sphere of nothingness; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these [attainments] that are called 'effacement'; in the Noble One's discipline they are called 'peaceful abiding.'

11. "It may be that, by entirely transcending the sphere of nothingness, some monk enters and abides in the sphere of neither-perception-nor-non-perception; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these [attainments] that are called 'effacement'; in the Noble one's discipline they are called 'peaceful abiding.'

(Effacement)

12. "But herein, Cunda, effacement should be practiced by you:[16]

(1) others will be harmful; we shall not be harmful here -- thus effacement can be done.[17]

(2) Others will kill living beings; we shall abstain from killing living beings here -- thus effacement can be done.

(3) Others will take what is not given; we shall abstain from taking what is not given here -- thus effacement can be done.

(4) Others will be unchaste; we shall be chaste here -- thus effacement can be done.

(5) Others will speak falsehood; we shall abstain from false speech here -- thus effacement can be done.

(6) Others will speak maliciously; we shall abstain from malicious

speech here -- thus effacement can be done.

(7) Others will speak harshly; we shall abstain from harsh speech here -- thus effacement can be done.

(8) Others will gossip; we shall abstain from gossip here -- thus effacement can be done.

(9) Others will be covetous; we shall not be covetous here -- thus effacement can be done.

(10) Others will have thoughts of ill will; we shall not have thoughts of ill will here -- thus effacement can be done.

(11) Others will have wrong views; we shall have right view here -- thus effacement can be done.

(12) Others will have wrong intention; we shall have right intention here -- thus effacement can be done.

(13) Others will use wrong speech; we shall use right speech here -- thus effacement can be done.

(14) Others will commit wrong actions; we shall do right actions here -- thus effacement can be done.

(15) Others will have wrong livelihood; we shall have right livelihood here -- thus effacement can be done.

(16) Others will make wrong effort; we shall make right effort here -- thus effacement can be done.

(17) Others will have wrong mindfulness; we shall have right mindfulness here -- thus effacement can be done.

(18) Others will have wrong concentration; we shall have right concentration here -- thus effacement can be done.

(19) Others will have wrong knowledge; we shall have right knowledge here -- thus effacement can be done.

(20) Others will have wrong deliverance; we shall have right deliverance here -- thus effacement can be done.

(21) Others will be overcome by sloth and torpor; we shall be free from sloth and torpor here -- thus effacement can be done.

(22) Others will be agitated; we shall be un-agitated here -- thus effacement can be done.

(23) Others will be doubting; we shall be free from doubt here -- thus effacement can be done.

(24) Others will be angry; we shall not be angry here -- thus effacement can be done.

(25) Others will be hostile; we shall not be hostile here -- thus

effacement can be done.

(26) Others will denigrate; we shall not denigrate here -- thus effacement can be done.

(27) Others will be domineering; we shall not be domineering here -- thus effacement can be done.

(28) Others will be envious; we shall not be envious here -- thus effacement can be done.

(29) Others will be jealous; we shall not be jealous here -- thus effacement can be done.

(30) Others will be fraudulent; we shall not be fraudulent here -- thus effacement can be done.

(31) Others will be hypocrites; we shall not be hypocrites here -- thus effacement can be done.

(32) Others will be obstinate; we shall not be obstinate here -- thus effacement can be done.

(33) Others will be arrogant; we shall not be arrogant here -- thus effacement can be done.

(34) Others will be difficult to admonish; we shall be easy to admonish here -- thus effacement can be done.

(35) Others will have bad friends; we shall have noble friends here -- thus effacement can be done.

(36) Others will be negligent; we shall be heedful here -- thus effacement can be done.

(37) Others will be faithless; we shall be faithful here -- thus effacement can be done.

(38) Others will be shameless; we shall be shameful here -- thus effacement can be done.

(39) Others will be without conscience; we shall have conscience here -- thus effacement can be done.

(40) Others will have no learning; we shall be learned here -- thus effacement can be done.

(41) Others will be idle; we shall be energetic here -- thus effacement can be done.

(42) Others will be lacking in mindfulness; we shall be established in mindfulness here -- thus effacement can be done.

(43) Others will be without wisdom; we shall be endowed with wisdom -- thus effacement can be done.

(44) Others will misapprehend according to their individual views,

hold on to them tenaciously and not easily discard them;[18] we shall not misapprehend according to individual views nor hold on to them tenaciously, but shall discard them with ease -- thus effacement can be done.

(The Arising of Thought)

13. "Cunda, I say that even the arising of a thought concerned with salutary things [and ideas][19] is of great importance, not to speak of bodily acts and words conforming [to such thought].[20] Therefore, Cunda:

(1) The thought should be produced: 'Others will be harmful; we shall not be harmful here.'

(2) The thought should be produced: 'Others will kill living beings; we shall abstain from killing living beings here.'

(3)-(43)...

(44) The thought should be produced: 'Others will misapprehend according to their individual views, hold on to them tenaciously and not easily discard them; we shall not misapprehend according to individual views nor hold on to them tenaciously, but shall discard them with ease.'

(Avoidance)

14. "Suppose, Cunda, there were an uneven road and another even road by which to avoid it; and suppose there were an uneven ford and another even ford by which to avoid it.[21] So too:

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

(2) A person given to killing living beings has abstention from killing by which to avoid it.

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

(4) A person given to un-chastity has chastity by which to avoid it.

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

(6) A person given to malicious speech has abstention from

malicious speech by which to avoid it.

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

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

(9) A person given to covetousness has non-covetousness by which to avoid it.

(10) A person given to thoughts of ill will has non-ill will by which to avoid it.

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

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

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

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

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

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

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

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

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

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

(21) A person overcome by sloth and torpor has freedom from sloth and torpor by which to avoid it.

(22) A person given to agitation has non-agitation by which to avoid it.

(23) A person given to doubting has freedom from doubt by which to avoid it.

(24) A person given to anger has freedom from anger by which to avoid it.

(25) A person given to hostility has freedom from hostility by which

to avoid it.

(26) A person given to denigrating has non-denigrating by which to avoid it.

(27) A person given to domineering has non-domineering by which to avoid it.

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

(29) A person given to jealousy has non-jealousy by which to avoid it.

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

(31) A person given to hypocrisy has non-hypocrisy by which to avoid it.

(32) A person given to obstinacy has non-obstinacy by which to avoid it.

(33) A person given to arrogance has non-arrogance by which to avoid it.

(34) A person difficult to admonish has amenability by which to avoid it.

(35) A person given to making bad friends has making good friends by which to avoid it.

(36) A person given to negligence has heedfulness by which to avoid it.

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

(38) A person given to shamelessness has shame by which to avoid it.

(39) A person without conscience has conscience by which to avoid it.

(40) A person without learning has acquisition of great learning by which to avoid it.

(41) A person given to idleness has energetic endeavor by which to avoid it.

(42) A person without mindfulness has the establishment of mindfulness by which to avoid it.

(43) A person without wisdom has wisdom by which to avoid it.

(44) A person given to misapprehending according to his individual views, to holding on to them tenaciously and not discarding them easily, has non-misapprehension of individual views, non-holding on tenaciously and ease in discarding by which to avoid it.

(The Way Upward)

15. "Cunda, as all un-salutary states lead downward and all salutary states lead upward, even so, Cunda:

(1) A person given to harmfulness has harmlessness to lead him upward. [22]

(2) A person given to killing living beings has abstention from killing to lead him upwards.

(3)-(43)...

(44) A person given to misapprehending according to his individual views, to holding on to them tenaciously and not discarding them easily, has non-misapprehension of individual views, non-holding on tenaciously and ease in discarding to lead him upward.

(Quenching)

16. "Cunda, it is impossible that one who is himself sunk in the mire [23] should pull out another who is sunk in the mire. But it is possible, Cunda, that one not sunk in the mire himself should pull out another who is sunk in the mire.

"It is not possible, Cunda, that one who is himself not restrained, not disciplined and not quenched [as to his passions],[24] should make others restrained and disciplined, should make them attain to the full quenching [of passions].[25] But it is possible, Cunda, that one who is himself restrained, disciplined and fully quenched [as to his passions] should make others restrained and disciplined, should make them attain to the full quenching [of passions]. Even so, Cunda:[26]

(1) A person given to harmfulness has harmlessness by which to attain to the full quenching [of it].

(2) A person given to killing living beings has abstention from killing by which to attain to the full quenching [of it].

(3)-(43)...

(44) A person given to misapprehending according to his individual views, to holding on to them tenaciously and not discarding them easily, has non-misapprehension of individual views, non-holding on tenaciously and ease in discarding by which to attain the quenching [of them].

(Conclusion)

17. "Thus, Cunda, I have shown to you the instruction on effacement, I have shown to you the instruction on thought's arising, I have shown to you the instruction on avoidance, I have shown to you the instruction on the way upward, I have shown to you the instruction on quenching.

18. "What can be done for his disciples by a Master who seeks their welfare and has compassion and pity on them, that I have done for you, Cunda.[27] There are these roots of trees, there are empty places. Meditate, Cunda, do not delay, lest you later regret it. 'This is my message to you.'

Thus spoke the Blessed One. Satisfied, the venerable Cunda rejoiced in the Blessed One's words.

[The concluding verse added by the 'Theras of the First Council:]

Deep like the ocean is this Suttanta on Effacement,
Dealing with forty-four items,
showing them in five sections.

Notes

1. Maha-Cunda Thera was the brother of the venerable Shariputra Thera.]

2. *Self-doctrines or world-doctrines (atta-vada, lokavada)*. According to Comy., this refers: (a) to the twenty types of personality-belief (*sakkaya-ditthi*), i.e., four for each of the five aggregates (*khandha*); (b) to eight wrong views about self and world, as being eternal, not eternal, both eternal and not eternal,

neither eternal nor not eternal, and the same four alternatives concerning finite and infinite.

3. *In a monk who is only at the beginning of his (meditative) reflections (adim-eva manasikaroto)*. Comy.: "This refers to one who is at the beginning of his insight-meditation (*vipassana-bhāvanā*) and has not yet attained to Stream-entry," when the fetter of personality-belief is finally eliminated. The beginner's insight-practice extends from the "discernment of mentality and corporeality" (*namarupa-pariccheda*) up to the "knowledge of rise and fall" (*udayabbaya-ñāna*), on which see *Path of Purification (Visuddhimagga)*, Chs. XVIII, XX, XXI.

According to the Comy., the Thera's question concerns those who overrate the degree of their achievement, i.e., those who believe that, in their meditative practice, they have achieved this or that result while actually they have not. Overestimation (*abhimana*), in that sense, "does not arise in ignorant common people (*bala-puthujjana*) who are entirely engrossed in worldly life, nor does it arise in Noble Disciples (*ariya-savaka*); because in a Stream-winner the overestimation does not arise that he is a Once-returned, etc. Self-overestimation can occur only in one who actually practices (meditation) and has temporarily subdued the defilements by way of tranquility or insight. Maha-Cunda Thera, being an Arahant, was no self over rater himself, but in formulating his question, he put himself in the place of one who is; or, as others say, there may have been such "self-over raters" among his pupils, and for conveying to them the Buddha's reply, he put his question.

4. *(The object) in which (yattha)*. Comy.: *yattha* (where) = *yasmim arammane*. The object, or basis, the five aggregates, because all false views on self and world can refer only to the five aggregates to one of them. See *Discourse on the Snake Simile* (Wheel No. 47/48), p. 8, and *Anattā and Nibbāna*, by Nyanaponika Thera (Wheel No. 11), p. 18 (quotation).

5. *In which these views arise (yattha uppajjanti)*, i.e., arise for the first time, without having occurred earlier (Comy.).

Underlie (anusenti), i.e., habitually occur (cf. *anusaya*, "tendency," which may be latent or active). Comy.: "This refers to views which, having been indulged in repeatedly, have become strong and have not been removed." Sub.Comy.: "By ultimate elimination (*samuccheda-vinaya-vasena*)."

Become active (samudacaranti). Comy.: "Wrong views have arrived at the (action-) doors of body and speech," i.e., which have found expression in words and deeds.

6. *With right wisdom (sammappaññaya)*. Comy.: "With insight-wisdom, ending with the knowledge pertaining to the path of Stream-entry."

7. *As it actually is (yatha-bhutam)*. Comy.: "Because the five aggregates exist only in that manner (i.e., as something 'that is not mine,' etc.). But if conceived in the way 'It is mine,' etc., it simply does not exist (*n'ev'atthi*)."

8. *This is not mine: hereby craving (tanha)* is rejected.

9. *This I am not: this refers to the rejection of conceit (mana)*.

10. *This is not my self: this refers to the rejection of false views (ditthi)*.

11. *Abandoning...discarding (pahanam...patinissaggo)*. Comy.: "Both terms are synonymous with the ultimate eradication of wrong views, taking place at Stream-entry when the fetter of personality belief is destroyed."

12. Now the Buddha speaks, on his own, of another type of "self-overrater," i.e., of those who have realized any of the eight meditative attainments (*samapatti*) and believe that this signifies true "effacement" (*sallekha*).

The common meaning of *sallekha** is austere practice or asceticism; but in the Buddha's usage it is the radical "effacing" or removal of the defilements.

*[*Sallekha* (= *sam-lekha*) is derived from the verbal root *likh*, to scratch; hence *likhati* (a) to scratch in, to write; (b) to scratch off, to remove: *samlikhati*, "to remove fully." An interesting parallel is "asceticism," derived from the Greek *askeuein*, to scratch. The rendering by "effacement" is Ñānamoli Thera's; Soma Thera has "canceling"; I. B. Horner, "expunging."]

The eight stages of meditation given here in the discourse, consist of the four fine-material absorptions (*rupajjhana*) and the four immaterial absorptions (*arupajjhana*). Comy. says that these meditative attainments "are in common with the ascetics outside (the Buddha's Dispensation)."

Comy.: "The over rater's meditative absorption is neither 'effacement' nor is it the 'path of practice for effacement' (*sallekha-patipada*). And why not? Because that jhana is not used by him as a basis for insight; that is, after rising from jhana he does not scrutinize the (physical and mental) formations" (see *Visuddhimagga* translated by Ñānamoli, Ch. XVIII, 3). His jhana produces only one-pointedness of mind, and is, as our text says, an "abiding in ease here and now."

13. "By '*perceptions of corporeality*' (*rupasañña*) are meant the absorptions of the fine-material sphere (*rupajjhana*) as well as those things that are their objects" (*Visuddhimagga*).

14. *Perceptions of sense-response* (lit. resistance, *patigha-sañña*) are perceptions arisen through the impact of the physical sense bases (eye, etc.) and their objects.

15. *Perceptions of variety* (*ñānatta-sañña*) are perceptions that arise in a variety of fields, or various perceptions in various fields. This refers to all perceptions belonging to the sense sphere (*kamavacara*).

16. Comy.: "Now, the Blessed One shows in forty-four ways where effacement should be practiced. But why are harmlessness and the other states regarded as effacement, unlike the eight meditative attainments? Because they are a basis for the supra-

mundane (*lokuttara-padaka*); while, for outsiders, the eight attainments are merely a basis for (continuing) the round of existence (*vatta-padaka*), (because by non-Buddhists they are practiced for the sake of rebirth in higher worlds). But in the Buddha's Dispensation, even the Going for Refuge is a basis for the supra-mundane.

Sub.Comy.: "If one, wishing to overcome the suffering of samsara, goes with joyful confidence for refuge to the Triple Gem, then this Refuge will be for him a supporting condition for higher virtue, etc. (i.e., higher mentality and higher wisdom), and it may gradually lead him to the attainment of the path of understanding (*dassana-magga*; i.e., Stream-entry)."

The Forty-four Ways of Effacement

□(1) *Harmful and harmless* are not attached to a group of standard doctrinal categories as most of the other qualities are. On "harmlessness" see Note 17.

□(2)-(11) are the courses of action (*kamma-patha*), unsalutary (*akusala*) and salutary (*kusala*), referring to body (2-4), speech (5-8) and mind (9-11).

□(12)-(18) are the last seven factors of the eightfold path (wrong and right), also called the eight states of wrongness or rightness (*micchatta, sammatta*). The first path factor, right (or wrong) view, is not separately mentioned, being identical with (11).

□(19)-(20) are often added to the eightfold path.

□(21)-(23) are the last three of the five hindrances (*nivarana*); the first two are identical with (9) and (10), and therefore not repeated here.

□(24)-(33) are ten of the sixteen defilements (*upakkilesa*) mentioned in MN 7 (Simile of the Cloth).

□(34)-(36) are called in the Commentary the miscellaneous factors (*pakinnaka*).

□(37)-(43) are the seven "good qualities" (*saddhamma*), mentioned in MN 53 Comy.: "In this connection they are mentioned as forming the complete equipment required for insight (*vipassana-sambharo paripuro*)."

□(44) is unattached to any group of terms. (See Note 18)

17. Comy.: "Harmlessness is called 'effacement,' because it effaces harmfulness, i.e., it cuts it off (*chindati*). This method of explanation applies to all other terms."

Sub.Comy.: "But why is harmlessness (or nonviolence, *ahimsa*) mentioned at the very beginning? Because it is the root of all virtues; harmlessness, namely, is a synonym of compassion. Especially, it is the root-cause of morality because it makes one refrain from immorality, which has as its characteristic mark the harming of others. Just as the killing of living beings has the harming of others as its mark, so also the taking away of others' property; for 'robbing a man's wealth is worse than stabbing him.'* Similarly, chastity removes the cause for the pains of child bearing, etc., and there is hardly a need to mention the harm done by adultery.

*[This is given in Pali as direct speech or quote; perhaps it was a common adage.]

"Obvious is also the harm done to others by deception, by causing dissension and by backbiting. The mark of harming others is also attached to gossip because it takes away what is beneficial and causes to arise what is not beneficial; to covetousness, as it causes one to take what is not given; to ill will, as it causes killing, etc.; to wrong views, as they are the cause of all that is unbeneficial. One who holds wrong views may, in the conviction of acting righteously, kill living beings and incite others to do likewise. There is nothing to say about other (and lesser immoral acts induced by false views).

"Harmlessness (i.e., the principle of non-violence) has the characteristic mark of making one refrain from immorality which,

on its part, has the mark of harming. Hence harmlessness is an especially strong productive cause of morality; and morality, again, is the basis for concentration of mind, while concentration is the basis for wisdom. In that way harmlessness (non-violence) is the root of all virtues.

"Furthermore, in the case of the highest type of men (*uttamapurisa*) who have noble aspirations, who act considerately and wisely, also their mental concentration and their wisdom, just as their morality, is conducive to the weal and happiness of others. In that way, too, compassion is the root of all virtues, and therefore it has been mentioned at the beginning.

"Now, (after harmlessness), the salutary courses of action (*kusala-kammapatha*; 2-11) are to show that these states are produced by harmlessness. Then follow the eight states of rightness (11-18) to show that they must be brought about by basing them on morality, which is the root of these virtues. Now the separation from the hindrances (21-23, and 16, 17) is included to indicate that this is the primary task for one intent on purifying (his practice of) the eightfold path. Then follows the cleansing from the defilements (24-33) to indicate that effacement is accomplished by giving up anger (24), etc. And the cleansing from the defilements will be successful when aided by amenability to advice, noble friendship and heedful diligence (34-36).

"Now the seven noble qualities (37-43) are included to show that they will come to perfection in him who is endowed with amenability and the other (two factors); and that they, on their part, after having strengthened insight, will lead to the paths of sanctities. (See end of Note 16.)

"Finally, the passage on 'misapprehending according to one's individual views,' etc. (44) is meant to indicate that for such a one (i.e., for one bent on effacement) that wrong attitude is an obstacle to the attainment of the supra-mundane virtues and is, therefore, to be avoided totally. This passage on misapprehending (about which (see Note 18) is also meant to show that one who, by the right conduct here described, is in the process of attaining

one of the paths of sanctities, will be led to the acme of effacement (by this last-mentioned threefold way of effacement).

"In this manner should be understood the purpose of stating these forty-four modes of effacement as well as the order in which they appear in the discourse."

18. Comy.: "A single wrong view (or wrong attitude), which is an obstacle for the supra-mundane qualities and hence does not lead to emancipation, is here described in three aspects:

□(a) *Others will misapprehend according to their individual views (sanditthi-paramasi)*. Sub.Comy.: *sa(m) = attano*, one's own. *Paramasi* means setting aside the actual nature of a thing, one conceives it differently (*sabhavam atikkamitva parato amasana*).

□(b) Hold on tenaciously (*adhanaggahi*). Sub. Comy.: *adhana = dalha*, tight, firm.

□(c) Discards not easily. Comy.: "There are those who can discard their views on seeing a convincing reason. But others, even if shown many reasons, cannot give up their views; and of them it is said that they 'do not discard easily.' It refers to those who cling firmly to a subjective view that has occurred to them, believing 'only this is the truth.' Even if the Buddhas or others show them reasons, they do not relinquish their views. Such people, whatever idea they conceive, be it in accordance with Dhamma or not, will say: 'So it has been told by our teacher. So we have learned it'; and they will withdraw into themselves like a turtle drawing its limbs into its shell. They hold on to their views with the tight grip of a crocodile and do not let go."

19. *Salutary: kusala*, also translated by wholesome, profitable, skilful. These salutary things, says Sub. Comy., are the modes of effacement mentioned.

20. Sub.Comy.: "For those who cannot take up, by actual application, the practice of effacement, even the arising of a

thought (*cittuppadō*), i.e., an inclination for it, is of great importance.

Comy. says that a salutary thought is of great importance as it leads entirely to weal and happiness, and as it is the cause for the subsequent actions conforming to it. Examples are given beginning with the intention to give alms food to monks, up to the aspiration for Buddhahood. The Sub.Comy., however, says that in some cases the importance is not in the thought itself but only in the actual execution of it. This certainly applies to the intention to give alms, etc. But in the efforts for effacing the defilements, the formation of a mental attitude directed towards it, in other words, the heart's resolve, is certainly an important factor.

This section of the discourse has been condensed in the present translation. But he who has chosen the path of effacement as his way of practice (*patipada*) is well advised to repeat all forty-four items, linking them with his heart's earnest resolve. Also, the last two sections of the discourse have been condensed.

21. Comy.: "*Parikkamana* (lit. going around, circumventing) has the meaning of 'avoiding' (*parivajjana*). For the avoiding of harmfulness there is the ready road of harmlessness, walking on which one may easily experience felicity among humans or deities, or one may cross over (by that ford) from this world (to the other shore, Nibbana). The same method of explanation applies to the other sentences."

22. Comy.: "The meaning is this: Any un-salutary states of mind, whether they produce rebirth or not, and whether, in a given rebirth, they produce kamma results or not -- all, because of their type, i.e., by being un-salutary, lead downwards (to lower worlds). They are just like that because, on the occasion of their yielding a kamma result, that result will be undesirable and unpleasant.

"Any salutary states of mind, whether they produce rebirth or not, and whether, in a given rebirth, they produce kamma results or not -- all, because of their type, lead upwards. They are just like

that because, on the occasion of their yielding a kamma result, that result will be desirable and pleasant.

"The connection (in the discourse, between the general principle stated first, and its specific application to the forty-four cases) is as follows: just as un-salutary states lead downwards, so it is with that one state of harmfulness for him who is harmful. Just as all salutary states lead upwards, so it is with that one state of harmlessness for him who is harmless."

23. Comy.: "In the Noble One's discipline, the 'mire' is a name for the five sense desires."

24. *Not fully quenched (aparinibbuto)* Comy.: "with defilements not extinguished (*anibbuta-kilesa*)."

25. Comy.: "There may be those who object that this is not correct because some come to penetration of the Dhamma (*dhammabhisamaya*, i.e., Stream-entry) after listening to an exposition of the Teaching by monks or nuns, male or female lay followers, who are still worldlings (*puthujjana*; i.e., have not attained to any of the paths of sanctities). Hence one who is still in the mire can pull out others. (Reply:) This should not be understood in that way. It is the Blessed One who here does the pulling out.

"Suppose there is a king who sends a letter to the border region, and the people there, unable to read it by themselves, have the letter read to them by another able to do it. Having learned of the contents, they respond with respect, knowing it as the king's order. But they do not think that it is the letter reader's order; he will receive praise only for his smooth and fluent reading of the letter. Similarly, even if preachers of the ability of Shariputra Thera expound the Dhamma, still they are just like readers of a letter written by another. Their sermon should truly be attributed to the Blessed One, like the decree to the king. The preachers, however, receive their limited praise, just because they expound the Dhamma with a smooth and fluent diction. Hence that statement in the discourse is correct."

26. For the connection between the modes of effacement and the preceding simile, Comy. gives two alternative explanations:

□(a) Just as one who is not sunk in the mire himself can pull others out of it, similarly he who is harmless himself can quench another's harmful volition.

□(b) Just as only he who has quenched his own passions can help one who has not quenched them, similarly only a volition of harmlessness can quench a harmful volition.

27. Comy.: "So far goes a compassionate teacher's task namely, the correct exposition of his teaching; that, namely, the practice (according to the teaching; *patipatti*), is the task of the disciples."

Samadhanga Sutta

The Factors of Concentration

I have heard that on one occasion the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's monastery. There he addressed the monks, "Monks, I will teach you the five-factored noble right concentration. Listen, and pay close attention. I will speak."

"As you say, lord," the monks replied.

The Blessed One said: "Now what, monks, is five-factored noble right concentration? There is the case where a monk -- quite withdrawn from sensuality, withdrawn from unskillful qualities -- enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born from withdrawal. There is nothing of his entire body un-pervaded by rapture and pleasure born from withdrawal.

"Just as if a skilled bath-man or bath-man's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder -- saturated, moisture-laden, permeated within and without -- would nevertheless not drip; even so, the monk permeates, suffuses and fills this very body with the rapture and pleasure born of withdrawal. There is nothing of his entire body un-pervaded by rapture and pleasure born from withdrawal. This is the first development of the five-factored noble right concentration.

"Furthermore, with the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance. He permeates and pervades, suffuses and fills this very body with the rapture and

pleasure born of composure. There is nothing of his entire body un-pervaded by rapture and pleasure born of composure.

"Just like a lake with spring-water welling up from within, having no inflow from east, west, north, or south, and with the skies periodically supplying abundant showers, so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake un-pervaded by the cool waters; even so, the monk permeates and pervades, suffuses and fills this very body with the rapture and pleasure born of composure. There is nothing of his entire body un-pervaded by rapture and pleasure born of composure. This is the second development of the five-factored noble right concentration.

"And furthermore, with the fading of rapture, he remains in equanimity, mindful and alert, and physically sensitive to pleasure. He enters and remains in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' He permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture, so that there is nothing of his entire body un-pervaded with pleasure divested of rapture.

"Just as in a blue-, white-, or red-lotus pond, there may be some of the blue, white, or red lotuses which, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those blue, white, or red lotuses would be un-pervaded with cool water; even so, the monk permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture. There is nothing of his entire body un-pervaded with pleasure divested of rapture. This is the third development of the five-factored noble right concentration.

"And furthermore, with the abandoning of pleasure and stress -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither-pleasure-nor-pain. He sits, permeating the

body with a pure, bright awareness, so that there is nothing of his entire body un-pervaded by pure, bright awareness.

"Just as if a man were sitting wrapped from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating his body with a pure, bright awareness. There is nothing of his entire body un-pervaded by pure, bright awareness. This is the fourth development of the five-factored noble right concentration.

"And furthermore, the monk has his theme of reflection well in hand, well attended to, well-considered, well-tuned (well-penetrated) by means of discernment.

"Just as if one person were to reflect on another, or a standing person were to reflect on a sitting person, or a sitting person were to reflect on a person lying down; even so, monks, the monk has his theme of reflection well in hand, well attended to, well-pondered, well-tuned (well-penetrated) by means of discernment. This is the fifth development of the five-factored noble right concentration.

"When a monk has developed and pursued the five-factored noble right concentration in this way, then whichever of the six higher knowledge's he turns his mind to know and realize, he can witness them for himself whenever there is an opening.

"Suppose that there were a water jar, set on a stand, brimful of water so that a crow could drink from it. If a strong man were to tip it in any way at all, would water spill out?"

"Yes, lord."

"In the same way, when a monk has developed and pursued the five-factored noble right concentration in this way, then whichever of the six higher knowledge's he turns his mind to know and realize, he can witness them for himself whenever there is an opening.

"Suppose there were a rectangular water tank -- set on level ground, bounded by dikes -- brimful of water so that a crow could drink from it. If a strong man were to loosen the dikes anywhere at all, would water spill out?"

"Yes, lord."

"In the same way, when a monk has developed and pursued the five-factored noble right concentration in this way, then whichever of the six higher knowledge's he turns his mind to know and realize, he can witness them for himself whenever there is an opening.

"Suppose there were a chariot on level ground at four crossroads, harnessed to thoroughbreds, waiting with whips lying ready, so that a skilled driver, a trainer of tamable horses, might mount and -- taking the reins with his left hand and the whip with his right -- drive out and back, to whatever place and by whichever road he liked; in the same way, when a monk has developed and pursued the five-factored noble right concentration in this way, then whichever of the six higher knowledge's he turns his mind to know and realize, he can witness them for himself whenever there is an opening.

"If he wants, he wields manifold supra-normal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahma worlds. He can witness this for himself whenever there is an opening.

"If he wants, he hears -- by means of the divine ear-element, purified and surpassing the human -- both kinds of sounds: divine and human, whether near or far. He can witness this for himself whenever there is an opening.

"If he wants, he knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion. He discerns a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion. He discerns a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion. He discerns a restricted mind as a restricted mind, and a scattered mind as a scattered mind. He discerns an enlarged mind as an enlarged mind, and an un-enlarged mind as an un-enlarged mind. He discerns an excelled mind [one that is not at the most excellent level] as an excelled mind, and an unexcelled mind as an unexcelled mind. He discerns a concentrated mind as a concentrated mind, and an un-concentrated mind as an un-concentrated mind. He discerns a released mind as a released mind, and an unreleased mind as an unreleased mind. He can witness this for himself whenever there is an opening.

"If he wants, he recollects his manifold past lives (lit: previous homes), i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction and expansion, [recollecting], 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he remembers his manifold past lives in their modes and details. He can witness this for himself whenever there is an opening.

"If he wants, he sees -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma:

'These beings -- who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views -- with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus -- by means of the divine eye, purified and surpassing the human -- he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma. He can witness this for himself whenever there is an opening.

"If he wants, then through the ending of the mental effluents, he remains in the effluent-free release of awareness and release of discernment, having known and made them manifest for himself right in the here and now. He can witness this for himself whenever there is an opening."

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

The Samádhi Suttas

Immeasurable Concentration

"Wise and mindful, you should develop immeasurable concentration [i.e., concentration based on immeasurable good will, compassion, appreciation, or equanimity]. When, wise and mindful, one has developed immeasurable concentration, five realizations arise right within oneself. Which five?

"The realization arises right within oneself that 'This concentration is blissful in the present and will result in bliss in the future.'

"The realization arises right within oneself that 'This concentration is noble and not connected with the baits of the flesh.'

"The realization arises right within oneself that 'This concentration is not obtained by base people.'

"The realization arises right within oneself that 'This concentration is peaceful, exquisite, the acquiring of serenity, the attainment of unity, not kept in place by the fabrications of forceful restraint.'

"The realization arises right within oneself that 'I enter into this concentration mindfully, and mindfully I emerge from it.'

"Wise and mindful, you should develop immeasurable concentration. When, wise and mindful, one has developed immeasurable concentration, these five realizations arise right within oneself."

Samádhi Sutta

Concentration: Tranquility and Insight

"Monks, these four types of individuals are to be found existing in world. Which four?

"There is the case of the individual who has attained internal tranquility of awareness, but not insight into phenomena through heightened discernment. Then there is the case of the individual who has attained insight into phenomena through heightened discernment, but not internal tranquility of awareness. Then there is the case of the individual who has attained neither internal tranquility of awareness nor insight into phenomena through heightened discernment. And then there is the case of the individual who has attained both internal tranquility of awareness and insight into phenomena through heightened discernment.

"The individual who has attained internal tranquility of awareness, but not insight into phenomena through heightened discernment, should approach an individual who has attained insight into phenomena through heightened discernment and ask him: 'How should fabrications be regarded? How should they be investigated? How should they be seen with insight?' The other will answer in line with what he has seen and experienced: 'Fabrications should be regarded in this way. Fabrications should be investigated in this way. Fabrications should be seen in this way with insight.' Then eventually he [the first] will become one who has attained both internal tranquility of awareness and insight into phenomena through heightened discernment.

"As for the individual who has attained insight into phenomena through heightened discernment, but not internal tranquility of awareness, he should approach an individual who has attained internal tranquility of awareness... and ask him, 'How should the mind be steadied? How should it be made to settle down? How should it be unified? How should it be concentrated?' The other will answer in line with what he has seen and experienced: 'the mind should be steadied in this way. The mind should be made to

settle down in this way. The mind should be unified in this way. The mind should be concentrated in this way.' Then eventually he [the first] will become one who has attained both internal tranquility of awareness and insight into phenomena through heightened discernment.

"As for the individual who has attained neither internal tranquility of awareness nor insight into phenomena through heightened discernment, he should approach an individual who has attained both internal tranquility of awareness and insight into phenomena through heightened discernment... and ask him, 'How should the mind be steadied? How should it be made to settle down? How should it be unified? How should it be concentrated? How should fabrications be regarded? How should they be investigated? How should they be seen with insight?' The other will answer in line with what he has seen and experienced: 'the mind should be steadied in this way. The mind should be made to settle down in this way. The mind should be unified in this way. The mind should be concentrated in this way. Fabrications should be regarded in this way. Fabrications should be investigated in this way. Fabrications should be seen in this way with insight.' Then eventually he [the first] will become one who has attained both internal tranquility of awareness and insight into phenomena through heightened discernment.

"As for the individual who has attained both internal tranquility of awareness and insight into phenomena through heightened discernment, his duty is to make an effort in establishing ('tuning') those very same skillful qualities to a higher degree for the ending of the mental fermentations.

"These are four types of individuals to be found existing in world."

Samádhi Sutta

Concentration

"Monks, these are the four developments of concentration. Which four? There is the development of concentration that, when developed and pursued, leads to a pleasant abiding in the here and now. There is the development of concentration that, when developed and pursued, leads to the attainment of knowledge and vision. There is the development of concentration that, when developed and pursued, leads to mindfulness and alertness. There is the development of concentration that, when developed and pursued, leads to the ending of the effluents.

"And what is the development of concentration that, when developed and pursued, leads to a pleasant abiding in the here and now? There is the case where a monk -- quite withdrawn from sensuality, withdrawn from unskillful qualities -- enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. With the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance. With the fading of rapture he remains in equanimity, mindful and alert, and physically sensitive to pleasure. He enters and remains in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' With the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither pleasure nor pain. This is the development of concentration that, when developed and pursued, leads to a pleasant abiding in the here and now.

"And what is the development of concentration that, when developed and pursued, leads to the attainment of knowledge and vision? There is the case where a monk attends to the perception of light and is resolved on the perception of daytime [at any hour

of the day]. Day for him is the same as night; night is the same as day. By means of awareness open and unhampered, he develops a brightened mind. This is the development of concentration that, when developed and pursued, leads to the attainment of knowledge and vision.

"And what is the development of concentration that, when developed and pursued, leads to mindfulness and alertness? There is the case where feelings are known to the monk as they arise, known as they persist, known as they subside. Perceptions are known to him as they arise, known as they persist, known as they subside. Thoughts are known to him as they arise, known as they persist, known as they subside. This is the development of concentration that, when developed and pursued, leads to mindfulness and alertness.

"And what is the development of concentration that, when developed and pursued, leads to the ending of the effluents? There is the case where a monk remains focused on arising and falling away with reference to the five clinging-aggregates: 'Such is form, such its origination, such its passing away. Such is feeling, such its origination, such its passing away. Such is perception, such its origination; such its passing away. Such are fabrications, such their origination, such their passing away. Such is consciousness, such its origination, such its disappearance.' This is the development of concentration that, when developed and pursued, leads to the ending of the effluents.

"These are the four developments of concentration.

"And it was in connection with this that I stated in Punnaka's Question in the Way to the Far Shore:

'He who has fathomed the far and near in the world, for whom there is nothing perturbing in the world -- his vices evaporated, un-deserving, untroubled, at peace -- he, I tell you, has crossed over birth aging.'"

Samádhi Sutta

Concentration

"There are, O monks, these three feelings: pleasant feelings, painful feelings, and neither-painful-nor-pleasant feelings."

A disciple of the Buddha, mindful,
clearly comprehending, with his mind collected,
he knows the feelings [1] and their origin, [2]
knows whereby they cease [3] and knows the path
that to the ending of feelings lead. [4]
And when the end of feelings he has reached,
such a monk, his thirsting quenched, attains Nibbána." [5]

Footnotes

1. Comy: He knows the feelings by way of the Truth of Suffering.
2. Comy: He knows them by way of the Truth of the Origin of Suffering.
3. Comy: He knows, by way of the Truth of Cessation, that feelings cease in Nibbána.
4. Comy: He knows the feelings by way of the Truth of the Path leading to the Cessation of Suffering.
5. *Parinibbuto*, "fully extinguished"; Comy: through the full extinction of the defilements (*kilesa-parinibbanaya*).

Samádhi Sutta

Concentration

"Develop concentration, monks. A concentrated monk discerns things as they actually are present. And what does he discern as it actually is present?

"He discerns, as it actually is present, that 'The eye is inconstant'... 'Forms are inconstant'... 'Eye-consciousness is inconstant'... 'Eye-contact is inconstant'... 'Whatever arises in dependence on eye-contact, experienced either as pleasure, as pain, or as neither-pleasure-nor-pain, that too is inconstant.'

"He discerns, as it actually is present, that 'The ear is inconstant'... 'The nose is inconstant'... 'The tongue is inconstant'... 'The body is inconstant'...

"He discerns, as it actually is present, that 'The intellect is inconstant'... 'Ideas are inconstant'... 'Intellect-consciousness is inconstant'... 'Intellect-contact is inconstant'... 'Whatever arises in dependence on intellect-contact, experienced either as pleasure, as pain, or as neither-pleasure-nor-pain, that too is inconstant.'

"So develop concentration, monks. A concentrated monk discerns things as they actually are present."

Samajivina Sutta

Living in Tune

Once the Blessed One was staying among the Bhaggas in the Deer Park at Bhesakala Grove, near Crocodile Haunt. Then early in the morning the Blessed One put on his robes and, carrying his bowl and outer robe, went to the home of the householder, Nakula's father. On arrival, he sat down on a seat made ready. Then Nakula's father and Nakula's mother went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, Nakula's father said to the Blessed One: "Lord, ever since Nakula's mother as a young girl was brought to me to be my wife when I was just a young boy, I am not conscious of being unfaithful to her even in mind, much less in body. We want to see one another not only in the present life but also in the life to come."

And Nakula's mother said to the Blessed One: "Lord, ever since I as a young girl was brought to Nakula's father to be his wife when he was just a young boy, I am not conscious of being unfaithful to him even in mind, much less in body. We want to see one another not only in the present life but also in the life to come."

The Blessed One said: "If both husband and wife want to see one another not only in the present life but also in the life to come, they should be in tune with each other in conviction, in tune in virtue, in tune in generosity, and in tune in discernment. Then they will see one another not only in the present life but also in the life to come."

Husband and wife, both of them
having conviction,
being responsive,
being restrained,
living by the Dhamma,
addressing each other
with loving words:

they benefit in manifold ways.
To them comes bliss.
Their enemies are dejected
when both are in tune in virtue.
Having followed the Dhamma here in this world,
both in tune in precepts and practices,
they delight in the world of devas,
enjoying the pleasures they desire.

Samana Mundika Sutta

Mundika the Contemplative

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Now on that occasion Uggahamana, a follower of Mundika the contemplative,[1] together with a large following of about 500 wanderers, had taken up residence in the debating hall near the Tinduka tree in the single-pavilion park of Queen Mallika. Then Pañcakanga the carpenter left Savatthi in the middle of the day to see the Blessed One, but the thought occurred to him, "Now is not the right time to see the Blessed One, for he is in seclusion. And it is not the right time to see the mind-developing monks, for they too are in seclusion. Why don't I go to the debating hall near the Tinduka tree in the single-pavilion park of Queen Mallika to see Uggahamana, a follower of Mundika the contemplative,?" So he headed to the debating hall near the Tinduka tree in the single-pavilion park of Queen Mallika.

Now on that occasion Uggahamana was sitting with his large following of wanderers, all making a great noise & racket, discussing many kinds of bestial topics of conversation: conversation about kings, robbers, & ministers of state; armies, alarms, & battles; food & drink; clothing, furniture, garlands, & scents; relatives; vehicles; villages, towns, cities, the countryside; women & heroes; the gossip of the street & the well; tales of the dead; tales of diversity, the creation of the world & of the sea; talk of whether things exist or not. Then Uggahamana saw Pañcakanga the carpenter coming from afar, and on seeing him, hushed his following: "Be quiet, good sirs. Don't make any noise. Here comes Pañcakanga the carpenter, a disciple of the contemplative Gotama. He is one of those disciples of the contemplative Gotama, clad in white, who lives in Savatthi. These people are fond of quietude, trained in quietude, and speak in praise of quietude. Maybe, if he perceives our group as quiet, he

will consider it worth his while to come our way." So the wanderers fell silent.

Then Pañcakanga went to Uggahamana and, on arrival, greeted him courteously. After an exchange of friendly greetings & courtesies, he sat down to one side. As he was sitting there, Uggahamana said to him, "I describe an individual endowed with four qualities as being consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments. Which four? There is the case where he does no evil action with his body, speaks no evil speech, resolves on no evil resolve, and maintains himself with no evil means of livelihood. An individual endowed with these four qualities I describe as being consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments."

Then Pañcakanga neither delighted in Uggahamana's words nor did he scorn them. Expressing neither delight nor scorn, he got up from his seat & left, thinking, "I will learn the meaning of this statement in the Blessed One's presence."

Then he went to the Blessed One and, on arrival, after bowing down to him, sat to one side. As he was sitting there, he told the Blessed One the entire conversation he had had with Uggahamana.

When this was said, the Blessed One said to Pañcakanga: "In that case, carpenter, then according to Uggahamana's words a stupid baby boy, lying on its back, is consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments. For even the thought 'body' does not occur to a stupid baby boy lying on its back, so from where would it do any evil action with its body, aside from a little kicking? Even the thought 'speech' does not occur to it, so from where would it speak any evil speech, aside from a little crying? Even the thought 'resolve' does not occur to it, so from where would it resolve on any evil resolve, aside from a little bad temper? Even the thought 'livelihood' does not occur to it, so from where would it maintain itself with any evil means of livelihood, aside from its mother's milk?"

So, according to Uggahamana's words, a stupid baby boy, lying on its back is consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments.

"If an individual is endowed with these four qualities, I do not describe him as consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments. Rather, he stands on the same level as a stupid baby boy lying on its back. Which four? There is the case where he does no evil action with his body, speaks no evil speech, resolves on no evil resolve, and maintains himself with no evil means of livelihood. If an individual is endowed with these four qualities, I do not describe him as consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments. Rather, he stands on the same level as a stupid baby boy lying on its back.

"An individual endowed with *ten* qualities is one whom I describe as being consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments. With regard to that point, one should know that 'These are unskillful habits,' I say. With regard to that point, one should know that 'That is the cause of unskillful habits' 'Here unskillful habits cease without trace' 'This sort of practice is the practice leading to the cessation of unskillful habits,' I say.

"With regard to that point, one should know that 'These are skillful habits'...'That is the cause of skillful habits'...'Here skillful habits cease without trace'...'This sort of practice is the practice leading to the cessation of skillful habits,' I say.

"With regard to that point, one should know that 'These are unskillful resolves'...'That is the cause of unskillful resolves'...'Here unskillful resolves cease without trace'...'This sort of practice is the practice leading to the cessation of unskillful resolves' I say.

"With regard to that point, one should know that 'These are skillful resolves'...'That is the cause of skillful resolves'...'Here skillful resolves cease without trace'...'This sort of practice is the practice leading to the cessation of skillful resolves,' I say.

"Now what are unskillful habits? Unskillful bodily actions, unskillful verbal actions, evil means of livelihood. These are called unskillful habits. What is the cause of unskillful habits? Their cause is stated, and they are said to be mind-caused. Which mind? -- for the mind has many modes & permutations. Any mind with passion, aversion or delusion: That is the cause of unskillful habits. Now where do unskillful habits cease without trace? Their cessation has been stated: There is the case where a monk abandons wrong bodily conduct & develops right bodily conduct, abandons wrong verbal conduct & develops right verbal conduct, abandons wrong livelihood & maintains his life with right livelihood. This is where unskillful habits cease without trace. And what sort of practice is the practice leading to the cessation of unskillful habits? There is the case where a monk generates desire, endeavors, arouses persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen...for the sake of the abandoning of evil, unskillful qualities that have arisen...for the sake of the arising of skillful qualities that have not yet arisen...(and) for the maintenance, non-confusion, increase, plenitude, development & culmination of skillful qualities that have arisen. This sort of practice is the practice leading to the cessation of unskillful habits.

"And what are skillful habits? Skillful bodily actions, skillful verbal actions, purity of livelihood. These are called skillful habits. What is the cause of skillful habits? Their cause, too, has been stated, and they are said to be mind-caused. Which mind? -- for the mind has many modes & permutations. Any mind without passion, without aversion, without delusion: That is the cause of skillful habits. Now where do skillful habits cease without trace? Their cessation, too, has been stated: There is the case where a monk is virtuous, but not fashioned of virtue.[2] He discerns, as it actually is, the release of awareness & release of discernment where his skillful habits cease without trace. And what sort of

practice is the practice leading to the cessation of skillful habits? There is the case where a monk generates desire...for the sake of the non-arising of evil, unskillful qualities that have not yet arisen...for the sake of the abandoning of evil, unskillful qualities that have arisen...for the sake of the arising of skillful qualities that have not yet arisen...(and) for the...development & culmination of skillful qualities that have arisen. This sort of practice is the practice leading to the cessation of skillful habits.

"And what are unskillful resolves? Being resolved on sensuality, on ill will, on harmfulness. These are called unskillful resolves. What is the cause of unskillful resolves? Their cause, too, has been stated, and they are said to be perception-caused. Which perception? -- for perception has many modes & permutations. Any sensuality-perception, ill will-perception or harmfulness-perception: That is the cause of unskillful resolves. Now where do unskillful resolves cease without trace? Their cessation, too, has been stated: There is the case where a monk, quite withdrawn from sensuality, withdrawn from unskillful mental qualities, enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. This is where unskillful resolves cease without trace. And what sort of practice is the practice leading to the cessation of unskillful resolves? There is the case where a monk generates desire...for the sake of the non-arising of evil, unskillful qualities that have not yet arisen...for the sake of the abandoning of evil, unskillful qualities that have arisen...for the sake of the arising of skillful qualities that have not yet arisen...(and) for the...development & culmination of skillful qualities that have arisen. This sort of practice is the practice leading to the cessation of unskillful resolves.

"And what are skillful resolves? Being resolved on renunciation (freedom from sensuality), on non-ill will, on harmlessness. These are called skillful resolves. What is the cause of skillful resolves? Their cause, too, has been stated, and they are said to be perception-caused. Which perception? -- for perception has many modes & permutations. Any renunciation-perception, non-ill will-perception or harmlessness-perception: That is the cause of

skillful resolves. Now where do skillful resolves cease without trace? Their cessation, too, has been stated: There is the case where a monk, with the stilling of directed thought & evaluation, enters & remains in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation -- internal assurance. This is where skillful resolves cease without trace. And what sort of practice is the practice leading to the cessation of skillful resolves? There is the case where a monk generates desire...for the sake of the non-arising of evil, unskillful qualities that have not yet arisen...for the sake of the abandoning of evil, unskillful qualities that have arisen...for the sake of the arising of skillful qualities that have not yet arisen...(and) for the... development & culmination of skillful qualities that have arisen. This sort of practice is the practice leading to the cessation of skillful resolves.

"Now, an individual endowed with which ten qualities is one whom I describe as being consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments? One endowed with the right view of one beyond training, the right resolve of one beyond training, the right speech ... the right action ... the right livelihood ... the right effort ... the right mindfulness ... the right concentration... the right knowledge ... the right release of one beyond training. An individual endowed with these ten qualities is one whom I describe as being consummate in what is skillful, foremost in what is skillful, an invincible contemplative attained to the highest attainments."

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

Notes

1. This can also mean "the shaven-headed contemplative," in which case Uggahamana might have belonged to one of the Jain sects.

2. The Pali here is: *no ca sila-mayo*. According to the Commentary, this means that he does not regard virtue as the consummation of the path. It may also mean that he does not define himself by his virtue. This term is apparently related to the state called *atammayata*, or non-fashioning. On this topic, see *The Wings to Awakening*, especially the introduction to section II/B and passage §179.

Samaññaphala Sutta

The Fruits of the Contemplative Life

I have heard that on one occasion the Blessed One was staying at Rajagaha, in Jivaka Komarabhacca's mango grove, with a large community of monks -- 1,250 monks in all. Now at that time -- it being the observance day, the full-moon night of the water-lily season, the fourth month of the rains -- King Ajatashatru of Magadha, the son of Queen Videha, was sitting on the roof terrace of his palace surround by his ministers. Then he felt inspired to exclaim: "How wonderful is this moonlit night! How beautiful... How lovely... How inspiring... How auspicious is this moonlit night! What priest or contemplative should we visit tonight who might enlighten and bring peace to our mind?"

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

When this was said, the king remained silent.

Then another minister said to the king: "Your majesty, there is Makkhali Gosala..." "Your majesty, there is Ajita Kesakambalin..." "Your majesty, there is Pakudha Kaccayana..." "Your majesty, there is Sañjaya Belatthaputta..." "Your majesty, there is Nigantha Nataputta, the leader of a community, the leader of a group, the teacher of a group, honored and famous, esteemed as holy by the mass of people. He is aged, long gone forth, advanced in years, in the last phase of life. Your majesty should visit him. Perhaps, if you visited him, he would enlighten and bring peace to your mind."

When this was said, the king remained silent.

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

"Your majesty, there is the Blessed One, worthy and rightly self-awakened, staying in my mango grove with a large community of monks -- 1,250 monks in all. Concerning this Blessed One, this admirable report has been spread: 'Surely, the Blessed One is worthy and rightly self-awakened, consummate in clear knowing and conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of tamable people, teacher of beings human and divine, awakened, blessed.' Your majesty should visit him. Perhaps, if you visited him, he would enlighten and bring peace to your mind."

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

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

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

"Don't be afraid, great king. Don't be afraid. I'm not deceiving you or betraying you or turning you over to your enemies. Go forward,

great king, go forward! Those are lamps burning in the pavilion hall."

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

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

Then the king approached the Blessed One and, on reaching him, stood to one side. As he was standing there -- surveying the community of monks sitting in absolute silence, as calm as a lake -- he felt inspired to exclaim: "May my son, Prince Udayibhadda, enjoy the same peace that this community of monks now enjoys!"

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

"Venerable sir, my son, Prince Udayibhadda, is very dear to me. May he enjoy the same peace that this community of monks now enjoys!"

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

"Ask, great king, whatever you like."

The King's Question

"Venerable sir, there are these common craftsmen: elephant-trainers, horse-trainers, charioteers, archers, standard bearers, camp marshals, supply corps officers, high royal officers, commandos, military heroes, armor-clad warriors, leather-clad warriors, domestic slaves, confectioners, barbers, bath attendants, cooks, garland-makers, laundrymen, weavers, basket-makers,

potters, calculators, accountants, and any other craftsmen of a similar sort. They live off the fruits of their crafts, visible in the here and now. They give happiness and pleasure to themselves, to their parents, wives, and children, to their friends and colleagues. They put in place an excellent presentation of offerings to priests and contemplatives, leading to heaven, resulting in happiness, conducive to a heavenly rebirth. Is it possible, venerable sir, to point out a similar fruit of the contemplative life, visible in the here and now?"

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

"Yes, I do."

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

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

"Then speak, great king."

Non-action

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

"When this was said, Purana Kassapa said to me, 'Great king, in acting or getting others to act, in mutilating or getting others to mutilate, in torturing or getting others to torture, in inflicting sorrow or in getting others to inflict sorrow, in tormenting or getting others to torment, in intimidating or getting others to intimidate, in taking life, taking what is not given, breaking into houses, plundering wealth, committing burglary, ambushing highways, committing

adultery, speaking falsehood -- one does no evil. If with a razor-edged disk one were to turn all the living beings on this earth to a single heap of flesh, a single pile of flesh, there would be no evil from that cause, no coming of evil. Even if one were to go along the right bank of the Ganges, killing and getting others to kill, mutilating and getting others to mutilate, torturing and getting others to torture, there would be no evil from that cause, no coming of evil. Even if one were to go along the left bank of the Ganges, giving and getting others to give, making sacrifices and getting others to make sacrifices, there would be no merit from that cause, no coming of merit. Through generosity, self-control, restraint, and truthful speech there is no merit from that cause, no coming of merit.'

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

Purification Through Wandering-on

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

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

"There are 1,406,600 principle modes of origin. There are 500 kinds of kamma, five kinds, and three kinds; full kamma and half kamma. There are 62 pathways, 62 sub-eons, six great classes of birth, eight classes of men, 4,900 modes of livelihood, 4,900 kinds of wanderers, 4,900 Naga-abodes, 2,000 faculties, 3,000 hells, 36 dust-realms, seven spheres of percipient beings, seven spheres of non-percipient beings, seven kinds of jointed plants, seven kinds of deities, seven kinds of human beings, seven kinds of demons, seven great lakes, seven major knots, seven minor knots, 700 major precipices, 700 minor precipices, 700 major dreams, 700 minor dreams, 84,000 great aeons. Having transmigrated and wandered on through these, the wise and the foolish alike will put an end to pain.

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

"Thus, when asked about a fruit of the contemplative life, visible here and now, Makkhali Gosala answered with purification through wandering-on. Just as if a person, when asked about a

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

Annihilation

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

"When this was said, Ajita Kesakambalin said to me, 'Great king, there is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no priests or contemplatives who, faring rightly and practicing rightly, proclaim this world and the next after having directly known and realized it for themselves. A person is a composite of four primary elements. At death, the earth (in the body) returns to and merges with the (external) earth-substance. The fire returns to and merges with the external fire-substance. The liquid returns to and merges with the external liquid-substance. The wind returns to and merges with the external wind-substance. The sense-faculties scatter into space. Four men, with the bier as the fifth, carry the corpse. Its eulogies are sounded only as far as the charnel ground. The bones turn pigeon-colored. The offerings end in ashes. Generosity is taught by idiots. The words of those who speak of existence after death are false, empty chatter. With the

break-up of the body, the wise and the foolish alike are annihilated, destroyed. They do not exist after death.'

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

Non-relatedness

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

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

interfere with one another, and are incapable of causing one another pleasure, pain, or both pleasure and pain.

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

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

Fourfold Restraint

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

"When this was said, Nigantha Nataputta said to me, 'Great king, there is the case where the Nigantha -- the knotless one -- is restrained with the fourfold restraint. And how is the Nigantha restrained with the fourfold restraint? There is the case where the Nigantha is obstructed by all waters, conjoined with all waters,

cleansed with all waters, suffused with all waters. This is how the Nigantha is restrained with the fourfold restraint. When the Nigantha -- a knotless one -- is restrained with such a fourfold restraint, he is said to be a Knotless One (Nigantha), a son of Nata (Nataputta), with his self perfected, his self controlled, his self established.'

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

Evasion

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

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

nor aren't... if the Tathágata exists after death... doesn't... both... neither exists nor exists after death, would I declare that to you? I don't think so. I don't think in that way. I don't think otherwise. I don't think not. I don't think not-not.'

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

The First Visible Fruit of the Contemplative Life

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

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

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

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

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

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

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

The Second Visible Fruit of the Contemplative Life

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

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

"So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair and beard, puts on the ochre robes, and goes forth from the household life into homelessness. Having thus gone forth he lives restrained in body, speech, and mind, content with the simplest food and shelter, delighting in solitude. Then suppose one of your men were to inform you: 'You should know, your majesty, that that man of yours -- the farmer, the householder, the taxpayer swelling the royal treasury... has gone forth from the household life into homelessness... content with the simplest food and shelter, delighting in solitude.' Would you, thus informed, say, 'Bring that man back to me. Make him again be a farmer, a householder, a taxpayer swelling the royal treasury!'"

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

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

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

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

Higher Fruits of the Contemplative Life

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

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

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

"A householder or householder's son, hearing the Dhamma, gains conviction in the Tathágata and reflects: 'Household life is confining, a dusty path. The life gone forth is like the open air. It is not easy living at home to practice the holy life totally perfect, totally pure, like a polished shell. What if I were to shave off my hair and beard, put on the ochre robes, and go forth from the household life into homelessness?'

"So after some time he abandons his mass of wealth, large or small; leaves his circle of relatives, large or small; shaves off his hair and beard, puts on the ochre robes, and goes forth from the household life into homelessness.

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

The Lesser Section on Virtue

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

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

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

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

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

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

"Abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is factual, what is in accordance with the goal, the Dhamma, and the Vinaya. He speaks words worth treasuring, seasonable, reasonable, circumscribed, connected with the goal. This, too, is part of his virtue.

"He abstains from damaging seed and plant life.

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

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

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

"He abstains from high and luxurious beds and seats.

"He abstains from accepting gold and money.

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

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

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

"This, too, is part of his virtue.

The Intermediate Section on Virtue

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

"Whereas some priests and contemplatives, living off food given in faith, are addicted to consuming stored-up goods such as these -- stored-up food, stored-up drinks, stored-up clothing, stored-up vehicles, stored-up bedding, stored-up scents, and stored-up meat -- he abstains from consuming stored-up goods such as these. This, too, is part of his virtue.

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

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

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

"Whereas some priests and contemplatives, living off food given in faith, are addicted to scents, cosmetics, and means of beautification such as these -- rubbing powders into the body, massaging with oils, bathing in perfumed water, kneading the limbs, using mirrors, ointments, garlands, scents, creams, face-powders, mascara, bracelets, head-bands, decorated walking sticks, ornamented water-bottles, swords, fancy sunshades, decorated sandals, turbans, gems, yak-tail whisks, long-fringed white robes -- he abstains from using scents, cosmetics, and means of beautification such as these. This, too, is part of his virtue.

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

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

"Whereas some priests and contemplatives, living off food given in faith, are addicted to running messages and errands for people such as these -- kings, ministers of state, noble warriors, priests, householders, or youths [who say], 'Go here, go there, take this

there, fetch that here' -- he abstains from running messages and errands for people such as these. This, too, is part of his virtue.

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

The Great Section on Virtue

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as:

Reading marks on the limbs [e.g., palmistry];
reading omens and signs;
interpreting celestial events [falling stars, comets];
interpreting dreams;
reading marks on the body [e.g., phrenology];
reading marks on cloth gnawed by mice;
offering fire oblations, oblations from a ladle, oblations of husks, rice powder, rice grains, ghee, and oil;
offering oblations from the mouth;
offering blood-sacrifices;
making predictions based on the fingertips;
geomancy;
laying demons in a cemetery;
placing spells on spirits;
reciting house-protection charms;
snake charming, poison-lore, scorpion-lore, rat-lore, bird-lore, crow-lore;
fortune-telling based on visions;
giving protective charms;
interpreting the calls of birds and animals --

He abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as: determining lucky and unlucky gems, garments, staffs, swords, spears, arrows, bows, and other weapons; women, boys, girls, male slaves, female slaves; elephants, horses, buffaloes, bulls, cows, goats, rams, fowl, quails, lizards, long-eared rodents, tortoises, and other animals -- he abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as forecasting:

The rulers will march forth;
the rulers will march forth and return;
our rulers will attack, and their rulers will retreat;
their rulers will attack, and our rulers will retreat;
there will be triumph for our rulers and defeat for their rulers;
there will be triumph for their rulers and defeat for our rulers;
thus there will be triumph, thus there will be defeat --

He abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as forecasting:

There will be a lunar eclipse;
there will be a solar eclipse;
there will be an occultation of an asterism;
the sun and moon will go their normal courses;
the sun and moon will go astray;
the asterisms will go their normal courses;
the asterisms will go astray;
there will be a meteor shower;
there will be a darkening of the sky;
there will be an earthquake;
there will be thunder coming from a clear sky;
there will be a rising, a setting, a darkening, a brightening of the

sun, moon, and asterisms;
such will be the result of the lunar eclipse... the rising, setting,
darkening, brightening of the sun, moon, and asterisms --

He abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in
faith, maintain themselves by wrong livelihood, by such lowly arts
as forecasting:

There will be abundant rain; there will be a drought;
there will be plenty; there will be famine;
there will be rest and security; there will be danger;
there will be disease; there will be freedom from disease;
or they earn their living by counting, accounting, calculation,
composing poetry, or teaching hedonistic arts and doctrines --

He abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in
faith, maintain themselves by wrong livelihood, by such lowly arts
as:

Calculating auspicious dates for marriages, betrothals, divorces;
for collecting debts or making investments and loans; for being
attractive or unattractive; curing women who have undergone
miscarriages or abortions;
reciting spells to bind a man's tongue, to paralyze his jaws, to
make him lose control over his hands, or to bring on deafness;
getting oracular answers to questions addressed to a mirror, to a
young girl, or to a spirit medium;
worshipping the sun, worshipping the Great Brahma, bringing
forth flames from the mouth, invoking the goddess of luck --

He abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in
faith, maintain themselves by wrong livelihood, by such lowly arts
as:

Promising gifts to deities in return for favors; fulfilling such promises;
demonology;
teaching house-protection spells;
inducing virility and impotence;
consecrating sites for construction;
giving ceremonial mouthwashes and ceremonial bathing;
offering sacrificial fires;
preparing emetics, purgatives, expectorants, diuretics, headache cures;
preparing ear-oil, eye-drops, oil for treatment through the nose, collyrium, and counter-medicines; curing cataracts, practicing surgery, practicing as a children's doctor, administering medicines and treatments to cure their after-effects --

He abstains from wrong livelihood, from lowly arts such as these. This, too, is part of his virtue.

"A monk thus consummate in virtue sees no danger anywhere from his restraint through virtue. Just as a head-anointed noble warrior king who has defeated his enemies sees no danger anywhere from his enemies, in the same way the monk thus consummate in virtue sees no danger anywhere from his restraint through virtue. Endowed with this noble aggregate of virtue, he is inwardly sensitive to the pleasure of being blameless. This is how a monk is consummate in virtue.

Sense Restraint

"And how does a monk guard the doors of his senses? On seeing a form with the eye, he does not grasp at any theme or details by which -- if he were to dwell without restraint over the faculty of the eye -- evil, unskillful qualities such as greed or distress might assail him. On hearing a sound with the ear... On smelling an odor with the nose... On tasting a flavor with the tongue... On touching a tactile sensation with the body... On cognizing an idea with the intellect, he does not grasp at any theme or details by which -- if he were to dwell without restraint over the faculty of the intellect -- evil, unskillful qualities such as greed or distress might assail him.

Endowed with this noble restraint over the sense faculties, he is inwardly sensitive to the pleasure of being blameless. This is how a monk guards the doors of his senses.

Mindfulness and Alertness

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

Contentedness

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

Abandoning the Hindrances

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

"Abandoning covetousness with regard to the world, he dwells with an awareness devoid of covetousness. He cleanses his mind of covetousness. Abandoning ill will and anger, he dwells with an awareness devoid of ill will, sympathetic with the welfare of all

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

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

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

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

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

able to go where I like.' Because of that he would experience joy and happiness.

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

"In the same way, when these five hindrances are not abandoned in himself, the monk regards it as a debt, a sickness, a prison, slavery, a road through desolate country. But when these five hindrances are abandoned in himself, he regards it as unindebtedness, good health, release from prison, freedom, a place of security. Seeing that they have been abandoned within him, he becomes glad. Glad, he becomes enraptured. Enraptured, his body grows tranquil. His body tranquil, he is sensitive to pleasure. Feeling pleasure, his mind becomes concentrated.

The Four Jhanas

"Quite withdrawn from sensual pleasures, withdrawn from unskillful mental qualities, he enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born from withdrawal. Just as if a skilled bath-man or bath-man's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder -- saturated, moisture-laden, permeated within and without -- would nevertheless not drip; even so, the monk permeates... this very body with the rapture and pleasure born of withdrawal. There is nothing of his entire body un-pervaded by rapture and pleasure born from withdrawal.

"This is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

"Furthermore, with the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of composure, one-pointed-ness of awareness free from directed thought and evaluation -- internal assurance. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born of composure. Just like a lake with spring-water welling up from within, having no inflow from the east, west, north, or south, and with the skies supplying abundant showers time and again, so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake un-pervaded by the cool waters; even so, the monk permeates... this very body with the rapture and pleasure born of composure. There is nothing of his entire body un-pervaded by rapture and pleasure born of composure.

"This, too, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

"And furthermore, with the fading of rapture, he remains in equanimity, mindful and fully aware, and physically sensitive of pleasure. He enters and remains in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' He permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture. Just as in a lotus pond, some of the lotuses, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those lotuses would be un-pervaded with cool water; even so, the monk permeates... this very body with the pleasure divested of rapture. There is nothing of his entire body un-pervaded with pleasure divested of rapture.

"This, too, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

"And furthermore, with the abandoning of pleasure and stress -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither-pleasure nor stress. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright awareness. There is nothing of his entire body un-pervaded by pure, bright awareness.

"This, too, great king, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

Insight Knowledge

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

inconstancy, rubbing, pressing, dissolution, and dispersion. And this consciousness of mine is supported here and bound up here.'

"This, too, great king, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

The Mind-made Body

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

"This, too, great king, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

Supra-normal Powers

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

"This, too, great king, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

Clairaudience

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to the divine ear-element. He hears -- by means of the divine ear-element, purified and surpassing the human -- both kinds of sounds: divine and human, whether near or far. Just as if a man traveling along a highway were to hear the sounds of kettledrums, small drums,

conchs, cymbals, and tom-toms. He would know, 'That is the sound of kettledrums, that is the sound of small drums, that is the sound of conchs, that is the sound of cymbals, and that is the sound of tom-toms.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to the divine ear-element. He hears -- by means of the divine ear-element, purified and surpassing the human -- both kinds of sounds: divine and human, whether near or far.

"This, too, great king, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

Mind Reading

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the awareness of other beings. He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion. He discerns a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion. He discerns a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion. He discerns a restricted mind as a restricted mind, and a scattered mind as a scattered mind. He discerns an enlarged mind as an enlarged mind, and an un-enlarged mind as an un-enlarged mind. He discerns an excelled mind [one that is not at the most excellent level] as an excelled mind, and an unexcelled mind as an unexcelled mind. He discerns a concentrated mind as a concentrated mind, and an un-concentrated mind as an un-concentrated mind. He discerns a released mind as a released mind, and an unreleased mind as an unreleased mind. Just as if a young woman -- or man -- fond of ornaments, examining the reflection of her own face in a bright mirror or a bowl of clear water would know 'blemished' if it were

blemished, or 'unblemished' if it were not. In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to knowledge of the awareness of other beings. He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion... a released mind as a released mind, and an unreleased mind as an unreleased mind.

"This, too, great king, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

Recollection of Past Lives

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

village I went to that village over there, and there I stood in such a way, sat in such a way, talked in such a way, and remained silent in such a way. From that village I came back home.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to knowledge of the recollection of past lives. He recollects his manifold past lives... in their modes and details.

"This, too, great king, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

The Passing Away and Re-appearance of Beings

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge of the passing away and re-appearance of beings. He sees -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings -- who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views -- with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus -- by means of the divine eye, purified and surpassing the human -- he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma. Just as if there were a tall building in the central square [of a town], and a man with good eyesight standing on top of it were to see people entering a house,

leaving it, walking along the street, and sitting in the central square. The thought would occur to him, 'These people are entering a house, leaving it, walking along the streets, and sitting in the central square.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability -- the monk directs and inclines it to knowledge of the passing away and re-appearance of beings. He sees -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma...

"This, too, great king, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime.

The Ending of Mental Fermentations

"With his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, the monk directs and inclines it to the knowledge of the ending of the mental fermentations. He discerns, as it is actually present, that 'this is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress... These are mental fermentations... This is the origination of fermentations... This is the cessation of fermentations... This is the way leading to the cessation of fermentations.' His heart, thus knowing, thus seeing, is released from the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.' Just as if there were a pool of water in a mountain glen -- clear, limpid, and unsullied -- where a man with good eyesight standing on the bank could see shells, gravel, and pebbles, and also shoals of fish swimming about and resting, and it would occur to him, 'This pool of water is clear, limpid, and unsullied. Here are these shells, gravel, and pebbles, and also these shoals of fish

swimming about and resting.' In the same way -- with his mind thus concentrated, purified, and bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability - - the monk directs and inclines it to the knowledge of the ending of the mental fermentations. He discerns, as it is actually present, that 'this is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress... These are mental fermentations... This is the origination of fermentations... This is the cessation of fermentations... This is the way leading to the cessation of fermentations.' His heart, thus knowing, thus seeing, is released from the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This, too, great king, is a fruit of the contemplative life, visible here and now, more excellent than the previous ones and more sublime. And as for another visible fruit of the contemplative life, higher and more sublime than this, there is none."

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

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

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

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

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

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

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

Samanupassana Sutta

Assumptions

At Savatthi. There the Blessed One said, "Monks, whatever contemplatives or priests who assume in various ways when assuming a self, all assume the five clinging-aggregates, or a certain one of them. Which five? There is the case where an uninstructed, run-of-the-mill person -- who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma -- assumes form (the body) to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling.

"He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception.

"He assumes (mental) fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications.

"He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"Thus, both this assumption and the understanding, 'I am,' occur to him. And so it is with reference to the understanding 'I am' that there is the appearance of the five faculties -- eye, ear, nose, tongue, and body (the senses of vision, hearing, smell, taste, and touch).

"Now, there is the intellect, there are ideas (mental qualities), there is the property of ignorance. To an uninstructed run-of-the-mill person, touched by experience born of the contact of ignorance, there occur (the thoughts): 'I am,' 'I am thus,' 'I shall

be,' 'I shall not be,' 'I shall be possessed of form,' 'I shall be formless,' 'I shall be percipient (conscious),' 'I shall be non-percipient,' or 'I shall be neither percipient nor non-percipient.'

"The five faculties, monks, continue as they were. And with regard to them the well-instructed disciple of the noble ones abandons ignorance and gives rise to clear knowing. Owing to the fading of ignorance and the arising of clear knowing, (the thoughts) -- 'I am,' 'I am this,' 'I shall be,' 'I shall not be,' 'I shall be possessed of form,' 'I shall be formless,' 'I shall be percipient (conscious),' 'I shall be non-percipient,' and 'I shall be neither percipient nor non-percipient' -- do not occur to him."

Sambodhi Sutta

Self-awakening

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. There he said to the monks: "Monks, if wanderers who are members of other sects should ask you, 'what, friend, are the prerequisites for the development of the wings to self-awakening?' how would you answer them?"

"For us, lord, the teachings have the Blessed One as their root, their guide, and their arbitrator. It would be good if the Blessed One himself would explicate the meaning of this statement. Having heard it from the Blessed One, the monks will remember it."

"In that case, monks, listen and pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said, "If wanderers who are members of other sects should ask you, 'what, friend, are the prerequisites for the development of the wings to self-awakening?' you should answer, 'There is the case where a monk has admirable people as friends, companions, and colleagues. This is the first prerequisite for the development of the wings to self-awakening.

"Furthermore, the monk is virtuous. He dwells restrained in accordance with the Patimokkha, consummate in his behavior and sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. This is the second prerequisite for the development of the wings to self-awakening.

"Furthermore, he gets to hear at will, easily and without difficulty, talk that is truly sobering and conducive to the opening of awareness, i.e., talk on modesty, on contentment, on seclusion, on non-entanglement, on arousing persistence, on virtue, on

concentration, on discernment, on release, and on the knowledge and vision of release. This is the third prerequisite for the development of the wings to self-awakening.

"Furthermore, he keeps his persistence aroused for abandoning unskillful mental qualities and for taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. This is the fourth prerequisite for the development of the wings to self-awakening.

"Furthermore, he is discerning, endowed with the discernment of arising and passing away -- noble, penetrating, leading to the right ending of stress. This is the fifth prerequisite for the development of the wings to self-awakening.'

"Monks, when a monk has admirable people as friends, companions, and colleagues, it is to be expected that he will be virtuous, will dwell restrained in accordance with the Patimokkha, consummate in his behavior and sphere of activity, and will train himself, having undertaken the training rules, seeing danger in the slightest faults.

"When a monk has admirable people as friends, companions, and colleagues, it is to be expected that he will get to hear at will, easily and without difficulty, talk that is truly sobering and conducive to the opening of awareness, i.e., talk on modesty, on contentment, on seclusion, on non-entanglement, on arousing persistence, on virtue, on concentration, on discernment, on release, and on the knowledge and vision of release.

"When a monk has admirable people as friends, companions, and colleagues, it is to be expected that he will keep his persistence aroused for abandoning unskillful mental qualities, and for taking on skillful mental qualities -- steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities.

"When a monk has admirable people as friends, companions, and colleagues, it is to be expected that he will be discerning,

endowed with discernment of arising and passing away -- noble, penetrating, leading to the right ending of stress.

"And furthermore, monks, when the monk is established in these five qualities, there are four additional qualities he should develop: He should develop [contemplation of] the unattractive so as to abandon lust. He should develop good will so as to abandon ill will. He should develop mindfulness of in-and-out breathing so as to cut off distractive thinking. He should develop the perception of inconstancy so as to uproot the conceit, 'I am.' For a monk perceiving inconstancy, the perception of not-self is made firm. One perceiving not-self attains the uprooting of the conceit, 'I am' -
- Unbinding in the here and now."

Samiddhi Sutta

About Samiddhi

Then Ven. Samiddhi went to Ven. Sariputta and, on arrival, having bowed down to him, sat to one side. As he was sitting there, Ven. Sariputta said to him, "Based on what, Samiddhi, do thoughts & resolves arise in a person?"

"Based on name & form, sir."

"And how do they go to diversity?"

"Through the properties, sir."

"And what do they have as their origination?"

"They have contact as their origination, sir."

"And what do they have as their meeting place?"

"They have feeling as their meeting place, sir."

"And what do they have as their presiding state?"

"They have concentration as their presiding state, sir."

"And what do they have as their governing principle?"

"They have mindfulness as their governing principle, sir."

"And what do they have as their surpassing state?"

"They have discernment as their surpassing state, sir."

"And what do they have as their heartwood?"

"They have release as their heartwood, sir."

"And what do they have as their merging?"

"They have the deathless as their merging, sir."

"Samiddhi, on being asked, 'Based on what do thoughts & resolves arise in a person?' you have answered, 'Based on name & form.'

"When asked, 'And how do they go to diversity?' you have answered, 'Through the properties.'

"When asked, 'And what do they have as their origination?' you have answered, 'They have contact as their origination.'

"When asked, 'And what do they have as their meeting place?' you have answered, 'They have feeling as their meeting place.'

"When asked, 'And what do they have as their presiding state?' you have answered, 'They have concentration as their presiding state.'

"When asked, 'And what do they have as their governing principle?' you have answered, 'They have mindfulness as their governing principle.'

"When asked, 'And what do they have as their surpassing state?' you have answered, 'They have discernment as their surpassing state.'

"When asked, 'And what do they have as their heartwood?' you have answered, 'They have release as their heartwood.'

"When asked, 'And what do they have as their merging?' you have answered, 'They have the deathless as their merging.'

"Very good, Samiddhi, very good. It's good, the way you have answered when questioned, but don't get conceited about that."

Samiddhi Sutta

About Samiddhi

Translator's note: The Pali Canon is unique in its approach to the spirit world. While confirming the existence of spirits and other more refined levels of beings, it insists that they are not worthy of worship. The Buddha, after all, is the teacher not only of human beings but also of heavenly beings; and many heavenly beings are not especially knowledgeable or spiritually advanced, in spite of their refined state. The Canon illustrates this point in a number of gentle satires. The most famous is the Kevatta Sutta (DN 14), where the ignorance and pomposity of a supposedly all-knowing creator is lampooned. This discourse is another entertaining example of the same genre, pointing out the difficulties of teaching more advanced Dhamma to any being -- human or divine -- who is obsessed with sensual pleasures. On hearing some verses concerning the awakened one's state of mind -- which is not subject to time and is visible here-and-now -- the devata cannot understand them, and is able to grasp only a few very basic principles of Dhamma practice. It's unusual for the Buddha to aim his words so far over the heads of his listeners. Perhaps in this case, as in SN I.1, he wants to subdue the devata's pride. At any rate, there is hope for her: as the Commentary points out, her understanding covers in a rudimentary fashion all the elements of the Noble Eightfold Path. If she follows through with her understanding, she's on the road to the higher attainments.

This discourse also contains some word play on the words "time" (kala) and "subject to time" (kalika). "Time" can mean not only time in the general sense, but also one's time of death (a person who has died is said to have "done his/her time"). These two meanings of the word underlie the first exchange between Ven. Samiddhi and the devata. "Subject to time" can mean "obtainable only after a certain time" or "good only for a certain length of time": these meanings underlie their second exchange.

I have heard that on one occasion the Blessed One was staying near Rajagaha at Tapoda monastery. Then Ven. Samiddhi, as night was ending, got up and went to the Tapoda Hot Springs to bathe his limbs. Having bathed his limbs and gotten out of the springs, he stood wearing only his lower robe, letting his limbs dry.

Then a certain devata, in the far extreme of the night, her extreme radiance lighting up the entire Tapoda Hot Springs, approached Ven. Samiddhi. On arrival, while standing in the air, she addressed him with this verse:

Without having enjoyed
sensual pleasures,
you go for alms, monk.
You don't go for alms
after having enjoyed.
Having enjoyed, monk,
then go for alms.
Don't let time pass you by.

Ven. Samiddhi replied:

I don't know my time.
My time
is hidden.
It can't be seen.
That's why, not having enjoyed,
I go for alms:
Don't let my time pass me by.

Then the devata, coming down to earth, said to Ven. Samiddhi, "You have gone forth while young, monk -- black-haired, endowed with the blessings of youth in the first stage of life -- without having played with sensual pleasures. Enjoy human sensuality, monk. Don't drop what is visible here-and-now in pursuit of what's subject to time."

"My friend, I'm not dropping what's visible here-and-now in pursuit of what's subject to time. I'm dropping what's subject to time in

pursuit of what's visible here-and-now. For the Blessed One has said that sensual pleasures are subject to time, of much stress, much despair, and greater drawbacks; whereas this Dhamma is visible here-and-now, not subject to time, inviting all to come and see, pertinent, to be known by the wise for themselves."

"But, monk, in what way has the Blessed One said that sensual pleasures are subject to time, of much stress, much despair, and greater drawbacks? And how is this Dhamma visible here-and-now, not subject to time, inviting all to come and see, pertinent, to be known by the wise for themselves?"

"I'm new, my friend, not long gone forth, only recently come to this Dhamma and discipline. I can't explain it in detail. But the Blessed One, worthy and rightly self-awakened, is staying here in Rajagaha at Tapoda monastery. Having gone to him, ask him this matter. As he explains it, that's how you should remember it."

"Monk, it's not easy for us to go to the Blessed One, as he is surrounded by other devas of great influence. But if you go to the Blessed One and ask him this matter, I will come along to hear the Dhamma."

Responding to the devata, "As you say, my friend," Ven. Samiddhi went to the Blessed One. On arrival, he bowed down to the Blessed One and sat to one side. As he was sitting there he told the Blessed One his entire conversation with the devata. "Now, lord, if that devata was telling the truth, she is not far from here."

When this was said, the devata said to Ven. Samiddhi, "Ask, monk! Ask! I've gotten through."

Then the Blessed One recited this verse to the devata:

Perceiving in terms of signs, beings
take a stand on signs.
Not fully comprehending signs, they
come into the bonds
of death.
But fully comprehending signs, one

doesn't construe
a signifier.

Yet nothing exists for him
by which one would say,
'To him no thought occurs.'

If you know this, spirit, then say so.

"I don't understand, lord, the detailed meaning of the Blessed One's brief statement. It would be good if the Blessed One would speak in such a way that I would understand the detailed meaning of the Blessed One's brief statement."

The Blessed One said:

Whoever construes
'equal,'
'superior,' or
'inferior,'
by that he'd dispute.

Whereas to one unaffected by these three,
'equal'
'superior'
do not occur.

If you know this, spirit, then say so.

"I don't understand, lord, the detailed meaning of the Blessed One's brief statement. It would be good if the Blessed One would speak in such a way that I would understand the detailed meaning of the Blessed One's brief statement."

The Blessed One said:

Having shed classifications,
gone beyond conceit,
he has here
cut
through craving
for name

and form:

This one --

his bonds cut through,

free from trouble,

from longing --

though they search they can't find him,

human and heavenly beings,

here and beyond,

in heaven

or any abode.

If you know this, spirit, then say so.

Lord, here's how I understand the detailed meaning of the Blessed One's brief statement:

In all the world,

every world,

you should do no evil

with speech,

body,

or mind.

Having abandoned sensual pleasures

-- mindful, alert --

don't consort with suffering and stress,

with what doesn't pertain

to the goal.

The Discourse on Right View

The Sammaditthi Sutta and its Commentary

Introduction

The Sammaditthi Sutta, the Discourse on Right View, is the ninth Sutta of the Majjhima Nikáya, the Collection of Middle Length Discourses. Its expositor is the Venerable Shariputra Thera, the Buddha's chief disciple and the foremost of the Master's Bhikkhu disciples in the exercise of the faculty of wisdom. The Buddha declared that next to himself, it was the Venerable Shariputra who excelled in turning the incomparable Wheel of the Dhamma, in expounding in depth and in detail the Four Noble Truths realized with the attainment of enlightenment. In the Sammaditthi Sutta the great disciple bears ample testimony to the Buddha's words of praise, bequeathing upon us a discourse that has served as a primer of Buddhist doctrine for generations of monks in the monasteries of South and Southeast Asia.

As its title suggests, the subject of the Sammaditthi Sutta is right view. The analysis of right view undertaken in the Sutta brings us to the very core of the Dhamma, since right view constitutes the correct understanding of the central teachings of the Buddha, the teachings which confer upon the Buddha's doctrine its own unique and distinctive stamp. Though the practice of right mindfulness has rightly been extolled as the crest jewel of the Buddha's teaching, it cannot be stressed strongly enough that the practice of mindfulness, or any other approach to meditation, only becomes an effective instrument of liberation to the extent that it is founded upon and guided by right view. Hence, to confirm the importance of right view, the Buddha places it at the very beginning of the Noble Eightfold Path. Elsewhere in the Suttas the Buddha calls right view the forerunner of the path (*pubbangama*), which gives direction and efficacy to the other seven path factors.

Right view, as explained in the commentary to the Sammaditthi Sutta, has a variety of aspects, but it might best be considered as twofold: conceptual right view, which is the intellectual grasp of the principles enunciated in the Buddha's teaching, and experiential right view, which is the wisdom that arises by direct penetration of the teaching. Conceptual right view, also called the right view in conformity with the truths (*saccanulomika-sammaditthi*), is a correct conceptual understanding of the Dhamma arrived at by study of the Buddha's teachings and deep examination of their meaning. Such understanding, though conceptual rather than experiential, is not dry and sterile. When rooted in faith in the Triple Gem and driven by a keen aspiration to realize the truth embedded in the formulated principles of the Dhamma, it serves as a critical phase in the development of wisdom (*paññá*), for it provides the germ out of which experiential right view gradually evolves.

Experiential right view is the penetration of the truth of the teaching in one's own immediate experience. Thus it is also called right view that penetrates the truths (*saccapativedha-sammaditthi*). This type of right view is aroused by the practice of insight meditation guided by a correct conceptual understanding of the Dhamma. To arrive at direct penetration, one must begin with a correct conceptual grasp of the teaching and transform that grasp from intellectual comprehension to direct perception by cultivating the threefold training in morality, concentration and wisdom. If conceptual right view can be compared to a hand, a hand that grasps the truth by way of concepts, then experiential right view can be compared to an eye -- the eye of wisdom that sees directly into the true nature of existence ordinarily hidden from us by our greed, aversion and delusion.

The Discourse on Right View is intended to elucidate the principles that are to be comprehended by conceptual right view and penetrated by experiential right view. The Venerable Shariputra expounds these principles under sixteen headings: the wholesome and the unwholesome, the four nutriments of life, the Four Noble Truths, the twelve factors of dependent arising, and the taints as the condition for ignorance. It will be noted that from

the second section to the end of the Sutta, all the expositions are framed in accordance with the same structure, which reveals the principle of conditionality as the scaffolding for the entire teaching. Each phenomenon to be comprehended by right view is expounded in terms of its individual nature, its arising, its cessation, and the way leading to its cessation. The grasp of this principle thus makes it clear that any entity taken for examination is not an isolated occurrence with its being locked up in itself, but part of a web of conditionally arisen processes that can be terminated by understanding and eliminating the cause that gives it being.

The right view arrived at by penetrating any of the sixteen subjects expounded in the Sutta is discussed in terms of two aspects, both aspects of supra-mundane penetration. The first is the initial penetration of the supra-mundane path that transforms a person from a worldling (*puthujjana*) into a stream-enterer (*sotápanna*), a noble disciple who has entered irreversibly upon the stream to liberation. This aspect of right view is indicated by the words that open each section, "(one) who has perfect confidence in the Dhamma and has arrived at this true Dhamma." These qualities are attributes only of the stream-enterer and those of higher attainment along the path. The description thus applies to the trainee (*sekha*), the disciple who has entered the path but has not yet reached its end. The words signify right view as a transformative vision, which has revealed the ultimate truths underlying our existence, but which must still be developed further to complete the full transformation it is capable of effecting.

The second aspect of supra-mundane right view is indicated by the closing words of each section, from "he entirely abandons the underlying tendency to lust" to "he here and now makes an end of suffering." This description is fully applicable only to the Arahant, the liberated one, and thus indicates that the right view conceptually grasped by the wise worldling, and transformed into direct perception with the attainment of stream-entry, reaches its consummation with the arrival at the teaching's final goal, the attainment of complete emancipation from suffering.

The translation of the Sammaditthi Sutta and its commentary presented here has been adapted from manuscripts left behind by Bhikkhu Ñanamoli. The translation of the Sutta has been adapted from Ven. Ñanamoli's complete translation of the Majjhima Nikáya. The version used has been taken from the edition of the complete Majjhima Nikáya translation that I prepared for publication by Wisdom Publications in the United States. This version, tentatively scheduled for release in late 1992, employs extensive substitution of Ven. Ñanamoli's own technical terminology with my own preferred renderings of Pali doctrinal terms.

The commentary to the Sammaditthi Sutta is from the Papañcasudani, Acariya Buddhaghosa's complete commentary (*atthakatha*) to the Majjhima Nikáya. The translation of the commentary has also been adapted from a rendering by Ven. Ñanamoli, contained in a notebook of his that was discovered only a few years ago at Island Hermitage. The terminology used in the notebook version suggests that it was one of Ven. Ñanamoli's earliest attempts at translation from the Pali; it certainly preceded his translation of the Visuddhimagga, The Path of Purification, first completed at the end of 1953. In adapting the translation, I have naturally replaced the technical terminology used in the notebook version with that used in the Sutta. In places I also decided to translate directly from the Pali text rather than adhere to Ven. Ñanamoli's rendering, which sometimes tended to be literal to the point of awkwardness. A few passages from the commentary that are concerned solely with linguistic clarification have been omitted from the translation.

Passages in the commentarial section enclosed in square brackets are taken from the sub-commentary to the Sammaditthi Sutta, by Acariya Dhammapala. Passages in parenthesis are additions either by Ven. Ñanamoli or by myself. The paragraph numbering of the commentarial section follows that of the Sutta. The phrases of the Sutta that are selected for comment have been set in boldface [Not in this transcription -- JTB]. The back notes are entirely my own.

Bhikkhu Bodhi

Part One:
The Discourse on Right View
(Sammaditthi Sutta)

Thus have I heard:

1. On one occasion the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park. There the Venerable Shariputra addressed the Bhikkhus thus: "Friends, Bhikkhus." -- "Friend," they replied. The Venerable Shariputra said this:

2. "'One of right view, one of right view' is said, friends. In what way is a noble disciple one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma?"

"Indeed, friend, we would come from far away to learn from the Venerable Shariputra the meaning of this statement. It would be good if the Venerable Shariputra would explain the meaning of this statement. Having heard it from him, the Bhikkhus will remember it."

"Then, friends, listen and attend closely to what I shall say."

"Yes, friend," the Bhikkhus replied. The Venerable Shariputra said this:

(The Wholesome and the Unwholesome)

3. "When, friends, a noble disciple understands the unwholesome, the root of the unwholesome, the wholesome, and the root of the wholesome, in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.

4. "And what, friends, is the unwholesome, what is the root of the unwholesome, what is the wholesome, what is the root of the wholesome? Killing living beings is unwholesome; taking what is

not given is unwholesome; misconduct in sensual pleasures is unwholesome; false speech is unwholesome; malicious speech is unwholesome; harsh speech is unwholesome; gossip is unwholesome; covetousness is unwholesome; ill will is unwholesome; wrong view is unwholesome. This is called the unwholesome.

5. "And what is the root of the unwholesome? Greed is a root of the unwholesome; hate is a root of the unwholesome; delusion is a root of the unwholesome. This is called the root of the unwholesome.

6. "And what is the wholesome? Abstention from killing living beings is wholesome; abstention from taking what is not given is wholesome; abstention from misconduct in sensual pleasures is wholesome; abstention from false speech is wholesome; abstention from malicious speech is wholesome; abstention from harsh speech is wholesome; abstention from gossip is wholesome; non-covetousness is wholesome; non-ill will is wholesome; right view is wholesome. This is called the wholesome.

7. "And what is the root of the wholesome? Non-greed is a root of the wholesome; non-hate is a root of the wholesome; non-delusion is a root of the wholesome. This is called the root of the wholesome.

8. "When a noble disciple has thus understood the unwholesome, the root of the unwholesome, the wholesome, and the root of the wholesome, he entirely abandons the underlying tendency to lust, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit 'I am,' and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma."

(Nutriment)

9. Saying, "Good, friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

10. "When, friends, a noble disciple understands nutriment, the origin of nutriment, the cessation of nutriment, and the way leading to the cessation of nutriment, in that way he is one of right view... and has arrived at this true Dhamma.

11. "And what is nutriment, what is the origin of nutriment, what is the cessation of nutriment, what is the way leading to the cessation of nutriment? There are these four kinds of nutriment for the maintenance of beings that already have come to be and for the support of those seeking a new existence. What four? They are physical food as nutriment, gross or subtle; contact as the second; mental volition as the third; and consciousness as the fourth. With the arising of craving there is the arising of nutriment. With the cessation of craving there is the cessation of nutriment. The way leading to the cessation of nutriment is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

12. "When a noble disciple has thus understood nutriment, the origin of nutriment, the cessation of nutriment, and the way leading to the cessation of nutriment, he entirely abandons the underlying tendency to greed, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit 'I am,' and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma."

(The Four Noble Truths)

13. Saying, "Good, friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

14. "When, friends, a noble disciple understands suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering, in that way he is one of right view... and has arrived at this true Dhamma.

15. "And what is suffering, what is the origin of suffering, what is the cessation of suffering, what is the way leading to the cessation of suffering? Birth is suffering; aging is suffering; sickness is suffering; death is suffering; sorrow, lamentation, pain, grief and despair are suffering; not to obtain what one wants is suffering; in short, the five aggregates affected by clinging are suffering. This is called suffering.

16. "And what is the origin of suffering? It is craving, which brings renewal of being, is accompanied by delight and lust, and delights in this and that; that is, craving for sensual pleasures, craving for being and craving for non-being. This is called the origin of suffering.

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

18. "And what is the way leading to the cessation of suffering? It is just this Noble Eightfold Path; that is, right view... right concentration. This is called the way leading to the cessation of suffering.

19. "When a noble disciple has thus understood suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering... he here and now makes an end of

suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Aging and Death)

20. Saying, "Good, friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

21. "When, friends, a noble disciple understands aging and death, the origin of aging and death, the cessation of aging and death, and the way leading to the cessation of aging and death, in that way he is one of right view... and has arrived at this true Dhamma.

22. "And what is aging and death, what is the origin of aging and death, what is the cessation of aging and death, what is the way leading to the cessation of aging and death? The aging of beings in the various orders of beings, their old age, brokenness of teeth, grayness of hair, wrinkling of skin, decline of life, weakness of faculties -- this is called aging. The passing of beings out of the various orders of beings, their passing away, dissolution, disappearance, dying, completion of time, dissolution of the aggregates, laying down of the body -- this is called death. So this aging and this death are what is called aging and death. With the arising of birth there is the arising of aging and death. With the cessation of birth there is the cessation of aging and death. The way leading to the cessation of aging and death is just this Noble Eightfold Path; that is, right view... right concentration.

23. "When a noble disciple has thus understood aging and death, the origin of aging and death, the cessation of aging and death, and the way leading to the cessation of aging and death... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Birth)

24. Saying, "Good, friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

25. "When, friends, a noble disciple understands birth, the origin of birth, the cessation of birth, and the way leading to the cessation of birth, in that way he is one of right view... and has arrived at this true Dhamma.

26. "And what is birth, what is the origin of birth, what is the cessation of birth, what is the way leading to the cessation of birth? The birth of beings into the various orders of beings, their coming to birth, precipitation [in a womb], generation, manifestation of the aggregates, obtaining the bases for contact -- this is called birth. With the arising of being there is the arising of birth. With the cessation of being there is the cessation of birth. The way leading to the cessation of birth is just this Noble Eightfold Path; that is, right view... right concentration.

27. "When a noble disciple has thus understood birth, the origin of birth, the cessation of birth, and the way leading to the cessation of birth... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Being)

28. Saying, "Good, friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

29. "When, friends, a noble disciple understands being, the origin of being, the cessation of being, and the way leading to the

cessation of being, in that way he is one of right view... and has arrived at this true Dhamma.

30. "And what is being, what is the origin of being, what is the cessation of being, what is the way leading to the cessation of being? There are these three kinds of being: sense-sphere being, fine-material being and immaterial being. With the arising of clinging there is the arising of being. With the cessation of clinging there is the cessation of being. The way leading to the cessation of being is just this Noble Eightfold Path; that is, right view... right concentration.

31. "When a noble disciple has thus understood being, the origin of being, the cessation of being, and the way leading to the cessation of being... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Clinging)

32. Saying, "Good, friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

33. "When, friends, a noble disciple understands clinging, the origin of clinging, the cessation of clinging, and the way leading to the cessation of clinging, in that way he is one of right view... and has arrived at this true Dhamma.

34. "And what is clinging, what is the origin of clinging, what is the cessation of clinging, what is the way leading to the cessation of clinging? There are these four kinds of clinging: clinging to sensual pleasures, clinging to views, clinging to rituals and observances, and clinging to a doctrine of self. With the arising of craving there is the arising of clinging. With the cessation of craving there is the cessation of clinging. The way leading to the

cessation of clinging is just this Noble Eightfold Path; that is, right view... right concentration.

35. "When a noble disciple has thus understood clinging, the origin of clinging, the cessation of clinging, and the way leading to the cessation of clinging... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Craving)

36. Saying, "Good, friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

37. "When, friends, a noble disciple understands craving, the origin of craving, the cessation of craving, and the way leading to the cessation of craving, in that way he is one of right view... and has arrived at this true Dhamma.

38. "And what is craving, what is the origin of craving, what is the cessation of craving, what is the way leading to the cessation of craving? There are these six classes of craving: craving for forms, craving for sounds, craving for odors, craving for flavors, craving for tangibles, craving for mind-objects. With the arising of feeling there is the arising of craving. With the cessation of feeling there is the cessation of craving. The way leading to the cessation of craving is just this Noble Eightfold Path; that is, right view... right concentration.

39. "When a noble disciple has thus understood craving, the origin of craving, the cessation of craving, and the way leading to the cessation of craving... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Feeling)

40. Saying, "Good, friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

41. "When, friends, a noble disciple understands feeling, the origin of feeling, the cessation of feeling, and the way leading to the cessation of feeling, in that way he is one of right view... and has arrived at this true Dhamma.

42. "And what is feeling, what is the origin of feeling, what is the cessation of feeling, what is the way leading to the cessation of feeling? There are these six classes of feeling: feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. With the arising of contact there is the arising of feeling. With the cessation of contact there is the cessation of feeling. The way leading to the cessation of feeling is just this Noble Eightfold Path; that is, right view... right concentration.

43. "When a noble disciple has thus understood feeling, the origin of feeling, the cessation of feeling, and the way leading to the cessation of feeling... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Contact)

44. Saying, "Good, friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

45. "When, friends, a noble disciple understands contact, the origin of contact, the cessation of contact, and the way leading to

the cessation of contact, in that way he is one of right view... and has arrived at this true Dhamma.

46. "And what is contact, what is the origin of contact, what is the cessation of contact, what is the way leading to the cessation of contact? There are these six classes of contact: eye contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact. With the arising of the six-fold base there is the arising of contact. With the cessation of the six-fold base there is the cessation of contact. The way leading to the cessation of contact is just this Noble Eightfold Path; that is, right view... right concentration.

47. "When a noble disciple has thus understood contact, the origin of contact, the cessation of contact, and the way leading to the cessation of contact... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(The Six-fold Base)

48. Saying, "Good, friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

49. "When, friends, a noble disciple understands the six-fold base, the origin of the six-fold base, the cessation of the six-fold base, and the way leading to the cessation of the six-fold base, he is one of right view... and has arrived at this true Dhamma.

50. "And what is the six-fold base, what is the origin of the six-fold base, what is the cessation of the six-fold base, what is the way leading to the cessation of the six-fold base? There are these six bases: the eye-base, the ear-base, the nose-base, the tongue-base, the body-base, and the mind-base. With the arising of mentality-materiality there is the arising of the six-fold base. With the cessation of mentality-materiality there is the cessation of the six-fold base. The way leading to the cessation of the six-fold

base is just this Noble Eightfold Path; that is, right view... right concentration.

51. "When a noble disciple has thus understood the six-fold base, the origin of the six-fold base, the cessation of the six-fold base, and the way leading to the cessation of the six-fold base... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Mentality-Materiality)

52. Saying, "Good, friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

53. "When, friends, a noble disciple understands mentality-materiality, the origin of mentality-materiality, the cessation of mentality-materiality, and the way leading to the cessation of mentality-materiality, in that way he is one of right view... and has arrived at this true Dhamma.

54. "And what is mentality-materiality, what is the origin of mentality-materiality, what is the cessation of mentality-materiality, what is the way leading to the cessation of mentality-materiality? Feeling, perception, volition, contact and attention -- these are called mentality. The four great elements and the material form derived from the four great elements -- these are called materiality. So this mentality and this materiality are what is called mentality-materiality. With the arising of consciousness there is the arising of mentality-materiality. With the cessation of consciousness there is the cessation of mentality-materiality. The way leading to the cessation of mentality-materiality is just this Noble Eightfold Path; that is, right view... right concentration.

55. "When a noble disciple has thus understood mentality-materiality, the origin of mentality-materiality, the cessation of mentality-materiality, and the way leading to the cessation of mentality-materiality... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Consciousness)

56. Saying, "Good, friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

57. "When, friends, a noble disciple understands consciousness, the origin of consciousness, the cessation of consciousness, and the way leading to the cessation of consciousness, in that way he is one of right view... and has arrived at this true Dhamma.

58. "And what is consciousness, what is the origin of consciousness, what is the cessation of consciousness, what is the way leading to the cessation of consciousness? There are these six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. With the arising of formations there is the arising of consciousness. With the cessation of formations there is the cessation of consciousness. The way leading to the cessation of consciousness is just this Noble Eightfold Path; that is, right view... right concentration.

59. "When a noble disciple has thus understood consciousness, the origin of consciousness, the cessation of consciousness, and the way leading to the cessation of consciousness... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Formations)

60. Saying, "Good friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

61. "When, friends, a noble disciple understands formations, the origin of formations, the cessation of formations, and the way leading to the cessation of formations, in that way he is one of right view... and has arrived at this true Dhamma.

62. "And what are formations, what is the origin of formations, what is the cessation of formations, what is the way leading to the cessation of formations? There are these three kinds of formations: the bodily formation, the verbal formation, the mental formation. With the arising of ignorance there is the arising of formations. With the cessation of ignorance there is the cessation of formations. The way leading to the cessation of formations is just this Noble Eightfold Path; that is, right view... right concentration.

63. "When a noble disciple has thus understood formations, the origin of formations, the cessation of formations, and the way leading to the cessation of formations... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Ignorance)

64. Saying, "Good friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" -- "There might be, friends.

65. "When, friends, a noble disciple understands ignorance, the origin of ignorance, the cessation of ignorance, and the way leading to the cessation of ignorance, in that way he is one of right view... and has arrived at this true Dhamma.

66. "And what is ignorance, what is the origin of ignorance, what is the cessation of ignorance, what is the way leading to the cessation of ignorance? Not knowing about suffering, not knowing about the origin of suffering, not knowing about the cessation of suffering, not knowing about the way leading to the cessation of suffering -- this is called ignorance. With the arising of the taints there is the arising of ignorance. With the cessation of the taints there is the cessation of ignorance. The way leading to the cessation of ignorance is just this Noble Eightfold Path; that is, right view... right concentration.

67. "When a noble disciple has thus understood ignorance, the origin of ignorance, the cessation of ignorance, and the way leading to the cessation of ignorance... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

(Taints)

68. Saying, "Good, friend," the Bhikkhus delighted and rejoiced in the Venerable Shariputra's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma?" -- "There might be, friends.

69. "When, friends, a noble disciple understands the taints, the origin of the taints, the cessation of the taints, and the way leading to the cessation of the taints, in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma.

70. "And what are the taints, what is the origin of the taints, what is the cessation of the taints, what is the way leading to the cessation of the taints? There are three taints: the taint of sensual desire, the taint of being and the taint of ignorance. With the arising of ignorance there is the arising of the taints. With the cessation of ignorance there is the cessation of the taints. The way leading to the cessation of the taints is just this Noble

Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

71. "When a noble disciple has thus understood the taints, the origin of the taints, the cessation of the taints, and the way leading to the cessation of the taints, he entirely abandons the underlying tendency to lust, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit 'I am,' and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma."

That is what the Venerable Shariputra said. The Bhikkhus were satisfied and delighted in the Venerable Shariputra's words.

Conclusion

Thus in all this Sutta sixteen sections have been stated: the section on the courses of kamma, the section on nutriment, the section on suffering, and the sections on aging and death, birth, being, clinging, craving, feeling, contact, the six-fold base, mentality-materiality, consciousness, formations, ignorance and the taints.

As to these, in each individual section there is a twofold analysis -- in brief and in detail -- amounting to thirty-two cases. Thus in this Sutta, in these thirty-two cases, the Four (Noble) Truths are expounded. Among these, in the sixteen cases stated in detail, Arahantship is expounded.

But according to the opinion of the Elder, the four truths and the four paths are expounded in the thirty-two cases. [60] Thus in the entire Word of the Buddha comprised in the five great Nikáyas, there is no Sutta except for this Discourse on Right View where

the Four (Noble) Truths are explained thirty-two times and where Arahantship is explained thirty-two times.

That is what the Venerable Shariputra said (*idam avoc'ayasma Sariputto*): The Venerable Shariputra spoke this Discourse on Right View, having adorned it with sixty-four divisions -- thirty-two expositions of the four truths and thirty-two expositions of Arahantship. The Bhikkhus were satisfied and delighted in the Venerable Shariputra's words.

In the Papañcasudani, the Commentary to the Majjhima Nikáya, the Explanation of the Discourse on Right View is concluded.

Samnamndiká Sutta

Advice to the Wandering Ascetic UggaahamaanaSamanamandikaaputta

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi. At that time the wandering ascetic UggaahamaanaSamanamandikaaputta with the opportunist view was living in the single-halled Mallika monastery on the bank of Tindukaa, with a large gathering of wandering ascetics--about three hundred. It happened that the carpenter Pancakanga arrived in Savatthi during the day to see the Blessed One and it occurred to him, "It is too early to see the Blessed One, he is abiding in his seclusion." He also thought of approaching the Bhikkhus who give advice for the development of the mind, and thought, "They should be in seclusion" and then thought of approaching the wandering ascetic Uggaahamaana Samanamandikaaputta in the single-halled Mallika monastery and approached him. At the time the wandering ascetic Uggaahamaana Samanamandikaaputta was seated with a large gathering of wandering ascetics making much noise. They were engaged in various kinds of childish talk, about kings, robbers,

chief ministers, the army, fears, fights, eatables, drinks, dress, beds, flowers, scents, relations, conveyances, villages, hamlets, towns and states, women, heroes, gossip at the corner of the street and at the well. Gossip about those dead and gone, various other talk about the origin of the world and the ocean and the things that happened and that did not happen. The wandering ascetic Uggahamaana Samanamandikaaputta saw the carpenter Pancakanga coming in the distance and silenced the gathering: "Good sirs, make less noise, do not make such a noise. A lay disciple of the recluse Gotama the carpenter Pancanga is coming. He is one of the lay disciples of the recluse Gotama, of those who live in Savatthi and wear white clothes. These venerable ones make little noise, are trained to make little noise and they train others to make little noise. Thinking this gathering makes little noise he may have thought to approach." Then those wandering ascetics became silent. The carpenter Pancakanga approached the wandering ascetic Uggahamaana Samanamandikaputta, exchanged friendly greetings with the wandering ascetic Uggahamaana Samanamandikaaputta and sat on a side. When he was seated the wandering ascetic Uggahamaana Samanamandikaaputta said thus to him: "Carpenter, I declare the person endowed with four things as the most skilled, perfect recluse, endowed with highest merit. What are the four? Here carpenter, he does no evil by body, no evil by words, does not think evil thoughts and does not lead an evil livelihood. A man endowed with these four things, I declare as the most skilled, perfect recluse endowed with the highest merit."

The carpenter Pancakanga was not pleased nor did not condemn those words of the wandering ascetic Uggahamaana Samanamandikaputta. He got up thinking, "I will know the meaning of these words from the Blessed One," approached the Blessed One, worshipped and sat on a side. Then he related the conversation, that occurred between himself and the wandering ascetic Uggahamaana Samanamandikaaputta. The Blessed One said to the carpenter Pancakanga: "Carpenter, if this is so, a toddler who could not stand or sit quickly would be the most skilled, perfect recluse endowed with the highest merit. Carpenter,

a toddler who could not stand and sit quickly, would not have an idea of a body, so how could he do evil with the body, other than move his limbs. Carpenter, a toddler who could not stand and sit quickly, would not have even words, so how could there be evil done with words, other than crying. Carpenter, a toddler who could not stand and sit quickly, would not have even thoughts, so how could he think evil thoughts, other than expressing displeasure. Carpenter, a toddler who could not stand and sit quickly, would not have even a livelihood, so how could there be evil livelihood to him, other than drinking the mother's milk. Carpenter, according to the words of the wandering ascetic Uggahamaana Samanamandikaputta, a toddler who could not stand and sit quickly would be the most skilled, perfect recluse endowed with the highest merit."

"Carpenter, I do not declare the most skilled perfect recluse endowed with the highest merit with these four things, as the wandering ascetic Uggahamaana Samanamandikaputta says. I say these are the perfect qualities of a toddler who could not stand and sit quickly. What are the four? Carpenter, he does no evil action by body, utters no evil words, does not think evil thoughts, and has no evil livelihood. I do not declare the most skilled perfect recluse endowed with the highest merit possesses these four qualities. They are the perfect qualities of a toddler who could not stand and sit quickly."

"Carpenter, with these ten things I declare the most skilled perfect recluse endowed with the highest merit. I say, he should know, these observances lead to demerit. These observances of demerit start here. The observances of demerit cease here without a remainder. Carpenter, I say, this is the method of ceasing observances of demerit. He should know these observances of merit start here and cease here without a remainder. I say, this is the method of ceasing observances of merit. Carpenter, I say, he should know, that these are evil thoughts that start here. He should know, these evil thoughts cease here without a remainder. Carpenter, I say, this is the method of ceasing evil thoughts. He should know these are thoughts of merit, and they start here. These thoughts of merit cease here without a remainder.

Carpenter, I say, this is the method for the cessation of thoughts of merit, he should know this too."

"Carpenter, what are observances of demerit? Bodily actions of demerit, verbal actions of demerit and a livelihood of demerit are the observances of demerit. Carpenter, where do these observances of demerit rise? They arise in the mind, is the reply. What is that mind? Minds are various and different. The mind is filled with greed, anger and delusion. Thus observances of demerit start there. Carpenter, where do these observances of demerit cease completely? Their cessation is thus: The Bhikkhu gives up bodily actions of demerit and develops bodily actions of merit. Gives up verbal actions of demerit and develops verbal actions of merit. Gives up mental actions of demerit and develops mental actions of merit. Giving up wrong livelihood develops the right livelihood. Here, these observances of demerit cease completely. Carpenter, fallen to what method, is the ceasing of observances of demerit? Carpenter, the Bhikkhu arouses interest and effort to push the mind forward with endeavor, for the not arising of not arisen demerit. The Bhikkhu arouses interest and effort, to push the mind forward with endeavor, to dispel arisen demerit. The Bhikkhu arouses interest and effort to push the mind forward with endeavor for arousing not arisen merit. The Bhikkhu arouses interest and effort, to push the mind forward with endeavor for the undiluted stabilization, growth, development and completion of arisen merit. Carpenter, this is the method, of ceasing observances of demerit."

"Carpenter, what are observances for merit? Bodily actions of merit, verbal actions of merit and a pure livelihood are observances for merit. Where do these observances of merit rise? They arise in the mind, is the reply. What is that mind? Minds are various and different. The mind without greed, the mind without anger and the mind without delusion, are the varied and different minds. Thus observances of merit start here. Carpenter, where do these observances of merit cease completely? Their cessation too is told. Carpenter, the Bhikkhu becomes virtuous, not only that, but knows as it really is, how there is to him the release of the mind and the release through wisdom through the cessation of the

observances of merit [1] Here, these observances of merit completely cease. Carpenter, fallen to what method, is the ceasing of observances of merit? Carpenter, the Bhikkhu arouses interest and effort to push the mind forward with endeavor for not arousing of not arisen demerit. The Bhikkhu arouses interest and effort to push the mind forward with endeavor to dispel arisen demerit. The Bhikkhu arouses interest and effort to push the mind forward with endeavor to arouse, not arisen merit. The Bhikkhu arouses interest and effort, to push the mind forward with endeavor for undiluted stabilization, growth, development and completion of arisen merit. Carpenter, the Bhikkhu falls to this method, for ceasing observances of merit."

"Carpenter, what are thoughts of demerit? Sensual thoughts, angry thoughts and hurting thoughts, are thoughts of demerit. Where do these thoughts of demerit arise? They arise from perceptions, is the reply. What are perceptions? Perceptions are also various and different. They are sensual perceptions, angry perceptions, and hurting perceptions. Thoughts of demerit arise from these perceptions. Carpenter, where do these thoughts of demerit cease completely? Their cessation too is told. Here, the Bhikkhu secluded from sensual thoughts--abides in the first jhana. Here, all thoughts of demerit cease completely. Carpenter, fallen to what method is the ceasing of thoughts of demerit? Here, carpenter, the Bhikkhu arouses interest and effort to push the mind forward with endeavor for the non-arising of not arisen thoughts of demerit. The Bhikkhu arouses interest and effort to push the mind forward with endeavor to dispel arisen thoughts of demerit. The Bhikkhu arouses interest and effort to push the mind forward with endeavor for the arousing of not arisen thoughts of merit. The Bhikkhu arouses interest and effort to push the mind forward with endeavor for the undiluted stabilization, growth, development and completion of arisen thoughts of merit. Carpenter, the Bhikkhu falls to this method, for the cessation of thoughts of demerit."

"Carpenter, what are thoughts of merit? Non-sensual thoughts, non-angry thoughts and not hurting thoughts are thoughts of merit. Carpenter, where do these thoughts of merit arise? There arising

is also told, they arise in perceptions, is the reply. What are perceptions? Perceptions are also various and different, non-sensual perceptions, non-angry perceptions and non-hurting perceptions. From these arise thoughts of merit. Carpenter, where do these thoughts of merit cease without a remainder. Carpenter, their cessation is also told. Here, carpenter, the Bhikkhu, overcoming thoughts and thought processes—re-attained to abide in the second jhana. Here all thoughts of merit cease without a remainder. Carpenter, fallen to what method, is the cessation of thoughts of merit? Here, carpenter, the Bhikkhu arouses interest and effort to push the mind forward with endeavor for the not arising of not arisen thoughts of demerit. The Bhikkhu arouses interest and effort, to push the mind forward with endeavor to dispel arisen thoughts of demerit. The Bhikkhu arouses interest and effort to push the mind forward with endeavor to arouse not arisen thoughts of merit. The Bhikkhu arouses interest and effort, to push the mind forward with endeavor for the undiluted stabilization, growth, development and completion of arisen thoughts of merit. Carpenter, the Bhikkhu falls to this method for the cessation of thoughts of merit. Carpenter, endowed with what ten things do I declare the most skilled perfect recluse with the highest merit? Here, carpenter, the Bhikkhu is endowed with, right understanding of one gone beyond the training. He is endowed with right thoughts, right speech, right actions, right livelihood, right endeavor, right mindfulness and right concentration of one gone beyond the training. He is endowed with right knowledge and right release of one gone beyond the training. Endowed with these ten things, I declare the most skilled perfect recluse with the highest merit.

The Blessed One said thus and the carpenter Pancakanga delighted in the words of the Blessed One.

Footnotes

[1] The Bhikkhu becomes virtuous, not only that, but knows as it really is, how there is to him the release of the mind and the release through wisdom, through the cessation of observances of merit.' Bhikkhu siilavaa hoti naca siilamyo ta.mcacetovimutti.m

pa~n~naavimutti.m yatthaabhuuta.m pajaanaati yatthaassa ce
kusalaasiilaa aparisesaa nirujjhanti' The Sutta explains with
precision how the mind has to be developed to attain the release
of mind. It is to the four endeavors that the prominence is given.

Sangaaravasuttam

To the Brahmin Sangaarava

I heard thus.

At one time the Blessed One was touring Kosala with a large Community of Bhikkhus. At that time the Brahmin woman Dhaananjaani lived in Candaalakappa, with faith in the Blessed One, the Teaching and the Community of Bhikkhus. Then the Brahmin woman Dhaananjaani falling on the ground, uttered this solemn utterance thrice. 'I worship that Blessed One, perfect and rightfully enlightened.' At that time a young man named Sangaarava lived in Candaalakappa learned in the three Vedas, the phonology and etymology of words and the marks of a Great Man. The young man Sangaarava heard the Brahmin woman Dhaananjaani say these words and said. 'The Brahmin woman Dhaananjaani is low and should be despised, that she ignores the Brahmins and speaks much of the shaveling monks.'

'Good one with a bright face, you do not know the virtues and wisdom of that Blessed One, if you knew the virtues and wisdom of the Blessed One you would not think of scolding and depreciating him.'

'Then good one when the recluse Gotama comes to Candaalakappa let me know about it.'

'Yes, I will, good one.' said the Brahmin woman Dhaananjaani to Sangaarava, the young Brahmin.

The Blessed One touring across Kosala entered Candaalakappa, and lived in the mango orchard of the Brahmin Todeyya. The Brahmin woman Dhaananjaani heard that the Blessed One had arrived in Candaalakappa and was abiding in the mango orchard of the Brahmin Todeyya. She approached the young man Sangaarava and told him. 'Good one, the Blessed One has

arrived in Candaalakappa and is abiding in the mango orchard of the Brahmin Todeyya. It is time for you to do what you wish.'

The Brahmin Sangaarava said. 'Yes, I will go.' Approached the Blessed One, exchanged friendly greetings, sat on a side and said. 'Good Gotama, there are recluses and Brahmins who acknowledge they have attained knowledge and reached the fundamentals here and now. Of these recluses and Brahmins, who acknowledge the attainment of knowledge and reaching the fundamentals here and now, what has good Gotama to say?'

'Bhaaradvaaja, of these recluses and Brahmins, who acknowledge the attainment of knowledge and reaching the fundamentals, I declare a differentia. There are certain recluses and Brahmins who acknowledge the attainment of knowledge and reaching the fundamentals through hearsay. Like the Brahmins, who have learnt the three Vedas. There are certain recluses and Brahmins who acknowledge the attainment of knowledge and reaching the fundamentals through faith only. Like when done by logical thinking and discrimination. There are certain recluses and Brahmins who acknowledge the attainment of knowledge and reaching the fundamentals through knowing things not heard before, and by oneself realizing them. Bhaaradvaaja, I belong to the category of recluses and Brahmins who acknowledge the attainment of knowledge and reaching the fundamentals through knowing things not heard before and by myself realizing them. Bhaaradvaaja, you should know how I belong to the category of recluses and Brahmins, who acknowledge the attainment of knowledge and reaching the fundamentals through knowing things not heard before, realizing them by myself in this manner.

Bhaaradvaaja, before my enlightenment, when I was not enlightened, yet a seeker of enlightenment, it occurred to me: The household life is full of troubles and defilements. It is not possible to lead the completely pure holy life living in a household. What if I shaved head and beard donned yellow clothes and went forth. Even in the prime of youth, with black hair, against the wish of mother and father, when they were crying with tearing eyes, I shaved head and beard; donned yellow robes leaving the

household became homeless. Becoming a seeker of good and a seeker of the incomparable peaceful state approached Aalaara Kaalaama and said: 'Venerable one, I want to lead the holy life in this dispensation.' 'Come friend, the wise before long realize this teaching and abide like the teacher. Bhaaradvaaja, I quickly learned that Teaching to acknowledge I know and see by uttering and reciting as the elders did. Then it occurred to me merely with this faith Aalaara Kaalaama would not acknowledge, I know and realized this Teaching. Indeed he abides knowing and seeing this teaching. Then I approached Aalaara Kaalaama and asked him. Venerable one, how do you abide knowing and realizing this teaching? Aalaara Kaalaama declared the sphere of nothingness. Then it occurred to me, it is not only Aalaara Kaalaama who has faith, effort, mindfulness, concentration, and wisdom. I too have faith, effort, mindfulness, concentration and wisdom. I will arouse effort to realize this Teaching realized by him. Before long I realized that Teaching. Then I approached Aalaara Kaalaama and asked: Venerable one, is it this much, the teaching you have realized. Friend, it is this much only, the teaching that I have realized, declare and abide in. Then I said, I too have realized this much and abide in it. Venerable one, it is rare gain for us to meet co-associates like you in the holy life. That the Teaching I have realized, you too have realized. So that, whatever Teaching, I know, that, you too know. Now the two of us are on equal grounds. Let us together guide this following. Bhaaradvaaja, it was in this manner that my teacher Aalaara Kaalaama, gave me equal status. Then it occurred to me: This teaching does not lead to giving up, detachment, cessation, appeasement, knowledge enlightenment and extinction. It leads up to the sphere of nothingness only. Not satisfied I turned away from it.

Becoming a seeker of good, and in search of the incomparable peaceful state I approached Uddaka Raamaputta and said. Venerable one, I want to lead the holy life in this dispensation. Come friend, wise ones, before long realize this teaching and abide like the teacher. Bhaaradvaaja, I quickly learned that teaching to acknowledge, I know and see to utter and recite as the elders did. Then it occurred to me. Merely with this faith, Uddaka

Raamaputta would not acknowledge I know and have realized this Teaching. Indeed he abides knowing and seeing this Teaching. Then I approached Uddaka Raamaputta and asked him. Venerable one, how do you know and realize this teaching? Uddaka Raamaputta declared the sphere of neither perception-nor non-perception. Bhaaradvaja, then it occurred to me. It is not only Uddaka Raamaputta who has faith, effort, mindfulness, concentration, and wisdom. I too have faith, effort, mindfulness, concentration and wisdom. What if I put forth effort to realize this. Before long I realized that teaching. Then I approached Uddaka Raamaputta and asked him. Venerable one, is it this much, the Teaching, you have realized? Friend, it is this Teaching that I have realized, declare and abide Then I said, I too have realized this much and abide in it. Venerable one, it is rare gain for us to meet co-associates like you in the holy life. The teaching I have realized, you too have realized.. So that Teaching I know, you too know. Now the two of us are on equal grounds. Come friend, you guide this following. Thus Uddaka Raamaputta my co-associate put me in the place of his teacher. Then it occurred to me. This Teaching does not lead to giving up, detachment, cessation, appeasement, knowledge enlightenment and extinction. It leads up to the sphere of neither-perception-nor-non-perception only. Not satisfied I turned away from it.

Becoming a seeker of good and in search of the incomparable peaceful state came to the village Senaani in Uruwela. There I saw a pleasant piece of land, with a forest, a flowing river with white banks and in the vicinity a village to pasture. Then it occurred to me: Indeed this stretch of land is pleasant, there is a forest, a flowing river and in the vicinity is a village to pasture. Then I sat thinking this is the ideal place to make effort for a clansman. Bhaaradvja, three comparisons occurred to me never heard before. Just as a man would come with an over cover to a wet, sappy log of wood put in the water saying, I will make fire out of this. Bhaaradvaja, would he be able to make fire rubbing on that wet sappy log of wood? No, good Gotama. What is the reason? That wet, sappy log of wood put in the water when rubbed with the over cover, will not produce fire. That man will

reap only fatigue. In the same way, when recluses or Brahmins, abide not even bodily secluded from sensuality the sensual interest, sensual need, sensual stupor, sensual thirst, sensual burning not well turned out internally. They experience sharp rough unpleasant feelings and it is not possible that they should realize knowledge and vision and noble enlightenment...Even if these good recluses and Brahmins do not feel sharp rough unpleasant feelings it is not possible that they should realize knowledge and vision and noble enlightenment. This is the first comparison that came to me not heard before. Bhaaradvaaja, then another comparison came to me never heard before. A man would come with an over cover to a sappy log of wood put on dry land, far away from water saying I will make fire out of this. Bhaaradvaaja, would he be able to make fire rubbing that sappy log of wood put on dry land far away from water? Good Gotama, that sappy log of wood, however far it may be from water, rubbed with the over cover would not produce fire. That man will reap only fatigue. In the same way, recluses and Brahmins that abide not even bodily secluded from sensuality that sensual interest, sensual need, sensual stupor, sensual thirst, sensual burning not well turned out internally, experience sharp rough unpleasant feelings. It is not possible that they should realize knowledge and vision and noble enlightenment. Even if these good recluses and Brahmins do not feel sharp rough unpleasant feelings, it is not possible that they should realize knowledge and vision and noble enlightenment This is the second comparison that came to me not heard before.

Bhaardvaaja, a third comparison came to me never heard before. Just as a man would come with an over cover to a dry sapless log of wood, thrown far away from water, saying I will make fire out of this. Bhaaraadvaaja, would he be able to make fire rubbing that dry sapless log of wood, thrown far away from water? Yes, good Gotama. What is the reason? That dry sapless log of wood, thrown far away from water, rubbed with the over cover would produce fire. In the same way, recluses and Brahmins that abide bodily secluded from sensuality that sensual interest, sensual need, sensual stupor, sensual thirst, sensual burning well turned

out internally, experience sharp rough unpleasant feelings. Yet it is possible that they should realize knowledge and vision and noble enlightenment...Even if these good recluses and Brahmins do not feel sharp rough unpleasant feelings it is possible that they should realize knowledge and vision and noble enlightenment. This is the third comparison that came to me not heard before.

Bhaaradvaaja, it occurred to me, what if I pressed the upper jaw on the lower jaw, with the tongue pressing on the palate pushed out, expelled and burnt up thoughts in my mind. Then even while sweat was dripping from my armpits, I pressed the upper jaw on the lower jaw, with the tongue pressing on the palate pushed out, expelled and burnt up thoughts in my mind. Like a strong man taking hold of a weaker one would press him and worry him. In the same manner I pressed the upper jaw on the lower jaw, with the tongue pressing on the palate pushed out, expelled and burnt up thoughts in my mind, while sweat was dripping from my arm pits. My effort was aroused repeatedly, unconfused mindfulness established, the body was not appeased owing to the difficult exertion.

Bhaaradvaaja, then it occurred to me, what if I practiced stopping the in-breaths and the out-breaths, entering through the nose and mouth. When I practiced stopping in-breaths and out-breaths entering through the nose and mouth, air entering through the ear lobes made much noise. It was like the sound that came from the bellows of the smithy. In the same manner when I stopped in-breaths and out breaths, entering through the nose and mouth, air entering through the ear lobes made much noise My effort was aroused repeatedly, my mindfulness was established, the body was not appeased owing to the difficult exertion.

Bhaaradvaaja, then it occurred to me what if I practiced stopping the in-breaths and the out-breaths further. I stopped the air, entering through the nose and mouth and ear lobes. When I practiced stopping in-breaths and out-breaths entering through the nose, mouth and the ear lobes, a lot of air disturbed my top.. Like a strong man was carving my top with a sharp blade. In the same manner when I stopped in-breaths and out breaths, entering

through the nose and mouth, and ear lobes, a lot of air disturbed my top. My effort was aroused repeatedly, my mindfulness was established, the body was not appeased owing to the difficult exertion.

Bhaaradvaaja, then it occurred to me what if I practiced stopping the in-breaths and the out-breaths still more. I stopped the air, entering through the nose, mouth and ear lobes, further.. When I practiced stopping in-breaths and out-breaths entering through the nose, mouth and the ear lobes further, I felt a lot of pain in the head...Like a strong man giving a head wrap with a strong turban. In the same manner when I stopped in-breaths and out breaths, entering through the nose, mouth, and ear lobes further, I felt a lot of pain in the head. My effort was aroused repeatedly, unconfused mindfulness established, the body was not appeased owing to the difficult exertion.

Bhaaradvaaja, then it occurred to me what if I practiced stopping the in-breaths and the out-breaths, for a longer time. I stopped the air, entering through the nose, mouth and ear lobes, for a longer time When I practiced stopping in-breaths and out-breaths entering through the nose, mouth and the ear lobes for a longer time, I felt a lot of pain in the stomach .As though a clever butcher or his apprentice was carving the stomach with a butcher's knife. In the same manner when I stopped in-breaths and out breaths, entering through the nose and mouth, and ear lobes for a longer time I felt a lot of pain in the stomach. My effort was aroused repeatedly, unconfused mindfulness established. My body was not appeased owing to the difficult exertion.

Bhaaradvaaja, then it occurred to me, it is not easy to attain that pleasantness with this emaciated body, what if I take some coarse food some cooked rice and bread. At that time the fivefold Bhikkhus attended on me, thinking whatever noble thing the recluse Gotama attains he will inform us. When I partook coarse food such as cooked rice and bread, they went away thinking the recluse Gotama has given up exerting and has returned to abundance.

Partaking coarse food and gaining strength, secluded from sensual thoughts and thoughts of demerit with thoughts and discursive thoughts and with joy and pleasantness born of seclusion I attained to the first jhana. Overcoming thoughts and discursive thoughts, with the mind internally appeased, and brought to a single point, without thoughts and discursive thoughts and with joy and pleasantness born of concentration I attained to the second jhana. With equanimity to joy and detachment abode mindful and aware, and with the body experienced pleasantness and attained to the third jhana. To this abiding the noble ones said, abiding mindfully in pleasantness. Dispelling pleasantness and unpleasantness, and earlier having dispelled pleasure and displeasure, without unpleasantness and pleasantness and mindfulness purified with equanimity, I attained to the fourth jhana.

When the mind was concentrated, pure, free from minor defilements, malleable workable not disturbed, I directed the mind for the knowledge of previous births. I recollected the manifold previous births, one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty, a hundred births, a thousand births, a hundred thousand births, innumerable forward cycles of births, innumerable backward cycles of births, innumerable forward and backward cycles of births. There I was of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings and with such a life span. Disappearing from there was born there with such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, with such a life span, disappearing from there, is born here. Thus with all modes and all details I recollected the manifold previous births. Bhaaradvaja, this is the first knowledge I attained in the first watch of the night, ignorance dispelled, knowledge arose, as it happens to those abiding diligent for dispelling.

When the mind was concentrated, pure, free from minor defilements malleable workable not disturbed, I directed my mind for the knowledge of the disappearing and appearing of beings. With the heavenly eye purified beyond human, I saw beings disappearing and appearing un-exalted and exalted, beautiful and

ugly, arising in good and bad states according to their actions: These good beings misbehaving by body, speech and mind, blaming noble ones, with the wrong view of actions, after death are born in loss, in decrease, in hell. As for these good beings, well behaved in body speech and mind, not blaming noble ones, with the right view of actions after death are born in heaven. Thus with the heavenly eye purified beyond human, I saw beings disappearing and appearing. Bhaaradvaaja, this is the second knowledge I attained in the second watch of the night. Ignorance dispelled, knowledge arose, as it happens to those abiding diligent for dispelling.

When the mind was concentrated, pure, free from minor defilements, was malleable workable not disturbed, I directed the mind for the destruction of desires. Knew this is unpleasant, knew this is arising of unpleasantness, knew this is cessation of unpleasantness and knew this is the path to the cessation of unpleasantness as it really is: Knew these are desires, knew the arising of desires, knew the cessation of desires and knew the path to the cessation of desires as it really is. I, knew and saw them and the mind was released, from sensual desires, from desires 'to be', and from ignorant desires When released knowledge arose, I'm released, birth is destroyed, what should be done is done. The holy life is lived to the end. I knew, there is nothing more to wish. Bhaaradvaaja, this is the third knowledge, I attained in the last watch of the night. Ignorance dispelled, knowledge arose, as it happens to those abiding diligent for dispelling.

Then the Brahmin Sangaarava said. 'The great efforts of good Gotama have become profitable. They are the efforts of a Great Man, as it happens to the perfect rightfully enlightened one. Good Gotama, are there gods?'

'Bhaaradvaaja, it should be known with reasons, whether there are gods.

‘Good Gotama, when asked, are there gods, it was said, it should be known with reasons, whether there are gods. Are not these words useless lies?’

‘Bhaaradvaaja, when asked are there gods, whether told there are gods, or told it should be known with reasons, a wise man should conclude that there are gods.

‘Why did good Gotama not declare this to me earlier?’

‘Bhaaradvaaja, it is taken for granted, that there are gods in the world.’

Then the young man Sangaarava said. ‘Good Gotama, now I understand. It is like something overturned is reinstalled. Something covered is made manifest. It’s as though the path was told to someone who has lost his way. It is as though a lamp is lighted for the darkness, for those who have sight to see forms. Good Gotama has explained the Teaching in various ways. Now I take refuge in good Gotama, in the Teaching and the Community of Bhikkhus. May I be remembered as a lay disciple from today until life lasts.’

Sangaha Sutta

The Bonds of Fellowship

"There are these four grounds for the bonds of fellowship. Which four? Generosity, kind words, beneficial help, consistency. These are the four grounds for the bonds of fellowship."

Generosity, kind words, beneficial help,
and consistency in the face of events,
in line with what's appropriate
in each case, each case.
These bonds of fellowship function in the world
like the linchpin in a moving cart.

Now, if these bonds of fellowship were lacking,
a mother would not receive
the honor and respect owed by her child,
nor would a father receive
what his child owes him.
But because the wise show regard
for these bonds of fellowship,
they achieve greatness
and are praised.

Sangiti Sutta

Chanting Together

Thus Have I Heard:

Once the Lord was touring in the Malla country with a large company of about five hundred monks. Having arrived at Pava, the Mallas' capital, he stayed in the Mango Grove of Cunda the Smith.

Now, at that time a new meeting hall of the Mallas of Pava, called Ubbhataka had recently been built and it had not yet been occupied by any ascetic or Brahmin, or indeed by any human being. Hearing that the Lord was staying in Cunda's Mango Grove, the Mallas of Pava went to see him. Having saluted him, they sat down to one side and said:

"Lord, the Mallas of Pava have recently erected a new meeting hall called Ubbhataka and it has not yet been occupied by any ascetic or Brahmin, or indeed by any human being. May the Blessed Lord be the first to use it! Should he do so that would be for the lasting good any happiness of the Mallas of Pava."

And the Lord consented by silence.

Noting his assent, the Mallas rose, saluted him, passed out to his right, and went to the meeting hall. They spread mats all around, arranged seats, put out a water pot and an oil lamp and then, returning to the Lord, saluted him, sat down to one side and reported what they had done, saying,

"Whenever the Blessed Lord is ready."

Then the Lord dressed, took his robe and bowl, and went to the meeting hall with his monks. There he washed his feet, entered the hall and sat down against the central pillar facing east. The monks, having washed their feet, entered the hall and sat down along the western wall facing east with the lord in front of them.

The Pava Mallas washed their feet, entered the hall, and sat down along the eastern wall facing west with the Lord in front of them. Then the Lord spoke to the Mallas on Dhamma far into the night, instructing, inspiring, firing and delighting them. Then he dismissed them, saying,

"Vasetthas, the night has passed away. Now do as you think fit."

"Very good, Lord." Replied the Mallas, and they got up, saluted the lord, and went out passing by him on the right.

As soon as the Mallas had gone, the Lord, surveying the monks sitting silently all about said to venerable Shariputra,

"The monks are free from sloth and torpor, Shariputra, you think of a discourse on Dhamma to give to them. My back aches, I want to stretch it."

"Very good, Lord." Replied Shariputra.

Then the Lord, having folded his robe in four, lay down on his right side in the Lion posture, with one foot on the other, mindful and clearly aware and bearing in mind the time to arise.

Now at that time the Nigantha Nataputta had just died at Pava and at his death the Nigantha's were split into two parties, quarreling and disputing. You would have thought they were bent on killing each other. Even the white robed lay followers were disgusted when they saw that their doctrine and discipline was so ill-proclaimed...having proclaimed by one not fully enlightened, and now with it's support gone without an teacher.

And the Venerable Shariputra addressed the monks, referring to this situation and said, "So ill-proclaimed was their teaching and discipline, so un-edifyingly displayed, and so ineffectual in calming the passions, having been proclaimed by one who was not fully enlightened. But friends, this Dhamma has been well proclaimed by the Lord, the fully enlightened one and so we should all recite it together without disagreement, so that this Holy Life may be enduring and established for a long time, thus to be for the welfare

and happiness of the Multitude, out of compassion for the world, for the benefit, welfare and happiness of deva's and humans. And what is this Dhamma that has been well proclaimed by the Lord?

"There is one thing that was perfectly proclaimed by the Lord who knows and sees the fully enlightened Buddha. So we should all recite together for the benefit, welfare and happiness of devas and humans. What is this one thing? All beings are maintained by nutriment, all beings are maintained by conditions.

"There are sets of two things that were perfectly proclaimed by the Lord...which are they?

1. Mind and Body
2. Ignorance and Craving for Existence
3. Belief in Continued Existence and Belief in Non-Existence
4. Lack of Moral Shame and Lack of Moral Dread
5. Moral Shame and Moral Dread
6. Roughness and Friendship with Evil
7. Gentleness and Friendship with Good
8. Skill in Knowing Offences and the Procedure for Rehabilitation From Them
9. Skill in Entering and Returning from Jhana
10. Skill in Knowing the Eighteen Elements and in Paying Attention to Them (Mindfulness)
- Ø Six Senses, their Mind as the Sixth, Their Objects and Corresponding Consciousnesses, (Eye, Sight-Object, and Eye Consciousness, etc)
11. Skill in Knowing the Twelve Sense Spheres and Dependant Origination
12. Skill in Knowing what are Causes and What are Not
13. Straightforwardness and Modesty
14. Patience and Gentleness
15. Gentle Speech and Politeness
16. Non-harming and Purity
17. Lack of Mindfulness and Clear Awareness
18. Mindfulness and Clear Awareness
19. Unguarded Sense Doors and Non-restraint in Eating
20. Guarded Sense Doors and Restraint in Eating

21. Powers of Reflection and Mental Development
22. Powers of Mindfulness and Concentration
23. Calm and Insight
24. The Sign of Calm and Grasping the Sign
25. Exertion and Non-distraction
26. Attainment of Morality and Right View
27. Failure of Morality and Right View
28. Purity of Morality and Right View
29. Purity of Right View and the Effort to Attain it
30. Being Moved to a Sense of Urgency By What Should Move One, And the Systematic Effort of One So Moved
31. Not Being Content with Wholesome Acts and Not Shrinking From Exertion
32. Knowledge and Liberation
33. Knowledge of the Destruction of the Defilements and of Their Non-Recurrence.

"These are the sets of two things that were perfectly proclaimed by the Lord, so we should recite them together.

"There are sets of three things. Which are they?

I. Three Unwholesome Roots

- a. Greed
- b. Hatred
- c. Delusion

II. Three Wholesome Roots

- a. Non-greed
- b. Non-hatred
- c. Non-delusion

III. There are Three Kinds of Wrong Conduct in Body, Speech and Thought

IV. There are Three Kinds of Right Conduct in Body, Speech and Thought.

V. Three Kinds of Unwholesome Thought

- a. Sensuality
- b. Enmity
- c. Cruelty

VI. Three Kinds of Wholesome Thought

- a. Renunciation
- b. Non-Enmity
- c. Non-Cruelty

VII. Three Kinds of Unwholesome Motivation

- a. Through Sensuality
- b. Through Enmity
- c. Through Cruelty

VIII. Three Kinds of Wholesome Motivation

- a. Through Renunciation
- b. Through Non-Enmity
- c. Through Non-Cruelty

IX. Three Kinds of Unwholesome Perception

- a. Of Sensuality
- b. Of Enmity
- c. Of Cruelty

X. Three Kinds of Wholesome Perception

- a. Of Renunciation
- b. Of non-Enmity
- c. Of non-Cruelty

XI. Three Unwholesome Elements

- a. Sensuality
- b. Enmity
- c. Cruelty

XII. Three Wholesome Elements

- a. Renunciation
- b. Non-Enmity
- c. Non-Cruelty

XIII. Three More Elements

- a. The Element of Sense Desire
- b. The Element of Form
- c. The Formless Element

XIV. Three More Elements

- a. The Element of Form
- b. The Formless Element
- c. The Element of Cessation

XV. Three More Elements

- a. The Low Element
- b. The Middling Element
- c. The Sublime Element

XVI. Three Kinds of Craving

- a. Sensual Craving
- b. Craving for Becoming
- c. Craving for Extinction

XVII. Three More Kinds of Craving

- a. Craving for the World of Sense Desires
- b. Craving for the World of Form
- c. Craving for the Formless World

XVIII. Three More Kinds of Craving

- a. For the World of Form
- b. For the Formless World
- c. For Cessation

XIX. Three Fetters

- a. Of Personality Belief
- b. Of Doubt
- c. Of Attachment of Rite and Ritual

XX. Three Corruption

- a. Of Sense Desire
- b. Of Becoming

c. Of Ignorance

XXI. Three Kinds of Becoming

- a. In the World of Sense Desire
- b. Of Form
- c. In the Formless World

XXII. Three Quests

- a. For Sense Desires
- b. For Becoming
- c. For the Holy Life

XXIII. Three Forms of Conceit

- a. I am Better than...
- b. I am Equal to...
- c. I am Worse than...

XXIV. Three Times

- a. Past
- b. Future
- c. Present

XXV. Three "Ends"

- a. Personality
- b. It's Arising
- c. It's Cessation

XXVI. Three Feelings

- a. Pleasant
- b. Painful
- c. Neutral

XXVII. Three Kinds of Suffering

- a. As Pain
- b. As Inherent In Formations
- c. As Due to Change

XXVIII. Three Accumulations

- a. Evil with Fixed Result
- b. Good with Fixed Result
- c. Indeterminate

XXIX. Three Obstruction

- a. One Hesitates
- b. One Vacillates, Is Undecided
- c. Is Unsettled about the Past, the Future, and The Present

XXX. Three Things a Tathágata Has no Need to Guard Against

- a. A Tathágata is Perfectly Pure in Bodily Conduct
- b. ...In Speech
- c. ...In Thought
- d. There is No Misdeed of Body, Speech, or Thought which he must conceal lest anyone should anyone get to hear about it.

XXXI. Three Obstacles

- a. Lust
- b. Hatred
- c. Delusion

XXXII. Three Fires

- a. Lust
- b. Hatred
- c. Delusion

XXXIII. Three More Fires

- a. The Fire of Those to Be Revered
- b. Of the Householder
- c. Of those Worthy of Offerings

XXXIV. Threefold Classification of Matter

- a. Visible and Resisting
- b. Invisible and Resisting
- c. Invisible and Unresisting

XXXV. Three Kinds of Karmic Formation

- a. Meritorious

- b. Demeritorious
- c. Imperturbable

XXXVI. Three Types of Persons

- a. The Learner
- b. The Non-Learner
- c. The One who is Neither

XXXVII. Three Types of Elders

- a. Elder by Birth
- b. ...In Dhamma
- c. ...By Convention

XXXVIII. Three Grounds Based on Merit

- a. That of Giving
- b. That of Morality
- c. That of Meditation

XXXIX. Three Grounds for Reproof

- a. Based on What has been Seen
- b. ...Heard
- c. ...Suspected

XL. Three Kinds of Rebirth in the Realm of Sense Desire

- a. There are Beings who Desire what Presents itself to Them and are in the Grip of that Desire, such as Human Beings, some devas, and some in states of woe
- b. There are Beings who Desire what they have Created, such as the Deva's who rejoice in their own creation
- c. There are Beings who Rejoice in the Creations of Others, such as the Deva's having power over others creation

XLI. Three Happy Rebirths

- a. There are Beings who, having continually produced happiness now dwell in happiness, Such as the Devas of the Brahma Group
- b. There are Beings who are overflowing with happiness, drenched with it, full of it, immersed in it, so that they occasionally exclaim "O, What Bliss" such as the Radiant Devas

c. There are Beings immersed in Happiness who are Supremely Blissful, experience only Perfect Happiness, such as the Lustrous Devas

XLII. Three Kinds of Wisdom

- a. Of the Learner
- b. Of the Non-Learner
- c. Of the One who is Neither

XLIII. Three More Kinds of Wisdom

- a. Based on Thought
- b. Based on Learning (Hearing)
- c. Based on Mental Development (Meditation)

XLIV. Three Armaments

- a. What one has Learnt
- b. Detachment
- c. Wisdom

XLV. Three Faculties

- a. Of Knowing that One Will Know the Unknown
- b. Of Highest Knowledge
- c. Of the One who Knows

XLVI. Three Eyes

- a. The Fleishy Eye
- b. The Divine Eye
- c. The Eye of Wisdom

XLVII. Three Kinds of Training

- a. In Higher Morality
- b. In Higher Thought
- c. In Higher Wisdom

XLVIII. Three Kinds of Development

- a. Of the Emotions
- b. Of the Mind
- c. Of Wisdom

XLIX. Three "Unsurpassables"

- a. Of Vision
- b. Of Practice
- c. Of Liberation

L. Three Kinds of Concentration

- a. With thinking and Pondering
- b. With Pondering without Thinking
- c. With Neither

LI. Three More Kinds of Concentration

- a. On Emptiness
- b. On the "Sign-less"
- c. Desire-less

LII. Three Purities

- a. Of Body
- b. Of Speech
- c. Of Mind

LIII. Three Qualities of the Sage

- a. As to Body
- b. As to Speech
- c. As to Mind

LIV. Three Skills

- a. In Going Forward
- b. In Going Down
- c. In Means to Progress

LV. Three Intoxications

- a. With Health
- b. With Youth
- c. With Life

LVI. Three Predominant Influences

- a. Oneself
- b. The World

c. The Dhamma

LVII. Three Topics of Discussion

- a. Talk May be of the Past, "That is how it used to be"
- b. Talk May be of the Future, "That is how it will be"
- c. Talk May be of the Present, "That is how it is now"

LVIII. Three Knowledge's

- a. Of One's Past Lives
- b. Of the Decease and Rebirth of Beings
- c. Of the Destruction of the Corruptions

LIX. Three Abidings

- a. Deva-Abiding
- b. Brahma-Abiding
- c. The Aryan-Abiding

LX. Three Miracles

- a. Of Psychic Power
- b. Of Telepathy
- c. Of Instruction

"These are the Sets of Three things, so we should all recite together for the Benefit, welfare, and happiness of devas and humans.

"There are Sets of Four Things which were perfectly proclaimed by the Lord.

I. "Four foundations of mindfulness: Here a monk abides contemplating body as body, ardent, clearly aware and mindful, having put aside hankering and fretting for the world; he abides contemplating feelings as feelings...he abides contemplating mind as mind...he abides contemplating mind objects as mind objects, ardent, clearly aware and mindful, having put aside hankering and fretting for the world.

II. "Four great efforts: Here a monk rouses his will, makes an effort, stirs up energy, exerts his mind and strives to prevent the arising

of un-arisen evil unwholesome mental states that have arisen. He rouses his will and strives to overcome evil unwholesome mental states that have arisen. He rouses his will and strives to produce un-arisen wholesome mental states. He rouses his will and strives to maintain wholesome mental states that have arisen, not to let them fade away, to bring them to greater growth, to the full perfection of development.

III. "Four roads to power: Here a monk develops concentration of intention accompanied by effort of will, concentration of energy...concentration of consciousness, and concentration of investigation accompanied by effort of will.

IV. "Four Jhanas: here a monk, detached from all sense desires, detached from unwholesome mental states, enters and remains in the first Jhana, which is with thinking and pondering, born of detachment, filled with delight and joy. And with the subsiding of thinking and pondering, by gaining inner tranquility and oneness of mind, he enters and remains in the second Jhana, which is without thinking and pondering, born of concentration, filled with delight and joy. And with the fading away of delight, remaining imperturbable, mindful and clearly aware, he experiences in himself that joy of which the Noble Ones say: "Happy is he who dwells with equanimity and mindfulness," he enters and remains in the third Jhana. And, having given up pleasure and pain, and with the disappearance of former gladness and sadness, he enters and remains in the fourth Jhana which is beyond pleasure and pain, and purified by equanimity and mindfulness.

V. "Four concentrative meditations. This meditation, when developed and expanded, leads to

- a. Happiness in the here and now
- b. Gaining knowledge and vision
- c. Mindfulness and clear awareness and
- d. The destruction of the corruptions.

i. How does this practice lead to happiness here and now? Here, a monk practices the four Jhanas

ii. How does it lead to the gaining of knowledge and vision? Here, a monk attends to the perception of light, he fixes his mind to the perception of day, by night as by day, by day as by night. In this way, with a mind clear and unclouded, he develops a state of mind that is full of brightness.

iii. How does it lead to mindfulness and clear awareness? Here, a monk knows feelings as they arise remain and vanish.

iv. How does this practice to the destruction of corruptions? Here, a monk abides in the contemplation of the rise and fall of the five aggregates of grasping: "This is material form, this is its arising, this is its ceasing; these are feelings, this is its arising, this is its ceasing; this perception, this is its arising, this is its ceasing; these are mental formations, this is its arising, this is its ceasing; this is consciousness, this is its arising, this is its ceasing."

VI. "Found boundless states. Here a monk, with a heart filled with loving kindness, pervades first one quarter, then the second, then the third and the fourth. Thus he stays, spreading the thought of loving kindness above, below and across, abundant, magnified, unbounded, without hatred or ill will. And likewise with compassion, sympathetic joy, and equanimity.

VII. "Four formless Jhanas. Here, a monk, by passing entirely beyond bodily sensations, by the disappearance of all sense of resistance and by non-attraction to the perception of diversity, seeing that space is infinite, reaches and remains in the sphere of infinite space. And by passing entirely beyond the sphere of infinite space, seeing that consciousness is infinite, he reaches and remains in the sphere of infinite consciousness. And by passing entirely beyond the sphere of infinite consciousness, seeing that there is nothing ["no thing" can be used for better clarity—webmaster], he reaches and remains in the sphere of nothingness. And by passing entirely beyond the sphere of nothingness, he reaches and remains in the sphere of neither perception nor non perception.

VIII. "Four supports: Here a monk judges that one thing is to be pursued, one thing endured, one thing avoided, one thing suppressed.

IX. "Four Aryan lineages. Here, a monk

a. Is content with any old robe, praises such contentment, and does not try to obtain robes improperly or unsuitably. He does not worry if he does not get a robe, and if he does, he is not full of greedy, blind desire, but makes use of it, aware of such dangers and wisely aware of its true purpose. Nor is he conceited about being thus content with any old robe, and he does not disparage others. And one who is thus skilful, not lax, clearly aware and mindful, is known as a monk who is true to the ancient, original Aryan lineage. Again,

b. A monk is content with any alms food he may get...Again,

c. A monk is content with any old lodging place...and again,

d. A monk, being fond of abandoning rejoices in abandoning, and being fond of developing, rejoices in developing, is not therefore conceited...and one who is thus skilful, not lax, clearly aware and mindful, is known as a monk who is true to the ancient, original Aryan lineage.

X. "Four Efforts: The effort of

a. Restraint

b. Abandoning

c. Development

d. Preservation

i. What is the effort of restraint? Here, a monk, on seeing an object with the eye does not grasp at the whole or its details, striving to restrain what might cause evil, unwholesome states, such as hankering or sorrow, to flood in on him. Thus he watches over the sense of sight and guards it. Here, a monk, on smelling an object with his nose does not grasp at the whole of it or its details...Thus he watches over the sense of smell and guards it. Here, a monk, on hearing an object, tasting an object, or

touching an object with his ears, tongue, or flesh does not grasp at the whole of it or its details...Thus he watches over [his senses] and guards [them].

ii. What is the effort of abandoning? Here, a monk does not assent to a thought of lust, of hatred, of cruelty that had arisen, but abandons it, dispels it, destroys it, makes it disappear.

iii. What is the effort of development? Here, a monk develops the enlightenment factor of investigation of states...of energy...of delight...of tranquility...of concentration...of equanimity, based on solitude, detachment, extinction, leading to maturity of surrender.

iv. What is the effort of preservation? Here, a monk keeps firmly in his mind a favorable object of concentration which has arisen, such as a skeleton or a corpse that is full of worms, blue-black, full of holes and bloated. [Death meditations: see "A Ghost in the Cloister"]

XI. "Four Knowledge's: knowledge of Dhamma, of what is consonant with it, knowledge of others minds, conventional knowledge.

XII. "Four more knowledge's: knowledge of suffering, it's origin, it's cessation, and the path.

XIII. "Four Factors of Stream Attainment: association with good people, hearing the true Dhamma, thorough attention, practice of the Dhamma in its entirety.

XIV. "Four characteristics of a Stream Winner: Here, the Aryan disciple is possessed of unwavering confidence in the Buddha, thus:

a. "This Blessed Lord is an Arahant, a fully enlightened Buddha, endowed with Wisdom and conduct, the well-farer, knower of the worlds, incomparable Trainer of men to be tamed, Teachers of gods and humans, enlightened and blessed."

b. He is possessed of unwavering confidence in the Dhamma thus: "Well-proclaimed by the Lord is the Dhamma, visible hear and now, timeless, inviting inspection, leading onwards, to be comprehended by the wise each one for himself."

c. He is possessed of unwavering confidence in the Sangha, thus: "Well directed is the Sangha of the Lord's disciples, of upright conduct, on the right path, on the perfect path; that is to say the four pairs of persons, the eight kinds of men. The Sangha of the Lords disciples is worthy of veneration, an unsurpassed field of merit in the world." And

d. He is possessed of morality dear to the Noble Ones, unbroken, without defect, unspotted, without inconsistency, liberating, praised by the wise, uncorrupted, and conducive to concentration.

XV. "Four fruits of the ascetic life: the fruits of stream entry, of the once returner, of the non-returner, of Arahantship.

XVI. "Four elements: the elements of earth, water, fire, and air.

XVII. "Four nutriments: Material, food, gross or subtle; contact as second; mental volition as third, consciousness as fourth.

XVIII. "Four stations of consciousness: consciousness gains a footing either

a. In relation to materiality, with materiality as object and basis, as a place of enjoyment, or similarly in regard to

b. Feelings

c. Perceptions

d. Mental Formations, and there it grows, increases, and flourishes.

XIX. "Four ways of going wrong: one goes wrong through desire, hatred, delusion, fear.

XX. "Four arousals of craving: Craving arises in a monk because of robes, alms, lodging, being and non being.

XXI. "Four kinds of progress:

- a. painful progress with slow comprehension
- b. painful progress with quick comprehension
- c. pleasant progress with slow comprehension
- d. pleasant progress with quick comprehension

XXII. "Four more kinds of progress:

- a. Progress with impatience
- b. Patient progress
- c. Controlled progress
- d. Calm progress

XXIII. "Four ways of Dhamma.

- a. Without hankering
- b. Without enmity
- c. With right mindfulness
- d. With right concentration

XXIV. "Four ways of undertaking Dhamma: There is the way that is

- a. Painful in the present and brings painful future results
- b. Painful in the present and brings pleasant future results
- c. Pleasant in the present and brings painful future results
- d. Pleasant in the present and brings pleasant future results.

XXV. "Four divisions of Dhamma:

- a. Morality
- b. Concentration
- c. Wisdom
- d. Liberation

XXVI. "Four Powers:

- a. Energy
- b. Mindfulness
- c. Concentration

d. Wisdom

XXVII. "Four kinds of resolves:

a. Wisdom

b. Truth

c. Relinquishment

d. Tranquility.

XXVIII. "Four ways of answering questions: the question

a. To be answered directly

b. Requiring an explanation

c. Requiring a counter question

d. To be set aside

XXIX. "Four kinds of Kamma—There is:

a. Black Kamma with black result

b. Bright Kamma with bright result

c. Black and Bright Kamma with Black and Bright result

d. Kamma that is neither black nor bright.

XXX. "Four things to be realized by seeing:

a. Former lives, to be realized by recollections

b. Passing away and re-arising to be realized by the divine eye

c. The eight deliverances, to be realized with the mental body

d. The destruction of the corruptions to be realized by wisdom.

XXXI. "Four Floods:

a. Sensuality,

b. Becoming,

c. Wrong Views

d. Ignorance.

XXXII. "Four Yokes

XXXIII. "Four Un-yokings, from

a. sensuality

b. becoming

c. views

d. ignorance

XXXIV. "Four Ties:

- a. The Body Tie of hankering
- b. Ill-will
- c. Attachment to rite and ritual
- d. Dogmatic Fanaticism

XXXV. "Four clingsings

- a. to sensuality
- b. to views
- c. to rules and rituals
- d. to ego-belief.

XXXVI. "Four Kinds of generation:

- a. From an egg
- b. From a womb
- c. From moisture (Larva grown creatures)
- d. Spontaneous Rebirth (Taking rebirth in the Deva realm)

XXXVII. "Four Aryan modes of speech: stating that one has not seen, heard, sensed, known what one has not seen, heard, sensed, known.

XXXVIII. Ways of descent into the womb:

- a. One descends into the mothers womb unknowing, stays there unknowing, and leaves it unknowing
- b. One enters the womb knowing, stays there unknowing, and leaves it unknowing
- c. One enters the womb knowing, stays there knowing, and leaves it unknowing.
- d. One enters the womb knowing, stays there knowing, and leaves it knowing.

XXXIX. "Four ways of getting a new personality. There us an acquisition of personality that is brought about by

- a. One's own volition, not another's
- b. Another's volition, not one's own
- c. Both

d. Neither

XL. "Four Purifications of offerings. There is the offering purified

a. By the giver but not by the recipient

b. By the recipient but not by the giver

c. By neither

d. By both.

XLI. "Four bases of sympathy

a. Generosity

b. Pleasing Speech

c. Beneficial Conduct

d. Impartiality

XLII. "Four un-Aryan modes of speech:

a. Refraining from lying

b. ...from slander

c. ...from abuse

d. ...from idle gossip.

XLIII. "Four more un-Aryan modes of speech: Claiming to have seen, Heard, Sensed, Known what one has not seen, heard, sensed, known.

XLIV. "Four Aryan modes of speech: stating that one has not seen, heard, sensed, known what one has not seen, heard, sensed, known.

XLV. "Four more un-Aryan modes of speech: claiming not to have seen, heard, sensed, known what one has seen, heard, sensed, known.

XLVI. "Four Aryan modes of speech: stating that one has seen, heard, sensed, known what one has seen, heard, sensed, known.

XLVII. "Four persons: Here a certain man

a. torments himself, is given to self tormenting

b. torments others, is given to tormenting others

- c. torments himself and others, is given to self tormenting and tormenting others
- d. torments neither himself or others, is not given to self tormenting and tormenting others. Thereby he dwells in this life without craving , released, cool, enjoying bliss, become as Brahma.

XLVIII. "Four more persons. Here a man's life benefits

- a. himself but not others
- b. others but not himself
- c. neither
- d. both

XLIX. "Four more persons:

- a. Living in darkness and bound to stay
- b. Living in darkness and bound for the light
- c. Living in the light and bound for darkness
- d. Living in the light and bound to stay

L. "Four more persons:

- a. The unshakable ascetic
- b. The blue-lotus ascetic
- c. The white-lotus ascetic
- d. The subtly perfect ascetic

"These are the sets of four things which were perfectly proclaimed by the Lord...So we should all recite them together...for the benefit, welfare and happiness of devas and humans."

[End of First Recitation Section]

"There are sets of five things perfectly proclaimed..."

I. "Five aggregates:

- a. Body
- b. Feelings
- c. Perceptions
- d. Mental Formations
- e. Consciousness

II. Five aggregates for grasping:

- f. Body
- g. Feelings
- h. Perceptions
- i. Mental Formations
- j. Consciousness

III. "Five strands of sense desire:

- a. A sight seen by the eye
- b. A sound heard by the ear
- c. A smell smelled by the nose
- d. A flavor tasted by the tongue.
- e. A tangible object felt by the body as being desirable, attractive, nice, charming, associated with lust and arousing passion.

IV. "Five post-mortem destinies:

- a. Hell
- b. Animal Rebirth
- c. The Realm of Hungry Ghosts
- d. Humankind
- e. The Deva Realm

V. "Five kinds of begrudging; as to

- a. Dwelling places
- b. Families
- c. Gains
- d. Beauty
- e. Dhamma

VI. "Five Hindrances:

- a. sensuality
- b. ill-will
- c. sloth and torpor
- d. worry and flurry
- e. skeptical doubt

VII. "Five lower fetters:

- a. Personality Belief

- b. Doubt
- c. Attachment to rite and ritual
- d. Sensuality
- e. Ill-will

VIII. "Five higher fetters

- a. craving for the world of form
- b. craving for the formless world
- c. conceit
- d. restlessness
- e. ignorance.

IX. "Five rules of training: refraining from

- a. Taking Life
- b. Taking what is not given
- c. Sexual misconduct
- d. Lying speech
- e. Strong Drink and sloth producing drugs

X. "Five impossible things: an Arahant is incapable of

- a. Deliberately taking the life of a living being
- b. Taking what is not given in such a manner as to constitute theft
- c. Sexual intercourse
- d. Telling a deliberate lie
- e. Storing up goods of sensual indulgence as he formerly did in the household life.

XI. "Five kinds of loss:

- a. Loss of relatives
- b. Wealth
- c. Health
- d. Morality
- e. Right View. No beings fall into an evil state, a hell state after death because of the loss of relatives, health, or wealth; but beings do beings do fall into such states by loss of morality and right view.

XII. "Five kinds of gain:

- a. Gain of relatives
- b. Wealth
- c. Health
- d. Morality
- e. Right View. No beings arise in a happy, heavenly state after death because of the gain of relatives, wealth, or health but beings are reborn in such states because of gains in morality and right view.

XIII. "Five dangers to the immoral through lapsing from morality; The immoral man, householders, by falling away from virtue, encounters five perils: great loss of wealth through heedlessness; an evil reputation; a timid and troubled demeanor in every society, be it that of nobles, Brahmins, householders, or ascetics; death in bewilderment; and, at the breaking up of the body after death, rebirth in a realm of misery, in an unhappy state, in the nether world, in hell.

XIV. "Five blessings...accrue to the righteous man through his practice of virtue: great increase of wealth through his diligence; a favorable reputation; a confident deportment, without timidity, in every society, be it that of nobles, Brahmins, householders, or ascetics; a serene death; and, at the breaking up of the body after death, rebirth in a happy state, in a heavenly world.

XV. "Five points to be borne in mind by a monk wishing to rebuke another:

- a. I will speak at the proper time, not the wrong time
- b. I will state the truth, not what is false
- c. I will speak gently, not roughly
- d. I will speak for his good, not for his harm
- e. I will speak with love in my heart, not with enmity

XVI. "Five factors of endeavor: Here, a monk

a. Has faith, trusting in the enlightenment of the Tathágata: 'This Blessed Lord is an Arahant, a fully enlightened Buddha, perfected in knowledge and conduct, a well-farer, knower of the worlds, unequalled trainer of men to be tamed, teacher of gods and

humans, a Buddha, a Blessed Lord.' He proclaims this world with its gods, Maras, Brahmas, the world of ascetics and Brahmins with its princes and people, having come to know it by his own knowledge. He teaches a Dhamma that is ending, in the spirit and in the letter, and he displays the fully perfected, thoroughly purified holy life. And indeed it is good to see such Arahants."

b. Is in good health, suffers little distress or sickness, having a good digestion that is neither too cool nor too hot but is of a middling temperature suitable for exertion,

c. Is not fraudulent or deceitful, showing himself as he really is to his teacher or to the wise among his companions in the holy life

d. Keeps his energy constantly stirred up for abandoning unwholesome states and arousing the wholesome states,

e. Is a man of wisdom endowed with wisdom concerning rising and cessation with the Aryan penetration that leads to the complete destruction of suffering.

XVII. "Five pure abodes:

a. Aviha

b. Unworried

c. Clearly visible

d. Clear Sighted

e. Peerless

XVIII. "Five kinds of non returner:

a. The Less than half timer

b. The more than half timer

c. The gainer without exertion

d. The gainer with exertion

e. He who goes upstream to the acme, the pinnacle

XIX. "Five mental blockages: here a monk has doubts and hesitations

a. About the teacher, is dissatisfied and cannot settle his mind. Thus his mind is not inclined toward ardor, devotion, persistence and effort

b. About the Dhamma, is dissatisfied and cannot settle his mind. Thus his mind is not inclined toward ardor, devotion, persistence and effort

c. About the Sangha, is dissatisfied and cannot settle his mind. Thus his mind is not inclined toward ardor, devotion, persistence and effort

d. About the Training, is dissatisfied and cannot settle his mind. Thus his mind is not inclined toward ardor, devotion, persistence and effort

e. He is angry with his fellows in the holy life, he feels depressed and negative towards them. Thus his mind is not inclined toward ardor, devotion, persistence and effort

XX. "Five mental bondages: Here a monk has not got rid of the passion, desire, love, thirst, fever, craving

a. For sense desires: thus his mind is not inclined toward ardor, devotion, persistence and effort

b. For the body: Thus his mind is not inclined toward ardor, devotion, persistence and effort

c. For physical objects: Thus his mind is not inclined toward ardor, devotion, persistence and effort, or

d. Having eaten as much as his belly will hold he abandons himself to the pleasure of lying down, of contact, of sloth; or

e. He practices the holy life for the sake of becoming a member of some body of devas, great or small. Thus his mind is not inclined toward ardor, devotion, persistence and effort

XXI. Five Faculties: those of the

a. Eyes

b. Ears

c. Nose

d. Tongue

e. Body.

XXII. Five more faculties:

- a. Pleasant bodily feeling
- b. Pain
- c. Gladness
- d. Sadness
- e. Indifferent feeling

XXIII. Five more faculties:

- a. Faith
- b. Energy
- c. Mindfulness
- d. Concentration
- e. Wisdom

XXIV. Five elements making for deliverance.

- a. Here, when a monk considered sense desires, his mind does not leap forward and take satisfaction in them, fix on them or make free with them, but when he considers renunciation it does leap forward, take satisfaction in it, fix on it, and make free with it. And he gets this thought well set, well developed, well raised up, well freed from the corruptions, the vexations and fevers that arise from sense desires, and he does not feel that sensual feeling. This is called the deliverance from sense desires. And the same applies to
 - b. Ill will
 - c. Cruelty
 - d. Forms
 - e. Personality

XXV. "Five bases of deliverance; here

- a. the teacher or a respected fellow disciple teaches a monk Dhamma. And as he receives the teaching, he gains a grasp of both the spirit and the letter of the teaching. At this, joy arises in him, and from this joy, delight; and by this delight his senses are calmed, he feels happiness as a result, and with this happiness his mind is established;
- b. he has not heard it thus, but in the course of the teaching Dhamma to others he has learnt it by heart as he has heard it, or
- c. as he is chanting the Dhamma... or

- d. ...when he applies his mind to the Dhamma, thinks and ponders over it and concentrates his attention on it; or
- e. When he has properly grasped some concentration sign, has well considered it, applied his mind to it, and has well penetrated it with wisdom. At this, joy arises in him; and from this joy, delight, and by this delight his senses are calmed, he feels happiness as a result, and with this happiness his mind is established.

XXVI. "Five perceptions making for maturity of liberation: the perception of impermanence, of suffering in impermanence, of impersonality in suffering, of abandoning, of dispassion.

"These are sets of five things which were perfectly proclaimed by the lord..."

"There are sets of six things which were perfectly proclaimed by the Lord..."

I. "Six internal sense spheres:

- a. Eye sphere
- b. Ear sphere
- c. Nose sphere
- d. Tongue sphere
- e. Body sphere
- f. Mind Sense sphere

II. Six external sense spheres:

- a. Sight Object
- b. Sound Object
- c. Smell Object
- d. Taste Object
- e. Tangible Object
- f. Mind Object

III. Six groups of consciousness

- a. Sight Consciousness, Sound Consciousness etc

IV. Six groups of contact

- a. Eye contact, ear contact, etc

V. Six groups of feeling

a. Feeling based on Eye Contact, Based on Ear contact, etc

VI. Six groups of perception:

a. Perception of sights, of sounds, smells, tastes, touches, and mind objects.

VII. Six groups of volitions

a. Volition based on sights, sounds, etc

VIII. Six groups of craving

a. Craving for sights, sounds, etc

IX. Six kinds of disrespect: Here, a monk behaves disrespectfully and discourteously towards the teacher, the Dhamma, the Sangha, the training, in respect of earnestness, of hospitality.

X. Six kinds of respect: Here, a monk behaves respectfully and courteously towards the teacher, the Dhamma, the Sangha, the training, in respect of earnestness, of hospitality.

XI. Six pleasurable investigations: When, on seeing a sight object with the eye, or hearing, smelling, tasting, touching, knowing a mind object [each with its respective sense sphere] one investigates a corresponding object productive of pleasure

XII. Six un-pleasurable investigations: When, on seeing a sight object with the eye, or hearing, smelling, tasting, touching, knowing a mind object [each with its respective sense sphere] one investigates a corresponding object productive of displeasure

XIII. Six indifferent investigations: When, on seeing a sight object with the eye, or hearing, smelling, tasting, touching, knowing a mind object [each with its respective sense sphere] one investigates a corresponding object productive of indifference

XIV. Six things conducive to communal living: as long as monks both in public and in private show living kindness to their fellows in acts of body, speech and thought...share with their virtuous fellows whatever they receive as a rightful gift, including the

contents of their alms-bowls, which they do not keep for themselves...keep consistently, unbroken and unaltered those rules of conduct that are spotless, leading to liberation, praised by the wise, unstained and conducive to concentration, and persist therein with their noble fellows in both public and private...continue in that noble view that leads to liberation, to the utter destruction of suffering, remaining in such awareness with their fellows both in public and in private so long as in respect of what they receive as due offerings, even the contents of their alms bowls, they do not make use of them without sharing them with virtuous members of the community; so long as, in company with their brethren, they train themselves, openly and in private, in the rules of conduct, which are complete and perfect, spotless and pure, liberating, praised by the wise, uninfluenced (by mundane concerns), and favorable to concentration of mind; and in company with their brethren, preserve, openly and in private, the insight that is noble and liberating, and leads one who acts upon it to the utter destruction of suffering.

XV. Six roots of contention: here, a monk is angry and bears ill-will, he is disrespectful and discourteous to the Teacher, the Dhamma, and does not finish his training. He stirs up contention within the Sangha, which brings woe and sorrow to many, with evil consequences, misfortune and sorrow for devas and humans. If, friends, you should discover such a root of contention among yourselves or among others, you should strive to get rid of just that root of contention. If you find no such root of contention...then you should work to prevent its overcoming you in the future. Or if a monk is deceitful and malicious...or if a monk is envious and mean...or if a monk is cunning and devious...or if a monk is full of evil desires and wrong views...or if a monk is opinionated, obstinate and tenacious. If, friends, you should discover such a root of contention among yourselves or among others, you should strive to get rid of just that root of contention. If you find no such root of contention...then you should work to prevent its overcoming you in the future.

XVI. Six elements: the earth element, fire element, water element, air element, space element, and the consciousness element.

XVII. Six elements making for deliverance:

a. Here a monk might say, "I have developed the emancipation of the heart by loving kindness, expanded it, made it a vehicle and a base, established, worked well on it, set it will in train. And yet Ill-Will still grips my heart." He should be told, "No! Do not say that! Do not misrepresent the Blessed Lord, it is not right to slander him thus, for he would not have said such a thing! Your words are unfounded and impossible. If you develop the emancipation of the heart through loving kindness, ill will has no chance to envelop your heart. This emancipations through loving kindness is the cure for ill will."

b. Or he might say, "I have developed the emancipation of the heart through compassion, and yet cruelty still grips my hearts..." He should be told, "No! Do not say that! Do not misrepresent the Blessed Lord, it is not right to slander him thus, for he would not have said such a thing! Your words are unfounded and impossible. If you develop the emancipation of the heart through compassion, cruelty has no chance to envelop your heart. This emancipations through compassion is the cure for cruelty."

c. Or he might say, "I have developed the emancipation of the heart through equanimity, and yet lust grips my heart." He should be told, "No! Do not say that! Do not misrepresent the Blessed Lord, it is not right to slander him thus, for he would not have said such a thing! Your words are unfounded and impossible. If you develop the emancipation of the heart through equanimity, lust has no chance to envelop your heart. This emancipations through equanimity is the cure for lust."

d. Or he might say, "I have developed the emancipation of the heart through sympathetic joy, and yet aversion still grips my heart..." He should be told, "No! Do not say that! Do not misrepresent the Blessed Lord, it is not right to slander him thus, for he would not have said such a thing! Your words are unfounded and impossible. If you develop the emancipation of the heart through sympathetic joy, aversion has no chance to envelop

your heart. This emancipations through sympathetic joy is the cure for aversion."

e. Or he might say, "I have developed the sign-less emancipation of the heart and yet my heart hankers after signs..." He should be told, "No! Do not say that! Do not misrepresent the Blessed Lord, it is not right to slander him thus, for he would not have said such a thing! Your words are unfounded and impossible. If you develop the emancipation of the heart through the sign-less emancipation, hankering after signs has no chance to envelop your heart. This emancipations through the sign-less emancipation is the cure for hankering after signs."

f. Or he might say, "The idea "I am" is repellent to me, I pay no head to the idea "I am this." Yet doubts, uncertainties and problems still grip my heart..." He should be told, "No! Do not say that! Do not misrepresent the Blessed Lord, it is not right to slander him thus, for he would not have said such a thing! Your words are unfounded and impossible. If you develop the emancipation of the heart through void, the idea "I am this" has no chance to envelop your heart. This emancipation through void is the cure for the idea "I am this."

XVIII. Six unsurpassed things: certain sights, things heard, gains, trainings, forms of service, objects of recollection.

XIX. Six subjects of recollection: The Buddha, the Dhamma, the Sangha, Morality, Renunciation, the Devas.

XX. Six stable states: on seeing an object with the eye, hearing a sound with the ear, smelling a smell with the nose, tasting a flavor with the tongue, touching a tangible object with the body, or cognizing a mental object with the mind, one is neither pleased not displeased, but remains equitable, mindful, and clearly aware.

XXI. Six species

- a. Here, one born in dark conditions lives a dark life
- b. One born in dark conditions lives a bright life

- c. One born in dark conditions attains nibbána, which is neither dark nor bright
- d. One born in bright conditions lives a dark life
- e. One born in bright conditions lives a bright life
- f. One born in bright conditions attains nibbána, which is neither dark nor bright

XXII. Six perceptions conducive to penetration: the perception of impermanence, of suffering in impermanence, of impersonality and suffering, of abandoning, of dissipation and the perception of cessation.

These are the sets of six things, which were perfectly proclaimed by the lord.

There are sets of seven things which have been perfectly proclaimed by the lord.

I. Seven Aryan Treasures

- a. Faith
- b. Morality
- c. Moral Shame
- d. Moral Dread
- e. Learning
- f. Renunciation
- g. Wisdom

II. Seven factors of enlightenment

- a. Mindfulness
- b. Investigation of phenomena
- c. Energy
- d. Delight
- e. Tranquility
- f. Concentration
- g. Equanimity

III. Seven requisites of concentration:

- a. Right View
- b. Right Thought

- c. Right Speech
- d. Right Action
- e. Right Livelihood
- f. Right Effort
- g. Right Mindfulness

IV. Seven wrong practices: here a monk

- a. Lacks Faith
- b. Lacks Moral Shame
- c. Lacks Moral Dread
- d. Has little Learning
- e. Is slack
- f. Is unmindful
- g. Lacks wisdom

V. Seven Right Practices: here a monk has faith, moral shame and moral dread, has much learning, has aroused vigor, has established mindfulness, possesses wisdom.

VI. Seven qualities of a true man: here a monk is a knower of the Dhamma, of meanings, of self, of moderation, of the right time, of groups of persons.

VII. Seven grounds for commendation: here a monk is keenly anxious

- a. To undertake the training and wants to persist in this
- b. To make a close study of the Dhamma
- c. To get rid of desires
- d. To find solitude
- e. To arouse energy
- f. To develop mindfulness and discrimination
- g. To develop penetrative insight

VIII. Seven perceptions: perception of impermanence, of not self, of foulness, of danger, of abandonment, of dissipation, of cessation.

IX. Seven powers: of faith, energy, moral shame, moral dread, mindfulness, concentration, and wisdom.

- X. Seven stations of consciousness: beings
- a. Different in Body, different in perception
 - b. Different in Body, alike in perception
 - c. Alike in body, different in perception
 - d. Alike in body, alike in perception
 - e. Who have attained to the sphere of infinite space
 - f. ...of infinite consciousness
 - g. ...of no-thing-ness

XI. Seven persons worthy of offerings: ways liberated, the wisdom liberated, the body witness, the vision attainer, the faith liberated, the Dhamma devotee, and the Faith Devotee.

XII. Seven latent proclivities: Sensuous greed, resentment, views, doubt, conceit, craving for becoming, and ignorance.

XIII. Seven fetters: complacency, resentment, views, doubt, conceit, craving for becoming, and ignorance.

XIV. Seven rules for the pacification for the disputed questions that have been raised:

- a. Proceedings face to face
- b. Recollection
- c. Mental Derangement
- d. Confession
- e. Majority Verdict
- f. Habitual Bad Character
- g. Covering over with grass

These are the sets of seven things which were perfectly proclaimed by the lord so we should all recite them for the benefit of devas and humans.

End of Second Recitation Section

There are sets of eight things perfectly proclaimed by the lord.

I. Eight wrong factors: wrong view, wrong thought, wrong action, wrong speech, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration.

II. Eight Right Factors: See above.

III. Eight persons worthy of offerings: The stream winner and one who had practiced to gain the fruit of stream entry. The once returner and one who has practiced to gain the fruit of once returner. The non returner...the Arahant...

IV. Eight occasions of indolence: here a monk

a. Has a job to do. He thinks, "I have got this job to do, but it will make me tired. I'll have a rest." So he lies down and does not stir up enough energy to complete the uncompleted, to accomplish the unaccomplished, to realize the unrealized, or

b. He has done some work. He thinks, "I have done this work, now I am tired. I'll have a rest." So he lies down and does not stir up enough energy to complete the uncompleted, to accomplish the unaccomplished, to realize the unrealized. Or

c. He has to go on a journey, and thinks, He thinks, "I have to go on this journey, it makes me tired. I'll have a rest." So he lies down and does not stir up enough energy to complete the uncompleted, to accomplish the unaccomplished, to realize the unrealized. Or

d. He has been on a journey, and thinks, "He thinks, "I have done this work, now I am tired. I'll have a rest." So he lies down and does not stir up enough energy to complete the uncompleted, to accomplish the unaccomplished, to realize the unrealized. Or

e. He goes on the alms round in a village or town. He does not get his fill of food. He thinks, "I've gone for alms, my body is tired and useless. I'll have a rest." So he lays down...

f. He goes on the alms round and gets his fill of food, and thinks, "I've gone for alms, my body heavy and useless as if I were pregnant. I'll have a rest" So he lays down...

g. He has developed some slight indisposition, and he thinks, "I'd better have a rest" so he lies down...

h. He is recuperating having not long recovered from an illness, and he thinks, "My body is weak and useless, I'll have a rest." So he lays down...

V. Eight occasions for making an effort. Here a monk

a. Has a job to do, he thinks, "I've got this job to do, but in doing it I won't find it easy to pay attention to the teachings of the Buddhas. So I will stir up sufficient energy to complete the uncompleted. To accomplish the unaccomplished, to realize the unrealized. Or

b. He has done some work, he thinks, "Well, I did the job, but because of it I was not able to pay sufficient attention to the teaching of the Buddhas, so I will stir up sufficient energy..."

c. He has to go on a journey...

d. He has been on a journey... "I've been on this journey, but because of it, I wasn't able to pay sufficient attention..."

e. He goes for alms without getting his fill, so he thinks, "My body is light and fit, I'll stir up energy..."

f. He goes for alms and gets his fill, so he thinks, "My body is strong and fit, I'll stir up energy..."

g. He has some slight indisposition, so he thinks, "This might get worse, so I'll stir up energy..."

h. He is recuperating having not long recovered, and he thinks, "it might be that the illness will recur, so I'll stir up energy..."

VI. Eight bases for giving: one gives

a. As occasion offers

b. From fear

c. Thinking "he gave me something"

d. Thinking "he will give me something"

e. Thinking "it is good to give"

f. Thinking "I am cooking something, they are not. It would not be right not to give something to those who are not cooking."

- g. Thinking "If I make this gift, I shall acquire a good reputation
- h. In order to adorn and prepare one's heart.

VII. Eight kinds of rebirth due to generosity

a. Here someone gives an ascetic or Brahmin food, drink, clothes, transport, garlands, perfumes and ointments, sleeping accommodation, a dwelling, or lights, and he hopes to receive a return for his gifts. He sees a rich Khattiya or Brahmin or Householder living in full enjoyment of the pleasures of the five senses and he thinks, "If only when I die I may be reborn as one of these rich people." He sets his heart on this thought, fixes it, and develops it. And this thought being launched at such a low level and not developed to a higher level leads to rebirth right there. But I say this of a moral person, not of an immoral one. The mental aspiration of a moral person is effective through its purity.
Or

b. He gives such gifts and having heard that the devas in the realm of the four great kings live long, are good looking, and lead a happy life, he thinks, "If only I could be reborn there!" Or he similarly aspires to rebirth in the heavens of

- c. The thirty three gods
- d. The Yama Devas
- e. The Tushita Devas
- f. The Nimmanarati Devas

g. The Paramanimmita Vasavatti Devas. And this thought leads to rebirth right there... The mental aspiration of a moral person is effective through its purity. Or

h. He similarly aspires to rebirth in the world of Brahma... but I say this of a moral person, not an immoral one. One freed from passion, not one still swayed by passion. The mental aspiration of such a moral person is effective through liberation from passion.

VIII. Eight Assemblies: The assembly of Khattiyas, Brahmins, Householders, Ascetics, Devas of the Realm of the Four Great Kings, of the thirty three gods, of Maras, of Brahmas.

IX. Eight worldly conditions: gain and loss, fame and shame, blame and praise, happiness and misery.

X. Eight stages of mastery:

- a. Perceiving forms internally, one sees external forms limited and beautiful or ugly;
- b. Perceiving forms internally, one sees external forms unlimited and beautiful or ugly;
- c. Not perceiving forms internally, one sees external forms limited...
- d. Not perceiving forms internally, one sees external forms unlimited...; not perceiving forms internally, one perceives forms that are
- e. Blue
- f. Yellow
- g. Red
- h. White...

XI. Eight liberations

- a. Possessing form one sees forms;
- b. Not perceiving material forms in oneself, one sees them outside;
- c. Thinking: "It is beautiful" one becomes intent on it;
- d. One enters the sphere of infinite space;
- e. The sphere of infinite consciousness
- f. The sphere no-thing-ness
- g. The sphere of neither perception or non-perception
- h. The cessation of perception and feeling.

These are the sets of eight things...

These are the sets of nine things...

I. Nine causes of malice: Malice is stirred up by the thought,

- a. He has done me an injury
- b. He is doing me an injury
- c. He will do me an injury
- d. He has done an injury to someone who is dear and pleasant to me
- e. He is doing an injury to someone who is dear and pleasant to me

- f. He will do an injury to someone who is dear and pleasant to me
- g. He has done a favor for someone who is hateful and unpleasant to me
- h. He is doing a favor for someone who is hateful and unpleasant to me
- i. He will do a favor for someone who is hateful and unpleasant to me

II. Nine ways of overcoming malice: Malice is overcome by the thought:

- a. He has done me an injury – what good would it do to harbor malice?
- b. He is doing me an injury – what good would it do to harbor malice?
- c. He will do me an injury – what good would it do to harbor malice?
- d. He has done an injury to someone who is dear and pleasant to me – what good would it do to harbor malice?
- e. He is doing an injury to someone who is dear and pleasant to me – what good would it do to harbor malice?
- f. He will do an injury to someone who is dear and pleasant to me – what good would it do to harbor malice?
- g. He has done a favor for someone who is hateful and unpleasant to me – what good would it do to harbor malice?
- h. He is doing a favor for someone who is hateful and unpleasant to me – what good would it do to harbor malice?
- i. He will do a favor for someone who is hateful and unpleasant to me – what good would it do to harbor malice?

III. Nine abodes of beings:

- a. Beings different in body and different in perception
- b. Beings different in body and alike in perception
- c. Beings alike in body and different in perception
- d. Beings alike in body and like in perception
- e. The realm of unconscious beings
- f. The realm of neither perception nor non perception
- g. Beings who have attained to the sphere of infinite space
- h. Beings who have attained to the sphere of infinite consciousness
- i. Beings who have attained to the sphere of no-thing-ness

IV. Nine unfortunate, inopportune times for leading the holy life

a. A Tathágata has been born into the world, Arahant, fully enlightened Buddha, and the Dhamma is taught which leads to calm and perfect Nibbána, which leads to enlightenment as taught by the Well Farer, and this person is born in a hell state.\

b. Among the animals

c. Among the Petas

d. Among the Asuras

e. In a long lived group of Devas

f. He is born in the border regions among foolish barbarians where there is no access for monks and nuns, or male and female lay followers.

g. He is born in the middle country, but he has wrong views and distorted vision, thinking, "there is no giving, offering, or sacrificing, there is no fruit or result of good or bad deeds. There is not this world and the next world, there are no parents and there is no spontaneous rebirth. There are no ascetics and Brahmins in the world, who, having attained to the highest, and realized for themselves the highest knowledge about this world and the next and proclaim it" or

h. He is born in the middle country, but lacks wisdom and is stupid. Or is deaf and dumb, and cannot tell whether something has been well said or has been ill-said. Or else

i. No Tathágata has arisen and this person is born in the middle country and is intelligent, not stupid, and not deaf or dumb, and well able to tell whether something has been well said or ill said.

V. Nine successive abidings: The Jhanas and spheres of infinite space, infinite consciousness, no-thing-ness, neither perception nor non perception, and cessation of perception and feeling.

VI. Nine successive cessations: By the attainment of the first Jhana, perceptions of sensuality cease, by the attainment of the second jhana thinking and pondering cease, by the attainment of

the third Jhana delight ceases, by the attainment of the fourth Jhana in and out breathing ceases, by the attainment of the sphere of infinite space the perception of materiality ceases, by the attainment of the sphere of infinite consciousness, the perception of the sphere of infinite space ceases. By the attainment of the sphere of no-thing-ness the perception of the sphere of infinite consciousness ceases. By the attainment of the sphere of neither perception nor non perception, the perception of the sphere of no-thing-ness ceases. By the attainment of the cessation of perception and feeling, perception and feeling cease.

These are the sets of nine things.

There are sets of ten things perfectly proclaimed by the lord.

I. Ten things that give protection. Here a monk

a. Is moral, he lives restrained according to the restraint of the disciple, persisting in right behavior, seeing danger in the slightest fault. He keeps to the rules of training.

b. He has learnt much and bears in mind and retains what he has learnt. In these teaching, beautiful in the beginning, the middle and the ending which in spirit and in letter proclaim the absolutely perfected and purified holy life, he is deeply learned, he remembers them, recites them, reflects on them, and penetrates them with vision.

c. He is a friend, associate, and intimate of good people.

d. He is affable, endowed with gentleness and patience. Quick to grasp instruction.

e. Whatever various jobs there are to be done for his fellow monks he is skillful, not lax, using foresight in carrying them out, and is good at doing and planning.

f. He loves the Dhamma and delights in hearing it. He is especially fond of the advanced doctrine and discipline.

g. He is content with any kind of requisites, robes, alms food, lodgings, medicines in case of illness.

h. He ever strives to arouse energy, to get rid of unwholesome states, to establish wholesome states, untiringly and energetically striving to keep such good states, and never shaking off the burden.

i. He is mindful, with a great capacity for clearly recalling things done and said long ago.

j. He is wise with wise perception of arising and passing away, that Aryan perception that leads to the complete destruction of suffering.

II. Ten objects for the attainment of absorption. He perceives the earth-kasina, the water kasina, the fire kasina, the wind kasina, the blue kasina, the yellow kasina, the red kasina, the white kasina, the space kasina, the consciousness kasina, above, below, on all sides, undivided, unbounded.

III. Ten unwholesome courses of action. Taking life, taking what is not given, sexual misconduct, lying speech, slander, rude speech, idle chatter, greed, malevolence, wrong view.

IV. Ten wholesome courses of action. Avoidance of taking life, avoidance of taking what is not given, avoidance of sexual misconduct, avoidance of lying speech, avoidance of slander, avoidance of rude speech, avoidance of idle chatter, avoidance of greed, avoidance of malevolence, and avoidance of wrong view.

V. Ten Aryan dispositions: here a monk

a. Has got rid of the five factors,

b. Possesses six factors

c. Has established one guard

d. Observes the four supports,

e. Has got rid of sectarian opinions

f. Has quite abandoned quest

g. Is pure of motive

h. Has tranquilized his emotions, Is well liberated

- i. In heart
- j. By wisdom.

a. How has he got rid of five factors? Here he has got rid of sensuality, ill will, sloth and torpor, worry and flurry, and doubt.

b. What six factors does he possess? On seeing an object with the eye, hearing a sound with the ear, smelling a smell with your nose, tasting a flavor with your tongue, touching a tangible object, or cognizing a mental object with the mind, he is neither pleased nor displeased, but remains equitable, mindful, and clearly aware.

c. How has he established the one guard? By guarding his mind with mindfulness.

d. What are the four supports? He judges that one thing is to be pursued, one thing endured, one thing avoided, and one thing suppressed.

e. How has he got rid of sectarian opinions, whatever individual opinions are held by the majority of ascetics and Brahmins, he has dismissed, abandoned, rejected, let go.

f. How is he one who had quite abandoned quests? He has abandoned the quest for sense desires, for rebirth, for the holy life.

g. How is he pure of motive? He has abandoned thoughts of sensuality, ill will, cruelty.

h. How is he one who has tranquilized his emotions? Because, having given up pleasure and pain, with the disappearance of former gladness and sadness, he enters into a state beyond pleasure and pain, which is purified by equanimity, and this is the fourth Jhana.

i. How is he well emancipated in heart? He is liberated from the thought of greed, hatred, and delusion.

j. How is he well liberated by wisdom? He understands, "For me, greed hatred and delusion are abandoned, cut off at the root like a palm tree stump. Destroyed and incapable of growing again.

VI. Ten qualities of the non-learner: the non learners right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right knowledge, right liberation.

These are the sets of ten things, which have been perfectly set forth by the Lord who Knows and Sees, the fully enlightened Buddha. So we should all recite them together without disagreement so that this holy life may be long lasting and established for a long time to come. thus to be for the welfare and happiness of the Multitude, out of compassion for the world, for the benefit, welfare and happiness of deva's and humans. And then the Lord had stood up, he said to the venerable Shariputra, "Good, Good, Shariputra, well indeed have you proclaimed the way of chanting together for the monks."

These things were said by the venerable Shariputra, and the teacher confirmed them, the monks were delighted and rejoiced at the venerable Shariputra's words.

Sankha Sutta

The Conch Trumpet

Translator's note: Although the Jains, like the Buddhists, teach a doctrine of the moral consequences of actions, the teachings of the two traditions differ in many important details. This discourse points out two of the major points where the Buddhist teaching is distinctive: its understanding of the complexity of the kammic process, and its application of that understanding to the psychology of teaching. The Buddha shows that a simplistic, fatalistic view of the kammic process is logically inconsistent, and also leads to unfortunate results for any person who, with a background of bad kamma, believes in it. The actual complexity of kamma, however, allows for a way in which past evil deeds can be overcome: through refraining from evil now and into the future, and through developing expansive mind-states of good will, compassion, appreciation, & equanimity. In such an expansive mind state, the unavoidable consequences of past evil actions count for next to nothing. The Buddha also shows how his method of teaching is better than that of the Jains in that it actually can help free the mind from debilitating feelings of guilt and remorse, and lead to the overcoming of past kamma.

For a fuller discussion of the complexity of the kammic process, see "Kamma and the Ending of Kamma" in *The Wings to Awakening*.

On one occasion the Blessed One was staying near Nalanda in the Pavarika Mango Grove. Then Asibandhakaputta the headman, a disciple of the Niganthas, went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there the Blessed One said to him: "Headman, how does Nigantha Nataputta teach the Dhamma to his disciples?"

"Nigantha Nataputta teaches the Dhamma to his disciples in this way, lord: 'All those who take life are destined for a state of deprivation, are destined for hell. All those who steal... All those

who indulge in illicit sex... All those who tell lies are destined for a state of deprivation, are destined for hell. Whatever one keeps doing frequently, by that is one led [to a state of rebirth].' That's how Nigantha Nataputta teaches the Dhamma to his disciples."

"If it's true that 'Whatever one keeps doing frequently, by that is one led [to a state of rebirth],' then no one is destined for a state of deprivation or destined to hell in line with Nigantha Nataputta's words. What do you think, headman: If a man is one who takes life, then taking into consideration time spent doing & not doing, whether by day or by night, which time is more: the time he spends taking life or the time he spends not taking life?"

"If a man is one who takes life, lord, then taking into consideration time spent doing & not doing, whether by day or by night, then the time he spends taking life is less, and the time he spends not taking life is certainly more. If it's true that 'Whatever one keeps doing frequently, by that is one led [to a state of rebirth],' then no one is destined for a state of deprivation or destined to hell in line with Nigantha Nataputta's words."

"What do you think, headman: If a man is one who steals... indulges in illicit sex... tells lies, then taking into consideration time spent doing & not doing, whether by day or by night, which time is more: the time he spends telling lies or the time he spends not telling lies?"

"If a man is one who tells lies, lord, then taking into consideration time spent doing & not doing, whether by day or by night, then the time he spends telling lies is less, and the time he spends not telling lies is certainly more. If it's true that 'Whatever one keeps doing frequently, by that is one led [to a state of rebirth],' then no one is destined for a state of deprivation or destined to hell in line with Nigantha Nataputta's words."

"There's the case, headman, where a certain teacher holds this doctrine, holds this view: 'All those who take life are destined for a state of deprivation, are destined for hell. All those who steal... All

those who indulge in illicit sex... All those who tell lies are destined for a state of deprivation, are destined for hell.' A disciple has faith in that teacher, and the thought occurs to him, 'Our teacher holds this doctrine, holds this view: "All those who take life are destined for a state of deprivation, are destined for hell." There are living beings that I have killed. I, too, am destined for a state of deprivation, am destined for hell.' He fastens onto that view. If he doesn't abandon that doctrine, doesn't abandon that state of mind, doesn't relinquish that view, then as if he were to be carried off, he would thus be placed in hell.

"[The thought occurs to him,] 'Our teacher holds this doctrine, holds this view: 'All those who steal... All those who indulge in illicit sex... All those who tell lies are destined for a state of deprivation, are destined for hell.' There are lies that I have told. I, too, am destined for a state of deprivation, am destined for hell.' He fastens onto that view. If he doesn't abandon that doctrine, doesn't abandon that state of mind, doesn't relinquish that view, then as if he were to be carried off, he would thus be placed in hell.

"There is the case, headman, where a Tathagata appears in the world, worthy and rightly self-awakened, consummate in clear knowing & conduct, well-gone, a knower of the cosmos, unexcelled trainer of those to be tamed, teacher of human & divine beings, awakened, blessed. He, in various ways, criticizes & censures the taking of life, and says, 'Abstain from taking life.' He criticizes & censures stealing, and says, 'Abstain from stealing.' He criticizes & censures indulging in illicit sex, and says, 'Abstain from indulging in illicit sex.' He criticizes & censures the telling of lies, and says, 'Abstain from the telling of lies.'

"A disciple has faith in that teacher and reflects: 'The Blessed One in a variety of ways criticizes & censures the taking of life, and says, "Abstain from taking life." There are living beings that I have killed, to a greater or lesser extent. That was not right. That was not good. But if I become remorseful for that reason, that evil deed of mine will not be undone.' So, reflecting thus, he abandons right then the taking of life, and in the future refrains from taking life.

This is how there comes to be the abandoning of that evil deed.
This is how there comes to be the transcending of that evil deed.

"[He reflects:] 'The Blessed One in a variety of ways criticizes & censures stealing... indulging in illicit sex... the telling of lies, and says, "Abstain from the telling of lies." There are lies that I have told, to a greater or lesser extent. That was not right. That was not good. But if I become remorseful for that reason, that evil deed of mine will not be undone.' So, reflecting thus, he abandons right then the telling of lies, and in the future refrains from telling lies. This is how there comes to be the abandoning of that evil deed. This is how there comes to be the transcending of that evil deed.

"Having abandoned the taking of life, he refrains from taking life. Having abandoned stealing, he refrains from stealing. Having abandoned illicit sex, he refrains from illicit sex. Having abandoned lies, he refrains from lies. Having abandoned divisive speech, he refrains from divisive speech. Having abandoned harsh speech, he refrains from harsh speech. Having abandoned idle chatter, he refrains from idle chatter. Having abandoned covetousness, he becomes uncovetous. Having abandoned ill will & anger, he becomes one with a mind of no ill will. Having abandoned wrong views, he becomes one who has right views.

"That disciple of the noble ones, headman -- thus devoid of covetousness, devoid of ill will, unbewildered, alert, mindful -- keeps pervading the first direction [the east] with an awareness imbued with good will, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with good will -- abundant, expansive, immeasurable, without hostility, without ill will. Just as a strong conch-trumpet blower can notify the four directions without any difficulty, in the same way, when the awareness-release through good will is thus developed, thus pursued, any deed done to a limited extent no longer remains there, no longer stays there.

"That disciple of the noble ones -- thus devoid of covetousness,

devoid of ill will, unbewildered, alert, mindful -- keeps pervading the first direction with an awareness imbued with compassion... appreciation... equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with equanimity -- abundant, expansive, immeasurable, without hostility, without ill will. Just as a strong conch-trumpet blower can notify the four directions without any difficulty, in the same way, when the awareness-release through equanimity is thus developed, thus pursued, any deed done to a limited extent no longer remains there, no longer stays there."

When this was said, Asibandhakaputta the headman, the disciple of the Niganthas, said to the Blessed One: "Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to point out the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One -- through many lines of reasoning -- made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, & to the community of monks. May the Blessed One remember me as a lay follower who has gone for refuge from this day forward, for life."

Sankhaaruppatti Sutta

Arising of Intentions

["The Sankhaaruppatti Sutta" shows how living with intentions, directing thoughts to them and developing those thoughts leads to the flowering of those intentions, desires and thoughts. Lastly, when desires are destroyed, the mind is released and there is no more birth.]

I heard thus:

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. The Blessed One addressed the Bhikkhus [Monks] from there. 'Bhikkhus, I will tell of the arising of intentions, so listen carefully with attention.' Those Bhikkhus agreed and the Blessed One said: 'Bhikkhus, the Bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. It occurs to the Bhikkhu, 'Oh, I should be born with the high warriors at the break up of the body, after death.' He bears it in the mind, directs thoughts to it and develops that thought. Those intentions and that abiding, developed and made much, conduces him to be born there. This is the path and method to be born there.

Again, Bhikkhus, the Bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. It occurs to the Bhikkhu, 'Oh, I should be born with the high Brahmins... (or) high middle class, at the break up of the body, after death.' He bears it in the mind, directs thoughts to it, develops that thought, and those intentions. That abiding, developed and made much, conduces him to be born there. This is the path and method to be born there.

Again, Bhikkhus, the Bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. It occurs to the Bhikkhu, 'Oh, I should be born with the four guardian gods with long life, beauty and much pleasantness, at the break up of the body, after death.' He bears it in the mind, directs his thoughts to it, develops that thought, and those intentions. That abiding, developed and made much, conduces him to be born with the guardian gods with long

life, beauty and much pleasantness. This is the path and method to be born there.

Again, Bhikkhus, the Bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. It occurs to the Bhikkhu, 'Oh, I should be born with the company of gods of the thirty three.... (or) with the Yaama gods... (or) with the happy gods... (or) with the gods attached to creating... (or) with the gods attached to creating others, with long life, beauty and much pleasantness, at the break up of the body, after death.' He bears it in the mind, directs thoughts to it, develops that thought, and those intentions. That abiding, developed and made much, conduces to be born with the gods attached to creating others, with long life, beauty and much pleasantness. This is the path and method to be born there.

Again, Bhikkhus, the Bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. The Bhikkhu learns, Sahasa Brahma wields power over the thousand-fold world systems, with long life, beauty and much pleasantness. He wields power over those born there. Like a wise man drawing a circle on his palm would reflect, in the same manner Sahasa Brahma wields power over the thousand-fold world systems and wields power over those born there. It occurs to him: 'Oh, I should be born with Sahasaa Brahma at the break up of the body, after death.' He bears that mind, directs thoughts to it, develops that thought, and those intentions. That abiding, developed and made much, conduces him to be born with Sahasaa Brahma, who wields power over the thousand-fold world systems, with long life, beauty and much pleasantness. This is the path and method to be born there.

Again, Bhikkhus, the Bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. The Bhikkhu learns, Dvi Sahasa Brahma... (or) Ti Sahasaa Brahma... (or) Catu Sahasaa Brahma... (or) Panca Sahasaa Brahma wields power over the five thousand-fold world systems, with long life, beauty and much pleasantness. He wields power over those born there. Like a wise man drawing five circles on his palm would reflect, in the same manner Panca Sahasa Brahma wields power over the thousand-

fold world systems and wields power over those born there. It occurs to the Bhikkhu: 'Oh, I should be born with Panca Sahasaa Brahma at the break up of the body, after death.' He bears that in mind, directs thoughts to it and develops that thought. Those intentions and that abiding, developed and made much, conduces him to be born with Panca Sahasaa Brahma, who wields power over the five thousand-fold world systems, with long life, beauty and much pleasantness. This is the path and method to be born there.

Again, Bhikkhus, the Bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. The Bhikkhu learns, Dasa Sahasa Brahma, wields power over the ten thousand-fold world systems, with long life, beauty and much pleasantness. He wields power over those born there like the welcome lapis gem with eight facets well completed placed on the yellow blanket would shine and emanate radiance in the same manner. Dasa Sahasa Brahma wields power over the ten thousand-fold world systems and wields power over those born there and it occurs to him: 'Oh, I should be born with Dasa Sahasaa Brahma at the break up of the body, after death.' He bears that in mind, directs thoughts to it, develops that thought. Those intentions and that abiding, developed and made much, conduces him to be born with Dasa Sahasaa Brahma, who wields power over the ten thousand-fold world systems, with long life, beauty and much pleasantness. This is the path and method to be born there.

Again, Bhikkhus, the Bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. The Bhikkhu learns, Sata Sahasa Brahma, wields power over the hundred thousand-fold world systems, with long life, beauty and much pleasantness. He wields power over those born there. Like a clever goldsmith who would purify born gold putting it in the furnace and it would radiate light and heat placed on the orange blanket. In the same manner Sata Sahasa Brahma wields power over the ten thousand-fold world systems and wields power over those born there and it occurs to him: 'Oh, I should be born with Sata Sahasaa Brahma at the break up of the body, after death.' He bears that in mind, directs thoughts to it and develops that thought. Those intentions

and that abiding, developed and made much, conduces him to be born with Sata Sahasaa Brahma, who wields power over the hundred thousand-fold world systems, with long life, beauty and much pleasantness. This is the path and method to be born there.

Again, Bhikkhus, the Bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. The Bhikkhu learns, that the gods with radiance... (or) with limited radiance... (or) limitless radiance, have long life, beauty and much pleasantness and it occurs to him: 'Oh, I should be born with gods of limitless radiance with long life, beauty and much pleasantness.' This is the path and method to be born there.

Again, Bhikkhus, the Bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. The Bhikkhu learns, that gods with happiness... (or) with limited happiness... (or) limitless happiness, have long life, beauty and much pleasantness. It occurs to him: 'Oh, I should be born with gods of limitless happiness with long life, beauty and much pleasantness.' This is the path and method to be born there.

Again, Bhikkhus, the Bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. The Bhikkhu learns, that gods with power to go through the air... (or) gods who are not cruel... (or) zealous gods... (or) gods that are easily seen.... (or) gods of the highest order... have long life, beauty and much pleasantness. It occurs to him: 'Oh, I should be born with gods of the highest order with long life, beauty and much pleasantness.' This is the path and method to be born there.

Again, Bhikkhus, the Bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. The Bhikkhu learns, that gods born in space have a long life span and enjoy much pleasantness. It occurs to him: 'Oh, I should be born with gods of space with long life, and enjoy much pleasantness.' This is the path and method to be born there.

Again the Bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. The Bhikkhu learns, that gods born in

the sphere of consciousness... (or) in the sphere of nothing-ness... (or) in the sphere of neither perception nor non perception have a long life span and enjoy much pleasantness. It occurs to him: 'Oh, I should be born with gods of the sphere of neither perception nor non perception with long life, and enjoy much pleasantness.' This is the path and method to be born there.

Again the Bhikkhu is endowed with faith, virtues, learning, benevolence and wisdom. It occurs to the Bhikkhu: 'Oh, I should destroy desires, for without desires, the mind is released and it is released through wisdom! Here and now by myself realizing, I should abide.' He, destroying desires, becomes without desires and the mind is released and released through wisdom here and now. By himself realizing, he abides. Bhikkhus, this Bhikkhu is not born any where for any reason.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Sankhitta Sutta

Good Will, Mindfulness, and Concentration

Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "It would be good if the Blessed One would teach me the Dhamma in brief so that, having heard the Dhamma from the Blessed One, I might dwell alone in seclusion: heedful, ardent, and resolute."

"But it is in just this way that some worthless men make a request but then, having been told the Dhamma, think they should tag along right behind me."

"May the Blessed One teach me the Dhamma in brief! May the One Well-gone teach me the Dhamma in brief! It may well be that I will understand the Blessed One's words. It may well be that I will become an heir to the Blessed One's words."

"Then, monk, you should train yourself thus: 'my mind will be established inwardly, well-composed. No evil, unskillful qualities, once they have arisen, will remain consuming the mind.' That's how you should train yourself.

"Then you should train yourself thus: 'Good-will, as my release of awareness, will be developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken.' That's how you should train yourself. When you have developed this concentration in this way, you should develop this concentration with directed thought and evaluation, you should develop it with no directed thought and a modicum of evaluation, you should develop it with no directed thought and no evaluation, you should develop it accompanied by rapture... not accompanied by rapture... endowed with a sense of enjoyment; you should develop it endowed with equanimity.

"When this concentration is thus developed, thus well-developed by you, you should then train yourself thus: 'Compassion, as my release of awareness... Appreciation, as my release of awareness... Equanimity, as my release of awareness, will be developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken.' That's how you should train yourself. When you have developed this concentration in this way, you should develop this concentration with directed thought and evaluation, you should develop it with no directed thought and a modicum of evaluation, you should develop it with no directed thought and no evaluation, you should develop it accompanied by rapture... not accompanied by rapture... endowed with a sense of enjoyment; you should develop it endowed with equanimity.

"When this concentration is thus developed, thus well-developed by you, you should then train yourself thus: 'I will remain focused on the body in and of itself -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world.' That's how you should train yourself. When you have developed this concentration in this way, you should develop this concentration with directed thought and evaluation, you should develop it with no directed thought and a modicum of evaluation, you should develop it with no directed thought and no evaluation, you should develop it accompanied by rapture... not accompanied by rapture... endowed with a sense of enjoyment; you should develop it endowed with equanimity.

"When this concentration is thus developed, thus well-developed by you, you should train yourself: 'I will remain focused on feelings in and of themselves... the mind in and of itself... mental qualities in and of themselves -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world.' That's how you should train yourself. When you have developed this concentration in this way, you should develop this concentration with directed thought and evaluation, you should develop it with no directed thought and a modicum of evaluation, you should develop it with no directed thought and no evaluation, you should develop it accompanied by rapture... not accompanied by rapture...

endowed with a sense of enjoyment; you should develop it
endowed with equanimity.

"When this concentration is thus developed, thus well-developed by you, then wherever you go, you will go in comfort. Wherever you stand, you will stand in comfort. Wherever you sit, you will sit in comfort. Wherever you lie down, you will lie down in comfort."

Then that monk, having been admonished by an admonishment from the Blessed One, got up from his seat and bowed down to the Blessed One, circled around him, keeping the Blessed One to his right side, and left. Then, dwelling alone, secluded, heedful, ardent, and resolute, he in no long time reached and remained in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing and realizing it for himself in the here and now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus he became another one of the Arahants.

Sañña Sutta

Perception

At Savatthi. "Monks, perception of forms is inconstant, changeable, alterable. Perception of sounds... Perception of smells... Perception of tastes... Perception of tactile sensations... Perception of ideas is inconstant, changeable, alterable.

"One who has conviction & belief that these phenomena are this way is called a faith-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who, after pondering with a modicum of discernment, has accepted that these phenomena are this way is called a Dhamma-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who knows and sees that these phenomena are this way is called a stream-enterer, steadfast, never again destined for states of woe, headed for self-awakening."

Saññoga Sutta

Bondage

"I will teach you a Dhamma discourse on bondage and lack of bondage. Listen and pay close attention. I will speak."

"Yes, lord," the monks responded.

The Blessed One said: "A woman attends inwardly to her feminine faculties, her feminine gestures, her feminine manners, feminine poise, feminine desires, feminine voice, feminine charms. She is excited by that, delighted by that. Being excited and delighted by that, she attends outwardly to masculine faculties, masculine gestures, masculine manners, masculine poise, masculine desires, masculine voices, masculine charms. She is excited by that, delighted by that. Being excited and delighted by that, she wants to be bonded to what is outside her, wants whatever pleasure and happiness that arise based on that bond. Delighting, caught up in her femininity, a woman goes into bondage with reference to men. This is how a woman does not transcend her femininity.

"A man attends inwardly to his masculine faculties, masculine gestures, masculine manners, masculine poise, masculine desires, masculine voice, masculine charms. He is excited by that, delighted by that. Being excited and delighted by that, he attends outwardly to feminine faculties, feminine gestures, feminine manners, feminine poise, feminine desires, feminine voices, feminine charms. He is excited by that, delighted by that. Being excited and delighted by that, he wants to be bonded to what is outside him, wants whatever pleasure and happiness that arise based on that bond. Delighting, caught up in his masculinity, a man goes into bondage with reference to women. This is how a man does not transcend his masculinity.

"And how is there lack of bondage? A woman does not attend inwardly to her feminine faculties... feminine charms. She is not excited by that, not delighted by that... does not attend outwardly to masculine faculties... masculine charms. She is not excited by

that, not delighted by that... does not want to be bonded to what is outside her, does not want whatever pleasure and happiness that arise based on that bond. Not delighting, not caught up in her femininity, a woman does not go into bondage with reference to men. This is how a woman transcends her femininity.

"A man does not attend inwardly to his masculine faculties... masculine charms. He is not excited by that, not delighted by that... does not attend outwardly to feminine faculties... feminine charms. He is not excited by that, not delighted by that... does not want to be bonded to what is outside him, does not want whatever pleasure and happiness that arise based on that bond. Not delighting, not caught up in his masculinity, a man does not go into bondage with reference to women. This is how a man transcends his masculinity.

"This is how there is lack of bondage. And this is the Dhamma discourse on bondage and lack of bondage."

Sappurisasuttam

The Worthy One

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One addressed the Bhikkhus from there. 'Bhikkhus, I will tell the features of the Worthy one and the features of the unworthy one, listen and attend carefully.

Bhikkhus, what are the features of the worthy one? Here the unworthy one gone forth from a high clan reflects. I have gone forth homeless from a high clan, these others gone forth are not from high clans. On account of his high clan, he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of high birth, these greedy things, angry things and deluded things do not get destroyed. If someone gone forth homeless from out side a high clan lives according to the Teaching, following the right conduct, he would become honorable and praiseworthy, on account of that. He honors the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again, Bhikkhus, the unworthy one gone forth from an esteemed clan...re...gone forth from a high and esteemed clan...re...gone forth from a noble clan reflects. I have gone forth homeless from a noble clan, these others gone forth are not from noble clans. On account of his noble clan, he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of noble clan, these greedy things, angry things and deluded things do not get destroyed. If someone gone forth homeless from out side a noble clan lives according to the Teaching, following the right conduct, he would become honorable and praiseworthy, on account of that. He honors the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again Bhikkhus, the unworthy one gone forth is well known and famous, he reflects. I'm well known and famous these others gone forth are not well known and famous On account of his fame, he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of fame, these greedy things, angry things and deluded things do not get destroyed. If someone not well known and famous gone forth homeless lives according to the Teaching, following the right conduct, he would become honorable and praiseworthy, on account of that. He honors the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again Bhikkhus, the unworthy one is the gainer of robes, morsels, dwellings and requisites for the ill and he reflects. I'm a gainer of robes, morsels, dwellings and requisites for the ill, these others gone forth are not the gainers of the four requisites On account of this, he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of gains, these greedy things, angry things and deluded things do not get destroyed. If some non gainer of robes, morsels, dwellings and requisites for the ill, lives according to the Teaching, following the right conduct, he would become honorable and praiseworthy, on account of that. He honors the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again Bhikkhus, the unworthy one is learned, he reflects. I'm learned, these other Bhikkhus are not learned On account of his learnedness, he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of learnedness these greedy things, angry things and deluded things do not get destroyed. If someone not learned lives according to the Teaching, following the right conduct, he would become honorable and praiseworthy, on account of that. He honors the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again Bhikkhus, the unworthy one bears the Discipline, he reflects. I bear the Discipline these other Bhikkhus do not bear the Discipline. On account of his bearing the Discipline he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of bearing the Discipline these greedy things, angry things and deluded things do not get destroyed. If someone not a bearer of the Discipline lives according to the Teaching, following the right conduct, he would become honorable and praiseworthy, on account of that. He honors the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again Bhikkhus, the unworthy one is a preacher, he reflects. I'm a preacher these other Bhikkhus are not preachers On account of his ability to preach he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of the ability to preach, these greedy things, angry things and deluded things do not get destroyed. If someone who is not a preacher lives according to the Teaching, following the right conduct, he would become honorable and praiseworthy, on account of that. He honors the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again Bhikkhus, the unworthy one is a forest dweller, he reflects. I'm a forest dweller these other Bhikkhus are not forest dwellers On account of his dwelling in the forest he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of dwelling in the forest these greedy things, angry things and deluded things do not get destroyed. If someone not dwelling in the forest, lives according to the Teaching, following the right conduct, he would become honorable and praiseworthy, on account of that. He honors the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again Bhikkhus, the unworthy one is a rag robe wearer, he reflects. I'm a rag robe wearer these other Bhikkhus are not rag robe wearers On account of his wearing rag robes he praises

himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of wearing rag robes these greedy things, angry things and deluded things do not get destroyed. If someone not wearing rag robes lives according to the Teaching, following the right conduct, he would become honorable and praiseworthy, on account of that. He honors the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one.

Again Bhikkhus, the unworthy one is a partaker of morsels, he reflects. I'm a partaker of morsels these other Bhikkhus are not partakers of morsels. On account of his partaking morsels, he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of partaking morsels these greedy things, angry things and deluded things do not get destroyed. If someone not partaking morsels, lives according to the Teaching, following the right conduct, he would become honorable and praiseworthy, on account of that. He honors the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one

Again Bhikkhus, the unworthy one is a tree root dweller, he reflects. I'm a tree root dweller, these other Bhikkhus are not tree root dwellers On account of his dwelling at the root of a tree, he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects on account of dwelling at the root of a tree these greedy things, angry things and deluded things do not get destroyed. If someone not dwelling at the root of a tree, lives according to the Teaching, following the right conduct, he would become honorable and praiseworthy, on account of that. He honors the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one

Again Bhikkhus, the unworthy one is a dweller in a charnel ground...re...a dweller in the open...re...one abiding in the sitting posture...re...one sleeping wherever possible...re...one sitting on the same seat, he reflects. I'm a sitter on the same seat, these other Bhikkhus are not the sitters on the same seat. On account of his sitting on the same seat, he praises himself and disparages

others. This is a feature of the unworthy one. The worthy one reflects on account of sitting on the same seat, these greedy things, angry things and deluded things do not get destroyed. If someone not a sitter on the same seat, lives according to the Teaching, following the right conduct, he would become honorable and praiseworthy, on account of that. He honors the right conduct and does not praise himself or disparage others. Bhikkhus this is a feature of the worthy one

Again, Bhikkhus, the unworthy one, secluded from sensual desires and things of demerit, with thoughts and thought processes, and with joy and pleasantness born of seclusion abides in the first jhana. He reflects, I'm a gainer of the first jhana, these other Bhikkhus are not the gainers of the first jhana. On account of his first jhana he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects. The Blessed One has said, we should not cling to even the first jhana. Whatever we imagine it turns to be otherwise. Giving the first preference to not clinging, he does not praise himself or disparage others, on account of the first jhana. Bhikkhus this is a feature of the worthy one.

Again, Bhikkhus, the unworthy one, overcoming thoughts and thought processes, the mind internally appeased, in one point and with joy and pleasantness born of concentration abides in the second jhana...re...in the third jhana, ...re.... in the fourth jhana. He reflects, I'm a gainer of the forth jhana, these other Bhikkhus are not the gainers of the forth jhana. On account of his forth jhana he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects. The Blessed One has said, we should not cling to even the forth jhana. Whatever we imagine it turns to be otherwise. Giving the first preference to not clinging, he does not praise himself or disparage others, on account of the forth jhana. Bhikkhus this is a feature of the worthy one

Again, Bhikkhus, the unworthy one, overcoming all perceptions of matter, all perceptions of anger and not attending to the varied perceptions, with space is boundless abides in the sphere of

space. He reflects, I'm a gainer of the sphere of space, these other Bhikkhus are not the gainers of the sphere of space. On account of his birth in the sphere of space he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects. The Blessed One has said, we should not cling to even the sphere of space. Whatever we imagine it turns to be otherwise. Giving the first preference to not clinging, he does not praise himself or disparage others, on account of the birth in the sphere of space. Bhikkhus this is a feature of the worthy one.

Again, Bhikkhus, the unworthy one, overcoming all the sphere of space, with consciousness is boundless, attains to the sphere of consciousness. He reflects, I'm a gainer in the sphere of consciousness, these other Bhikkhus are not the gainers in the sphere of consciousness. On account of his birth in the sphere of consciousness he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects. The Blessed One has said, we should not cling to even the sphere of consciousness. Whatever we imagine it turns to be otherwise. Giving the first preference to not clinging, he does not praise himself or disparage others, on account of the birth in the sphere of consciousness. Bhikkhus this is a feature of the worthy one.

Again, Bhikkhus, the unworthy one, overcoming all the sphere of consciousness, with there is nothing attains to the sphere of nothingness. He reflects, I'm a gainer in the sphere of nothingness, these other Bhikkhus are not the gainers in the sphere of nothingness. On account of his birth in the sphere of nothingness he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects. The Blessed One has said, we should not cling to even the sphere of nothingness. Whatever we imagine it turns to be otherwise. Giving the first preference to not clinging, he does not praise himself or disparage others, on account of the birth in the sphere of nothingness. Bhikkhus this is a feature of the worthy one.

Again, Bhikkhus, the unworthy one, overcoming all the sphere of nothingness, attains to neither perception nor non perception. He reflects, I'm a gainer of neither perception nor non perception,

these other Bhikkhus are not the gainers of neither perception nor non perception. On account of his birth in neither perception nor non perception he praises himself and disparages others. This is a feature of the unworthy one. The worthy one reflects. The Blessed One has said, we should not cling to even neither perception nor non perception. Whatever we imagine it turns to be otherwise. Giving the first preference to not clinging, he does not praise himself or disparage others, on account of the birth in neither perception nor non perception. Bhikkhus this is a feature of the worthy one

Again the worthy one overcoming all neither perceptions nor non perceptions, attains the cessation of perceptions and feelings. Seeing this with wisdom his desires too get destroyed. Here the Bhikkhu does not imagine anything, to go anywhere, for any reason.

The Blessed One said thus and those Bhikkhu delighted in the words of the Blessed One.

Saraniya Sutta

Conducive to Amiability

"Monks, these six are conditions that are conducive to amiability, that engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, and a state of unity. Which six?

"There is the case where a monk is set on bodily acts of good will with regard to his fellows in the holy life, to their faces and behind their backs. This is a condition that is conducive to amiability that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, and a state of unity.

"Furthermore, the monk is set on verbal acts of good will with regard to his fellows in the holy life, to their faces and behind their backs. This is a condition that is conducive to amiability that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, and a state of unity.

"Furthermore, the monk is set on mental acts of good will with regard to his fellows in the holy life, to their faces and behind their backs. This is a condition that is conducive to amiability that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, and a state of unity.

"Furthermore, whatever righteous gains the monk may obtain in a righteous way -- even if only the alms in his bowl -- he does not consume them alone. He consumes them after sharing them in common with his virtuous fellows in the holy life. This is a condition that is conducive to amiability that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, and a state of unity.

"Furthermore -- with reference to the virtues that are un-torn, unbroken, unspotted, un-splattered, liberating, praised by the wise, untarnished, leading to concentration -- the monk dwells with his virtue in tune with that of his fellows in the holy life, to their faces and behind their backs. This is a condition that is conducive to amiability that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, and a state of unity.

"Furthermore -- with reference to views that are noble, leading outward, that lead those who act in accordance with them to the right ending of suffering and stress -- the monk dwells with his views in tune with those of his fellows in the holy life, to their faces and behind their backs. This is a condition that is conducive to amiability that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, and a state of unity.

"These are the six conditions that are conducive to amiability, that engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, and a state of unity."

Satipatthána Sutta

Frames of Reference

I have heard that on one occasion the Blessed One was staying in the Kuru country. Now there is a town of the Kurus called Kammasadhamma. There the Blessed One addressed the monks, "Monks."

"Venerable sir," the monks replied.

The Blessed One said this: "This is the direct path for the purification of beings, for the overcoming of sorrow and lamentation, for the disappearance of pain and distress, for the attainment of the right method, and for the realization of Unbinding -- in other words, the four frames of reference. Which four?"

"There is the case where a monk remains focused on the body in and of itself -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. He remains focused on feelings...mind...mental qualities in and of themselves -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world.

Body

"And how does a monk remain focused on the body in and of itself?"

[1] "There is the case where a monk -- having gone to the wilderness, to the shade of a tree, or to an empty building -- sits down folding his legs crosswise, holding his body erect and setting mindfulness to the fore [lit: the front of the chest]. Always mindful, he breathes in; mindful he breathes out.

"Breathing in long, he discerns that he is breathing in long; or breathing out long, he discerns that he is breathing out long. Or breathing in short, he discerns that he is breathing in short; or breathing out short, he discerns that he is breathing out short. He trains himself to breathe in sensitive to the entire body and to

breathe out sensitive to the entire body. He trains himself to breathe in calming bodily fabrication and to breathe out calming bodily fabrication. Just as a skilled turner or his apprentice, when making a long turn, discerns that he is making a long turn, or when making a short turn discerns that he is making a short turn; in the same way the monk, when breathing in long, discerns that he is breathing in long; or breathing out short, he discerns that he is breathing out short...He trains himself to breathe in calming bodily fabrication, and to breathe out calming bodily fabrication.

"In this way he remains focused internally on the body in and of itself, or externally on the body in and of itself, or both internally and externally on the body in and of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination and passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge and remembrance. And he remains independent, un-sustained by (not clinging to) anything in the world. This is how a monk remains focused on the body in and of itself.

[2] "Furthermore, when walking, the monk discerns that he is walking. When standing, he discerns that he is standing. When sitting, he discerns that he is sitting. When lying down, he discerns that he is lying down. Or however his body is disposed, that is how he discerns it.

"In this way he remains focused internally on the body in and of itself, or focused externally...un-sustained by anything in the world. This is how a monk remains focused on the body in and of itself.

[3] "Furthermore, when going forward and returning, he makes himself fully alert; when looking toward and looking away...when bending and extending his limbs...when carrying his outer cloak, his upper robe and his bowl...when eating, drinking, chewing, and savoring...when urinating and defecating...when walking, standing, sitting, falling asleep, waking up, talking, and remaining silent, he makes himself fully alert.

"In this way he remains focused internally on the body in and of itself, or focused externally...un-sustained by anything in the world. This is how a monk remains focused on the body in and of itself.

[4] "Furthermore...just as if a sack with openings at both ends were full of various kinds of grain -- wheat, rice, mung beans, kidney beans, sesame seeds, husked rice -- and a man with good eyesight, pouring it out, were to reflect, 'This is wheat. This is rice. These are mung beans. These are kidney beans. These are sesame seeds. This is husked rice,' in the same way, monks, a monk reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.'

"In this way he remains focused internally on the body in and of itself, or focused externally...un-sustained by anything in the world. This is how a monk remains focused on the body in and of itself.

[5] "Furthermore...just as a skilled butcher or his apprentice, having killed a cow, would sit at a crossroads cutting it up into pieces, the monk contemplates this very body -- however it stands, however it is disposed -- in terms of properties: 'In this body there is the earth property, the liquid property, the fire property, and the wind property.'

"In this way he remains focused internally on the body in and of itself, or focused externally...un-sustained by anything in the world. This is how a monk remains focused on the body in and of itself.

[6] "Furthermore, as if he were to see a corpse cast away in a charnel ground -- one day, two days, three days dead -- bloated, livid, and festering, he applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate'...

"Or again, as if he were to see a corpse cast away in a charnel ground, picked at by crows, vultures, and hawks, by dogs, hyenas, and various other creatures...a skeleton smeared with flesh and blood, connected with tendons...a fleshless skeleton smeared with blood, connected with tendons...a skeleton without flesh or blood, connected with tendons...bones detached from their tendons, scattered in all directions -- here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a chest bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull...the bones whitened, somewhat like the color of shells...piled up, more than a year old...decomposed into a powder: He applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate.'

"In this way he remains focused internally on the body in and of itself, or externally on the body in and of itself, or both internally and externally on the body in and of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination and passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge and remembrance. And he remains independent, un-sustained by (not clinging to) anything in the world. This is how a monk remains focused on the body in and of itself.

Feelings

"And how does a monk remain focused on feelings in and of themselves? There is the case where a monk, when feeling a painful feeling, discerns that he is feeling a painful feeling. When feeling a pleasant feeling, he discerns that he is feeling a pleasant feeling. When feeling a neither-painful-nor-pleasant feeling, he discerns that he is feeling a neither-painful-nor-pleasant feeling.

"When feeling a painful feeling of the flesh, he discerns that he is feeling a painful feeling of the flesh. When feeling a painful feeling not of the flesh, he discerns that he is feeling a painful feeling not

of the flesh. When feeling a pleasant feeling of the flesh, he discerns that he is feeling a pleasant feeling of the flesh. When feeling a pleasant feeling not of the flesh, he discerns that he is feeling a pleasant feeling not of the flesh. When feeling a neither-painful-nor-pleasant feeling of the flesh, he discerns that he is feeling a neither-painful-nor-pleasant feeling of the flesh. When feeling a neither-painful-nor-pleasant feeling not of the flesh, he discerns that he is feeling a neither-painful-nor-pleasant feeling not of the flesh.

"In this way he remains focused internally on feelings in and of themselves, or externally on feelings in and of themselves, or both internally and externally on feelings in and of themselves. Or he remains focused on the phenomenon of origination with regard to feelings, on the phenomenon of passing away with regard to feelings, or on the phenomenon of origination and passing away with regard to feelings. Or his mindfulness that 'There are feelings' is maintained to the extent of knowledge and remembrance. And he remains independent, un-sustained by (not clinging to) anything in the world. This is how a monk remains focused on feelings in and of themselves.

Mind

"And how does a monk remain focused on the mind in and of itself? There is the case where a monk, when the mind has passion, discerns that the mind has passion. When the mind is without passion, he discerns that the mind is without passion. When the mind has aversion, he discerns that the mind has aversion. When the mind is without aversion, he discerns that the mind is without aversion. When the mind has delusion, he discerns that the mind has delusion. When the mind is without delusion, he discerns that the mind is without delusion.

"When the mind is restricted, he discerns that the mind is restricted. When the mind is scattered, he discerns that the mind is scattered. When the mind is enlarged, he discerns that the mind is enlarged. When the mind is not enlarged, he discerns that the mind is not enlarged. When the mind is surpassed, he discerns

that the mind is surpassed. When the mind is unsurpassed, he discerns that the mind is unsurpassed. When the mind is concentrated, he discerns that the mind is concentrated. When the mind is not concentrated, he discerns that the mind is not concentrated. When the mind is released, he discerns that the mind is released. When the mind is not released, he discerns that the mind is not released.

"In this way he remains focused internally on the mind in and of itself, or externally on the mind in and of itself, or both internally and externally on the mind in and of itself. Or he remains focused on the phenomenon of origination with regard to the mind, on the phenomenon of passing away with regard to the mind, or on the phenomenon of origination and passing away with regard to the mind. Or his mindfulness that 'There is a mind' is maintained to the extent of knowledge and remembrance. And he remains independent, un-sustained by (not clinging to) anything in the world. This is how a monk remains focused on the mind in and of itself.

Mental Qualities

"And how does a monk remain focused on mental qualities in and of themselves?

[1] "There is the case where a monk remains focused on mental qualities in and of themselves with reference to the five hindrances. And how does a monk remain focused on mental qualities in and of themselves with reference to the five hindrances? There is the case where, there being sensual desire present within, a monk discerns that 'There is sensual desire present within me.' Or, there being no sensual desire present within, he discerns that 'There is no sensual desire present within me.' He discerns how there is the arising of un-arisen sensual desire. And he discerns how there is the abandoning of sensual desire once it has arisen. And he discerns how there is no further appearance in the future of sensual desire that has been abandoned. (The same formula is repeated for the remaining

hindrances: ill will, sloth and drowsiness, restlessness and anxiety, and uncertainty.)

"In this way he remains focused internally on mental qualities in and of themselves, or externally on mental qualities in and of themselves, or both internally and externally on mental qualities in and of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination and passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge and remembrance. And he remains independent, un-sustained by (not clinging to) anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the five hindrances.

[2] "Furthermore, the monk remains focused on mental qualities in and of themselves with reference to the five aggregates for clinging/sustenance. And how does he remain focused on mental qualities in and of themselves with reference to the five aggregates for clinging/sustenance? There is the case where a monk [discerns]: 'Such is form, such its origination, such its disappearance. Such is feeling... Such is perception...Such are fabrications...Such is consciousness, such its origination, such its disappearance.'

"In this way he remains focused internally on the mental qualities in and of themselves, or focused externally...un-sustained by anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the five aggregates for clinging/sustenance.

[3] "Furthermore, the monk remains focused on mental qualities in and of themselves with reference to the six fold internal and external sense media. And how does he remain focused on mental qualities in and of themselves with reference to the six fold internal and external sense media? There is the case where he discerns the eye, he discerns forms, he discerns the fetter that

arises dependent on both. He discerns how there is the arising of an un-arisen fetter. And he discerns how there is the abandoning of a fetter once it has arisen. And he discerns how there is no further appearance in the future of a fetter that has been abandoned. (The same formula is repeated for the remaining sense media: ear, nose, tongue, body, and intellect.)

"In this way he remains focused internally on the mental qualities in and of themselves, or focused externally...un-sustained by anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the six fold internal and external sense media.

[4] "Furthermore, the monk remains focused on mental qualities in and of themselves with reference to the seven factors of awakening. And how does he remain focused on mental qualities in and of themselves with reference to the seven factors of awakening? There is the case where, there being mindfulness as a factor of awakening present within, he discerns that 'Mindfulness as a factor of awakening is present within me.' Or, there being no mindfulness as a factor of awakening present within, he discerns that 'Mindfulness as a factor of awakening is not present within me.' He discerns how there is the arising of un-arisen mindfulness as a factor of awakening. And he discerns how there is the culmination of the development of mindfulness as a factor of awakening once it has arisen. (The same formula is repeated for the remaining factors of awakening: analysis of qualities, persistence, rapture, serenity, concentration, and equanimity.)

"In this way he remains focused internally on mental qualities in and of themselves, or externally...un-sustained by (not clinging to) anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the seven factors of awakening.

[5] "Furthermore, the monk remains focused on mental qualities in and of themselves with reference to the four noble truths. And how does he remain focused on mental qualities in and of themselves with reference to the four noble truths? There is the

case where he discerns, as it is actually present, that 'This is stress...This is the origination of stress...This is the cessation of stress...This is the way leading to the cessation of stress.'

"In this way he remains focused internally on mental qualities in and of themselves, or externally on mental qualities in and of themselves, or both internally and externally on mental qualities in and of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination and passing away with regard to mental qualities. Or his mindfulness that 'There are mental qualities' is maintained to the extent of knowledge and remembrance. And he remains independent, un-sustained by (not clinging to) anything in the world. This is how a monk remains focused on mental qualities in and of themselves with reference to the four noble truths...

Conclusion

"Now, if anyone would develop these four frames of reference in this way for seven years, one of two fruits can be expected for him: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return.

"Let alone seven years. If anyone would develop these four frames of reference in this way for six years...five...four...three...two years...one year...seven months...six months...five...four...three...two months...one month...half a month, one of two fruits can be expected for him: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return.

"Let alone half a month. If anyone would develop these four frames of reference in this way for seven days, one of two fruits can be expected for him: either gnosis right here and now, or -- if there be any remnant of clinging-sustenance -- non-return.

"This is the direct path for the purification of beings, for the overcoming of sorrow and lamentation, for the disappearance of pain and distress, for the attainment of the right method, and for the realization of Unbinding -- in other words, the four frames of reference.' Thus was it said, and in reference to this was it said."

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

Sattatthana Sutta

Seven Bases

I have heard that on one occasion the Blessed One was staying At Savatthi, in Jeta's Grove, Anathapindika's Monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks replied to the Blessed One.

The Blessed One said: "Monks, a monk who is skilled in seven bases and has three modes of investigation is fulfilled and fully accomplished in this doctrine and discipline -- the ultimate person.

"And how is a monk skilled in seven bases? There is the case where a monk discerns form, the origination of form, the cessation of form, the path of practice leading to the cessation of form. He discerns the allure of form, the drawback of form, and the escape from form.

"He discerns feeling... He discerns perception... He discerns fabrications...

"He discerns consciousness, the origination of consciousness, the cessation of consciousness, the path of practice leading to the cessation of consciousness. He discerns the allure of consciousness, the drawback of consciousness, and the escape from consciousness.

"And what is form? The four great existents [the earth property, the liquid property, the fire property, and the wind property] and the form derived from them: this is called form. From the origination of nutriment comes the origination of form. From the cessation of nutriment comes the cessation of form. And just this noble eightfold path is the path of practice leading to the cessation of form, i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. The fact that pleasure and happiness arise in dependence on form: that is the allure of form. The fact that form is inconstant,

stressful, subject to change: that is the drawback of form. The subduing of desire and passion for form, the abandoning of desire and passion for form: that is the escape from form.

"For any priests or contemplatives who by directly knowing form in this way, directly knowing the origination of form in this way, directly knowing the cessation of form in this way, directly knowing the path of practice leading to the cessation of form in this way, directly knowing the allure of form in this way, directly knowing the drawback of form in this way, directly knowing the escape from form in this way, are practicing for disenchantment -- dispassion -- cessation with regard to form, they are practicing rightly. Those who are practicing rightly are firmly based in this doctrine and discipline. And any priests or contemplatives who by directly knowing form in this way, directly knowing the origination of form in this way, directly knowing the cessation of form in this way, directly knowing the path of practice leading to the cessation of form in this way, directly knowing the allure of form in this way, directly knowing the drawback of form in this way, directly knowing the escape from form in this way, are -- from disenchantment, dispassion, cessation, lack of clinging/sustenance with regard to form -- released, they are well-released. Those who are well released are fully accomplished. And with those who are fully accomplished, there is no cycle for the sake of describing them.

"And what is feeling? These six bodies of feeling -- feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of intellect-contact: this is called feeling. From the origination of contact comes the origination of feeling. From the cessation of contact comes the cessation of feeling. And just this noble eightfold path is the path of practice leading to the cessation of feeling... The fact that pleasure and happiness arise in dependence on feeling: that is the allure of feeling. The fact that feeling is inconstant, stressful, subject to change: that is the drawback of feeling. The subduing of desire and passion for feeling, the abandoning of desire and passion for feeling: that is the escape from feeling...

"And what is perception? These six bodies of perception -- perception of form, perception of sound, perception of smell, perception of taste, perception of tactile sensation, perception of ideas: this is called perception. From the origination of contact comes the origination of perception. From the cessation of contact comes the cessation of perception. And just this noble eightfold path is the path of practice leading to the cessation of perception... The fact that pleasure and happiness arise in dependence on perception: that is the allure of perception. The fact that perception is inconstant, stressful, subject to change: that is the drawback of perception. The subduing of desire and passion for perception, the abandoning of desire and passion for perception: that is the escape from perception...

"And what are fabrications? These six bodies of intention -- intention with regard to form, intention with regard to sound, intention with regard to smell, intention with regard to taste, intention with regard to tactile sensation, intention with regard to ideas: these are called fabrications. From the origination of contact comes the origination of fabrications. From the cessation of contact comes the cessation of fabrications. And just this noble eightfold path is the path of practice leading to the cessation of fabrications... The fact that pleasure and happiness arise in dependence on fabrications: that is the allure of fabrications. The fact that fabrications are inconstant, stressful, subject to change: that is the drawback of fabrications. The subduing of desire and passion for fabrications, the abandoning of desire and passion for fabrications: that is the escape from fabrications...

"And what is consciousness? These six bodies of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness. This is called consciousness. From the origination of name-and-form comes the origination of consciousness. From the cessation of name-and-form comes the cessation of consciousness. And just this noble eightfold path is the path of practice leading to the cessation of consciousness, i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. The fact that pleasure and

happiness arise in dependence on consciousness: that is the allure of consciousness. The fact that consciousness is inconstant, stressful, subject to change: that is the drawback of consciousness. The subduing of desire and passion for consciousness, the abandoning of desire and passion for consciousness: that is the escape from consciousness.

"For any priests or contemplatives who by directly knowing consciousness in this way, directly knowing the origination of consciousness in this way, directly knowing the cessation of consciousness in this way, directly knowing the path of practice leading to the cessation of consciousness in this way, directly knowing the allure of consciousness in this way, directly knowing the drawback of consciousness in this way, directly knowing the escape from consciousness in this way, are practicing for disenchantment -- dispassion -- cessation with regard to consciousness, they are practicing rightly. Those who are practicing rightly are firmly based in this doctrine and discipline. And any priests or contemplatives who by directly knowing consciousness in this way, directly knowing the origination of consciousness in this way, directly knowing the cessation of consciousness in this way, directly knowing the path of practice leading to the cessation of consciousness in this way, directly knowing the allure of consciousness in this way, directly knowing the drawback of consciousness in this way, directly knowing the escape from consciousness in this way, are -- from disenchantment, dispassion, cessation, lack of clinging/sustenance with regard to consciousness -- released, they are well-released. Those who are well released are fully accomplished. And with those who are fully accomplished, there is no cycle for the sake of describing them.

"This is how a monk is skilled in seven bases.

"And how does a monk have three modes of investigation? There is the case where a monk investigates in terms of properties, investigates in terms of sense spheres, investigates in terms of dependent co-arising. This is how a monk has three modes of investigation.

"A monk who is skilled in seven bases and has three modes of investigation is fulfilled and fully accomplished in this doctrine and discipline -- the ultimate person."

The Scripture Preached by the Buddha on the Total Extinction of the Dharma

Thus have I heard:

Once, the Buddha was in the state of Kushinagara (1); he was to attain Parinirvana in three months. Together with all the monks and all the bodhisattvas, an innumerable crowd came to visit the place where the Buddha was, and bowed themselves to the earth. The World-Honored One was still, silent and preaching nothing; his radiant brilliance was not manifested.

The wise and wordily Ānanda did obeisance, and said to the Buddha, "World-Honored One, whenever you have preached the Dharma, your majestic brilliance has been uniquely illustrious. But now, a great multitude has come together, and your radiance is not manifested in the slightest. What is the reason for this? A reason there certainly must be, and we wish to be taught its significance."

The Buddha was silent, and made no response. After Ānanda had repeated the question three times, the Buddha told him, "After my nirvana, the Five Mortal Sins (2) will foul the world, and the Mara-way will flourish exceedingly. The Maras will become monks, to spoil and wreck my Way or they will wear lay dress, rejoicing in multicolored clothing. They will drink wine and eat meat, killing living things in their desire for fine flavors. They will not have compassionate minds, and they will hate and envy each other.

"At times, there will be Bodhisattvas, Pratyekabuddhas, and Arhats, who concentrate single-mindedly on cultivating merit and treat all beings with reverence; being the objects of the people's devotion, they will impartially preach and convert. They will pity the poor and keep the old in their thoughts, and take care of those in poverty and difficulty. They will constantly induce the people to worship and serve scriptures and images, doing all good acts that bring merit; their wills and natures will be kind and good. They will

not harass or injure people, but sacrifice themselves for the deliverance of others. They will not spare themselves, but will put up with insult, being benevolent and harmonious.

"Should there be such a being, the gang of Mara-monks will unite in hating him, slandering him and focusing on his bad points. He will be expelled and banished; they will not suffer him to remain. From then onwards they will all fail to cultivate merit according to the Way. Temples will be empty and desolate, and will no longer be repaired, but will be allowed to fall into ruin. The monks will covet nothing but material goods, accumulating them without distribution, not doing good deeds. They will deal in male and female slaves, plow the fields and plant them, burning off the mountain forests and harming all living things; they will not have compassionate minds. Male slaves will become monks, female slaves will become nuns; they will have none of the merit that comes from practicing the Way, but rather will be filthy and depraved, foul and turbulent; men and women will not be kept separate. The reason the Way will become shallow and weak, is all because of that type of person!

"Some will evade the constables by taking refuge in my Way, seeking to become monks, but not practicing the precepts and ordinances. At the middle and end of the lunar month, although in name they should chant the precepts, they will be tired of it and resentful; lazy and careless, and they will not wish to listen. They will select and abbreviate here and there, unwilling to speak everything. The scriptures will not be recited, and should there be readers, they will not know the characters and phrases; they will force interpretations and allege their accuracy, not bothering to ask people who know. In their haughtiness they will pursue fame, making a vain display of elegant manners with which to glorify themselves, and hope for people's offerings.

"This gang of Mara-monks will be doomed to fall spirit and soul into Avici Hell after the end of their fated lives. In their punishment for the Five Mortal Sins, there is nothing they will not suffer as hungry ghosts and domestic animals, for as many kalpas as there are grains of sand in the Ganges. Their sin atoned for, only then

will they come forth, but they will be born in a frontier state, where there will be no place that has the Three Treasures. (3)

"When the Dharma is on the verge of being destroyed, it is women who will concentrate on advancement, and have the habit of performing good deeds. Men will be lazy and indolent; they will have no use for the words of the Dharma. They will consider monks to be like befouled earth; they will not have believing minds.

"The Dharma is about to be wiped out, and when the time for that comes, all the Devas will weep tears. Rainy and dry seasons will be untimely, the Five Grains will not ripen, pestilential vapors will be prevalent; there will be many dead. The common people will toil in hardship, the public officials will be calculating and harsh; not compliant with the principles of the Way, all will have their hearts set on pleasure or disorder. Wicked men will steadily increase in number, to become like the sands of the sea; the good will be very scarce, no more than one or two.

"Because the kalpa is nearly at its end, the days and months will become shorter and shorter, and men's lives will pass more and more hastily; their heads will be white at forty. Men will be filthy and depraved; they will exhaust their semen and shorten their lives, living at most to the age of sixty. The lives of men will become shorter, but the lives of women will become longer, to seventy or eighty or ninety; some will reach a hundred years.

"Great floods will suddenly occur; they will strike by surprise, unlooked-for. The people of the world will have no faith, and hence they will take the world to be permanent. Living creatures of every variety, with no distinction between gentry and the base, will be drowned and float away, dashed about, to be eaten by fish or turtles.

"At that time, there will be Bodhisattvas, Pratyekabuddhas, and Arhats; the gang of Maras will drive them away, and they will not participate in the religious community. These three types of disciples will enter into the mountains, to a land of merit. Tranquil and self-controlled, they will rest content in this. Their lives will

grow longer, the various Devas will protect and watch over them, and Candraprabha (4) will appear in the world. They will be able to meet him, and together they will make my Way flourish.

"In fifty-two years after that, the Shurangama Scripture (5) and the *pratyutpanna-samádhi* (6) will prematurely change and vanish, and shortly afterwards the twelve divisions of the Mahayana canon will also be destroyed in their entirety, and will not appear again. The robes of the monks will spontaneously turn white. (7)

"When my Dharma is destroyed, the process will be comparable to an oil lamp, which, drawing close to the time it will go out, will shed an even greater radiance and brilliance, and then be extinguished. When my Dharma is destroyed, it will surely be like a lamp going out.

"What will happen then is not possible to describe in detail. But several thousand myriad years after this happens, Maitreya will descend to be Buddha in the world. All-under-Heaven will enjoy peace, prosperity, and equality; the pestilential vapors will be dispersed and expelled. The rain will be suitable to growth and no more, and the Five Grains will grow and flourish. Trees will grow large, and men will be eighty feet tall. All of them will live eighty-four thousand years. It is impossible to count how many living things will be able to be saved."

The wise and worthy Ánanda made obeisance and said to the Buddha, "What shall we name this scripture? How is it to be venerated and practiced?"

The Buddha said to Ánanda, "The name of this scripture is "The Total Extinction of the Dharma." Propagate it to all; you should cause all to have a clear, complete understanding of it. The merits of its accomplishments are limitless, and cannot be counted up."

The four types of disciple heard the scripture; grief-stricken and rueful, all vowed to attain the Way of the Limitlessly High Sage Truth. All did obeisance to the Buddha, and departed.

Footnotes:

- 1) A city in Central India, site of the Buddha's Parinirvana.
- 2) Also known as the five Cardinal Sins, they are the most serious offences that any student of the Dharma can possibly commit. The five Cardinal sins are parricide, matricide, killing an Arhat, shedding the blood of a Buddha, and disrupting the Sangha.
- 3) The Buddha, the Dharma, and the Sangha.
- 4) In early Buddhism Candraprabha, the bodhisattva Moonlight, was associated with the decline and extinction of cosmic eras (as were the more renowned bodhisattva Maitreya and King Cakravarti). These kalpic changes were depicted in eschatological terms, especially in "apocryphal" (indigenous) works, with all the destruction and fury of the apocalypse. For a study of Candraprabha in Chinese Buddhist texts, see Emil Zürcher, "Prince Moonlight": Messianism and Eschatology in Early Medieval Chinese Buddhism," *T'oung Pao* 68 (1982), pps. 1-75.
- 5) The Shurangama Sutra
- 6) "The samádhi in which the Buddhas of the ten directions are seen as clearly as the stars at night."
- 7) That is, the religious vocation will disappear.

Second Khandhaka

The Uposatha Ceremony, and the Pàtimokkha

Section One

1. At that time the Blessed Buddha dwelt near Ràjagaha, on the Gigghakāñña Mountain [‘the vulture’s peak’]. At that time the paribbàjakas belonging to titthiya schools assembled on the fourteenth, fifteenth, and eighth day of each half-month [1] and recited their Dhamma. The people went to them in order to hear the Dhamma. They were filled with favor towards, and were filled with faith in the paribbàjakas belonging to titthiya schools; the paribbàjakas belonging to titthiya schools gained adherents.

2. Now when the Magadha King Seniya Bimbisàra was alone, and had retired into solitude, the following consideration presented itself to his mind: ‘The paribbàjakas belonging to titthiya schools assemble now on the fourteenth, fifteenth, and eighth day of each half month and recite their Dhamma. The people go to them in order to hear the Dhamma. They are filled with favor towards, and are filled with faith in, the paribbàjakas who belong to titthiya schools; the paribbàjakas who belong to titthiya schools gain adherents. What if the Reverend ones [the Buddhist Bhikkhus] were to assemble also on the fourteenth, fifteenth, and eighth day of each half month.’

3. Then the Magadha King Seniya Bimbisàra went to the place where the Blessed One was; having approached Him and having respectfully saluted the Blessed One, he sat down near Him. Sitting near Him the Magadha King Seniya Bimbisàra said to the Blessed One: ‘Lord, when I was alone and had retired into solitude the following, consideration presented itself to my mind: “The paribbàjakas, and etc.; what if the Reverend ones were to assemble also on the fourteenth, fifteenth, and eighth day of each half month.” Well, Lord, let the Reverend ones assemble also on the fourteenth, fifteenth, and eighth day of each half month.’

4. Then the Blessed One taught, incited, animated, and gladdened the Magadha King Seniya Bimbisàra by religious discourse; and the Magadha King Seniya Bimbisàra, having been taught . . . and gladdened by the Blessed One by religious discourse, rose from his seat, respectfully saluted the Blessed One, passed round Him with his right side towards Him, and went away.

In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: `I prescribe, O Bhikkhus, that you assemble on the fourteenth, fifteenth, and eighth day of each month.

Section Two

At that time the Bhikkhus, considering that the Blessed One had ordered them to assemble on the fourteenth and etc. day of each half month, assembled on the fourteenth and etc. day of each half month and sat there silent. The people went to them in order to hear the Dhamma. They were annoyed, murmured, and became angry: `How can the Sakyaputtiya samañas, when they have assembled on the fourteenth and etc. day of each half month, sit there silent, like the dumb, or like hogs? Ought they not, to recite the Dhamma, when they have assembled?' Some Bhikkhus heard those people that were annoyed, murmured, and had become angry; these Bhikkhus told this thing to the Blessed One. In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: `I prescribe, O Bhikkhus, that you recite the Dhamma, when you have assembled on the fourteenth and etc. day of each half month.'

Section Three

1. Now when the Blessed One was alone and had retired into solitude, the following consideration presented itself to His mind: `What if I were to prescribe that the Bhikkhus recite as the Pàtimokkha [2] the precepts which I have promulgated to them; this will be their Uposatha service [service of the fast-day].'

2. And the Blessed One, having left the solitude in the evening, in consequence of that and on this occasion, after having delivered a religious discourse, thus addressed the Bhikkhus: `When I was alone, O Bhikkhus, and had retired into solitude, the following consideration, and etc., This will be their Uposatha service. I prescribe you, O Bhikkhus, to recite the Pàtimokkha.

3. `And you ought, O Bhikkhus, to recite it in this way: let a learned, competent Bhikkhu proclaim the following ãatti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. Today it is Uposatha, the fifteenth [of the half month]. If the saïgha is ready, let the saïgha hold the Uposatha service and recite the Pàtimokkha. What ought to be first done by the saïgha? Proclaim the pàrisuddhi [3], Sirs, I will recite the Pàtimokkha."

``We hear it well and fix well the mind on it all of us [4]."

``He who has committed an offence, may confess it; if there is no offence, you should remain silent; from your being silent I shall understand that the Reverend brethren are pure [from offences]. As a single person that has been asked a question, answers it, the same is the matter if before an assembly like this a question has been solemnly proclaimed three times: if a Bhikkhu, after a threefold proclamation, does not confess an existing offence which he remembers, he commits an intentional falsehood. Now, Reverend brethren, an intentional falsehood has been declared an impediment [5] by the Blessed One. Therefore, by a Bhikkhu who has committed [an offence], and remembers it, and desires to become pure, an existing offence should be confessed; for if it has been confessed, it is treated duly.""

4. [6] `Pàtimokkhaü:' it is the beginning, it is the face [mukham], it is the principal [pamukham] of good qualities; therefore it is called `Pàtimokkhaü.' [7]

`âyasmanto:' this word `âyasmanto' is an expression of friendliness, an expression of respect, an appellation that infers respectfulness and reverence.

`Uddisissàmi:' I will pronounce, I will show, I will proclaim, I will establish, I will unveil, I will distinguish, I will make evident, I will declare.

`Tam' [it]: this refers to the Pàtimokkha.

`Sabbe va santà' [all of us]: as many as are present in that assembly, aged, young, and middle-aged [Bhikkhus], are denoted by `sabbe va santà.' [8]

`Sàdhukaü suõoma' [we hear it well]: admitting its authority, fixing our minds on it, we repeat the whole of it in our thoughts.

`Manasikaroma' [we fix our minds on it]: we listen to it with concentrated, not perplexed, not confused thoughts.

5. `Yassa siyà àpatti' [he who has committed an offence]: he who, whether an aged or young or middle-aged Bhikkhu, has committed some offence belonging to the five classes of offences or to the seven classes of offences. [9]

`So àvikareyya:' he may show it, unveil it, make it evident, declare it before the saïgha [the full chapter of Bhikkhus], or before a small number, or before one person.

`Asanti àpatti' [a non-existing offence]: an offence which has not been committed, or which has been committed and atoned for.

`Tuõhi bhavitabbam' [he ought to remain silent]: he ought to accept [the recitation of the Pàtimokkha without any answer], he ought not to utter anything.

`Parisuddhà'ti vedissàmi'[I shall understand that they are pure]: I shall infer, I shall know.

6. `Yathà kho pana paccekaputthassa veyyàkaranam hoti'[as a single person that has been asked a question answers it] : as a single person that has been asked a question by another one, would answer it, thus [those who are present] in that assembly ought to understand: `He asks me.'

`Evarātpà parisà' [an assembly like this]: this refers to the assembly of Bhikkhus.

`Yàvatatiyam anussàvitam hoti' [it has been solemnly proclaimed three times]: it has been solemnly proclaimed once, and the second time, and the third time.

`Saramàno' [remembering it]: knowing it, being conscious of it.

`Santi àpatti' [an existing offence]: an offence which has been committed, or which has been committed and not been atoned for.

`Nàvikareyya:' he does not show it, he does not unveil it, he does not make it evident, he does not declare it before the saïgha, or before a small chapter, or before one person.

7. `Sampajānamusāvād' assa hoti' [he commits an intentional falsehood]: what is intentional falsehood? It is a sin. [10]

`Antarāyiko dhammo vutto Bhagavatà' [it has been declared an impediment by the Blessed One]: an impediment to what? An impediment to the attainment of the first jhàna, an impediment to the attainment of the second third fourth jhàna, an impediment to the attainment of the jhànas, vimokkhas [11], samādhis [states of self-concentration], samāpattis [the eight attainments of the four jhànas and four of the eight vimokkhas], the states of renunciation, of escape [from the world], of seclusion, of [all] good qualities.

`Tasmà:' for that reason.

`Saramànena' [by him who remembers it]: by him who knows it and is conscious of it.

`Visuddhàpekkhena' [by him who desires to become pure]: by him who wishes to atone for it and to make himself pure of it.

8. `Santa àpatti' . . . [see sect.6].

`Avikàtabbà' [it is to be confessed]: it is to be confessed before the saïgha or before a small chapter, or before one person.

`Avikatà hi'ssa phàsu hoti' [for if it has been confessed, it is treated duly]: duly for what purpose? In the due way for the attainment of the first jhàna [and so on, as in sect.7, down to] of [all] good qualities.'

Section Four

1. At that time the Bhikkhus, considering that the Pàtimokkha recitation had been instituted by the Blessed One, recited the Pàtimokkha every day.

They told this thing to the Blessed One.

`The Pàtimokkha, O Bhikkhus, is not to be recited every day. He who recites it [every day], commits a dukkaña offence. I ordain, O Bhikkhus, to recite the Pàtimokkha on the Uposatha day.'

2. At that time the Bhikkhus, considering that it had been prescribed by the Blessed One to recite the Pàtimokkha on the Uposatha, day, recited the Pàtimokkha three times each half month, on the fourteenth, fifteenth, and eighth day of each half month.

They told this thing to the Blessed One.

`The Pàtimokkha, O Bhikkhus, is not to be recited three times each half month. He who recites it [three times], commits a dukkaña offence. I prescribe, O Bhikkhus, that you recite the Pàtimokkha once each half month, on the fourteenth or on the fifteenth day.'

Section Five

1. At that time the chabbaggiyà Bhikkhus recited the Pàtimokkha according as they lived together, every one before his own companions.

They told this thing to the Blessed One.

`The Pàtimokkha, O Bhikkhus, is not to be recited according as [the Bhikkhus] live together, by every one before his own

companions. He who recites it [in that way], commits a dukkañña offence. I prescribe, O Bhikkhus, that the Uposatha service is to be held by the complete fraternity.'

2. Now the Bhikkhus thought: 'The Blessed One has prescribed that the Uposatha service is to be held by the complete fraternity. How far does completeness extend, as far as one residence [or one district], or all over the earth?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that completeness is to extend as far as one residence.'

3. At that time the Reverend Mahà Kappina dwelt near Ràjagaha, in, the deer park of Maddakukkhi. Now [one day] when the Reverend Mahà Kappina was alone and had retired into solitude, the following consideration presented itself to his mind: 'Shall I go to the Uposatha service or shall I not go? Shall I go to the functions of the order or shall I not go? Indeed I have become pure by the highest purity [i.e. I have reached Arahatsip or Nirvāna].'

4. Then the Blessed One, understanding by the power of His mind the reflection which had arisen in Mahà Kappina's mind, disappeared from the Gigghakuta mountain and appeared in the deer park of Maddakukkhi, before the Reverend Mahà Kappina [as quickly] as a strong man might stretch his bent arm out, or draw his outstretched arm back. The Blessed One sat down on a seat laid out for Him, and the Reverend Mahà Kappina, after having respectfully saluted the Blessed One, sat down also near Him.

5. When the Reverend Mahà Kappina was seated near Him, the Blessed One said to him: 'When you were alone, Kappina, and had retired into solitude, has not the following consideration presented itself to your mind: "Shall I go [and etc., as in sect.3 down to:] by the highest purity?"'

'Even so, Lord.'

`If you bràhmaõas do not honor, do not regard, do not revere, do not pay reverence to the Uposatha, who will then honor, regard, revere, pay reverence to the Uposatha? Go to the Uposatha, O bràhmaõa, do not neglect to go; go to the functions of the order, do not neglect to go.' The Reverend Mahà Kappina promised the Blessed One to do so [by saying], `Even so, Lord.'

6. Then, having taught, incited, animated, and gladdened the Reverend Mahà Kappina by a religious discourse, the Blessed One disappeared from the deer park of Maddakukkhi, from the presence of the Reverend Mahà Kappina, and appeared on the Gigghakãña mountain [as quickly] as a strong man might stretch his bent arm out, or draw his outstretched arm back.

Section Six

Now the Bhikkhus thought: `The Blessed One has prescribed that completeness [of the assembled fraternity] is to extend as far as one residence [12]. Now how far does one residence extend?'

They told this thing to the Blessed One.

I prescribe, O Bhikkhus, that you determine a boundary. And it ought to be determined, O Bhikkhus, in this way: first the landmarks are to be proclaimed: a landmark consisting in a mountain, in a rock, in a wood, in a tree, in a path, in an anthill, in a river in a piece of water. The landmarks having been proclaimed, let a learned competent Bhikkhu proclaim the following ðatti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. If the saïgha is ready, let the saïgha, as the landmarks have been proclaimed all around, by these landmarks determine the boundary for common residence and communion of Uposatha. This is the ðatti. Let the saïgha, Reverend Sirs, hear me. The saïgha determines the boundary, [and etc., as above]. Thus I understand."

Section Seven

1. At that time the chabbaggiyà Bhikkhus considering that fixing of boundaries had been prescribed by the Blessed One, fixed

boundaries of excessive extension, of four yojanas, five yojanas, six yojanas. The Bhikkhus who came to the Uposatha, arrived when the Pàtimokkha was being recited, or when it had just been recited, or they were obliged to stay the night on the way.

They told this thing to the Blessed One.

`Let no one, O Bhikkhus, determine a boundary of excessive extension, of four, five, or six yojanas. He who determines [such a boundary], commits a dukkaṇa offence. I prescribe, O Bhikkhus, that you determine boundaries of three yojanas extent at most.'

2. At that time the chabbaggiyà Bhikkhus determined a boundary, which extended to the opposite side of a river. The Bhikkhus who came to the Uposatha, were carried down [by the river], and their alms-bowls and robes were carried away

They told this thing to the Blessed One.

`Let no one, O Bhikkhus, determine a boundary which extends to the opposite side of a river. He who determines [such a boundary], commits a dukkaṇa offence. I allow you, O Bhikkhus, if there is a regular communication by a ferry boat or a dike, at such places to determine a boundary which extends also to the opposite side of the river.'

Section Eight

I. At that time the Bhikkhus recited the Pàtimokkha in their successive cells without appointing [a certain place for doing so]. The Bhikkhus who arrived [from distant places], did not know where the Uposatha was to be held that day.

They told this thing to the Blessed One.

`Let no one, O Bhikkhus, recite the Pàtimokkha in the successive cells without appointing a certain place for it. He who recites it [in this way], commits a dukkaṇa offence. I prescribe, O Bhikkhus, the holding of Uposatha after having fixed upon an Uposatha hall, wherever the saṅgha likes, a vihàra, or an addhayogas, or a

storied building, or a house, or a cave [13]. And you ought to appoint it in this way:

2. ` Let a learned, competent Bhikkhu proclaim the following π atti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. If the saïgha is ready, let the saïgha appoint the vihàra called N.N. to be our Uposatha hall. This is the π atti. Let the saïgha, Reverend Sirs, hear me. The saïgha appoints, and etc. Thus I understand."

3. At that time there were in a certain residence [or district] two Uposatha halls fixed upon. The Bhikkhus assembled in both places, because [some of them] thought, `The Uposatha will be held here;' [and some], `It will be held there.'

They told this thing to the Blessed One.

`Let no one, O Bhikkhus, fix upon two Uposatha halls in one district. He who does so, commits a dukkaña offence. I ordain, O Bhikkhus, the abolishing of one of them [14], and the holding of Uposatha [only] in one place.

4. `And you ought to abolish it, O Bhikkhus, in this way: let a learned, competent Bhikkhu proclaim the following π atti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. If the saïgha is ready, the saïgha may abolish the Uposatha hall called N.N. This is the π atti. Let the saïgha, and etc. Thus I understand."

Section Nine

1. At that time in a certain district too small an Uposatha hall had been appointed. On the day of Uposatha a great assembly of Bhikkhus met together. The Bhikkhus heard the Pàtimokkha sitting outside the site fixed upon. Now those Bhikkhus thought: `The Blessed One has promulgated the precept that Uposatha is to be held after an Uposatha hall has been fixed upon, and we have heard the Pàtimokkha sitting outside the site fixed upon. Have we therefore [duly] held Uposatha or have we not held it?'

They told this thing to the Blessed One.

`Whether [a Bhikkhu] be seated inside or outside the site fixed upon, provided he hears the Pàtimokkha, Uposatha has been duly held by him.

2. `Therefore, O Bhikkhus, let the saïgha determine as large, an Uposatha-pamukha [15] as it desires. And it ought to be determined, O Bhikkhus, in this way: first the landmarks to be proclaimed, the landmarks having been proclaimed, let a learned, competent Bhikkhu proclaim the following ðatti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. If the saïgha is ready, let the saïgha, as the landmarks have been proclaimed all around, determine an Uposathapamukha by these landmarks. This is the ðatti. Let the saïgha, and etc. Thus I understand."

Section Ten

At that time in a certain district on the day of Uposatha the young Bhikkhus, who had assembled first, thought: the theras do not come yet and went away. The Uposatha service was held after the right time.

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that on the Uposatha day the theras ought to assemble first.'

Section Eleven

At that time there were at Ràjagaha several residences [of Bhikkhus] within the same boundary. Now the Bhikkhus quarreled: [some of them said], `The Uposatha shall be held in our residence;' [others said], `It shall be held in our residence.' They told this thin to the Blessed One.

`There are, O Bhikkhus, several [Bhikkhu] residences within the same boundary; now the Bhikkhus quarrel : [some of them say], "The Uposatha shall be held in our residence;" [others say], "It shall be held in our residence." Let those Bhikkhus, O Bhikkhus, assemble in one place all of them and hold Uposatha there, or let them assemble where the senior Bhikkhu dwells and hold

Uposatha there. But in no case is Uposatha to be held by an incomplete congregation. He who holds it [in that way], commits a dukkaṇṇa offence.'

Section Twelve

1. At that time the Reverend Mahà Kassapa, when going to the Uposatha from Andhakavinda to Ràjagaha, and crossing a river on his way, was nearly [16] being carried away [by the river][17]; and his robes got wet. The Bhikkhus said to the Reverend Mahà Kassapa: 'How have your robes got wet friend?' [He replied]: 'As I was going, friends, to the Uposatha from Andhakavinda to Ràjagaha, and crossing a river on my way, I was nearly being carried away [by the river]; thus my robes have become wet.'

They told this thing to the Blessed One.

'Let the saṅgha, O Bhikkhus, confer on the boundary which it has determined for common residence and for communion of Uposatha, the character of ticivarena avippavàsa [18].

2. 'And you ought, O Bhikkhus, to confer on it this character in this way: let a learned, competent Bhikkhu proclaim the following ñatti before the saṅgha: "Let the saṅgha, Reverend Sirs, hear me. If the saṅgha is ready, let the saṅgha confer on the boundary, which the saṅgha has determined for common residence and for communion of Uposatha, the character of ticivarena avippavàsa. This is the ñatti. Let the saṅgha [and etc., as above]. Thus I understand."

3. At that time the Bhikkhus, considering that the Blessed One had ordained the conferring of the character of ticivarena avippavàsa [on the boundaries], deposited their robes in a house. Those robes were lost, burnt or eaten by rats; the Bhikkhus were badly dressed and had coarse robes. [Other] Bhikkhus said: 'How comes it that you are badly dressed, friends, and that you have coarse robes?' [They replied]: 'Considering, friends, that the Blessed One had ordained the conferring [on the boundaries] of the character of ticivarena avippavàsa, we deposited our robes in

a house; the robes have been lost, burnt, or eaten by rats; therefore we are badly dressed and have coarse robes.

They told this thing to the Blessed One.

`Let [19] the saïgha, O Bhikkhus, confer on the boundary which it has determined for common residence and for communion of Uposatha, the character of ticivarena avippavàsa, excepting villages and the neighborhood of villages [20].

4. `And you ought, O Bhikkhus, to confer on it this character in this way, and etc. [21]

5. `Let him who determines a boundary, O Bhikkhus, first determine the boundary for common residence and for communion of Uposatha, and afterwards decree about the ticivarena avippavàsa. Let him who abolishes a boundary, O Bhikkhus, first abolish the decree about the ticivarena avippavàsa, and afterwards abolish the boundary for common residence and for communion of Uposatha.

`And you ought, O Bhikkhus, to abolish the ticivarena avippavàsa in this way: let a learned, competent Bhikkhu proclaim the following ñatti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. If the saïgha is ready, let the saïgha abolish the ticivarena avippavàsa, which the saïgha has decreed. This is the ñatti. Let the saïgha, and etc."

6. `And you ought, O Bhikkhus, to abolish the boundary in this way: let a learned, competent Bhikkhu proclaim the following ñatti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. If the saïgha is ready, let the saïgha abolish the boundary for common residence and for communion of Uposatha, which it has determined. This is the ñatti. Let the saïgha, and etc."

7. `If there is no boundary determined nor fixed, O Bhikkhus, the village boundary of that village, or the Niigata boundary of that Niigata [market town] near which village or Niigata [a Bhikkhu] dwells, is to be considered as boundary for common residence and for the communion of Uposatha. If [he lives], O Bhikkhus, in a

forest where no villages are, community of residence and Uposatha extends to a distance of seven abbhantarās [22] all around. A river, O Bhikkhus, cannot be a boundary, a sea cannot be a boundary, a natural lake cannot be a boundary. In a river, O Bhikkhus, or in a sea, or in a natural lake, community of residence and Uposatha extends as far as an average man can sprit water all around.'

Section Thirteen

1. At that time the chabbaggiyā Bhikkhus made one boundary overlap another one [which had been determined before by other Bhikkhus].

They told this thing to the Blessed One.

‘The act of those who have determined their boundary first is lawful, unobjectionable, and valid. The act of those who have determined their boundary afterwards is unlawful, objectionable, and invalid. Let no one, O Bhikkhus; make one boundary overlap another one. He who does, commits a dukkaṇṇa offence.’

2. At that time the chabbaggiyā Bhikkhus made one boundary encompass another one [which had been determined before by other Bhikkhus].

They told this thing to the Blessed One.

‘The act of those, and etc. [see sect.1]. Let no one, O Bhikkhus; make one boundary encompass another one. He who does, commits a dukkaṇṇa offence. I prescribe O Bhikkhus, that he who determines a boundary, is to determine it so as to leave an interstice [23] between the boundaries.’

Section Fourteen

1. Now the Bhikkhus thought: ‘How many Uposatha [days] are there?’

They told this thing to the Blessed One.

‘There are the following two Uposatha [days], O Bhikkhus. The fourteenth and the fifteenth [of the half month]; these are the two Uposatha [days], O Bhikkhus.’

2. Now the Bhikkhus thought: ‘How many Uposatha services are there?’

They told this thing to the Blessed One.

‘There are the following four Uposatha services, O Bhikkhus: the Uposatha service which is held unlawfully [by an] incomplete [congregation] [24], the Uposatha service, which is held unlawfully [by a] complete [congregation], the Uposatha service which is held lawfully [by an] incomplete [congregation], the Uposatha service which is held lawfully [by a] complete [congregation].

3. ‘Now, O Bhikkhus, the Uposatha service which is held unlawfully [by an] incomplete [congregation], such an Uposatha service, O Bhikkhus, ought not to be held, nor is such an Uposatha service allowed by me. Now, O Bhikkhus, the Uposatha service which is held unlawfully [by a] complete [congregation], such an Uposatha service, O Bhikkhus, ought not to be held, nor is such an Uposatha service allowed by me. Now, O Bhikkhus, the Uposatha service which is held lawfully [by an] incomplete [congregation], such an Uposatha service, O Bhikkhus, ought not to be held, nor is such an Uposatha service allowed by me. Now, O Bhikkhus, the Uposatha service which is held lawfully [by a] complete [congregation], such an Uposatha service, O Bhikkhus, ought to be held, and such an Uposatha service is allowed by me. Therefore, O Bhikkhus, you ought to train yourselves thus: "The Uposatha service which is held lawfully [by a] complete [congregation], such an Uposatha service will we hold.'"

Section Fifteen

1. Now the Bhikkhus thought: ‘How many ways are there of reciting the Pàtimokkha?’

They told this thing to the Blessed One.

‘There are the following five ways of reciting the Pàtimokkha: the introduction [25] having been recited, as to the rest, it may be proclaimed: "Such and such rules are known [to the fraternity] [26]." This is the first way of reciting the Pàtimokkha. The introduction having been recited, the four pàràjika dhammà having been recited, as to the rest, it may be proclaimed: "Such and such rules are known [to the fraternity]." This is the second way of reciting the Pàtimokkha. The introduction having been recited, the four pàràjika dhammà having been recited, the thirteen saïghàdisesà dhammà having been recited... The introduction having been recited, the four pàràjika dhammà having been recited, the thirteen saïghàdisesà dhammà having been recited, the two aniyatà dhammà having been recited, as to the rest, it may be proclaimed: "Such and such rules are known [to the fraternity]." This is the fourth way of reciting the Pàtimokkha. The fifth way is [to recite it] in its full extent. These, O Bhikkhus, are the five ways of reciting the Pàtimokkha.’

2. At that time the Bhikkhus, considering that the Blessed One had allowed to recite the Pàtimokkha abridged, always recited the Pàtimokkha abridged.

They told this thing to the Blessed One.

‘You ought not, O Bhikkhus, to recite the Pàtimokkha abridged. He who does, commits a dukkaña offence.’

3. At that time a certain residence [of Bhikkhus] in the Kosala country was menaced on the day of Uposatha by savage people. The Bhikkhus were not able to recite the Pàtimokkha in its full extent.

They told this thing to the Blessed One.

‘I allow you, O Bhikkhus, in the case of danger to recite the Pàtimokkha abridged.’

4. At that time the chabbaggiyà Bhikkhus recited the Pàtimokkha abridged also when there was no danger.

They told this thing to the Blessed One.

‘You ought not to recite the Pàtimokkha abridged, O Bhikkhus, if there is no danger. He who does, commits a dukkaṇa offence. I allow you, O Bhikkhus, in the case of danger only to recite the Pàtimokkha abridged. The cases of danger are the following: danger from kings, from robbers, from fire, from water, from human beings, from non-human beings, from beasts of prey, from creeping things, danger of life, danger against chastity. I ordain, O Bhikkhus, the recitation in such cases of danger of the Pàtimokkha abridged; if there is no danger, in its full extent.’

5. At that time the chabbaggiyà Bhikkhus preached the Dhamma before the saṅgha without being called upon [by the thera].

They told this thing to the Blessed One.

‘Let no one, O Bhikkhus, preach the Dhamma before the saṅgha without being called upon. He who does, commits a dukkaṇa offence. I prescribe, O Bhikkhus, that the thera is either to preach the Dhamma himself or to call upon another [Bhikkhu to do so].’

6. At that time the chabbaggiyà Bhikkhus put questions about the Vinaya before the saṅgha without being appointed thereto.

They told this thing to the Blessed One.

‘Let no one, O Bhikkhus, put questions about the Vinaya before the saṅgha without being appointed thereto. He who so questions, commits a dukkaṇa offence. I prescribe, O Bhikkhus, that an appointed [Bhikkhu] is to put questions about the Vinaya before the saṅgha. And [this Bhikkhu] is to be. Appointed, O Bhikkhus, in this way: one may either appoint himself, or one may appoint another person.

7. ‘And how is [a Bhikkhu] to appoint himself? Let a learned, competent Bhikkhu proclaim the following π atti before the saṅgha: "Let the saṅgha, Reverend Sirs, hear me. If the saṅgha is ready, I will question N.N. about the Vinaya." Thus one may appoint himself. And how is [a Bhikkhu] to appoint another person? Let a

learned, competent Bhikkhu proclaim the following π atti before the saïgha: "Let the saïgha, and etc. If the saïgha is ready, let N.N. question N.N. about the Vinaya."

Thus one may appoint another person.'

8. At that time appointed, clever Bhikkhus put questions about the Vinaya before the saïgha. The chabbaggiyà Bhikkhus conceived anger [towards those Bhikkhus], conceived discontent, and threatened them with blows.

They told this thing to the Blessed One.

`I prescribe you, O Bhikkhus, that even he who has been appointed shall [not] put questions about the Vinaya before the saïgha [without] having looked at the assembly and weighed [with the mind each] person [present].'

9, 10. At that time the chabbaggiyà Bhikkhus answered questions about the Vinaya before the saïgha without being appointed thereto.

They told this thing to the Blessed One.

`Let no one, O Bhikkhus, answer questions about the Vinaya before the saïgha without being appointed thereto. He who does, commits a dukkaña offence. I prescribe, O Bhikkhus, that questions about the Vinaya are to be answered before the saïgha [only] by an appointed [Bhikkhu]. And [this Bhikkhu] is to be appointed [27], and etc.'

11. At that time appointed, clever Bhikkhus answered questions about the Vinaya before the saïgha. The chabbaggiyà Bhikkhus [28], and etc.

Section Sixteen

1. At that time the chabbaggiyà Bhikkhus reproved for an offence a Bhikkhu who had not given them leave.

They told this thing to the Blessed One.

`No Bhikkhu, O Bhikkhus, who has not given leave, may be reproved for an offence. He who reproves, [such a Bhikkhu], commits a dukkaṇa offence. I prescribe, O Bhikkhus, that you reprove [Bhikkhus] for an offence [only] after having asked for leave [by saying], "Give me leave, Reverend brother, I wish to speak to you."

2. At that time clever Bhikkhus reproved the chabbaggiyà Bhikkhus for an offence after having asked for leave. The chabbaggiyà Bhikkhus conceived anger [towards those Bhikkhus], conceived discontent, and threatened them with blows.

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you are [not] to reprove [a Bhikkhu] for an offence, even if he has given leave, [without] having weighed [with your mind] the person [concerned].'

3. At that time the chabbaggiyà Bhikkhus, who thought: `Otherwise clever Bhikkhus might ask us for leave [and reprove us for an offence],' themselves asked beforehand pure Bhikkhus who had committed no offence, for leave without object and reason.

They told this thing to the Blessed One.

`Let no pure Bhikkhus, O Bhikkhus, who have committed no offence, be asked for leave without object and reason. He who does, commits a dukkaṇa offence. I prescribe, O Bhikkhus, that you are [not] to ask for leave [without] having weighed [with your mind] the person [concerned].'

4. At that time the chabbaggiyà Bhikkhus performed an unlawful official act before the saṅgha.

They told this thing to the Blessed One.

`Let no one, O Bhikkhus, perform unlawful acts before the saṅgha. He who does, commits a dukkaṇa offence.'

They performed an unlawful act nevertheless.

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you should protest, if an unlawful act is being performed.'

5. At that time clever Bhikkhus protested at an unlawful act being performed by the chabbaggiyà Bhikkhus. The chabbaggiyà Bhikkhus conceived anger, conceived discontent, and threatened [those Bhikkhus] with blows.

They told this thing to the Blessed One.

`I allow you, O Bhikkhus, to express your opinion only [instead of protesting formally].'

They expressed their opinion in the presence of the said [Bhikkhus]. The chabbaggiyà Bhikkhus conceived anger, conceived discontent, and threatened [them] with blows.

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that four or five persons may protest, that two or three may express their opinion, and that one person may determine [in his mind]: "I do not think this right."

6. At that time the chabbaggiyà Bhikkhus, when reciting the Pàtimokkha before the saïgha, intentionally recited it so that it could not be heard.

They told this thing to the Blessed One.

`Let not him who is to recite the Pàtimokkha, O Bhikkhus, intentionally recite it so that it cannot be heard. He who does, commits a dukkaña offence.'

7. At that time the Reverend Udàyi, who had a crow's voice, had the duty to recite the Pàtimokkha before the saïgha. Now the Reverend Udàyi thought: `It has been prescribed by the Blessed One that he who is to recite the Pàtimokkha, ought to recite it so that it may be heard; but I have a crow's voice. Well, how am I to act?'

They told this thing to the Blessed One.

` I prescribe, O Bhikkhus, that he who is to recite the Pàtimokkha may endeavor to make it audible. If he endeavors [to do so], he is free from offence.'

8. At that time Devadatta recited the Pàtimokkha before an assembly in which laymen were present.

They told this thing to the Blessed One.

`Let no one, O Bhikkhus, recite the Pàtimokkha before an assembly in which laymen are present. He who does, commits a dukkaña offence.'

9. At that time the chabbaggiyà Bhikkhus recited the Pàtimokkha before the saïgha without being called upon [by the thera].

They told this thing to the Blessed One.

`Let no one, O Bhikkhus, recite the Pàtimokkha before the saïgha without being called upon. He who does, commits a dukkaña offence. I prescribe, O Bhikkhus, that the thera is master of the Pàtimokkha [29].'

End of the Bhànavàra of the Aṃṃatitthiyas[30].

Section Seventeen

1. Then the Blessed One, after having dwelt near Ràjagaha as long as He thought fit, went forth on His pilgrimage to Kodanàvatthu. Going from place to place on His pilgrimage, He came to Kodanàvatthu. At that time there dwelt in a certain residence many Bhikkhus, the eldest of whom was an ignorant, unlearned person, he neither knew Uposatha, nor the Uposatha service, nor the Pàtimokkha, nor the recital of the Pàtimokkha.

2. Now those Bhikkhus thought: `It has been prescribed by the Blessed One that the eldest Bhikkhu is master of the Pàtimokkha, and here the eldest of us is an ignorant, unlearned person : he

neither knows Uposatha nor the recital of the Pàtimokkha. Well, how are we to act?'

They told this thing to the Blessed One.

I prescribe, O Bhikkhus, that [in such a case] that Bhikkhu who is [most] learned and competent, is to be made master of the Pàtimokkha.'

3. At that time there dwelt in a certain residence on the day of Uposatha many ignorant, unlearned Bhikkhus: they neither knew Uposatha . . . nor the recital of the Pàtimokkha. They called upon the thera: 'May it please the thera, Reverend Sir, to recite the Pàtimokkha.' He replied: 'I am not competent to do so.' They called upon the next eldest, and etc. He also replied, and etc. They called upon the third eldest, and etc. In this manner they called upon [all Bhikkhus] down to the youngest one: 'May it please the Reverend brother to recite the Pàtimokkha.' He also replied: 'I am not competent, Venerable Sirs, to do so'

They told this thing to the Blessed One.

4, 5. 'When, O Bhikkhus, in a certain residence, and etc. [31]; In that case, O Bhikkhus, these Bhikkhus are instantly to send one Bhikkhu to the neighboring residence [of Bhikkhus]: "Go, friend, and come back when you have learnt the Pàtimokkha abridged or in its full extent."'

6. Now the Bhikkhus thought: 'By whom is [this Bhikkhu] to be sent?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that the thera is to give order to a young Bhikkhu.'

The young Bhikkhus, having received that order from the thera, did not go.

They told this thing to the Blessed One.

`Let no one who has been ordered by the thera forbear to go, unless he be sick. He who does not go, commits a dukkaṇṇa offence.'

Section Eighteen

1. Then the Blessed One, after having dwelt at Kodanāvattthu as long as He thought fit, went back again to Rājagaha. At that time the people asked the Bhikkhus who went about for alms: `What day of the half month is this, Reverend Sirs?' The Bhikkhus replied: `We do not know, friends.' The people were annoyed, murmured, and became angry: `Those Sakyaputtiya samaṇas do not even know how to count [the days of] the half month; what good things else will they know?'

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you learn how to count [the days of] the half month.'

2. Now the Bhikkhus thought: `Who ought to learn to count [the days of] the half month?'

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you learn all of you to count [the days of] the half month.'

3. At that time the people asked the Bhikkhus who went about for alms: `How many Bhikkhus are there, Reverend Sirs?' The Bhikkhus replied: `We do not know, friends.' The people were annoyed, murmured, and became angry: `Those Sakyaputtiya samaṇas do not even know each other; what good things else will they know?'

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you count the Bhikkhus.'

4. Now the Bhikkhus thought: `At what time ought we to count the Bhikkhus?'

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you count [the Bhikkhus] on the day of Uposatha, either by way of [counting the single] troops [of which the assembly is composed][32], or that you take [each of you] a ticket [and count those tickets].'

Section Nineteen

At that time Bhikkhus who did not know that it was Uposatha day, went for alms to a distant village.

They came back when the Pàtimokkha was being recited, or when it just had been recited.

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus that you proclaim: "Today is Uposatha."

Now the Bhikkhus thought: `Who is to proclaim so?'

They told this thing to the Blessed One.

I prescribe, O Bhikkhus, that the thera is to proclaim [the day of Uposatha] in due time.'

At that time a certain thera did not think of it in due time.

They told this thing to the Blessed One.

`I allow you, O Bhikkhus, to proclaim it also at meal time.'

[The thera] did not think of it at mealtime either.

They told this thing to the Blessed One.

`I allow, O Bhikkhus, to proclaim it whenever [the thera] thinks of it.'

Section Twenty

1. At that time the Uposatha hall in a certain residence was full of sweepings. The Bhikkhus who arrived there were annoyed, murmured, and became angry: 'How can the Bhikkhus neglect to sweep the Uposatha hall?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you sweep the Uposatha hall.'

2. Now the Bhikkhus thought: 'Well, who is to sweep the Uposatha hall?'

They told this thing to the Blessed One.

I prescribe, O Bhikkhus, that the thera is to order a young Bhikkhu [to sweep the Uposatha hall].

The young Bhikkhus, having received that order from the thera, did not sweep it.

They told this thing to the Blessed One.

'He who has been ordered by the thera, ought not to forbear to sweep it, unless he be sick. He who does not sweep it, commits a dukkaṇa offence.'

3. At that time there were no seats prepared in the Uposatha hall. The Bhikkhus sat down on the ground. Their bodies and their robes became full of dust.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you, prepare seats in the Uposatha hall.'

Now the Bhikkhus thought, and etc. [see sect.2].

'He who does not prepare [seats], commits a dukkaṇa offence.'

4. At that time there was no lamp in the Uposatha hall. The Bhikkhus in the darkness trod upon [each other's] bodies and robes.

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you light a lamp in the Uposatha hall.'

Now the Bhikkhus thought, and etc. [see sect.2].

`He who does not light [the lamp], commits a dukkañña offence.'

5. At that time the resident Bhikkhus in a certain residence did not provide drink [i.e. water], nor did they provide food. The incoming Bhikkhus were annoyed, murmured, and became angry: `How can the resident Bhikkhus neglect to provide for drink and to provide for food?'

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you provide drink and food.'

Now the Bhikkhus thought, and etc. [see sect.2].

`He who does not provide for it, commits a dukkañña offence.'

Section Twenty-One

1. At that time many ignorant, unlearned Bhikkhus who traveled to the [four] quarters [of the world] did not ask leave of their àcariyas and upajjhàyas [when going away].

They told this thing to the Blessed One.

`In case, O Bhikkhus, there are many ignorant, unlearned Bhikkhus who travel to the [four] quarters without asking leave of their àcariyas and upajjhàyas; such Bhikkhus ought to be asked by their àcariyas and upajjhàyas: "Where will you go? With whom will you go?" If those ignorant, unlearned Bhikkhus name other ignorant, unlearned Bhikkhus, their àcariyas and upajjhàyas ought

not to allow them [to go]; if they allow them, they commit a dukkaṇa offence. If those ignorant, unlearned Bhikkhus go without the permission of their àcariyas and upajjhàyas, they commit a dukkaṇa offence.

2. `In case, O Bhikkhus, there dwell in a certain residence many ignorant, unlearned Bhikkhus who neither know Uposatha, nor the Uposatha service, nor the Pàtimokkha, nor the recital of the Pàtimokkha: now there arrives [at that place] another Bhikkhu who is erudite, who has studied the àgamas [i.e. the collections of Suttas], who knows the Dhamma, the Vinaya, the mâtika [33], who is wise, learned, intelligent, modest, conscientious [34], anxious for training; let those Bhikkhus, O Bhikkhus, kindly receive that Bhikkhu, let them show attention to him, exchange [friendly] words with him, provide him with powder, clay [35], a tooth-cleanser, and water to rinse his mouth with. If they do not receive him kindly, or show no attention to him, or do not exchange [friendly] words with him, or do not provide him with powder, clay, a tooth-cleanser, and water to rinse his mouth with, they commit a dukkaṇa offence.

3. `In case, O Bhikkhus, there dwell in a certain residence on the day of Uposatha many ignorant, unlearned Bhikkhus who neither know Uposatha . . . nor the recital of the Pàtimokkha; let those Bhikkhus, O Bhikkhus, instantly send one Bhikkhu to the neighboring residence [of Bhikkhus, saying], "Go, friend, and come back when you have learnt the Pàtimokkha abridged or in its full extent." If they succeed in this way, well and good. If they do not succeed, those Bhikkhus, O Bhikkhus, ought all to go to a residence where they [the Bhikkhus there] know Uposatha or the Uposatha service or the Pàtimokkha or the recital of the Pàtimokkha. If they do not go, they commit a dukkaṇa offence.

4. `In case, O Bhikkhus, many ignorant, unlearned Bhikkhus keep vassa [36] in a certain residence who neither know, and etc. [37] If they succeed in this way, well and good. If they do not succeed, they ought to send away one Bhikkhu for seven days time [saying], "Go, friend, and come back when you have learnt the Pàtimokkha abridged or in its full extent." If they succeed in this way, well and

good. If they do not succeed, those Bhikkhus, O Bhikkhus, ought not to keep vassa in that residence. If they do, they commit a dukkaṇa offence.'

Section Twenty-Two

1. Then the Blessed One thus addressed the Bhikkhus:
`Assemble, O Bhikkhus, the saṅgha will hold Uposatha.' When He had spoken thus, a certain Bhikkhu said to the Blessed One:
`There is a sick Bhikkhu, Lord, who is not present.'

`I prescribe, O Bhikkhus, that a sick Bhikkhu is to declare [lit. to give] his pàrisuddhi [38]. And let it be declared, O Bhikkhus, in this way: let that sick Bhikkhu go to one Bhikkhu, adjust his upper robe so as to cover one shoulder, sit down squatting, raise his joined hands, and say: "I declare my pàrisuddhi, take my pàrisuddhi, proclaim my pàrisuddhi [before the fraternity]." Whether he expresses this by gesture [lit. by his body], or by word, or by gesture and word, the pàrisuddhi has been declared. If he does not express this by gesture, and etc. the pàrisuddhi has not been declared.

2. `If [the sick Bhikkhu] succeeds in doing so, well and good. If he does not succeed, let them take that sick Bhikkhu, O Bhikkhus, on his bed or his chair to the assembly, and [then] let them hold Uposatha. If, O Bhikkhus, the Bhikkhus who are nursing the sick, think: "If we move this sick person from his place, the sickness will increase, or he will die," let them not move the sick, O Bhikkhus, from his place; let the saṅgha go there and hold there Uposatha. But in no case are they to hold Uposatha with an incomplete congregation. If [a Bhikkhu] does so, he commits a dukkaṇa offence.

3. `If he who has been charged with the pàrisuddhi, O Bhikkhus, leaves the place at once, after the pàrisuddhi has been entrusted [to him], the pàrisuddhi ought to be declared to another. If he who has been charged with the pàrisuddhi, O Bhikkhus, after the pàrisuddhi has been entrusted to him, returns to the world [39] at once [40] or dies; or admits that he is a sàmanera; or that he has

abandoned the precepts [41]; or that he has become guilty of an extreme offence [42]; or that he is mad; or that his mind is unhinged; or that he suffers [bodily] pain; or that expulsion has been pronounced against him for his refusal to see an offence [committed by himself]; or to atone for such an offence; or to renounce a false Doctrine; or that he is a eunuch; or that he has furtively attached himself [to the saïgha]; or that he is gone over to the titthiyas; or that he is an animal [43]; or that he is guilty of matricide; or that he is guilty of parricide; or that he has murdered an arahat; or that he has violated a Bhikkhuni; or that he has caused a schism among the saïgha; or that he has shed [a Buddha's] blood; or that he is a hermaphrodite : [in these cases] the pàrisuddhi ought to be entrusted to another one.

4. `If he who has been charged with the pàrisuddhi, O Bhikkhus, after the pàrisuddhi has been entrusted to him, and whilst he is on his way [to the assembly], leaves the place, or returns to the world, or dies, or admits that he is a sàmanera [44], and etc. or admits that he is a hermaphrodite, the pàrisuddhi has not been conveyed [to the saïgha]. If he who has been charged with the pàrisuddhi, O Bhikkhus, after the pàrisuddhi has been entrusted to him, having arrived with the fraternity, leaves the place, or dies, and etc. the pàrisuddhi has been conveyed. If he who has been charged with the pàrisuddhi, O Bhikkhus, after the pàrisuddhi has been entrusted to him, Though he reaches the assembly, does not proclaim [the pàrisuddhi he is charged with] because he falls asleep, or by carelessness, or because he attains [meditation], the pàrisuddhi has been conveyed, and there is no offence on the part of him who has been charged with the pàrisuddhi. If he who has been charged, and etc. intentionally omits to proclaim [the pàrisuddhi], the pàrisuddhi has been conveyed, but he who has been charged with the pàrisuddhi is guilty of a dukkaña offence.'

Section Twenty-Three

Then the Blessed One thus addressed the Bhikkhus: `Assemble, O Bhikkhus, the saïgha will perform an [official] act.' When He had spoken thus, a certain Bhikkhu said to the Blessed One: `There is a sick Bhikkhu, Lord, who is not present.'

` I prescribe, O Bhikkhus, that a sick Bhikkhu is to declare [lit. to give] his consent [to the act to be performed], and etc. [45] I prescribe, O Bhikkhus, that on the day of Uposatha he who declares his pàrisuddhi is to declare his consent [to official acts to be performed eventually] also, for [both declarations] are required for the saïgha [and for the validity of its acts].

Section Twenty-Four

1. At that time relations of a certain Bhikkhu seized him on the day of Uposatha.

They told this thing to the Blessed One.

`In case, O Bhikkhus, a certain Bhikkhu is seized on the day of Uposatha by relations of his, let the Bhikkhus say to those relations: "Pray, friends, let this Bhikkhu free for a moment until this Bhikkhu has held Uposatha."

2. `If they succeed in this way, well and good. If they do not succeed, let the Bhikkhus say to those relations: "Pray, friends, stand apart for a moment, until this Bhikkhu has declared his pàrisuddhi." If they succeed, well and good. If they do not succeed, let the Bhikkhus say to those relations: "Pray, friends, take this Bhikkhu for a moment outside the boundary, until the saïgha has held Uposatha." If they succeed, well and good. If they do not succeed, in no case is Uposatha to be held by an assembly that is incomplete. Should it be so held, [each Bhikkhu in the assembly] is guilty of a dukkaña offence.

3. `In case, O Bhikkhus, a certain Bhikkhu is seized on the day of Uposatha by kings, by robbers, by rascals, by hostile Bhikkhus, and etc. [46]'

Section Twenty-Five

1. Then the Blessed One thus addressed the Bhikkhus:

`Assemble, O Bhikkhus, the saïgha has duties [official acts] to perform.' When He had spoken thus, a certain Bhikkhu said to the Blessed One: `There is a mad Bhikkhu, Lord, called Gagga, who

is not present.' `There are, O Bhikkhus, two sorts of madmen: there is one mad Bhikkhu who now remembers the Uposatha, now does not remember it, who now remembers official acts [of the order], now does not remember them, [and] there is [another mad Bhikkhu] who does not remember them; one who now goes to Uposatha, now does not go, who now goes to official acts, now does not go, [and another] who does not go.

2. `Now, O Bhikkhus, that madman that now remembers, and etc., that now goes to, and etc., to such a madman I prescribe that you grant ummattakasammuti [i.e. the madman's leave].

3. `And you ought, O Bhikkhus, to grant it in this way: let a learned, competent Bhikkhu proclaim the following π atti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. Gagga, a mad Bhikkhu, now remembers the Uposatha, now does not remember, and etc., now goes to, and etc.; if the saïgha is ready, let the saïgha grant ummattakasammuti to the mad Bhikkhu Gagga: let the Bhikkhu Gagga remember or not remember Uposatha, remember or not remember official acts [of the order], let him go to Uposatha or not go, let him go to official acts or not go: [in every case] it may be free to the saïgha to hold Uposatha and to perform official acts with Gagga as well as without Gagga. This is the π atti.

4. `"'Let the saïgha, and etc. Gagga, a mad Bhikkhu, and etc.; the saïgha grants, and etc. Thus I understand."

Section Twenty-Six

1. At that time four Bhikkhus dwelt in a certain residence [of Bhikkhus] on the day of Uposatha. Now these Bhikkhus thought: `The Blessed One has prescribed the holding of Uposatha, and we are [only] four persons [47]. Well, how are we to hold Uposatha?'

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that four [Bhikkhus] may recite the Pàtimokkha.'

2. At that time three Bhikkhus dwelt in a certain residence [of Bhikkhus] at the day of Uposatha. Now these Bhikkhus thought: 'The Blessed One has prescribed to four [Bhikkhus] the reciting of the Pàtimokkha, and we are [only] three persons,' and etc.

'I prescribe, O Bhikkhus, that three Bhikkhus may hold pàrisuddhi-Uposatha [48].

3. 'And it ought to be held in this way: let a learned, competent Bhikkhu proclaim the following eat before those Bhikkhus: "Let the Reverend brethren hear me. Today is Uposatha, the fifteenth [day of the half month]. If the Reverend brethren are ready, let us hold pàrisuddhi-Uposatha with each other." Let the senior Bhikkhu adjust his upper robe so as to cover one shoulder, sit down squatting, raise his joined hands, and say to those Bhikkhus: "I am pure, friends, understand that I am pure, and etc. [49] "

4. 'Let [each] younger Bhikkhu [in his turn] adjust his upper robe so as to cover one shoulder, sit down squatting, raise his joined hands, and say to those Bhikkhus: "I am pure Reverend Sirs."'

5. At that time two Bhikkhus dwelt in a certain residence on the day of Uposatha. Now these Bhikkhus thought: 'The Blessed One has prescribed to four [Bhikkhus] the reciting of the Pàtimokkha, to three [Bhikkhus] the holding of pàrisuddhi-Uposatha, and we are [only] two persons,' and etc.

'I prescribe, O Bhikkhus, that two persons may hold pàrisuddhi-Uposatha.'

6, 7. 'And it ought to be held in this way: let the senior Bhikkhu, and etc. [50]'

8. At that time there dwelt a single Bhikkhu in a certain residence on the day of Uposatha. Now this Bhikkhu thought, and etc.

9. 'In case there dwell, O Bhikkhus, in a certain residence on the day of Uposatha a single Bhikkhu; let that Bhikkhu, O Bhikkhus, sweep the place which the Bhikkhus used to frequent, the refectory, or hall, or place at the foot of a tree; let him [then]

provide water and food, prepare seats, put a lamp there, and sit down. If other Bhikkhus come, let him hold Uposatha with them; if they do not come, let him fix his mind upon the thought: "Today is my Uposatha." If he does not fix his mind upon this thought, he commits a dukkaṇa offence.

10. `Now, O Bhikkhus, where four Bhikkhus dwell [together], they must not convey the pàrisuddhi [51] of one [to their assembly], and recite, the Pàtimokkha by three. If they do, they commit a dukkaṇa offence.

`Now, O Bhikkhus, where three Bhikkhus dwell [together], they must not convey the pàrisuddhi of one [to their assembly], and hold pàrisuddhi Uposatha by two. If they do, they commit a dukkaṇa offence.

`Now, O Bhikkhus, where two Bhikkhus dwell, one of them must not convey the pàrisuddhi of the other one, and fix [only] his thoughts [upon the Uposatha]. If he does, he commits a dukkaṇa offence.'

Section Twenty-Seven

1. At that time a certain Bhikkhu was guilty of an offence on the day of Uposatha. Now this Bhikkhu thought: `The Blessed One has prescribed: "Uposatha is not to be held by a Bhikkhu who is guilty of an offence [52]." Now I am guilty of an offence. What am I to do?'

They told this thing to the Blessed One.

`In case, O Bhikkhus, a certain Bhikkhu be guilty of an offence on the day of Uposatha; let that Bhikkhu, O Bhikkhus, go to one Bhikkhu, adjust his upper robe so as to cover one shoulder, sit down squatting, raise his joined hands, and say: "I have committed, friend, such and such an offence; I confess that offence." Let the other say: "Do you see it?" "Yes, I see it." "Refrain from it in future."

2 `In case, O Bhikkhus, there be a Bhikkhu on the day of Uposatha who feels doubt with regard to an offence; let this Bhikkhu, O Bhikkhus, go to one Bhikkhu, and etc. [sect.1], and say: "I feel doubt, friend, with regard to such and such an offence. When I shall feel no doubt, then I will atone for that offence." Having spoken thus let him hold Uposatha and hear the Pàtimokkha. But in no case must there be any hindrance to holding Uposatha from such a cause.'

3. At that time the chabbaggiyà Bhikkhus confessed in common an offence [shared by them all].

They told this thing to the Blessed One.

`You ought not, O Bhikkhus, to confess an offence in common. He who does so, commits a dukkaña offence.'

At that time the chabbaggiyà Bhikkhus accepted the common confession of an offence [shared by several Bhikkhus].

They told this thing to the Blessed One.

`You ought not, O Bhikkhus, to accept the common confession of an offence. He who does so, commits a dukkaña offence.'

4. At that time a certain Bhikkhu remembered an offence, while the Pàtimokkha was being recited. Now this Bhikkhu thought: `The Blessed One has prescribed: "Uposatha is not to be held by [a Bhikkhu] who is guilty of an offence." Now I am guilty of an offence. What am I to do?'

They told this thing to the Blessed One.

`In case, O Bhikkhus, there be a Bhikkhu who remembers an offence, while the Pàtimokkha is being recited; let this Bhikkhu, O Bhikkhus, say to his neighbor Bhikkhu: "I have committed such and such an offence, friend; when I have arisen from this assembly, I will atone for that offence." Having spoken thus, and etc. [sect.2].

5. `In case, O Bhikkhus, there be a Bhikkhu who feels doubt with regard to an offence, while the Pàtimokkha is being recited, and etc. [sects. 2, 4].'

6. At that time the whole saïgha in a certain residence was guilty of a common offence on the day of Uposatha. Now these Bhikkhus thought: `The Blessed One has prescribed that offences [shared by many Bhikkhus] are not to be confessed in common, and that the common confession of such offences is not to be accepted. Now this whole saïgha is guilty of a common offence. What are we to do?'

They told this thing to the Blessed One.

`In case, O Bhikkhus, the whole saïgha in a certain residence is guilty of a common offence on the day of Uposatha ; let those Bhikkhus, O Bhikkhus, send instantly one Bhikkhu to the neighboring residence of Bhikkhus [saying], "Go, friend, and come back when you have atoned for that offence [for yourself]; we will [then] atone for the offence before you."

7. `If they succeed in this way, well and good. If they do not succeed, let a learned, competent Bhikkhu proclaim the following ãatti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. This whole saïgha is guilty of a common offence. When it shall see another pure guiltless Bhikkhu, it will atone for the offence before him." [One of the Bhikkhus] having spoken thus let them hold Uposatha and recite the Pàtimokkha. But in no case must there be any hindrance to holding Uposatha from such a cause.

8. `In case, O Bhikkhus, the whole saïgha in a certain residence feels doubt with regard to a common offence on the day of Uposatha; [in this case] let a learned, competent Bhikkhu proclaim the following ãatti before the saïgha: "Let the saïgha, Reverend Sirs, hear me. This whole saïgha feels doubt with regard to a common offence. When it will feel no doubt, it will atone for that offence." [One of the Bhikkhus] having spoken thus, and etc.

9. `In case, O Bhikkhus, in a certain residence the saïgha that has entered [there] upon vassa is guilty of a common offence. Those Bhikkhus, O Bhikkhus, are instantly, and etc. [sects. 6, 7]. If they do not succeed, let them send away one Bhikkhu for seven days' time: "Go, friend, and come back when you have atoned for that offence [for yourself]; we will [then] atone for the offence before you."

10. At that time the whole saïgha in a certain residence was guilty of a common offence, and did not know the name nor the class to which that offence belonged. Now there arrived [at that place] another Bhikkhu, and etc. [see chap.21.2], anxious for training. To that Bhikkhu one of the Bhikkhus went, and having gone to him, he said to him: `He who does such and such a thing, friend, what sort of offence does he commit?'

11. He replied: `He who does such and such a thing, friend, commits such and such an offence. If you have committed such an offence, friend, atone, for that offence.' The other replied: `Not I myself alone, friend, am guilty of that offence; this whole saïgha is guilty of that offence'. He said: `What is it to you, friend, whether another is guilty or guiltless? Come, friend, atone for your own offence.'

12. Now this Bhikkhu, after having atoned for that offence by the advice of that Bhikkhu, went to those Bhikkhus [to his brethren who shared in the same offence]; having gone to them, he said to those Bhikkhus: `He who does such and such a thing, friends, commits such and such an offence. As you have committed such an offence, friends, atone for that offence.' Now those Bhikkhus refused to atone for that offence by that Bhikkhus advice.

They told this thing to the Blessed One.

13, 14. `In case, O Bhikkhus, the whole saïgha in a certain residence is guilty of a common offence, [and etc. 10,11]

15. `If this Bhikkhu, O Bhikkhus, after having atoned for that offence by the advice of that Bhikkhu, goes to those Bhikkhus,

and having gone to them, says to those Bhikkhus: "He who does, and etc.," and if those Bhikkhus, O Bhikkhus, atone for that, offence by that Bhikkhus advice, well and good; if they do not atone for it, that Bhikkhu, O Bhikkhus, need not say anything [further] to those Bhikkhus, if he does not like.'

End of the Bhànavàra on Kodanàvatthu.

Section Twenty-Eight

1. At that time there assembled in a certain residence [of Bhikkhus] at the day of Uposatha a number of resident Bhikkhus, four or more. They did not know that there were other resident Bhikkhus absent. Intending to act according to Dhamma and Vinaya, thinking themselves to be complete while [really] incomplete, they held Uposatha and recited the Pàtimokkha. While they were reciting the Pàtimokkha, other resident Bhikkhus, a greater number [than the first ones], arrived.

They told this thing to the Blessed One.

2. `In case, O Bhikkhus, there assemble in a certain residence at the day of Uposatha, and etc. [sect. 1]; while they are reciting the Pàtimokkha, other resident Bhikkhus, a greater number, arrive; let those Bhikkhus, O Bhikkhus, recite the Pàtimokkha again; they who have recited it, are free from guilt.

3. `In case, O Bhikkhus, there assemble, and etc.; While they are reciting the Pàtimokkha, other resident Bhikkhus, exactly the same number; [as the first ones], arrive; in that case [the part of the Pàtimokkha] that has been recited, has been correctly recited; let those [who have arrived late], hear the rest; they who have recited it, are free from guilt.

`In case, O Bhikkhus, there assemble, and etc.; While they are reciting the Pàtimokkha, other resident Bhikkhus, a smaller number, arrive, and etc. [53]

4. `In case, O Bhikkhus, there assemble, and etc.; When they have just finished the recital of the Pàtimokkha, other resident Bhikkhus, and etc. [54]

5. `In case, O Bhikkhus, there assemble, and etc.; When they have just finished the recital of the Pàtimokkha, and the assembly has not yet risen, other resident Bhikkhus, and etc.'

6. `In case, O Bhikkhus, there assemble, and etc.; When they have just finished the recital of the Pàtimokkha, and a part of the assembly has risen, and etc.'

7. `In case, O Bhikkhus, there assemble, and etc.; When they have just finished the recital of the Pàtimokkha, and the whole assembly has risen, and etc. [55]'

End of the Fifteen Cases in Which There Is No Offence.

Section Twenty-Nine

`In case, O Bhikkhus, there assemble in a certain residence on the day of Uposatha a number of resident Bhikkhus, four or more; they know that there are other resident Bhikkhus absent; intending to act according to Dhamma and Vinaya, incomplete, conscious of their incompleteness, they hold Uposatha and recite the Pàtimokkha, and etc. [56]'

End of the Fifteen Cases of the Incompletely

Assembled Bhikkhus Who Are Conscious Of Their
Incompleteness.

Section Thirty

`In case, O Bhikkhus, there assemble, and etc.; they know that there are other resident Bhikkhus absent. Feeling doubt as to whether they are competent to hold Uposatha or not competent, they hold Uposatha and recite the Pàtimokkha, and etc.'

End of the Fifteen Cases of the Bhikkhus Who Feel Doubt.

Section Thirty-One

`In case, O Bhikkhus, there assemble, and etc.; They know that there are other resident Bhikkhus absent [thinking]: "We are competent to hold Uposatha, we are not incompetent," they abandon themselves to misbehavior, hold Uposatha, and recite the Pàtimokkha, and etc. [57]'

End of the Fifteen Cases of the Bhikkhus Abandoning Themselves to Misbehavior.

Section Thirty-Two

`In case, O Bhikkhus, there assemble, and etc.; they know that there are other resident Bhikkhus absent. They perish and become ruined [58], saying, "What are those people to us?" And risking a schism [among the fraternity], they hold Uposatha and recite the Pàtimokkha, and etc. [59]'

End of the Fifteen Cases of the Bhikkhus Risking a Schism.

End of the Seventy-Five [60] Cases.

Section Thirty-Three

`In case, O Bhikkhus, there assemble in a certain residence on the day of Uposatha a number of resident Bhikkhus, four or more; they know that other resident Bhikkhus are about to enter the boundary. They know that other resident Bhikkhus have entered within the boundary. They see other resident Bhikkhus who are about to enter, and etc., who have entered, within the boundary. They hear that other resident Bhikkhus are about to enter, and etc., have entered within the boundary.'

Thus [61] a hundred and seventy-five systems of triads are produced which refer to resident and resident Bhikkhus [62]. [Then follow the same cases with regard to] resident and incoming Bhikkhus, incoming and resident Bhikkhus, incoming and incoming Bhikkhus. By putting these words [successively] into the peyyàla [63], seven hundred triads are produced.

Section Thirty-Four

1. `In case, O Bhikkhus, the resident Bhikkhus count the day as the fourteenth [of the pakkha], the incoming Bhikkhus as the fifteenth [64]; if the number of the resident Bhikkhus is greater, the incoming Bhikkhus ought to accommodate themselves to the resident Bhikkhus. If their number is equal, the incoming Bhikkhus ought to accommodate themselves to the resident Bhikkhus. If the number of the incoming Bhikkhus is greater, the resident Bhikkhus ought to accommodate themselves to the incoming Bhikkhus.

2. `In case, O Bhikkhus, the resident Bhikkhus count the day as the fifteenth, the incoming Bhikkhus as the fourteenth; if, and etc. [sect.1].

3. `In case, O Bhikkhus, the resident Bhikkhus count the day as the first [of the pakkha], the incoming Bhikkhus as the fifteenth [of the preceding pakkha]; if the number of the resident Bhikkhus is greater, the resident Bhikkhus need not, if they do not like, admit the incoming ones to their communion; let the incoming Bhikkhus go outside the boundary and hold [there] Uposatha. If their number is equal, and etc. [as in the preceding case]. If the number of the incoming Bhikkhus is greater, let the resident Bhikkhus either admit the incoming ones to their communion or go outside the boundary.

4. `In case, O Bhikkhus, the resident Bhikkhus count the day as the fifteenth, the incoming Bhikkhus as the first [of the following pakkha]; if the number of the resident Bhikkhus is greater, let the incoming Bhikkhus either admit the resident Bhikkhus to their communion or go outside the boundary. If their number is equal, and etc. [as in the preceding case]. If the number of the incoming Bhikkhus is greater, the incoming Bhikkhus need not, if they do not like, admit the resident Bhikkhus to their communion; let the resident Bhikkhus go outside the boundary and hold Uposatha [there].

5. I in case, O Bhikkhus, the incoming Bhikkhus see the signs, the tokens the marks, the characteristics of [the presence of], resident

Bhikkhus, well prepared beds and chairs and mats and pillows, food and water well provided for, well swept cells; seeing this, they begin to doubt: "Are there here any resident Bhikkhus or are there not?"

6. `Being doubtful they do not search, having not searched they hold Uposatha this is a dukkañña offence. Being doubtful they search, searching they do not see them, not seeing them they hold Uposatha: [in this case] they are free from offence. Being doubtful they search, searching they set them, seeing them they hold Uposatha together: [in this case] they are free from offence. Being doubtful they search, searching they see them, seeing them they hold Uposatha apart: this is a dukkañña offence. Being doubtful they search, searching they see them, seeing them they perish and become ruined [65], saying: "What are those people to us?" And risking a schism, they hold Uposatha: this is a thullaccaya [grave] offence.

7. `In case, O Bhikkhus, the incoming Bhikkhus hear the signs and etc. of [the presence of] resident Bhikkhus, the sound of their footsteps when they are walking, the sound of their rehearsal [of the Dhamma], of their clearing the throat and sneezing; hearing this they begin to doubt, and etc. [sects. 5, 6].

8. `In case, O Bhikkhus, the resident Bhikkhus see the signs and etc. of [the presence of] incoming Bhikkhus, unknown bowls, unknown robes, unknown seats, [the traces of] foot-washing, water sprinkled about; seeing this they begin to doubt, and etc.

9. `In case, O Bhikkhus, the resident Bhikkhus hear the signs and etc. of [the presence of] incoming Bhikkhus, the sound of their footsteps when they are arriving, the sound of their shaking out their shoes, clearing the throat, and sneezing; hearing this, and etc.

10. `In case, O Bhikkhus, the incoming Bhikkhus see resident Bhikkhus belonging to a different district; they take them as belonging to the same district; taking them as belonging to the same district they do not ask. Having not asked, they hold

Uposatha together: [in this case] they are free from offence. They ask; having asked, they do not go through the matter; having not gone through the matter, they hold Uposatha together: this is a dukkaṇa offence. They ask, and etc. [as in the last case], they hold Uposatha apart: [in this case] they are free from offence.

11. `In case, O Bhikkhus, the incoming Bhikkhus see resident Bhikkhus belonging to the same district. They take them as belonging to a different district; taking them, and etc. They do not ask; having not asked, they hold Uposatha together: this is a dukkaṇa offence. They ask; having asked, they go through the matter; having gone through the matter, they hold Uposatha apart: this is a dukkaṇa offence. They ask, and etc. [as in the last case], they hold Uposatha together: [in this case] they are free from offence.

12. `In case, O Bhikkhus, the resident Bhikkhus see incoming Bhikkhus belonging to a different district, and etc. [see sect.10].

13. `In case, O Bhikkhus, the resident Bhikkhus see incoming Bhikkhus belonging to the same district, and etc. [see sect.11].'

Section Thirty-Five

1. `You ought not, O Bhikkhus, to go on the day of Uposatha from a residence in which Bhikkhus are, to a residence in which no Bhikkhus are, except with a saṅgha [66] or in a case of danger [67]. You ought not, O Bhikkhus, to go on the day of Uposatha from a residence in which Bhikkhus are, to a non-residence in which no Bhikkhus are, except, and etc. You ought not, O Bhikkhus, to go on the day of Uposatha from a residence in which Bhikkhus are, to a residence or non-residence [68] in which no Bhikkhus are, except, and etc.

2. `You ought not, O Bhikkhus, to go on the day of Uposatha from a non-residence in which Bhikkhus are, to a residence, and etc., to a non-residence, and etc., to a residence or non-residence in which no Bhikkhus are, except, and etc.

3. `You ought not, O Bhikkhus, to go on the day of Uposatha from a residence or non-residence in which Bhikkhus are, to a residence, and etc., to a non-residence, and etc., to a residence or non-residence in which no Bhikkhus are, except, and etc.

4. `You ought not, O Bhikkhus, to go on the day of Uposatha from a residence in which Bhikkhus are, to a residence in which Bhikkhus are, if these Bhikkhus belong to a different district, except, and etc. [69]

5. `You may go, O Bhikkhus, on the day of Uposatha from a residence in which Bhikkhus are, to a residence in which Bhikkhus are, if these Bhikkhus belong to the same district, and if you know: "I can attain that place today." You may, and etc. [70]

Section Thirty-Six

1. Let no one, O Bhikkhus, recite the Pàtimokkha in a seated assembly [of Bhikkhus] before a Bhikkhuni. He who does, commits a dukkaña offence. Let no one, O Bhikkhus, recite the Pàtimokkha in a seated assembly [of Bhikkhus] before a sikkhamàna [71], a sàmanera, a sàmaneri, one who has abandoned the precepts [72], one who is guilty of an extreme offence [73]. He who does, commits a dukkaña offence.

2. `Let no one, O Bhikkhus, recite the Pàtimokkha in a seated assembly [of Bhikkhus] before a [Bhikkhu] against whom expulsion has been pronounced for his refusal to see an offence [committed by himself], before a [Bhikkhu] against whom expulsion has been pronounced for his refusal to atone for such an offence, or for his refusal to renounce a false Doctrine. He who does, is to be treated according to the law [74].

3. `Let no one, O Bhikkhus, recite the Pàtimokkha in a seated assembly [of Bhikkhus] before a eunuch, before one who has furtively attached himself [to the saïgha], and etc. [see chap.22.3], before a hermaphrodite. He who does, commits a dukkaña offence.

4. Let no one, O Bhikkhus; hold Uposatha by [accepting] the pàrisuddhi declaration [75] of a pàrivàsika [76], except if the assembly has not yet risen [at the time when the pàrisuddhi is declared]. And let no one, O Bhikkhus, hold Uposatha on another day than the Uposatha day, except for the sake of [declaring the re-establishment of] concord among the saïgha [77].'

End of the Third Bhànavàra in the Uposathakhandhaka.

Footnotes:

1. One should be inclined to understand that the paribbàjakas assembled twice each half month, on the eighth day of the pakkha and on the fourteenth or fifteenth day, according to the different length of the pakkha. However, chap. 4 makes it probable that not two days in each pakkha are to be understood, but three. Compare, however, the remark of Buddhaghosa, quoted in the note on chap. 34. 1.

15. Uposatha-pamukha [literally, that which has the Uposatha at its head, or, that which is situated in front of the Uposatha evidently means the place around the uposathàgàra, in which the Pàtimokkha recitation may be heard as well as in the uposathàgàra itself

17. Buddhaghosa's note on this passage contains some details regarding the way which Mahà Kassapa went. Andhakavinda is three gāvuta distant from Ràjagaha. There were eighteen [?the MS. Reads: aññhàra mahàvihàra] great vihàras around Ràjagaha included by the same boundary which Buddha himself had consecrated. The Uposatha service for this whole district was performed in the Veluvana monastery. The river which Mahà Kassapa crossed on his way to the Veluvana was the Sappinã, which rises in the Gijjhakãña mountain.

18. Ticāvarena avippavàsa means not parting with the three robes which belong to the usual `parikkhàrà' [requisites] of a Bhikkhu. Bhikkhus were not allowed to part with their civaras, excepting under special circumstances and for a limited time [see

the Pàtimokkha, 29th nissaggiya Dhamma]. Conferring the character of *ticivarena avippavàsa* on a boundary means, we believe, to determine that it should be free to Bhikkhus residing within this boundary, to keep a set of robes wherever they liked within the same boundary [excepting in a village, sect. 3], and that such an act should not be considered as parting with the robes.

19. Buddhaghosa observes that this rule applies to Bhikkhus only and not to Bhikkhunis. For Bhikkhunis reside only in villages; there would be no *civaraparihàra* at all for Bhikkhunis, if they were to use the *kammavàcà* given in sect. 4. Buddhaghosa also observes at this occasion that the boundaries of the *Bhikkhusaïgha* and of the *Bhikkhunisaïgha* are quite independent from each other and that the rules given in chap. 13 do not refer to boundaries the one of which belongs to the *Bhikkhusaïgha*, the other to the *Bhikkhunisaïgha*.

20. As to the extent attributed to the '*gàmàpacàra*' [neighbourhood of the village], see the *Vibhaïga*, quoted by Minayeff, *Pràtim.* P. 66, 1. 1.

21. This formula is identical with that given in sect. 2. The only difference is that after the words '*The character of ticivarena avippavàsa,*' the words '*Excepting villages and the neighbourhood of villages*' are inserted.

22. *I abbhantara* equals 28 *hattha* [Buddhaghosa and *Abhidhànapadipikà*, v.197]. See *Rh.D.*, '*Coins and Measures,*' and etc., p.15.

23. Buddhaghosa prescribes to leave an interstice of one *hattha*, and he adds that the ancient Sinhalese commentaries differ as to the measure required for this interstice: the *Kurundi* requires one *vidatthi*, the *mahàipaccari* four *aïgula*.

24. For a definition of lawfulness and unlawfulness of the official functions of the order as well as of completeness and incompleteness of the congregation by which such acts are performed, see IX, 3.

25. The introduction [nidàna] of the Pàtimokkha is the formula given above, chap. 3. 3.

26. `Avasesaü sutena sàvetabbaü,' i.e. it is to be proclaimed: `The four pàràjika dhammà, and etc., Are known to the reverend brethren [literally, have been heard by the reverend brethren].'

29. I.e. of reciting the Pàtimokkha himself or causing another Bhikkhu to do so.

30. I.e. samaõas belonging to other schools. See chap. 1.

31. Here follows an exact repetition of the story told in sect. 3, which is given here, of course, in the present tense.

32. This appears to be the meaning of gaõamaggena gaõetuü; Buddhaghosa has no note on this passage.

33. Enumeration's of terms indicating the different cases that come under a Vinaya rule or a dogmatical proposition are called màtikà for instance, in discussing the first pàràjika rule the Vibhaïga gives the following màtikàpadàni: tisso itthiyo manussitthi amanussitthi tiracchànatitthi, tayo ubhatovyaṃjanakà manussubhatovyaṃjanako amanussubh tiracchànatubh., and etc. Most of the works belonging to the AbhiDhamma Piñaka are based on and opened by such màtikà lists.

38. Pàrisuddhi, literally, means, purely. He declares that he is pure from the offences specified in the, Pàtimokkha, and charges another Bhikkhu with proclaiming his declaration before the assembled chapter.

39. We have no doubt that this is the correct translation of vibbhamati [see I, 39, 5]. The difference between vibbhamati [he returns to the world] and sikkhaü paccakkàti [he abandons the precepts] seems to be that the former is an informal, and the latter a formal, renunciation of the order.

40. Literally, on the spot, i.e. without setting out on his way to the assembly.

41. The precepts are abandoned [sikkhà paccakkhàtà hoti] by declaring that one abandons the Buddha, or the Dhamma, or the Saïgha, or the Vinaya, and etc. By such a declaration a Bhikkhu who wishes to return to a layman's life, or to go over to a titthiya sect gives up his character as a member of the Buddhist fraternity. The rules about the sikkhàpaccakkhàna are given in the Vibhaïga, in the explanation of the first pàràjika rule [chap. 8, sect. a].

42. Most probably antimavatthu refers to the pàràjika offences, which require excommunication.

44. Translated by I. B. Horner as 'novice', Book of the Discipline, Vol. IV, p. vi

45. The rules given here regarding the chanda [declaration of consent of an absentee] that is required for the performance of official acts are word for word the same as those set out in chap. 22. 1-4, regarding the pàrisuddhi required at the Uposatha service.

47. The quorum for several official acts of the order was five or more Bhikkhus; see ix, 4.

48. Uposatha by mutual declaration of purity from the offences specified in the Pàtimokkha; see sect. 3 seq.

49. The same phrase is repeated twice more.

53. The decision given for the case of a smaller number of Bhikkhus arriving late, is here, and invariably throughout the following exposition, identical with the decision of the case of the number of Bhikkhus being equal on the two sides.

54. The same three cases are distinguished here as in 3, according as the number of Bhikkhus who are late, is greater, the same, or smaller than that of the other Bhikkhus. The first case is decided by Buddha as above; in the decision of the second and third cases, instead of 'let those [who have arrived late] hear the

rest' read: I let those [who have arrived late] proclaim their pàrisuddhi in the presence [of the other brethren]!

55. The three triads of sects. 5, 6, 1 agree exactly with the triad of sect. 4.

56. Here follow fifteen cases which are arranged exactly as in chap. 28. Instead of they who have recited it, are free from guilt, read: 'They who have recited it, have committed a dukkaña offence.'

57. The decision of these fifteen cases is the same as in chap. 29.

58. I.e. they destroy their own welfare by their wickedness.

59. The decisions as in chap. 29; only read instead of 'dukkaña offence,' 'thullaccaya offence' [grave sin].

60. Five times fifteen cases, in chaps. 28-32.

61. Remarks like this, which indicate the rules for supplying abbreviated passages, do not belong, strictly speaking, to the text of the Vinaya itself, but form a posterior addition, as is shown also by grammatical peculiarities. In chaps. 28-32 we have seventy-five cases, or twenty-five triads; all of these triads contain the words: 'they know that there are other resident Bhikkhus absent.' by successively varying these words six times, as is indicated in chap. 33, we obtain a hundred and seventy-five triads.

62. I.e. The assembled Bhikkhus as well as the incoming reside in the same avis.

63. 'Peyyàla' is identical in meaning and, we believe, etymologically with 'pariyàya.' see Childers s. v.; H.O.'s remarks in Kuhn's Zeitschrift für Vergleichende Sprachforschung, vol. xxv, 324; Trenckner, Pàli Miscellany, p. 66.

64. Buddhaghosa: 'They who count the day as the fifteenth, arrive from a distant kingdom, or they have held the preceding Uposatha on the fourteenth.' it seems to follow from this remark of

Buddhaghosa that after an Uposatha on the fourteenth invariably an Uposatha on the fifteenth must follow, i.e. the Uposatha may not be held on the fourteenth *ad libitum*, but only in the second *pakkha* of the short months. Compare chap. 4 and the note on chap. I. 1.

66. I.e. with a number of Bhikkhus sufficient for holding Uposatha.

68. Probably this means a place the quality of which, whether residence or non-residence, is doubtful.

71. In the *Bhikkhunikhanda* [Cullav. X, 1, 4] we are told that Buddha, when admitting women to the order of mendicants, prescribed for them a probationary course of instruction, which should last two years, after which time they were to ask for the *upasampadà* ordination. During these two years the candidates were called *sikkhamànàs*. Childers [Dict. s.v. *sikkhati*] has misunderstood the *Mahāvāsa* [p. 37], when he states that in the case of Asoka's daughter *Samghamittà* the training prescribed for the *sikkhamànàs* was absolved in a single day.

74. The law alluded to most probably is the 69th *pācittiya* rule, which expressly treats only of the conduct towards Bhikkhus refusing to renounce false Doctrines, but it may be extended by analogy also to the two other categories of Bhikkhus mentioned in our passage.

76. I.e. a Bhikkhu subject to the penal discipline of *parivāsa*, the rules of which are discussed at length in the second and third books of the *Cullavagga*.

77. If a schism among the fraternity has been composed, the reconciled parties hold Uposatha together [X, 6, 14].

Sedaka Suttas

One: The Acrobat

I have heard that on one occasion the Blessed One was living among the Sumbhas. Now there is a Sumbhan town named Sedaka. There the Blessed One addressed the monks, "Monks!"

"Yes, lord," the monks responded.

The Blessed One said, "Once upon a time, monks, a bamboo acrobat, having erected a bamboo pole, addressed his assistant, Frying Pan: 'Come, my dear Frying Pan. Climb up the bamboo pole and stand on my shoulders.'

"As you say, Master,' Frying Pan answered the bamboo acrobat and, climbing the bamboo pole, stood on his shoulders.

"So then the bamboo acrobat said to his assistant, 'Now you watch after me, my dear Frying Pan, and I'll watch after you. Thus, protecting one another, watching after one another, we'll show off our skill, receive our reward, and come down safely from the bamboo pole.'

"When he had said this, Frying Pan said to him, 'But that won't do at all, Master. You watch after yourself, and I'll watch after myself, and thus with each of us protecting ourselves, watching after ourselves, we'll show off our skill, receive our reward, and come down safely from the bamboo pole.'

"What Frying Pan, the assistant, said to her Master was the right way in that case.

"Monks, a frame of reference is to be practiced with the thought, 'I'll watch after myself.' A frame of reference is to be practiced with the thought, 'I'll watch after others.' When watching after oneself, one watches after others. When watching after others, one watches after oneself.

"And how does one, when watching after oneself, watch after others? Through pursuing [the practice], through developing it, through devoting oneself to it. This is how one, when watching after oneself, watches after others.

"And how does one, when watching after others, watch after oneself? Through endurance, through harmlessness, and through a mind of kindness and sympathy. This is how one, when watching after others, watches after oneself.

"A frame of reference is to be practiced with the thought, 'I'll watch after myself.' A frame of reference is to be practiced with the thought, 'I'll watch after others.' When watching after oneself, one watches after others. When watching after others, one watches after oneself."

Two: The Beauty Queen

I have heard that on one occasion the Blessed One was living among the Sumbhas. Now there is a Sumbhan town named Sedaka. There the Blessed One addressed the monks, "Monks!"

"Yes, lord," the monks responded.

The Blessed One said, "Suppose, monks, that a large crowd of people comes thronging together, saying, 'the beauty queen! The beauty queen!' And suppose that the beauty queen is highly accomplished at singing and dancing, so that an even greater crowd comes thronging, saying, 'The beauty queen is singing! The beauty queen is dancing!' Then a man comes along, desiring life and shrinking from death, desiring pleasure and abhorring pain. They say to him, 'Now look here, mister. You must take this bowl filled to the brim with oil and carry it on your head in between the great crowd and the beauty queen. A man with a raised sword will follow right behind you, and wherever you spill even a drop of oil, right there will he cut off your head.' Now what do you think, monks: Will that man, not paying attention to the bowl of oil, let himself get distracted outside?"

"No, lord."

"I have given you this parable to convey a meaning. The meaning is this: The bowl filled to the brim with oil stands for mindfulness immersed in the body. Thus you should train yourselves: 'we will develop mindfulness immersed in the body. We will pursue it, give it a means of transport, give it a grounding, steady it, consolidate it, and undertake it well.' That is how you should train yourselves."

Sekha Patipada Sutta

The Practice for One in Training

Translated from the Pali by Thanissaro Bhikkhu.
For free distribution only.

I have heard that on one occasion the Blessed One was staying among the Sakyans at Kapilavatthu in the Banyan Park. Now at that time a new reception hall [1] had just been built by the Kapilavatthu Sakyans, and it had not yet been dwelled in by any contemplative, priest, or anyone at all in human form. So the Kapilavatthu Sakyans went to the Blessed One and, on arrival, having bowed down, sat to one side. As they were sitting there they said to him, "Lord, a new reception hall has just been built by the Kapilavatthu Sakyans, and it has not yet been dwelled in by any contemplative, priest, or anyone at all in human form. May the Blessed One be the first to use it. When the Blessed One has used it first, the Kapilavatthu Sakyans will use it afterwards. That will be for their long-term welfare and happiness."

The Blessed One acquiesced with silence. Sensing his acquiescence, the Kapilavatthu Sakyans got up from their seats, bowed down to him, circumambulated him, and then went to the new reception hall. On arrival, they spread it all over with felt rugs, arranged seats, set out a water vessel, and raised an oil lamp. Then they went to the Blessed One and, on arrival, having bowed down, stood to one side. As they were standing there they said to him, "Lord, the reception hall has been covered all over with felt rugs, seats have been arranged, a water vessel has been set out, and an oil lamp raised. It is now time for the Blessed One to do as he sees fit."

So the Blessed One, putting on his robe and taking up his bowl and outer robe, went together with a community of monks to the reception hall. On arrival he washed his feet, entered the hall, and sat with his back to the central post, facing east. The community of monks washed their feet, entered the hall, and sat with their

backs to the western wall, facing east, ranged around the Blessed One. The Kapilavatthu Sakyans washed their feet, entered the hall, and sat with their backs to the eastern wall, facing west, ranged around the Blessed One. Then the Blessed One -- having spent most of the night instructing, urging, rousing, and encouraging the Kapilavatthu Sakyans with a Dhamma talk -- said to Ven. Ananda, "Ananda, speak to the Kapilavatthu Sakyans about the person who follows the practice for one in training. [2] My back aches. I will rest it."

Ven. Ananda responded, "As you say, lord."

Then the Blessed One, having arranged his outer robe folded in four, lay down on his right side in the lion's sleeping posture, with one foot on top of the other, mindful and alert, having made a mental note to get up.

Then Ven. Ananda addressed Mahanama the Sakyan[3]: "There is the case, Mahanama, where a disciple of the noble ones is consummate in virtue, guards the doors to his sense faculties, knows moderation in eating, is devoted to wakefulness, is endowed with seven qualities, and obtains at will -- without trouble or difficulty -- the four jhanas that constitute heightened awareness and a pleasant abiding in the here-and-now.

"And how is the disciple of the noble ones consummate in virtue? There is the case where the disciple of the noble ones is virtuous. He dwells restrained in accordance with the Patimokkha, consummate in his behavior and sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. This is how the disciple of the noble ones is consummate in virtue.

"And how does the disciple of the noble ones guard the doors to his sense faculties? There is the case where the disciple of the noble ones, on seeing a form with the eye, doesn't grasp at any theme or variations by which -- if he were to dwell without restraint over the faculty of the eye -- evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards

the faculty of the eye. He achieves restraint with regard to the faculty of the eye.

"On hearing a sound with the ear...

"On smelling an aroma with the nose...

"On tasting a flavor with the tongue...

"On feeling a tactile sensation with the body...

"On cognizing an idea with the intellect, he doesn't grasp at any theme or variations by which -- if he were to dwell without restraint over the faculty of the intellect -- evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the intellect. He achieves restraint with regard to the faculty of the intellect. This is how the disciple of the noble ones guards the doors to his sense faculties.

"And how does the disciple of the noble ones know moderation in eating? There is the case where the disciple of the noble ones, considering it appropriately, takes his food not playfully, nor for intoxication, nor for putting on bulk, nor for beautification, but simply for the survival and continuance of this body, for ending its afflictions, for the support of the holy life, thinking, 'I will destroy old feelings [of hunger] and not create new feelings [from overeating]. Thus I will maintain myself, be blameless, and live in comfort.' This is how the disciple of the noble ones knows moderation in eating.

"And how is the disciple of the noble ones devoted to wakefulness? There is the case where a monk during the day, sitting and pacing back and forth, cleanses his mind of any qualities that would hold the mind in check. During the first watch of the night [dusk to 10 p.m.], sitting and pacing back and forth, he cleanses his mind of any qualities that would hold the mind in check. During the second watch of the night [10 p.m. to 2 a.m.], reclining on his right side, he takes up the lion's posture, one foot placed on top of the other, mindful, alert, with his mind set on getting up [either as soon as he awakens or at a particular time]. During the last watch of the night

[2 a.m. to dawn], sitting and pacing back and forth, he cleanses his mind of any qualities that would hold the mind in check. This is how the monk is devoted to wakefulness.

"And how is the disciple of the noble ones endowed with seven qualities?

"(1) There is the case where the disciple of the noble ones has conviction, is convinced of the Tathagata's Awakening: 'Indeed, the Blessed One is pure and rightly self-awakened, consummate in clear-knowing and conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine and human beings, awakened, blessed.'

"(2) He feels shame at [the thought of engaging in] bodily misconduct, verbal misconduct, mental misconduct.

"(3) He feels concern for [the suffering that results from] bodily misconduct, verbal misconduct, mental misconduct.

"(4) He has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that - in their meaning and expression -- proclaim the holy life that is entirely complete and pure: those he has listened to often, retained, discussed, accumulated, examined with his mind, and well-penetrated in terms of his views.

"(5) He keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities.

"(6) He is mindful, highly meticulous, remembering and able to call to mind even things that were done and said long ago.

"(7) He is discerning, endowed with discernment of arising and passing away -- noble, penetrating, leading to the right ending of stress.

"This is how the disciple of the noble ones is endowed with seven qualities.

"And how does the disciple of the noble ones obtain at will -- without trouble or difficulty -- the four jhanas that constitute heightened awareness and a pleasant abiding in the here-and-now? There is the case where, quite withdrawn from sensuality, withdrawn from unskillful mental qualities, the disciple of the noble ones enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. With the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance. With the fading of rapture he remains in equanimity, mindful and alert, and physically sensitive of pleasure. He enters and remains in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' With the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither pleasure nor pain. This is how the disciple of the noble ones obtains at will -- without trouble or difficulty -- the four jhanas that constitute heightened awareness and a pleasant abiding in the here-and-now.

"Now, when a disciple of the noble ones is consummate in virtue in this way, guards the doors to his sense faculties in this way, knows moderation in eating in this way, is devoted to wakefulness in this way, is endowed with seven qualities in this way, and obtains at will -- without trouble or difficulty -- the four jhanas that constitute heightened awareness and a pleasant abiding in the here-and-now in this way, then he is called a disciple of the noble ones who follows the practice for one in training, whose eggs are unspoiled, who is capable of breaking out, capable of awakening, capable of attaining the supreme rest from the yoke. [4]

"Just as if a hen had eight, ten, or twelve eggs that she covered rightly, warmed rightly, and incubated rightly: Even though this wish did not occur to her -- 'O that my chicks might break through

the egg shells with their spiked claws or beaks and hatch out safely!' -- still it is possible that the chicks would break through the shells with their spiked claws or beaks and hatch out safely. In the same way, when a disciple of the noble ones is consummate in virtue in this way, guards the doors to his sense faculties in this way, knows moderation in eating in this way, is devoted to wakefulness in this way, is endowed with seven qualities in this way, and obtains at will -- without trouble or difficulty -- the four jhanas that constitute heightened awareness and a pleasant abiding in the here-and-now in this way, then he is called a disciple of the noble ones who follows the practice for one in training, whose eggs are unspoiled, who is capable of breaking out, capable of awakening, capable of attaining the supreme rest from the yoke.

"Now when the disciple of the noble ones has arrived at this purity of equanimity and mindfulness, he recollects his manifold past lives, i.e., one birth, two... five, ten... fifty, a hundred, a thousand, a hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction and expansion: 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he recollects his manifold past lives in their modes and details. This is his first breaking out, like that of the hen's chicks from their shells.

"When the disciple of the noble ones has arrived at this purity of equanimity and mindfulness, he sees -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings -- who were endowed with bad conduct of body, speech and mind, who reviled noble ones, held wrong views and undertook actions under the

influence of wrong views -- with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, and mind, who did not revile noble ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus -- by means of the divine eye, purified and surpassing the human -- he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma. This is his second breaking out, like that of the hen's chicks from their shells.

"When the disciple of the noble ones has arrived at this purity of equanimity and mindfulness, he enters and remains in the fermentation-free awareness-release and discernment-release, having directly known and realized them for himself right in the here and now. [5] This is his third breaking out, like that of the hen's chicks from their shells.

"Now, when the disciple of the noble ones is consummate in virtue, that is a matter of his conduct. When he guards the doors to his sense faculties... knows moderation in eating... is devoted to wakefulness... is endowed with seven qualities, that that is a matter of his conduct. When he obtains at will -- without trouble or difficulty -- the four jhanas that constitute heightened awareness and a pleasant abiding in the here-and-now, that that is a matter of his conduct.

"When he recollects his manifold past lives... in their modes and details, that is a matter of his clear-knowing. When he sees -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing... When he enters and remains in the fermentation-free awareness-release and discernment-release, having directly known and realized them for himself right in the here and now, that is a matter of his clear-knowing.

"This, Mahanama, is called a disciple of the noble ones who is consummate in clear-knowing, consummate in conduct, consummate in clear-knowing and conduct. And by the Brahma Sanankumara this verse was said:

'The noble warrior is the best among people
when judging by clan.
But a person consummate
in clear-knowing and conduct,
is the best of beings
human and divine.'

"This verse was well-sung by the Brahma Sanankumara, not ill-sung; well-said, not ill-said; connected with the goal, not unconnected with the goal. It was endorsed by the Blessed One."

Then the Blessed One got up and said to Ven. Ananda, "Good, good, Ananda. What you have said to the Kapilavatthu Sakyans about the person who follows the practice for one in training is good."

That is what Ven. Ananda said, and the Teacher approved. Gratified, the Kapilavatthu Sakyans delighted in Ven. Ananda's words.

Footnotes

1. According to the Commentary, this was a hall built to receive royal guests, together with their entourages.
2. This phrase -- "the person who follows the practice for one in higher training" -- translates the Pali phrase, *sekho patipado*. Although this phrase may be taken as two separate words, the Commentary treats it as a compound and translates it as "one who follows the *sekha-patipada*." Grammatically, as a compound, the form is strange, with the first member maintaining its case ending, instead of being reduced to a stem form connected with the following member of the compound, as in a normal compound.

However, this form has been found in other parts of the Canon as well, and modern grammarians have coined a term to describe it: a syntactical compound. I have thus followed the Commentary in my translation.

"One in training" is a person who has attained at least stream entry, but not yet arahantship

3. The chief of the Kapilavatthu Sakyans. See AN III.73; AN XI.12; and AN XI.13.

4. The yoke is fourfold: the yoke of sensuality, the yoke of becoming, the yoke of views, and the yoke of ignorance. See AN IV.10.

5. This completes the training, and so one becomes an *asekha*: one no longer in training. In other words, one is an arahant.

Sela Sutta

To the Brahmin Sela

I heard thus:

At one time the Blessed One was touring the country of Anguttaraapa with a large community of Bhikkhus, about one thousand two hundred and fifty and entered a hamlet named Aapana. The matted hair ascetic Keniya heard "The good recluse Gotama, son of the Saakyas touring the country of Anguttaraapa with a large community of Bhikkhus, about one thousand two hundred and fifty Bhikkhus have come to the hamlet Aapana. Of him, fame has spread, he is blessed, all knowing, endowed with knowledge and conduct, well gone, knows of the worlds, is incomparable tamer of those to be tamed, Teacher of gods and men, enlightened and blessed. He preaches to the world together with its gods Maras, Brahmas, the community of recluses and Brahmins and gods and men, that Teaching by himself known and realized. That Teaching is good at the beginning, in the middle and the end. Is full of meaning even in the letter and it explains the complete and pure holy life. It is good to see such worthy ones."

Then the matted hair ascetic Keniya approached the Blessed One, exchanged friendly greetings and sat on a side. The Blessed One addressed the matted hair ascetic instructing, advising inciting and making his heart light. The matted hair ascetic Keniya, instructed, advised, incited and made light hearted by the Blessed One said thus: "May the Blessed One accept tomorrow's meal from me together with the community of Bhikkhus". When this was said the Blessed One said: "O! Keniya, the community of Bhikkhus is too large about one thousand two hundred and fifty, are the Brahmins pleased about this. For the second time Keniya said: "O! Gotama, even if there are one thousand two hundred and fifty Bhikkhus, the Brahmins are pleased. May the Blessed One accept tomorrow's meal from me together with the community of Bhikkhus." For the second time the Blessed One

said: "O! Keniya, there are about one thousand two hundred and fifty Bhikkhus, are the Brahmins pleased about this?" For the third time Keniya said: "O! Gotama, whatever the number of Bhikkhus, even if, one thousand two hundred and fifty Bhikkhus, the Brahmins are pleased, may the Blessed One accept tomorrow's meal from me, together with the community of Bhikkhus." The Blessed One accepted in silence.

Then Keniya the matted hair ascetic knew that the Blessed One had accepted, got up from his seat, went to his hermitage, addressed his friends and blood relations: "Good sirs, listen, I have invited the recluse Gotama for tomorrow's meal together with the community of Bhikkhus, whatever work there is to be done, do them for me." They accepted, Keniya the matted hair ascetic's request and some of them dug furnaces, others axed wood. Some washed vessels, placed water vessels and some arranged seats. The matted hair ascetic Keniya himself arranged the circular hall .

At that time the Brahmin Sela lived in Aapana perfect in the three Vedas, learned in the rites and rituals as officiating priest, learned in the phonology and etymology of words and the fivefold history in words and grammar, and learned in tracing the marks of a Great Man. And he taught these to three hundred young men orally.

At that time Keniya the matted hair ascetic was friendly with the Brahmin Sela. The Brahmin Sela accompanied by the three hundred young men, walking and wandering for exercise turned towards the hermitage of the matted hair ascetic. He saw the matted hair ascetics at work in the hermitage of Keniya, some digging furnaces, others axing wood to light fire, washing vessels, placing water vessels others arranging seats and Keniya the matted hair ascetic himself arranging the circular hall. He said to Keniya. "Keniya, will there be a woman brought here, or one given away, or will there be a great sacrifice, or is Seniya Bimbisara the king of Magadha invited for tomorrow's meal together with his army?." "Sela, to me there would not be, a woman brought nor given away, Seniya Bimbisara the king of Magadha is not invited for tomorrow's meal together with the army. Yet there is a great

sacrifice for me the recluse Gotama son of the Sakyas, who has gone forth from the Sakya clan is touring Anguttaraapa with a large community of Bhikkhus has come to Aapana. Of him such fame has spread, he is blessed, worthy, all knowing, endowed with knowledge and conduct, well gone, knows the worlds, the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed. I have invited him for tomorrow's meal together with the community of Bhikkhus."

"Does good Keniya say enlightened ""Good Sela, I say enlightened". "Does, good Keniya say enlightened" "Good Sela, I say enlightened." Then it occurred to the Brahmin Sela. " Even the sound 'Enlightened' is rare in the world. The sacred sayings handed down state thirty two marks of a Great Man, endowed with which there are only two courses of action for the Great Man, not another. If he leads a household life he becomes a universal monarch, a righteous king who would rule the four quarters endowed with the seven jewels. They are the jewels of the, wheel, elephant, horse, gem, woman, householder and advisor. He has more than a thousand sons, clever heroic figures who would defeat foreign armies. They would rule the country surrounded by the ocean righteously without weapons and punishments. If he leaves the household and goes forth, becomes worthy, all knowing rolls the veil away from the world..

"Good Keniya, where does the Enlightened One, worthy and all knowing live now "Keniya the matted hair ascetic stretched out his right hand and said "There! in the deep green forest".

Then the Brahmin Sela with the three hundred young men approached the Blessed One, while going he addressed the young men. "Good sirs, come with little noise raising one foot after the other. Blessed Ones are far from noise and live alone like lions. While I am talking with the recluse Gotama, do not arouse conversations among yourselves and enter when our conversation ends."

Then the Brahmin Sela approached the Blessed One, exchanged friendly greetings sat on a side, and examined the thirty two marks

of a Great Man. He saw most of the marks of a Great Man, except two. Doubting whether the pudendum was encased and whether the tongue was large enough to cover the face, he was dissatisfied. Then it occurred to the Blessed One. The Brahmin Sela sees most of the marks of a Great Man except two, he has doubts, as to whether the pudendum is encased and the tongue is large enough to cover the face. Then the Blessed One performed a psychic exercise so that the Brahmin Sela could see the Blessed One's pudendum encased and the large tongue. The Blessed One pulled out his tongue and with it, touched both ear lobes, nostrils and the whole forehead, and covered up the whole face with it.

Then it occurred to the Brahmin Sela, indeed the recluse Gotama is endowed with all the thirty two marks of a Great Man, yet we do not know whether he is enlightened. I have heard it said by learned aged Brahmins, that Great Men when praised disclose what they are, whether they are worthy and enlightened. What if I eulogize the recluse Gotama with meaningful verses and so he eulogized the Blessed One saying these verses.

548. "O! Blessed One, you are handsome, is pleasant,
Is well born, lovely to look at, has a golden hue, and strong white
teeth..

549. To those born well, there are marks
All the marks of a Great Man are evident on your body.

550. You have pleasant eyes a beautiful mouth, a straight and
majestic body
In the midst of the community you shine like the sun.

551. The Bhikkhu with good looks is like a statue of gold
What is the use of your recluse-ship when so handsome?.

552. You should be a universal monarch, the leading charioteer
Winning over the four quarters, should be the monarch of
Jambudviipa.

553. Should have warrior subordinate kings attached to you,
O! Gotama, king of kings, win over the humans and rule".

554. The Blessed One said:

"Sela, I am the righteous king, incomparable,
Righteously I turn the wheel, not ever to be stopped." ..

555. The Brahmin Sela said:

" Acknowledges, complete Knowledge, and incomparable
righteous rulership
Says will turn the wheel of the Teaching righteously.

556. Who are the good one's generals, the disciples following the
Teacher,
For the wheel of the Teaching to roll on, who would roll it
afterwards."

557. The Blessed One said:

"Sela, this incomparable wheel of righteousness rolled by me,
Will be rolled afterwards by Saariputta, born after the Thus Gone
One.

558. Brahmin, I realized what should be realized, developed what
should be developed.

Dispelled what should be dispelled, therefore I'm enlightened."

559. The Brahmin Sela said:

"O! Brahmin, put an end to my doubts, and release me.
The presence of an enlightened one is very rare."

560. "That which is rare in the world has appeared.
The all enlightened one, the incomparable surgeon.

561. Become Mahaa Brahmaa have destroyed the army of Death,
Winning over, all enemies, abides happily without fear."

562. "Good sirs listen to what the wise one says,
The surgeon, the great hero, roars in the forest like a lion

563. Become Mahaa Brahmaa have destroyed the army of Death
Seeing him who would not be pleased except those with low birth

564. Those that wish to follow me, do so, the others could go
Now I go forth in the noble wise one's dispensation.."

565. "If you, sir, like the dispensation of the all enlightened one,
We too will go forth in the noble wise one's dispensation." .

566. "O! Blessed One, these three hundred Brahmins with
clasped hands,
Beg for the going forth in your dispensation."

567. The Blessed One said:
"Sela, the holy life is well proclaimed, is here and now and not a
matter of time,
Here the not deluded go forth and train diligently"

The Brahmin Sela together with his following obtained the going
forth, as homeless and the higher ordination in the dispensation of
the Blessed One.

Keniya, the matted hair ascetic at the end of that night prepared
plenty of nourishing eatables and drinks in his hermitage and
informed the Blessed One: "It is time venerable sir, the food is
ready."

The Blessed One put on robes in the morning, taking bowl and
robes approached the matted hair ascetic's hermitage and sat on
the prepared seats together with the community of Bhikkhus.
Then Keniya, the matted hair ascetic with his own hands served
and satisfied the community of Bhikkhus headed by the
Enlightened One with the nourishing eatables and drinks. When
the Blessed One had finished partaking the meal, and had put the
bowl away, Keniya took a low seat, sat on a side and the Blessed
One addressed the thanks giving with these verses.

568. "Of sacrifices the fire sacrifice is the chief,
Of Vedic hymns Saavitti is the foremost.

The king is chief for humans,
The ocean is chief for all rivers.

569. To the constellation the moon is chief, to give warmth the
Sun is chief,
To those desiring merit the Community of Bhikkhus is the chief."

The Blessed One did the thanks giving with these verses, got up
from his seat and went away.

Then venerable Sela and his following, alone, withdrawn from the
crowd and secluded abode diligently for dispelling. Before long,
for whatever purpose sons of clansmen rightfully go forth from a
household, that highest end of the holy life, he here and now knew,
realized and abode. He knew, birth is destroyed, the holy life is
lived to the end, what should be done, is done, there is nothing
more to wish. Venerable Sela and his following became arahants.
Then venerable Sela approached the Blessed One together with
his following. Arranging the robe on one shoulder, clasping hands
towards the Blessed One addressed the Blessed One in verses.

570. "Wise One, this is the eighth day, after we took your refuge.
Within seven nights we are tamed in your dispensation.

571. You are enlightened, Teacher, the sage who has overcome
Death,
You crossed, destroying the dormant tendencies and crosses over
this populace.

572. Endearments overcome have destroyed desires,
Is like a lion without seizures, fears big and small overcome.

573. Here stand the three hundred Bhikkhus with clasped hands
Hero, we worship your feet, Great Men worship the Teacher.

Sela Sutta

Sister Sela

For free distribution only, as a gift of Dhamma

At Savatthi: Then, early in the morning, Sela the nun put on her robes and, taking her bowl and outer robe, went into Savatthi for alms. When she had gone for alms in Savatthi and had returned from her alms round, after her meal she went to the Grove of the Blind to spend the day. Having gone deep into the Grove of the Blind, she sat down at the foot of a tree for the day's abiding.

Then Mara the Evil One, wanting to arouse fear, "horripilation," (sic) and terror in her, wanting to make her fall away from concentration, approached her and addressed her in verse:

"By whom was this doll created?
Where is the doll's maker?
Where has the doll originated?
Where does it cease?"

Then the thought occurred to Sela the nun: "Now who has recited this verse -- a human being or a non-human one?" Then it occurred to her: "This is Mara the Evil One, who has recited this verse wanting to arouse fear, "horripilation," and terror in me, wanting to make me fall away from concentration."

Then, having understood that "This is Mara the Evil One," she replied to him in verses:

"This doll isn't self-made,
nor is this misery made by another. [1]
In dependence on a cause
it comes into play. With the dissolution of the cause
it ceases.
Just as a seed grows
-- when planted in a field --
because of the soil's savor

together with moisture,
in the same way, these
aggregates,
properties,
sense media
-- in dependence on a cause --
come into play.
With the dissolution of the cause
they cease."

Then Mara the Evil One -- sad and dejected at realizing, "Sela the nun knows me" -- vanished right there.

The Sermon At Rajagaha

Thus Have I Heard:

At one time the Blessed One traveled to Rajagaha, accompanied by a great number of monks. Many of these monks were former fire-worshippers who all joined the Sangha at the same time as their chief, Kassapa.

When the King Of Magadha, Seniya Bimbisara, heard of the arrival of Shakyamuni Buddha, of whom people said, 'he is the Holy One, the Blessed Buddha, the Teacher of high and low,' he went, attended by his generals and Councilors, and came to the grove where the Blessed One was.

There they saw the Blessed One in the company of Kassapa, the great religious leader of the fire worshippers and they were astonished and thought: "Has the great Shakyamuni placed himself under the spiritual direction of Kassapa, or has Kassapa become a disciple of the Buddha?"

And the Buddha, seeing the faces of the people, said to Kassapa: "what knowledge have you gained, Kassapa, and what has induced you to renounce the sacred fire and give up austere penances?"

Kassapa said: "The profit I derived from adoring the fire was continuance in the wheel of individuality with all its sorrows and vanities. This service I have cast away, and instead of continuing penances and sacrifices I have gone in quest of the highest Nirvana. Since I have seen the light of truth, I have abandoned worshipping the fire."

The Buddha, seeing that the assembly was ready to receive the doctrine, spoke the following to Bimbisara the king:

"Those who know the nature of self and understand how the senses act, find no room for selfishness, and therefore they will

attain peace unending. The world holds the thought of self, and from this arises false apprehension (trepidation).

Some say that the self endures after death, some say it perishes. Both are wrong and their error is most grievous.

For if they say the self is perishable, the fruit they strive for will perish too, and at some time there will be no hereafter. Good and evil would be indifferent. This salvation from selfishness is without merit.

When some, on the other hand, say the self will not perish, then in the midst of all life and death there is but one identity unborn and undying. If such is their self, then it is perfect and cannot be perfected by deeds. The lasting, imperishable self could never be changed. The self would be lord and master, and there would not be use in perfecting the perfect; moral aims and salvation would be unnecessary.

But now we see the marks of joy and sorrow. Where is any constancy? If there is no permanent self that does our deeds, then there is no self; there is no actor behind our actions, no perceiver behind our perception, no lord behind our deeds.

Now attend and listen: the senses meet the object and from their contact sensation is born, and from that results recollection. Thus, as the sun's power through a burning glass causes fire to appear, so through the cognizance born of sense and object, the mind originates and with it the ego, the thought of self, whom some Brahman teachers call 'the lord.' The shoot springs from the seed; the seed is not the shoot; both are not one and the same, but successive phases in a continuous growth. Such is the birth of animated life.

Those of you who are slaves of the self and toil in its service from morning to night, those of you who live in constant fear of birth, old age, sickness and death, receive the good news that your cruel master does not exist!

Self is an error, an illusion, and a dream. Open your eyes and awaken. See things as they are and you will be comforted.

Those who are awake will no longer be afraid of nightmares. Those who have recognized the nature of the rope that seemed to be serpent will cease to tremble.

Those that have found that there is no self will let go all the lusts and desires of egotism.

The clinging to things, covetousness, and sensuality inherited from former existences, are the causes of the misery and vanity in the world.

Surrender the grasping disposition of selfishness, and you will attain to that calm state of mind, which conveys perfect peace, goodness, and wisdom."

And the Buddha made this solemn utterance:

"Do not deceive, do not despise
each other, anywhere.

do not be angry, nor should you
bear secret resentment.

For, as a mother risks her life
and watches over her child,
so boundless, should be your love to all,
so tender, kind and mild!

Indeed, cherish goodwill and dispense it right and left,
all around, early and late,
and without hindrance, without stint,

free from envy and hate,
while standing, walking, sitting down,
whatever you have in mind,
the rule of life that is always best
is to be loving and kind."

"Gifts are great, the founding of viharas is meritorious, meditations and religious exercises pacify the heart, comprehension of the truth leads to Nirvana, but greater than all is loving kindness. As the light of the moon is sixteen times stronger than the light of all the stars, so loving-kindness is sixteen times more efficacious in liberating the heart than all other religious accomplishments taken together.

This state of heart is the best in the world. Let beings remain steadfast in it while they are awake, whether they are standing, walking, sitting, or lying down."

When the Enlightened One had finished his sermon the King of Magadha said to the Blessed One:

"In former days, Lord, when I was a prince, I cherished five wishes. I wished that I might be inaugurated as a king. This was my first wish, and it has been fulfilled. Further, I wished: might the Holy Buddha, the Perfect One, appear on Earth while I rule and might he come to my kingdom. This was my second wish and it is fulfilled now. Further I wished: might I pay my respects to him. This was my third wish and it is fulfilled now. The fourth wish was: might the Blessed One preach the doctrine to me, and this is fulfilled now. The greatest wish, however, was the fifth wish: might I understand the doctrine of the Blessed One! And this wish is fulfilled too.

Most glorious is the truth preached by the Tathágata! Our Lord, the Buddha, sets up what has been overturned; he reveals what was hidden; he points out the way to the wanderer who has gone

astray; he lights a lamp in the darkness so that those who have eyes may see.

I take my refuge in the Buddha. I take my refuge in the Dharma. I take my refuge in the Sangha."

The Tathágata, by exercise of his virtue and by wisdom, showed his unlimited spiritual power. He subdued and harmonized all minds. He made them see and accept the truth, and throughout the kingdom the seeds of virtue were sown.

The Sermon Of The Seven Suns

Buddha's Discourse On The End Of The World

PREFATORY NOTE.

A late expansion of this discourse is given by Warren, in his *Buddhism in Translations*, from Buddhagosha's *Way of Purity*, a Pâli compendium of the fifth Christian century.² When Warren wrote, the Pâli original had not as yet appeared in the edition of the Pâli Text Society, which is printed in Roman letters.

It is well known to New Testament scholars that the great Eschatological Discourse in the Synoptical Gospels (i.e., the Sermon on the Last Things, delivered upon the Mount of Olives) is a blending of historical and spiritual vaticination. As I pointed out in 1893,³ the Evangelist Luke attempted to separate the spiritual prophecy from the historical prediction, putting the former into his seventeenth chapter, and the latter into his twenty-first. But Luke evidently understood even the physical cataclysm to refer to the siege of Jerusalem and the destruction of the Hebrew State. Even Mark and the editor of Matthew probably understood the same thing, though our English translations of Matthew make his "consummation of the æon" the "end of the world." After the siege, the early Christians evidently made this Eschatological Discourse refer to a cosmical convulsion. But the only words which can justly apply to such a thing are those in all three of the Synoptists: "Heaven and earth shall pass away, but my words shall not pass away."⁴ We have therefore used this verse among our parallels to Buddha's present discourse, but have reserved the text of the Gospel prophecy for a forthcoming translation from the famous *Anâgata-bhayâni*, selected by Asoko among his favorite texts. Its subject is the decline of religion.

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The End Of The World.

Mark xiii. 31. Heaven and earth shall pass away, but my words shall not pass away.

2 Peter iii. 10. But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the heavenly bodies (or elements) shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up (or, discovered).

Rev. xxi. 1. And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more.

Numerical Collection VII. 62.

Thus have I heard. At one season the Blessed One was staying at Vesâli, in Ambapâli's grove. And the Blessed One addressed the monks, saying: "Monks!" "Lord!" answered those monks, in reply to him. The Blessed One spake thus:

"Impermanent, O monks, are the constituents of existence, unstable, non-eternal: so much so, that this alone is enough to weary and disgust one with all constituent things, and emancipate therefrom. Sineru, monks, the monarch of mountains, is eighty-four thousand leagues¹ in length and breadth; eighty-four thousand leagues deep in the great ocean, and eighty-four thousand above it.

Now there comes, O monks, a season when, after many years, many hundreds and thousands and hundreds of thousands of years, it does not rain; and while it rains not, all seedlings and vegetation, all plants, grasses, and trees dry up, wither away and cease to be. Thus, monks, constituent things are impermanent, unstable, non-eternal: so much so, that this alone is enough to weary and disgust one therewith and emancipate therefrom.

And, monks, there comes a season, at vast intervals in the lapse of time, when a second sun appears.

After the appearance of the second sun, monks, the brooks and ponds dry up, vanish away and cease to be. So impermanent are constituent things! And then, monks, there comes a season, at vast intervals in the lapse of time, when a third sun appears; and thereupon the great rivers: to wit, the Ganges, the Jamna, the Rapti, the Gogra, the Mahî,--dry up, vanish away and cease to be.

At length, after another vast period, a fourth sun appears, and thereupon the great lakes, whence those rivers had their rise: namely, Anotatto,² Lion-leap, Chariot-maker, Keel-bare, Cuckoo, Six-bayed, and Slow-flow, dry up, vanish away, and cease to be.

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Again, monks, when, after another long lapse, a fifth sun appears, the waters in the great ocean go down for an hundred leagues; then for two hundred, three hundred, and even unto seven hundred leagues, until the water stands only seven fan-palms' deep, and so on unto one fan-palm; then seven fathoms' deep, and so on unto one fathom, half a fathom; waist-deep, knee-deep, ankle-deep. Even, O monks, as in the fall season, when it rains in large drops, the waters in some places are standing around the feet of the kine; even so, monks, the waters in the great ocean in some places are standing to the depth of kine-feet. After the appearance of the fifth sun, monks, the water in the great ocean is not the measure of a finger-joint. Then at last, after another lapse of time, a sixth sun appears; whereupon this great earth and Sineru, the monarch of mountains, reek and fume and send forth clouds of smoke. Even as a potter's baking, when first besmeared, doth reek and fume and smoke, such is the smoke of earth and mountains when the sixth sun appears.

After a last vast interval, a seventh sun appears, and then, monks, this great earth, and Sineru, the monarch of mountains, flare and blaze, and become one mass of flame. And now, from earth and mountains burning and consuming, a spark is carried by the wind and goes as far as the worlds of God; and the peaks of Mount Sineru, burning, consuming, perishing, go down in one vast mass of fire and crumble for an hundred, yea, five hundred

leagues. And of this great earth, monks, and Sineru, the monarch of mountains, when consumed and burnt, neither ashes nor soot remains. Just as when ghee or oil is consumed and burnt, monks, neither ashes nor soot remains, so it is with the great earth and Mount Sineru.

Thus, monks, impermanent are the constituents of existence, unstable, non-eternal: so much so, that this alone is enough to weary and disgust one with all constituent things and emancipate therefrom. Therefore, monks, do those who deliberate and believe¹ say this: 'This earth and Sineru, the monarch of mountains, will be burnt and perish and exist no more,' excepting those who have seen the path.

FORMER RELIGIONS ECLIPSED BY THE RELIGION OF LOVE. [2]

Matthew v. 17, 18, 43, 44. Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.

Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you.

"In olden times, O monks, there was a religious teacher (or Master) named Sunetto, founder of an order, and free from indulgence in lusts; and he had several hundred disciples. The Master Sunetto preached to his disciples the doctrine of fellowship with the world of God; and those who understood all his religion in every way, when he preached this doctrine, were born again, upon the dissolution of the body after death, to dwell in the world of God. Those who did not understand all his religion in every way, were born again, upon the dissolution of the body after death,-- some into fellowship with those angels who transmute subjective delights into objective and share them with others;¹ some into fellowship with the angels who delight in subjective creations;

some into that of the angels of Content (*Tusitâ*); others with the *Yâmâ*; others again with the angels of the Thirty-three; others into fellowship with those of the Four Great Kings; and yet others into fellowship with Warrior magnates, Brahmin magnates, householder magnates.

"Now Sunetto the Master, O monks, thought to himself: 'It is not fit that I should allow my disciples to have such destinies as these repeatedly: what now if I practise the Highest Love?' Whereupon, monks, the Master Sunetto practised Benevolence (or, love-meditation) for seven years, and for seven æons of consummation and restoration he did not return to this world.² Yea, monks, at the consummation of the world³ he became an Angel of Splendor, and at the world's restoration he rose again in the empty palace of the Brahmâs. Yea, then, O monks, he was a Brahmâ, the Great Brahmâ (or, God), conquering, unconquered, all-seeing, controlling. And thirty-six times, O monks, was he Sakko, the lord of the angels; many hundreds of times was he a king, a righteous world-ruler and emperor, victorious to the four seas, arrived at the security of his country, and possessed of the seven treasures. Moreover, he had more than a thousand sons, heroes, of mighty frame, crushers of alien armies; he dwelt in this ocean-girt earth, p. 432 overcoming it, staffless and swordless, by righteousness. But even the Master Sunetto, though thus long-lived and long-enduring, was not emancipated from birth, old age, death, grief, lamentations, pains, sorrows, and despairs; I say he was not emancipated from pain. And why? Because of not being awake to four things (*dhammâ*), and not seeing into them. What four? The Noble Ethics, the Noble Trance (*Samâdhi*), the Noble Wisdom, and the Noble Release (or Emancipation). When these, O monks, known in their sequence and penetrated into,¹ the craving for existence is annihilated, its renewal is destroyed: one is then reborn no more."

Thus spake the Blessed One, and when the Auspicious One had said this, the Master further said:

"Morality, Trance, Pure Reason, and Supreme Release;

"These things are understood by the celebrated Gotamo,

"Thus enlightened (*buddho*) by supernal knowledge, he told the doctrine to the monks.

"The Master, who made an end of pain, the Seeing One, hath passed into Nirvâna."

Footnotes

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1. Sixth Series of Gospel Parallels from Pâli Texts.
2. On p. 323 of Warren's book our present Sutta is quoted by name.
3. Haverford College Studies for 1893: *Our Lord's Quotation from the First Book of Maccabees*.
4. The second clause indicates the application of this verse: the passing of heaven and earth does not belong to the subject of the discourse, but is used as a standard whereby to gauge the perpetuity of the oracles of Christ.

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1. I.e., yojanas, a yojana being about eight miles.
2. I am not sure of the meaning of this word and its Sanskrit Equivalent *Anavatapta*, but it appears to mean "without warmth at the bottom."

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1. Translation uncertain. The word *saddhâtâ* is not in Childers, and I can find no equivalent in Sanskrit; but the various reading, *saddhâratâ*, indicates the sense.

2. There is no break in the Pâli, but the present division is made for the sake of another Gospel parallel.

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1. I have been guided here by Warren, p. 289, and Lafcadio Hearn, *Gleanings in Buddha-fields*, p. 245.

2. See Itivuttaka 22, translated in April, 1900, where Gotamo relates the same of himself.

3. Itivuttaka has *æon*.

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1. "Known in their sequence and penetrated into," represent the same words before translated: "being awake to," and "seeing into." So, again, "Pure Reason" (*Pannâ*), in the verse below, appears above as "Wisdom."

Sevitabba-Asevitabbasuttam

Things That Should and Should Not Be Practiced

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi. From there the Blessed One addressed the Bhikkhus. 'Bhikkhus, I will tell you the things that should and should not be practiced attend carefully and listen.

Bhikkhus, I say bodily conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other. Verbal conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other. Mental conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other. Arousing of thoughts is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other. The gain of perceptions is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other. The gain of view is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other. The gain of a self is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other.'

When this was said, venerable Shariputra said thus to the Blessed One. 'Venerable sir, the detailed explanation of this short exposition occurs to me. It was said, "Bhikkhus, bodily conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other." On account of what was it said by the Blessed One? When practicing certain bodily conducts, if demerit increases and merit decreases such bodily conduct should not be practiced. When practicing certain bodily conducts, if demerit decreases and merit increases such bodily conduct should be practiced.

Venerable sir, practicing what kind of bodily conduct, does demerit increase and merit decrease? A certain one destroys life cruelly, with bloody hands is engaged in destroying without compassion for living things. Takes what is not given. Gone to the village or to the forest takes others' belongings, with a thieving mind. Misbehaves sexually with those protected by mother, father, brother, sister, or those protected by relations. Misbehaves with those with a husband and liable to be punished, or even with those made to vow garlanding. Venerable sir, practicing this kind of bodily conduct, demerit increases and merit decrease

Venerable sir, practicing what kind of bodily conduct, does merit increase and demerit decrease? A certain one does not destroy life, is not cruel with bloody hands, not engaged in destroying, has compassion for all living things. Does not take what is not given. Gone to the village or to the forest does not take others' belongings, with a thieving mind. Does not misbehave sexually with those protected by mother, father, brother, sister, or those protected by relations. Does not misbehave with those with a husband and liable to be punished, or even with those made to vow garlanding. Venerable sir, practicing this kind of bodily conduct, demerit decreases and merit increases.

If it was said by the Blessed One, "bodily conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other," it was said on account of this.

It was said, "Bhikkhus, verbal conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other." On account of what was it said by the Blessed One? When practicing a certain verbal conduct, if demerit increases and merit decreases such verbal conduct should not be practiced. When practicing a certain verbal conduct, if demerit decreases and merit increases such verbal conduct should be practiced.

Venerable sir, practicing what kind of verbal conduct, does demerit increase and merit decrease? Venerable sir, a certain one

tells lies. Gone to an assembly, a gathering, in the midst of his relations, gone to the gild or in the presence of the royalty, asked to stand witness and told. Good one, tell what you know. Not knowing, he says I know, or knowing says I do not know. Not seeing says, I saw, or seeing says I did not see. For a personal reason, on account of another or for some material gain he tells lies with awareness. Tells malicious things. Hearing something here says it elsewhere to split these, or hearing something elsewhere says it here to split those. He disunites the united, separates the broken, fond of disuniting and separating talks words to disunite and separate. Talks rough and angry words that are sharp and piercing, arousing the anger of others and not conducive to concentration. Talks frivolously, untimely, untruthful and useless words that are not the Teaching and the Discipline. Venerable sir, practicing this kind of verbal conduct, demerit increases and merit decreases

Venerable sir, practicing what kind of verbal conduct, does demerit decrease and merit increase? Venerable sir, a certain one abstains from telling lies. Gone to an assembly, a gathering, in the midst of his relations, gone to the gild or in the presence of the royalty, asked to stand witness and told. Good one, tell what you know. Knowing, he says I know, not knowing says I do not know. Having seen says, I saw, or not seeing says I did not see. For a personal reason, on account of another or for some material gain he does not tell lies with awareness. Does not tell malicious things. Hearing something here does not say it elsewhere to split these, or hearing something elsewhere does not say it here to split those. He unites the united, does not separate the broken, fond of uniting and not fond of separating talks words to unite and not to separate. Abstains from rough, angry words, and talks gentle words pleasant to the ear going straight to the heart and acceptable to many. Abstains from frivolous untimely, untruthful and useless words, talking according to the Teaching and the Discipline.

If it was said by the Blessed One, "Bhikkhus, verbal conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other," it was said on account of this.

It was said, "Bhikkhus, mental conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other." On account of what was it said by the Blessed One? When practicing a certain mental conduct, if demerit increases and merit decreases such mental conduct should not be practiced. When practicing a certain mental conduct, if demerit decreases and merit increases such mental conduct should be practiced.

Venerable sir, practicing what kind of mental conduct, does demerit increase and merit decrease? Here a certain one covets others belongings. O! may those things be mine. Has an angry mind and defiled thoughts. May these beings be beaten, or killed, or destroyed. May they not exist Venerable sir, practicing this kind of mental conduct, demerit decreases and merit increases.

Venerable sir, practicing what kind of mental conduct, does demerit decrease and merit increase? Here a certain one does not covet others belongings. thinking O! may those things be mine. Hasn't an angry mind and defiled thoughts, thinks May these beings abide happily without anger and ill will. Venerable sir, practicing this kind of mental conduct, demerit decreases and merit increases

It was said, "Bhikkhus, arousing of thoughts too is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other." On account of what was it said by the Blessed One? When practicing certain musings, if demerit increases and merit decreases such musings should not be practiced. When practicing certain musings, if demerit decreases and merit increases such musings should be practiced.

Venerable sir, practicing what kind of musings does demerit increase and merit decrease? Here a certain one abides musing to covet other peoples' belongings, abides with angry musings, abides musing to hurt others. Venerable sir, practicing this kind of musings demerit increases and merit decreases. Venerable sir, practicing what kind of musings does demerit decrease and merit increase? Here a certain one

does not abide musing to covet other peoples' belongings, abides without angry musings, does not abide musing to hurt others. Venerable sir, practicing this kind of musings demerit decreases and merit increases.

If it was said by the Blessed One, "Bhikkhus, the arousing of thoughts is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other," it was said on account of this

It was said, "Bhikkhus, the gain of a view too is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other." On account of what was it said by the Blessed One? When practicing the gain of a certain view if demerit increases and merit decreases such gain of views should not be practiced. When practicing the gain of a certain view if demerit decreases and merit increases such a gain of view should be practiced.

Venerable sir, practicing the gain of what kind of views does demerit increase and merit decrease? Here a certain one has these views, there are no results for gifts, sacrifices and offerings. There are no results for good and bad actions. There is no this world, no other world, no mother, no father, no spontaneously arisen beings, There are no recluses and Brahmins who realizing this world and the other world declare it. Venerable sir, practicing the gain of this kind of views demerit increases and merit decreases. Venerable sir, practicing the gain of what kind views does demerit decrease and merit increase? Here a certain one has these views, there are results for gifts, sacrifices and offerings. There are results for good and bad actions. There is this world, another world, mother, father, spontaneously arisen beings, There are recluses and Brahmins who realizing this world and the other world declare it. Venerable sir, practicing the gain of this kind of views demerit decreases and merit increases.

If it was said by the Blessed One, "Bhikkhus, the gain of views is twofold, consisting of that should be practiced and should not be

practiced, that too quite different from each other," it was said on account of this

It was said, "Bhikkhus, personal gains too are twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other." On account of what was it said by the Blessed One? When practicing personal gains, if demerit increases and merit decreases such personal gains should not be practiced. When practicing personal gains, if demerit decreases and merit increases such personal gains should be practiced.

Venerable sir, practicing what kind of personal gains does demerit increase and merit decrease? Venerable sir, when troublesome personal gains are born on account of not ending being, demerit increases and merit decreases. [1]. Venerable sir, practicing what kind of personal gains does demerit decrease and merit increase? Venerable sir, when non troublesome personal gains are born on account of not ending being, demerit decreases and merit increases. [2]

If it was said by the Blessed One, "Bhikkhus, personal gains are twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other," it was said on account of this.

Venerable sir, this I know as the detailed explanation of the short exposition given by the Blessed One.'

'Good! Shariputra, good that you know the detailed explanation of the short exposition given by me.

Bhikkhus, I say, bodily conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other." On account of what was it said? When practicing a certain bodily conduct, if demerit increases and merit decreases such bodily conduct should not be practiced. When practicing a certain bodily conduct, if demerit decreases and merit increases such bodily conduct should be practiced.

Shariputra, practicing what kind of bodily conduct, does demerit increase and merit decrease? A certain one destroys life cruelly, with bloody hands is engaged in destroying without compassion for living things. Takes what is not given. Gone to the village or to the forest takes others' belongings, with a thieving mind. Misbehaves sexually with those protected by mother, father, brother, sister, or those protected by relations. Misbehaves with those with a husband and liable to be punished, or even with those made to vow garlanding. Shariputra, practicing this kind of bodily conduct, demerit increases and merit decrease

Shariputra, practicing what kind of bodily conduct, does merit increase and demerit decrease? A certain one does not destroy life, is not cruel, not with bloody hands, is not engaged in destroying, has compassion for all living things. Does not take what is not given. Gone to the village or to the forest does not take others' belongings, with a thieving mind. Does not misbehave sexually with those protected by mother, father, brother, sister, or those protected by relations. Does not misbehave with those with a husband and liable to be punished, or even with those made to vow garlanding. Venerable sir, practicing this kind of bodily conduct, demerit decreases and merit increases.

If I said bodily conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other, it was said on account of this..

Bhikkhus, I say verbal conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other." On account of what was it said? When practicing a certain verbal conduct, if demerit increases and merit decreases such verbal conduct should not be practiced. When practicing a certain verbal conduct, if demerit decreases and merit increases such verbal conduct should be practiced.

Shariputra, practicing what kind of verbal conduct, does demerit increase and merit decrease? Venerable sir, a certain one tells lies. Gone to an assembly, a gathering, in the midst of his relations, gone to the guild or in the presence of the royalty, asked

to stand witness and told. Good one, tell what you know. Not knowing, he says I know, or knowing says I do not know. Not seeing says, I saw, or seeing says I did not see. For a personal reason, on account of another or for some material gain he tells lies with awareness. Tells malicious things. Hearing something here, says it elsewhere to split these, or hearing something elsewhere, says it here, to split those. He disunites the united, separates the broken, fond of disuniting and separating talks words to disunite and separate. Talks rough and angry words that are sharp and piercing, arousing the anger of others and not conducive to concentration. Talks frivolously, untimely, untruthful and useless words that are not the Teaching and the Discipline. Shariputra, practicing this kind of verbal conduct, demerit increases and merit decreases

Shariputra, practicing what kind of verbal conduct, does demerit decrease and merit increase? Shariputra, a certain one abstains from telling lies. Gone to an assembly, a gathering, in the midst of his relations, gone to the gild or in the presence of the royalty, asked to stand witness and told. Good one, tell what you know. Knowing, he says I know, not knowing says I do not know. Having seen says, I saw, or not seeing says I did not see. For a personal reason, on account of another or for some material gain he does not tell lies with awareness. Does not tell malicious things. Hearing something here does not say it elsewhere to split these, or hearing something elsewhere does not say it here to split those. He unites the united, does not separate the broken, fond of uniting and not fond of separating talks words to unite and not to separate. Abstains from rough, angry words, and talks gentle words pleasant to the ear going straight to the heart and acceptable to many. Abstains from frivolous untimely, untruthful and useless words, talking according to the Teaching and the Discipline.

Bhikkhus, I said, verbal conduct is twofold, consisting of, that should be practiced and should not be practiced, that too quite different from each other, it was said on account of this.

Bhikkhus, I say, mental conduct is twofold, consisting of that should be practiced and should not be practiced, that too quite

different from each other." On account of what was it said? When practicing a certain mental conduct, if demerit increases and merit decreases such mental conduct should not be practiced. When practicing a certain mental conduct, if demerit decreases and merit increases such mental conduct should be practiced.

Shariputra, practicing what kind of mental conduct, does demerit increase and merit decrease? Here a certain one covets others belongings. O! may those things be mine. Has an angry mind and defiled thoughts. May these beings be beaten, or killed, or destroyed. May they not exist Shariputra, practicing this kind of mental conduct, demerit decreases and merit increases.

Shariputra, practicing what kind of mental conduct, does demerit decrease and merit increase? Here a certain one does not covet others belongings. thinking O! may those things be mine. Hasn't an angry mind and defiled thoughts, thinks May these beings abide happily without anger and ill will. Shariputra, practicing this kind of mental conduct, demerit decreases and merit increases.

Bhikkhus, I say, arousing of thoughts too is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other." On account of what was it said? When practicing certain musings, if demerit increases and merit decreases such musings should not be practiced. When practicing certain musings, if demerit decreases and merit increases such musings should be practiced.

Shariputra, practicing what kind of musings does demerit increase and merit decrease? Here a certain one abides musing to covet other peoples' belongings, abides with angry musings, abides musing to hurt others. Shariputra, practicing this kind of musings demerit increases and merit decreases. Shariputra, practicing what kind of musings does demerit decrease and merit increase? Here a certain one

does not abide musing to covet other peoples' belongings, abides without angry musings, does not abide musing to hurt others. Shariputra, practicing this kind of musings demerit decreases and merit increases.

Bhikkhus, I say, the arousing of thoughts is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other, it was said on account of this

Bhikkhus, I say, the gain of a view too is twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other." On account of what was it said? When practicing the gain of a certain view, if demerit increases and merit decreases such gain of views should not be practiced. When practicing the gain of a certain view if demerit decreases and merit increases such a gain of view should be practiced.

Shariputra, practicing the gain of what kind of views does demerit increase and merit decrease? Here a certain one has these views, there are no results for gifts, sacrifices and offerings. There are no results for good and bad actions. There is no this world, no other world, no mother, no father, no spontaneously arisen beings, There are no recluses and Brahmins who realizing this world and the other world declare it. Shariputra, practicing the gain of this kind of views demerit increases and merit decreases. Shariputra, practicing the gain of what kind views does demerit decrease and merit increase? Here a certain one has these views, there are results for gifts, sacrifices and offerings. There are results for good and bad actions. There is this world, another world, mother, father, spontaneously arisen beings, There are recluses and Brahmins who realizing this world and the other world declare it. Shariputra, practicing the gain of this kind of views demerit decreases and merit increases..

Bhikkhus, I say, the gain of views is also twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other, it was said on account of this

Bhikkhus, I say, personal gains too are twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other, on account of what was it said? When practicing personal gains, if demerit increases and merit decreases such personal gains should not be practiced. When

practicing personal gains, if demerit decreases and merit increases such personal gains, should be practiced.

Shariputra, practicing what kind of personal gains does demerit increase and merit decrease? Shariputra, when troublesome personal gains are born, on account of not ending being, demerit increases and merit decreases. Shariputra, practicing what kind of personal gains does demerit decrease and merit increase? Shariputra, when non troublesome personal gains are born, on account of ending being, demerit decreases and merit increases.

Bhikkhus, I say, personal gains are twofold, consisting of that should be practiced and should not be practiced, that too quite different from each other, it was said on account of this.

Shariputra, this is the detailed explanation of the short exposition given by me.’.

‘Shariputra, forms cognizable by eye consciousness too are twofold, consisting of those that should be followed and not followed. Sounds cognizable by ear consciousness too are twofold, consisting of those that should be followed and not followed. Scents cognizable by nose consciousness too are twofold, consisting of those that should be followed and not followed. Tastes cognizable by tongue consciousness too are twofold, consisting of those that should be followed and not followed. Touches cognizable by body consciousness too are twofold, consisting of those that should be followed and not followed. Ideas cognizable by mind consciousness too are twofold, consisting of those that should be followed and not followed’

When this was said, venerable Shariputra said, ‘Venerable sir, the detailed explanation of the short exposition given by the Blessed One I know as this.

It was said, "Shariputra, forms cognizable by eye consciousness are also twofold those that should be followed and not followed" On account of what was it said by the Blessed One? Venerable sir, when following certain forms cognizable by eye consciousness,

demerit increases and merit decreases, such forms should not be followed when following certain forms cognizable by eye consciousness, demerit decreases and merit increases, such forms should be followed. It was said, "Shariputra, forms cognizable by eye consciousness too are twofold, those that should be followed and not followed." It was said on account of this.

It was said, "Shariputra, sounds cognizable by ear consciousness are also twofold those that should be followed and not followed" On account of what was it said by the Blessed One? Venerable sir, when following certain sounds cognizable by ear consciousness, demerit increases and merit decreases, such sounds should not be followed when following certain sounds cognizable by ear consciousness, demerit decreases and merit increases, such sounds should be followed. It was said, "Shariputra, sounds cognizable by ear consciousness too are twofold, those that should be followed and not followed." It was said on account of this.

It was said, "Shariputra, scents cognizable by nose consciousness are also twofold those that should be followed and not followed" On account of what was it said by the Blessed One? Venerable sir, when following certain scents cognizable by nose consciousness, demerit increases and merit decreases, such scents should not be followed when following certain scents cognizable by nose consciousness, demerit decreases and merit increases, such scents should be followed. It was said, "Shariputra, scents cognizable by nose consciousness too are twofold, those that should be followed and not followed." It was said on account of this.

It was said, "Shariputra, tastes cognizable by tongue consciousness are also twofold those that should be followed and not followed" On account of what was it said by the Blessed One? Venerable sir, when following certain tastes cognizable by tongue consciousness, demerit increases and merit decreases, such tastes should not be followed when following certain tastes cognizable by tongue consciousness, demerit decreases and

merit increases, such tastes should be followed. It was said, "Shariputra, tastes cognizable by tongue consciousness too are twofold, those that should be followed and not followed." It was said on account of this.

It was said, "Shariputra, touches cognizable by body consciousness are also twofold those that should be followed and not followed" On account of what was it said by the Blessed One? Venerable sir, when following certain touches cognizable by body consciousness, demerit increases and merit decreases, such touches should not be followed when following certain touches cognizable by body consciousness, demerit decreases and merit increases, such touches should be followed. It was said, "Shariputra, touches cognizable by body consciousness too are twofold, those that should be followed and not followed." It was said on account of this.

It was said, "Shariputra, ideas cognizable by mind consciousness are also twofold those that should be followed and not followed" On account of what was it said by the Blessed One? Venerable sir, when following certain ideas cognizable by mind consciousness, demerit increases and merit decreases, such ideas should not be followed when following certain ideas cognizable by mind consciousness, demerit decreases and merit increases, such ideas should be followed. It was said, "Shariputra, ideas cognizable by mind consciousness too are twofold, those that should be followed and not followed." It was said on account of this.

Venerable sir, the detailed explanation of the short exposition given by the Blessed One, I know thus..

‘Good! Shariputra, good that you know the detailed explanation of the short exposition given by me.’

Shariputra, I say forms cognizable by eye consciousness are also twofold those that should be followed and not followed. On account of what was it said? Shariputra, when following certain forms cognizable by eye consciousness, demerit increases and

merit decreases, such forms should not be followed when following certain forms cognizable by eye consciousness, demerit decreases and merit increases, such forms should be followed. I said, Shariputra, forms cognizable by eye consciousness too are twofold, those that should be followed and not followed, on account of this.

Shariputra, I say, sounds cognizable by ear consciousness are also twofold those that should be followed and not followed" On account of what was it said? Shariputra, when following certain sounds cognizable by ear consciousness, demerit increases and merit decreases, such sounds should not be followed when following certain sounds cognizable by ear consciousness, demerit decreases and merit increases, such sounds should be followed. I said, Shariputra, sounds cognizable by ear consciousness too are twofold, those that should be followed and not followed. On account of this.

Shariputra, I say scents cognizable by nose consciousness are also twofold those that should be followed and not followed on account of what was it said? Shariputra, when following certain scents cognizable by nose consciousness, demerit increases and merit decreases, such scents should not be followed when following certain scents cognizable by nose consciousness, demerit decreases and merit increases, such scents should be followed. I said, Shariputra, scents cognizable by nose consciousness too are twofold, those that should be followed and not followed, on account of this.

Shariputra, I say, tastes cognizable by tongue consciousness are also twofold those that should be followed and not followed On account of what was it said? Shariputra, when following certain tastes cognizable by tongue consciousness, demerit increases and merit decreases, such tastes should not be followed when following certain tastes cognizable by tongue consciousness, demerit decreases and merit increases, such tastes should be followed. I said, Shariputra, tastes cognizable by tongue consciousness too are twofold, those that should be followed and not followed, on account of this.

Shariputra, I say, touches cognizable by body consciousness are also twofold those that should be followed and not followed on account of what was it said? Shariputra, when following certain touches cognizable by body consciousness, demerit increases and merit decreases, such touches should not be followed when following certain touches cognizable by body consciousness, demerit decreases and merit increases, such touches should be followed. I said, Shariputra, touches cognizable by body consciousness too are twofold, those that should be followed and not followed, on account of this.

Shariputra, I say, ideas cognizable by mind consciousness are also twofold those that should be followed and not followed on account of what was it said? Shariputra, when following certain ideas cognizable by mind consciousness, demerit increases and merit decreases, such ideas should not be followed when following certain ideas cognizable by mind consciousness, demerit decreases and merit increases, such ideas should be followed. I said Shariputra, ideas cognizable by mind consciousness too are twofold, those that should be followed and not followed, on account of this.

Shariputra, the detailed explanation of my short exposition should be known thus.

Shariputra, I say, even robes are twofold that should be used and not used. Even morsels are twofold that should be used and not used. Even dwellings are twofold that should be used and not used. Even villages are twofold that should be used and not used. Even hamlets, are twofold, that should be used and not used. Even towns are twofold that should be used and not used. Even states are twofold that should be used and not used. Even persons are twofold that should be used and not used.

When this was said, venerable Shariputra said, 'Venerable sir, the detailed explanation of the short exposition given by the Blessed One I know as this.

It was said, "Shariputra, I say, robes are also twofold those that should be used and not used" On account of what was it said by the Blessed One? Venerable sir, when using certain robes demerit increases and merit decreases, such robes should not be used, when using certain robes demerit decreases and merit increases, such robes should be used. It was said, "Shariputra, robes too are twofold, those that should be used and not used." It was said on account of this.

. It was said, "Shariputra, I say, morsels are also twofold those that should be used and not used" On account of what was it said by the Blessed One? Venerable sir, when using certain morsels demerit increases and merit decreases, such morsels should not be used, when using certain morsels demerit decreases and merit increases, such morsels should be used. It was said, "Shariputra, morsels too are twofold, those that should be used and not used." It was said on account of this.

It was said, "Shariputra, I say, dwellings are also twofold those that should be used and not used" On account of what was it said by the Blessed One? Venerable sir, when using certain dwellings demerit increases and merit decreases, such dwellings should not be used, when using certain dwellings demerit decreases and merit increases, such dwellings should be used. It was said, "Shariputra, dwellings too are twofold, those that should be used and not used." It was said on account of this.

It was said, "Shariputra, I say, villages are also twofold those that should be used and not used" On account of what was it said by the Blessed One? Venerable sir, when using certain villages demerit increases and merit decreases, such villages should not be used, when using certain villages demerit decreases and merit increases, such villages should be used. It was said, "Shariputra, villages too are twofold, those that should be used and not used." It was said on account of this.

. It was said, "Shariputra, I say, hamlets are also twofold those that should be used and not used" On account of what was it said by the Blessed One? Venerable sir, when using certain hamlets

demerit increases and merit decreases, such hamlets should not be used, when using certain hamlets demerit decreases and merit increases, such hamlets should be used. It was said, "Shariputra, hamlets too are twofold, those that should be used and not used." It was said on account of this.

It was said, "Shariputra, I say, towns are also twofold those that should be used and not used" On account of what was it said by the Blessed One? Venerable sir, when using certain towns demerit increases and merit decreases, such towns should not be used, when using certain towns demerit decreases and merit increases, such towns should be used. It was said, "Shariputra, towns too are twofold, those that should be used and not used." It was said on account of this.

It was said, "Shariputra, I say, states are also twofold those that should be used and not used" On account of what was it said by the Blessed One? Venerable sir, when using certain states demerit increases and merit decreases, such states should not be used, when using certain states demerit decreases and merit increases, such states should be used. It was said, "Shariputra, states too are twofold, those that should be used and not used." It was said on account of this.

It was said, "Shariputra, I say, persons are also twofold those that should be used and not used" On account of what was it said by the Blessed One? Venerable sir, when using certain person's demerit increases and merit decreases, such persons should not be used, when using certain persons demerit decreases and merit increases, such persons should be used. It was said, "Shariputra, persons too are twofold, those that should be used and not used." It was said on account of this.

Venerable sir, the detailed explanation of the short exposition given by the Blessed One, I know is this.

'Good! Shariputra, good that you know the detailed explanation of the short exposition given by me.'

Shariputra, I say, even robes are twofold...even morsels...re...even dwellings...re...even villages...re...even hamlets...re...even towns...re...even states...re...even persons are twofold that should be used and not used, why was it said ? When using certain robes, demerit increases and merit decreases, when using certain robes demerit decreases and merit increases, such robes should be used,

Shariputra, this is the detailed explanation of the short exposition given by me.

Shariputra, if all warriors...re...all Brahmins...re...the middle class...re...low castes, know the detailed explanation of my short expositions, in this manner, it would be for their well being and good for a long time.

Shariputra, if all the world together with its Maras, Brahmas, the community of recluses and Brahmins know the detailed explanation of my short expositions, in this manner, it would be for their well being and good for a long time.

The Blessed One said thus and venerable Shariputra delighted in the words of the Blessed One

Footnotes:

1. When troublesome personal gains are born, on account of not ending being, demerit increases and merit decreases
'savyaapajjham, bhanteattabhaavapatilaabham abhinibbattayato aparini.t,thabhavaaya akusalaa dhammaa abhiva.d.dhanti kusalaa dhammaa parihaayanti' The troublesome personal gains may be any spiritual attainment or material attainment on account of which one begins to muse and think.When enlightened all musing and thinking are overcome.

2. When non-troublesome personal gains are born, on account of ending being demerit decreases and merit increases.
'avyaapajjha.m bhante attabhaavapa.tilaabham abhinibbattayato parini.t.thabhavaaya akusalaa dhammaa parihaayanti kusalaa dhammaa abhvaddhanti.'With the birth of non-troublesome

personal gains being ends. That is the one who has attained worthiness does not think or muse of his attainments any more. That is the attainment of worthiness. 'arahanta'.

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Shurangama Sutra

Volume 1

Thus I have heard:

At one time the Buddha dwelt at the City of Shravasti in the sublime abode of the Jeta Grove with a gathering of great Bhikshus, twelve hundred fifty in all.

All were great Arhats without outflows, disciples of the Buddha who dwelt in and maintained the Dharma. They had fully transcended all existence, and were able to perfect the awesome deportment wherever they went.

They followed the Buddha in turning the wheel and were wonderfully worthy of the bequest. Stern and pure in the Vinaya, they were great exemplars in the three realms. Their numberless response-bodies took beings across and liberated them, extricating and rescuing those of the future so they could transcend the bonds of all mundane defilements.

The names of the leaders were: the Greatly Wise Shariputra, Maha Maudgalyayana, Mahakaushila, Purnamaitreyaniputra, Subhuti, Upanishad, and others.

Moreover, numberless Pratyekabuddhas who were beyond learning and those of initial resolve came to where the Buddha was. All the Bhikshus were there as well, having the Pravaraana at the close of the summer retreat.

And there were also Bodhisattvas from the ten directions, who desired counsel in order to resolve their doubts. All were respectful and obedient to the Awesome But Compassionate One as they prepared to seek the Secret Meaning.

Then the Tathágata arranged his seat, sat quietly and peacefully, and for the sake of everyone in the assembly, proclaimed the profound and mysterious. At the banquet of Dharma, what the members of the pure assembly obtained was unprecedented.

The Immortal's kalavinka-sound pervaded the worlds of the ten directions and Bodhisattvas as many as the Gange's sands gathered at the Way-place with Manjushri as their leader.

On the day of mourning, King Prasenajit, for the sake of his father, the former king, arranged a vegetarian feast and invited the Buddha to the side rooms of the palace. He welcomed the Tathágata with a vast array of superb delicacies of unsurpassed, wonderful flavors and himself invited the Great Bodhisattvas, as well.

Elders and laypeople of the city were also prepared to provide meals for the Sangha at the same time, and they stood waiting for the Buddha to come and receive offerings.

The Buddha commanded Manjushri to assign the Bodhisattvas and Arhats to receive offerings from the various vegetarian hosts.

Only Ánanda, who had traveled far to accept a special invitation earlier, and had not yet returned, was late for the apportioning of the Sangha. No senior Bhikshu or Acharya was with him, and so he was returning alone on the road.

On that day Ánanda had received no offerings, and so at the appropriate time he took up his alms bowl and, as he traveled through the city, received alms in sequential order.

As he set out to receive alms from the first to the last donors, his vegetarian hosts, he thought not to question whether they were pure or impure; whether they were kshatriyas of honorable name or chandalas. While practicing equality and compassion he would not select merely the lowly but was determined to perfect all beings' limitless merit and virtue.

Ánanda was aware that the Tathágata, the World Honored One, had admonished Subhuti and Mahakashyapa for being Arhats whose minds were not fair and equal. He revered the Tathágata's instructions on impartiality for saving everyone from doubt and slander.

Having crossed the city moat; he walked slowly through the outer gates, his manner stern and proper as he strictly respected the rules for obtaining vegetarian food.

At that time, because Ánanda was receiving alms in sequential order, he passed by a house of prostitution and was waylaid by a powerful artifice. On the strength of Kapila's mantra, which came from the Brahma Heaven, the daughter of Matangi drew him onto an impure mat.

With her licentious body she caressed him until he was on the verge of destroying the precept-substance.

The Tathágata, knowing Ánanda was being taken advantage of by an impure artifice, finished the meal and immediately returned to the Sublime Abode. The king, great officials, elders, and laypeople followed along after the Buddha desiring to hear the essentials of the Dharma.

Then the World Honored One from his crown emitted hundreds of rays of jeweled light, which dispelled all fear. Within the light appeared a thousand-petal jeweled lotus, upon which was seated a transformation-body Buddha in full-lotus posture, proclaiming a spiritual mantra.

Shakyamuni Buddha commanded Manjushri to take the mantra and go provide protection, and, when the evil mantra was dispelled, to support Ánanda and Matangi's daughter and encourage them to return to where the Buddha was.

Part Two

Ánanda saw the Buddha, bowed, and wept sorrowfully, regretting that from time without beginning he had been preoccupied with erudition and had not yet perfected his strength in the Way. He respectfully and repeatedly requested an explanation of the initial expedients of the wonderful shamatha, Samapatti, and Dhyana, by means of which the Thus Come Ones of the ten directions had realized Bodhi.

At that time Bodhisattvas as numerous as Ganges' sands, great Arhats, Pratyekabuddhas, and others from the ten directions, were also present. Pleased at the opportunity to listen, they withdrew quietly to their seats to receive the sagely instruction. Then, in the midst of the great assembly, the World Honored One extended his golden arm, rubbed Ánanda's crown, and said to Ánanda and the great assembly, "There is a samádhi called the King of the Foremost Shurangama at the Great Buddha's Crown Replete with the Myriad Practices; it is a path wonderfully adorned and the single door through which the Thus Come Ones of the ten directions gained transcendence. You should now listen attentively." Ánanda bowed down to receive the compassionate instruction humbly.

The Buddha said to Ánanda, "You and I are of the same family and share the affection of this natural relationship. At the time of your initial resolve, what were the outstanding characteristics which you saw in my Dharma that caused you to suddenly cast aside the deep kindness and love found in the world?" Ánanda said to the Buddha, "I saw the Thus Come One's thirty-two hallmarks, which were so supremely wonderful and incomparable that his entire body had a shimmering translucence just like that of crystal.

"I often thought that those hallmarks could not have been born of desire and love. Why? The vapors of desire are coarse and murky. From foul and putrid intercourse comes a turbid mixture of pus and blood, which cannot give off such a magnificent, pure, and brilliant concentration of purple-golden light. And so I eagerly gazed upward, followed the Buddha, and let the hair fall from my head."

The Buddha said, "Very good, Ánanda. You should know that from beginningless time all beings are continually born and continually die, simply because they do not know the everlasting true mind with its pure nature and bright substance. Instead they engage in false thinking. These thoughts are not true, and so they lead to further transmigration.

"Now you wish to investigate the unsurpassed Bodhi and actually discover your nature. You should answer my questions with a straightforward mind. The Thus Come Ones of the ten directions escaped birth and death because their minds were straightforward. Since their minds and words were consistently that way, from the beginning, through the intermediate stages to the end, they were never in the least evasive.

"Ánanda, I now ask you: at the time of your initial resolve, which arose in response to Thus Come One's thirty-two hallmarks, what was it that saw those characteristics and who delighted in them?"

Ánanda said to the Buddha, "World Honored One, this is the way I experienced the delight: I used my mind and eyes. Because my eyes saw the Thus Come One's outstanding hallmarks, my mind gave rise to delight. That is why I became resolved and wished to extricate myself from birth and death."

The Buddha said to Ánanda, "It is as you say, that experience of delight actually occurs because of your mind and eyes. If you do not know where your mind and eyes are, you will not be able to conquer the wearisome mundane defilements.

"For example, when a country is invaded by thieves and the king sends out his troops to suppress and banish them, the troops must know where the thieves are.

"It is the fault of your mind and eyes that you undergo transmigration. I now ask you specifically about your mind and eyes: where are they now?"

Ánanda answered the Buddha, "World Honored One, All the ten kinds of beings in the world alike maintain that the mind-consciousness dwells within the body; and as I regard the Thus Come One's eyes that resemble blue lotuses, they are on the Buddha's face.

"I now observe that these prominent organs, four kinds of defiling

objects, are on my face, and my mind-consciousness actually is within my body."

The Buddha said to Ánanda, "You are now sitting in the Thus Come One's lecture hall. Where is the Jeta Grove that you are gazing at?"

"World Honored One, this great many-storied pure lecture hall is in the Garden of the Benefactor of the Solitary. At present the Jeta Grove is, in fact, outside the hall."

"Ánanda, as you are now in the hall, what do you see first?"

"World Honored One, here in the hall I first see the Thus Come One, next I see the great assembly, and from there, as I gaze outward, I see the grove and the garden."

"Ánanda, how are you able to see the grove and the garden."

"World Honored One, since the doors and windows of this great lecture hall have been thrown open wide, I can be in the hall and see into the distance."

The Buddha said to Ánanda, "It is as you say. When one is in the lecture hall and the doors and windows are open wide, one can see far into the garden and the grove. Could someone in the hall not see the Thus Come One and yet see outside the hall?"

Ánanda answered: "World Honored One, to be in the hall and not see the Thus Come One, and yet see the grove and fountains is impossible."

"Ánanda, you are like that too.

"Your mind is capable of understanding everything thoroughly. Now if your present mind, which thoroughly understands everything, were in your body, then you should first be aware of what is inside your body. Could there be beings that first see the inside of their bodies before observing external phenomena?"

"Even if you cannot see your heart, liver, spleen, and stomach, still, you should be able to clearly perceive the growing of your nails and hair, the twist of your sinews, and the throb of your pulse. Why don't you perceive these things?"

If you cannot perceive your internal organs, how could you perceive what is external to you?"

"Therefore you should know that declaring that the aware and

knowing mind is inside the body is an impossible statement."

Ánanda bowed his head and said to the Buddha, "Upon hearing the Thus Come One proclaim this explanation of Dharma, such a Dharma-sound as the Thus Come One has proclaimed, I realize that my mind is actually outside my body.

"How is that possible? For example, a lamp lit in a room will certainly illumine the inside of the room first, and only then will its light stream through the doorway to reach the recesses of the hall. Beings' not being able to see within their bodies but only see outside them is analogous to having a lighted lamp placed outside the room, so that it cannot illumine the room.

"This principle is clear and beyond all doubt. It is identical with the Buddha's complete meaning, isn't it?"

The Buddha said to Ánanda, "All these Bhikshus, who just followed me to the city of Shravasti to go on sequential alms rounds to obtain balls of food, have returned to the Jeta Grove. I have already finished eating. Observing the Bhikshus, do you think that by one person eating everyone gets full?"

Ánanda answered, "No, World Honored One. Why? Although these Bhikshus are Arhats, their physical bodies and lives differ. How could one person's eating enable everyone to be full?"

The Buddha told Ánanda, "If your mind which is aware, knows, and sees were actually outside your body, your body and mind would be mutually exclusive and would have no relationship to one another. The body would be unaware of what the mind perceives, and the mind would not perceive the awareness within the body.

"Now as I show you my hand which is soft like tula-cotton, does your mind distinguish it when your eyes see it?"

Ánanda answered, "Yes, World Honored One."

The Buddha told Ánanda, "If the two have a common perception, how can the mind be outside the body?"

"Therefore you should know that declaring that the mind which knows, understands, and is aware is outside the body is an impossible statement."

Amanda said to the Buddha, "World Honored One, it is as the Buddha has said. Since I cannot see inside my body, my mind does not reside in the body. Since my body and mind have a

common awareness, they are not separate and so my mind does not dwell outside my body. As I now consider the matter, I know exactly where my mind is."

The Buddha said: "So, where is it now?"

Ánanda said, "Since the mind which knows and understands does not perceive what is inside but can see outside, upon reflection I believe it is concealed in the organ of vision.

"This is analogous to a person placing crystal lenses over his eyes; the lenses would cover his eyes but would not obstruct his vision. The organ of vision would thus be able to see, and discriminations could be made accordingly.

"And so my mind is aware and knows, understands, and is aware does not see within because it resides in the organ: it can gaze outside clearly, without obstruction for the same reason: it is concealed in the organ."

The Buddha said to Ánanda, "Assuming that it is concealed in the organ, as you assert in your analogy of the crystals, if a person were to cover his eyes with the crystals and looks at the mountains and rivers, would he see the crystals as well?"

"Yes, World Honored One, if that person were to cover his eyes with the crystals, he would in fact see the crystals."

The Buddha said to Ánanda, "If your mind is analogous to the eyes covered with crystals, then when you see the mountains and rivers, why don't you see your eyes?"

"If you could see your eyes, your eyes would be part of the external environment, but that is not the case. If you cannot see them, why do you say that the aware and knowing mind is concealed in the organ of vision as eyes are covered by crystals?"

"Therefore you should know that you state the impossible when you say that the mind which knows, understands, and is aware is concealed in the organ of vision in the way that the eyes are covered by crystals."

Ánanda said to the Buddha, "World Honored One, I now offer this reconsideration: viscera and bowels lie inside the bodies of living beings, while the apertures are outside. There is darkness within where the bowels are and light at the apertures.

"Now, as I face the Buddha and open my eyes, I see light: that is seeing outside. When I close my eyes and see darkness that is

seeing within. How does that principle sound?"

The Buddha said to Ánanda, "When you close your eyes and see darkness, does the darkness you experience lie before your eyes or not? If it did lie before your eyes, then the darkness would be in front of your eyes. How could that be said to be 'within'?"

"If it were within, then when you were in a dark room without the light of sun, moon, or lamps, the darkness in the room would constitute your vital organs and viscera. If it were not before you, how could you see it?"

"If you assert that there is an inward seeing that is distinct from seeing outside, then when you close your eyes and see darkness, you would be seeing inside your body. Consequently, when you open your eyes and see light, why can't you see your own face?"

"If you cannot see your face, then there can be no seeing within. If you could see your face, then your mind, which is aware and knows and your organ of vision as well would have to be suspended in space. How could they be inside?"

"If they were in space, then they would not be part of your body. Otherwise the Thus Come One who now sees your face should be part of your body as well."

"In that case, when your eyes perceived something, your body would remain unaware of it. If you press the point and insist that the body and eyes each have awareness, then you should have two perceptions, and your one body should eventually become two Buddhas."

"Therefore you should know declaring that to see darkness is to see within is an impossible statement."

Ánanda said to the Buddha, "I have often heard the Buddha instruct the four assemblies that since the mind arises, every kind of dharma arises and that since dharmas arise, every kind of mind arises."

"As I now consider it, the substance of that very consideration is truly the nature of my mind. Wherever it joins with things, the mind exists in response."

It does not exist in any of the three locations of inside, outside and in between."

The Buddha said to Ánanda, "Now you say that because dharmas arise, every kind of mind arises. Wherever it joins with

things, the mind exists in response. But it has no substance; the mind cannot come together with anything. If, having no substance, it could yet come together with things, that would constitute a nineteenth realm brought about by a union with the seventh defiling object. But there is no such principle.

"If it had substance, when you pinch your body with your fingers, would your mind which perceives it come out from the inside, or in from the outside? If it came from the inside, then, once again, it should be able to see within your body. If it came from outside, it should see your face first."

Ánanda said, "Seeing is done with the eyes; mental perception is not. To call mental perception seeing doesn't make sense."

The Buddha said, "Supposing the eyes did the seeing. That would be like being in a room where the doors could see! Also, when a person has died but his eyes are still intact, his eyes should see things. But how could one be dead if one can still see?"

"Furthermore, Ánanda, if your aware and knowing mind in fact had substance, then would it be of a single substance or of many substances? Would its substance perceive the body in which it resides or would it not perceive it?"

"Supposing it were of a single substance, then when you pinched one limb with your fingers, the four limbs would be aware if it. If they all were aware if it, the pinch could not be at any one place. If the pinch is located in one place, then the single substance you propose could not exist."

"Supposing it was composed of many substances: then you would be many people. Which of those substances would be you?"

"Supposing it were composed of a pervasive substance: the case would be the same as before in the instance of pinching. But supposing it were not pervasive; then when you touched your head and touched your foot simultaneously, the foot would not perceive being touched if the head did. But that is not how you are."

"Therefore you should know that declaring that wherever it comes together with things, the mind exists in response is an impossible statement."

Ánanda said to the Buddha, "World Honored One, I also have heard the Buddha discuss reality with Manjushri and other

disciples of the Dharma King. The World Honored One also said, 'The mind is neither inside nor outside.'

"As I now consider it, it cannot be inside since it cannot see within, and it cannot be outside since in that case there would be no shared perception. Since it cannot see inside, it cannot be inside; and since the body and mind do have shared perception, it does not make sense to say it is outside. Therefore, since there is a shared perception and since there is no seeing within, it must be in the middle."

The Buddha said, "You say it is in the middle. That middle must not be haphazard or without a fixed location. Where is this middle that you propose? Is it in an external place, or is it in the body?"

"If it were in the body, the surface of the body cannot be counted as being the middle. If it were in the middle of the body, that would be the same as being inside. If it were in an external place, would there be some evidence of it, or not? If there would not be any evidence of it, that amounts to it not existing at all. If there were some evidence of it, then it would have no fixed location."

"Why not? Suppose that middle were indicated by a marker. When seen from the east, it would be to the west, and when seen from the south, it would be to the north. Just as such a tangible marker would be unclear, so too the location of the mind would be chaotic."

Ánanda said, "The middle I speak of is neither one of those. As the World Honored One has said, the eyes and forms are the conditions, which create the eye-consciousness. The eyes make discriminations; forms have no perception, but a consciousness is created between them: that is where my mind is."

The Buddha said, "If your mind were between the eyes and their object, would such a mind's substance combine with the two or not?"

"If it did combine with the two, then objects and the mind-substance would form a chaotic mixture. Since objects have no perception, while the substance has perception, the two would stand in opposition. Where could the middle be? If it did not combine with the two, it would then be neither the perceiver nor the perceived. Since it would lack both substance and nature, what would such a middle be like?"

"Therefore you should know that declaring the mind to be in the middle is an impossible statement."

Ánanda said to the Buddha, "World Honored One, when I have seen the Buddha turn the Dharma Wheel in the past with Mahamaudgalyayana, Subhuti, Purna, and Shariputra, four of the great disciples, he often said that the nature of the mind which is aware, perceives, and makes discriminations is located neither within nor outside nor in the middle; it is not located anywhere at all. That very non-attachment to everything is what is called the mind. Therefore, is my non-attachment my mind?"

The Buddha said to Ánanda, "You say that the mind with its aware nature that perceives and makes discriminations is not located anywhere at all. Everything existing in the world consists of space, the waters, and the land, the creatures that fly and walk, and all external objects. Would your non-attachment also exist?"

"If it did not exist, it would be the same as fur on a tortoise or horns on a rabbit. Just what would that non-attachment be?"

"If non-attachment did exist, it couldn't be described as a negation. The absence of attributes indicates negation. Anything not negated has attributes. Anything with attributes exists. How could that define non-attachment?"

"Therefore you should know that to declare that the aware, knowing mind is non-attachment to anything is an impossible statement."

Then Ánanda rose from his seat in the midst of the great assembly, uncovered his right shoulder, placed his right knee on the ground, respectfully put his palms together, and said to the Buddha:

"I am the Thus Come One's youngest cousin. I have received the Buddha's compassionate regard and have left the home life, but I have been dependent on his affection, and as a consequence have pursued erudition and am not yet without outflows.

"I could not overcome the Kapila mantra. I was swayed by it and almost went under in that house of prostitution, all because I did not know how to reach of the realm of reality.

"I only hope that the World Honored One, out of great kindness and sympathy, will instruct us in the path of shamatha to guide the icchantikas and overthrow the mlecchas."

After he had finished speaking, he placed his five limbs on the ground and then, along with the entire great assembly, stood in anticipation, waiting eagerly and respectfully to hear the instructions.

Then the World Honored One radiated from his face various kinds of light, lights as dazzlingly brilliant as hundreds of thousands of suns.

The Buddha realms quaked pervasively in six ways and thus lands as many as fine motes of dust throughout the ten directions appeared simultaneously.

The Buddha's awesome spirit caused all the realms to unite into a single one.

In these realms all the great Bodhisattvas, while remaining in their own countries, put their palms together, and listened.

The Buddha said to Ānanda, "From beginning less time onward, all living beings and in all kinds of upside down ways, have created seeds of karma which naturally run their course, like the aksha cluster.

"The reason that cultivators cannot accomplish unsurpassed Bodhi, but instead reach the level of Hearers or of those enlightened to conditions, or become accomplished in externalist ways as heaven-dwellers or as demon kings or as members of the demons' retinues

is that they do not know the two fundamental roots and so are mistaken and confused in their cultivation. They are like one who cooks sand in the hope of creating savory delicacies. They may do so for as many eons as there are motes of dust, but in the end they will not obtain what they want.

"What are the two? Ānanda, the first is the root of beginning less birth and death, which is the mind that seizes upon conditions and that you and all living beings now make use of, taking it to be your own nature.

"The second is the primal pure substance of beginning less Bodhi Nirvana. It is the primal bright essence of consciousness that can bring forth all conditions. Due to these conditions, you consider it to be lost.

"Having lost sight of that original brightness, although beings use it to the end of their days, they are unaware of it, and

unintentionally enter the various destinies.

"Ánanda, now you wish to know about the path of shamatha with the hope of quitting birth and death. I will now question you further."

Then the Thus Come One raised his golden-colored arm and bent his five webbed fingers as he asked Ánanda, "Do you see?"

Ánanda said, "I see."

The Buddha said, "What do you see?"

Ánanda said, "I see the Thus Come One raise his arm and bend his fingers into a fist of light which dazzles my mind and my eyes."

The Buddha said, "What do you see it with?"

Ánanda said, "The members of the great assembly and I each see it with our eyes."

The Buddha said to Ánanda, "You have answered me by saying that the Thus Come One bends his fingers into a fist of light which dazzles your mind and eyes. Your eyes are able to see, but what is the mind that is dazzled by my fist?"

Ánanda said, "The Thus Come One is asking where the mind is located. Now that I use my mind to search for it thoroughly, I propose that precisely that which is able to investigate is my mind."

The Buddha exclaimed, "Hey! Ánanda, that is not your mind."

Startled, Ánanda leapt up from his seat, stood, put his palms together, and said to the Buddha, "If that is not my mind, what is it?"

The Buddha said to Ánanda, "It is your perception of false appearances based on external objects which causes your true nature to be deluded and has caused you from beginningless time to your present life to take a thief for your son, to lose your eternal source, and to undergo transmigration."

Ánanda said to the Buddha, "World Honored One, I am the Buddha's favorite cousin. It is because my mind loved the Buddha that I was led to leave the home life. With my mind I not only makes offerings to the Thus Come One, but also, in passing through lands as many as the grains of sand in the Ganges River to serve all Buddhas and good, wise advisors, and in marshalling great courage to practice every difficult aspect of the Dharma, I

always use my mind. Even if I were to slander the Dharma and eternally sever my good roots, it would also be because of this mind. If this is not my mind, then I have no mind, and I am the same as a clod of earth or a piece of wood, because nothing exists apart from this awareness and knowing.

"Why does the Thus Come One say this is not my mind? I am startled and frightened and not one member of the great assembly is without doubt. I only hope that the World Honored One will regard us with great compassion and instruct those who have not yet awakened."

Then the World Honored One gave instruction to Ánanda and the great assembly, wishing to cause their minds to enter the state of patience with the non-existence of beings and dharmas.

From the lion's seat he rubbed Ánanda's crown and said to him, "The Thus Come One has often said that all dharmas that arise are only manifestations of the mind. All causes and effects, the worlds as many as fine motes of dust, take on substance because of the mind.

"Ánanda, if we regard all the things in the world, including blades of grass and strands of silk, examining them at their fundamental source, each is seen to have a nature, even empty space has a name and an appearance.

"And so how could the clear, wonderful, pure bright mind, the essence of all thought, itself be without substance?

"If you insist that the nature which is aware, observes and knows is the mind, then apart from all forms, smells, tastes, and tangibles--apart from the workings of all the defiling objects--that mind should have its own complete nature.

"And yet now, as you listen to my Dharma, it is because of sound that you are able to make distinctions.

"Even if you could put an end to all seeing, hearing, awareness, and knowing, and maintain an inner composure, the shadows of your discrimination of dharmas would remain.

"I do not insist that you grant that it is not the mind. But examine your mind in minute detail to see whether there is a discriminating nature apart from sense objects. That would truly be your mind.

"If the discriminating nature you discover has no substance apart from objects, then that would make it just a shadow of

discriminations of mental objects.

"The objects are not eternal, and when they pass out of existence, such a mind would be like fur on a tortoise or horns on a rabbit. In that case your Dharma-body would come to an end along with it. Then who would be left to cultivate and attain patience with the non-existence of beings and dharmas?"

At that point Ánanda and everyone in the great assembly was speechless and at a total loss.

The Buddha said to Ánanda, "There are cultivators in the world who, although they realize the nine successive stages of samadhi, do not achieve the extinction of outflows or become Arhats, all because they are attached to birth and death and false thinking and mistake these for what is truly real. That is why now, although you are highly erudite, you have not realized sage hood."

When Ánanda heard that, he again wept sorrowfully, placed his five limbs on the ground, knelt on both knees, put his palms together and said to the Buddha. "Since I followed the Buddha and left home, I have relied on the Buddha's awesome spirit. I have often thought, 'There is no reason for me to toil at cultivation' expecting that the Tathagata would bestow samadhi upon me. I never realized that he could not stand in for me in body or mind. Thus, I lost my original mind and although my body has left the home-life, my mind has not entered the Way. I am like the poor son who renounced his father and roamed around.

Therefore, today I realize that although I'm greatly learned, if I do not cultivate, it amounts to having not learned anything; just as someone who only speaks of food will never get full."

"World Honored one, now we all are bound by two obstructions and as a consequence do not perceive the still, eternal nature of the mind. I only hope the Tathágata will empathize with us poor and destitute ones, disclose the wonderful bright mind, and open our Way-eyes."

Then from the *swastika* "myriad" on his chest, the Thus Come One poured forth gem-like light. Radiant with hundreds of thousands of colors, this brilliant light simultaneously pervaded throughout the ten directions to Buddha-realms as many as fine motes of dust, anointing the crowns of every Tathágata in all these jeweled Buddha lands of the ten directions. Then it swept

back to Ánanda and all the great assembly.

The Buddha said to Ánanda, "I will now erect the great Dharma banner for you, to cause all living beings in the ten directions to obtain the wondrous subtle secret, the pure nature, the bright mind, and to attain those pure eyes.

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"Ánanda, you have told me that you saw my fist of bright light. How did it take the form of a fist? How did the fist come to emit light? How was the fist made? By what means could you see it?"

Ánanda replied, "The body of the Buddha is born of purity and cleanness, and therefore, it assumes the color of Jambu river gold with deep red hues. Hence, it shone as brilliant and dazzling as a precious mountain. It was actually my eyes that saw the Buddha bend his five-wheeled fingers to form a fist which was shown to all of us."

The Buddha told Ánanda, "Today the Thus Come One will tell you the truth: all those with wisdom are able to achieve enlightenment through the use of examples. "Ánanda, take, for example, my fist: If I didn't have a hand, I couldn't make a fist. If you didn't have eyes, you couldn't see. If you apply the example of my fist to the case of your eyes, is the principle the same?"

Ánanda said, "Yes, World Honored One. Since I can't see without my eyes, if one applies the example of the Thus Come One's fist to the case of my eyes, the principle is the same."

The Buddha said to Ánanda, "You say it is the same, but that is not right.

"Why? If a person has no hand, his fist is gone forever. But one who is without eyes is not entirely devoid of sight. "Why not? Try consulting a blind man on a street: 'What do you see?' Any blind person will certainly answer, 'Now I see only darkness in front of my eyes. Nothing else meets my gaze.' "The meaning is apparent: If he sees dark in front of him, how could his sight be considered 'lost'?"

Ánanda said, "The only thing blind people see in front of their eyes is darkness. How can that be called seeing?"

The Buddha said to Ánanda, "Is there any difference between the

darkness seen by blind people, who do not have the use of their eyes, and the darkness seen by someone who has the use of his eyes when he is in a dark room?"

"Stated in that way, World Honored One, there is no difference between the two kinds of blackness, that seen by a person in a dark room and that seen by the blind."

"Ánanda, if the person without the use of his eyes who sees only darkness were suddenly to regain his sight and see all kinds of forms, and you say it is his eyes which see, then when a person in a dark room who sees only darkness suddenly sees all kinds of forms because a lamp is lit, you should say it is the lamp which sees.

"If the lamp did the seeing, it would be endowed with sight. But then we would not call it a lamp anymore. Besides, if the lamp were to do the seeing, what would that have to do with you?"

"Therefore you should know that while the lamp can reveal forms, the eyes, not the lamp, do the seeing. And while the eyes can reveal forms, the seeing-nature comes from the mind, not the eyes."

Although Ánanda and everyone in the great assembly had heard what was said, their minds had not yet understood, and so they remained silent. Hoping to hear more of the gentle sounds of the Thus Come One's teaching, They put their palms together, purified their minds, and stood waiting for the Thus Come One's compassionate instruction.

Then the World Honored One extended his bright hand that is as soft as tula cotton, opened his five webbed fingers, and told Ánanda and the great assembly, "When I first accomplished the Way I went to the Deer Park, and for the sake of Ajnatakaundinya and all five of the Bhikshus, as well as for you of the four-fold assembly, I said, 'It is because beings are impeded by transitory defilements and afflictions that they do not realize Bodhi or become Arhats.' At that time, what caused you who have now realized the various fruitions of sage hood to become enlightened?"

Then Ajnatakaundinya arose and said to the Buddha, "Of the elders now present in the great assembly, only I received the name "Understanding" because I was enlightened to the meaning

of transitory defilements and realized the fruition.

"World Honored One, the analogy can be made of a traveler who stops as a guest at a roadside inn, perhaps for the night or perhaps for a meal. When he has finished lodging there or when the meal is finished, he packs his baggage and sets out again. He does not remain there at his leisure. The host himself, however, does not leave.

"Considering it this way, the one who does not remain is called the guest, and the one who does remain is called the host. The transitory guest, then, is the one who does not remain.

"Again, the analogy can be made to how when the sun rises resplendent on a clear morning, its golden rays stream into a house through a crack to reveal particles of dust in the air. The dust dances in the rays of light, but the empty space is unmoving.

"Considering it is that way, what is clear and still is called space, and what moves is called dust. The defiling dust, then, is that which moves."

The Buddha said, "So it is."

Then in the midst of the great assembly the Thus Come One bent his five webbed fingers. After bending them, he opened them again. After he opened them, he bent them again, and he asked Ánanda, "What do you see now?"

Ánanda said, "I see the Thus Come One's hand opening and closing in the midst of the assembly, revealing his hundred-jeweled wheeled palms."

The Buddha said to Ánanda, "You see my hand open and close in the assembly. Is it my hand that opens and closes, or is it your seeing that opens and closes?"

Ánanda said, "The World Honored One's jeweled hand opened and closed in the assembly. I saw the Thus Come One's hand itself open and close while my seeing-nature neither opened nor closed."

The Buddha said, "What moved and what was still?"

Ánanda said, "The Buddha's hand did not remain at rest. And since my seeing-nature is beyond even stillness, how could it not be at rest?"

The Buddha said, "So it is."

Then from his wheeled palm the Thus Come One sent a gem-like

ray of light flying to Ánanda's right. Ánanda immediately turned his head and glanced to the right. The Buddha then sent another ray of light to Ánanda's left. Ánanda again turned his head and glanced to the left. The Buddha said to Ánanda, "Why did your head move just now?"

Ánanda said, "I saw the Thus Come One emit a wonderful gem-like light which flashed by my left and right, and so I looked left and right. My head moved by itself."

"Ánanda, when you glanced at the Buddha's light and moved your head left and right, was it your head that moved or your seeing that moved?"

"World Honored One, my head moved of itself. Since my seeing-nature is beyond even cessation, how could it move?"

The Buddha said, "So it is."

Then the Thus Come One told everyone in the assembly, "Normally beings would say that the defiling dust moves and that the transitory guest does not remain.

"You have observed that it was Ánanda's head moved; yet his seeing did not move. You also have observed my hand open and close; yet you're seeing did not stretch or bend.

"Why do you continue to rely on your physical bodies which move and on the external environment which also moves? From the beginning to the end, this causes your every thought to be subject to production and extinction.

"You have lost your true nature and conduct yourselves in upside-down ways. Having lost your true nature and mind, you take objects to be yourself, and so you cling to revolving on the wheel of rebirth."

When Ánanda and the great assembly heard the Buddha's instructions, they became peaceful and composed both in body and mind. They recollected that since time without beginning, they had strayed from their fundamental true mind by mistakenly taking the shadows of the differentiations of conditioned defilements to be real. Now on this day as they awakened, they were each like a lost infant who suddenly finds its beloved mother. They put their palms together to make obeisance to the Buddha.

They wished to hear the Thus Come One enlighten them to the dual nature of body and mind, of what is false, of what is true, of

what is empty and what is existent, and of what is subject to production and extinction and what transcends production and extinction.

Then King Prasenajit rose and said to the Buddha, "In the past, when I had not yet received the teachings of the Buddha, I met Katyayana and Vairatiputra, both of whom said that this body ends at death, and that this is Nirvana. Now, although I have met the Buddha, I still wonder about that. How can I go about realizing the mind at the level of no production and no extinction? Now all in this Great Assembly who still have outflows also wish to be instructed on this subject."

The Buddha said to the great king, "Let's talk about your body as it is right now. Now I ask you, will your physical body be like vajra, indestructible and living forever? Or will it change and go bad?" "World Honored One, this body of mine will keep changing until it eventually perishes."

The Buddha said, "Great king, you have not yet perished. How do you know you will perish?"

"World Honored One, although my impermanent, changing, and decaying body has not yet become extinct, I observe it now, as every passing thought fades away. Each new one fails to remain, but is gradually extinguished like fire turning wood to ashes. This ceaseless extinguishing convinces me that this body will eventually completely perish."

The Buddha said, "So it is."

"Great king, at your present age you are already old and declining. How does your appearance and complexion compare to when you were a youth?"

"World Honored One, in the past when I was young my skin was moist and shining. When I reached the prime of life, my blood and breath were full. But now in my declining years, as I race into old age, my form is withered and wizened and my spirit dull. My hair is white and my face is wrinkled and not much time remains for me. How could one possibly compare me now with the way I was when in my prime?"

The Buddha said, "Great king, your appearance should not decline so suddenly."

The king said, "World Honored One, the change has been a

hidden transformation of which I honestly have not been aware. I have come to this gradually through the passing of winters and summers.

"How did it happen? In my twenties, I was still young, but my features had aged since the time I was ten. My thirties were a further decline from my twenties, and now at sixty-two I look back at my fifties as hale and hearty.

"World Honored One, I now contemplate these hidden transformations. Although the changes wrought by this process of dying are evident through the decades, I might consider them further in finer detail: these changes do not occur just in periods of twelve years; there are actually changes year by year. Not only are there annual changes, there are also monthly transformations. Nor does it stop at monthly transformations; there are also differences day by day. Examining them closely, I find that kshana by kshana, thought after thought, they never stop."

"And so I know my body will keep changing until it has perished."

The Buddha told the Great King, "By watching the ceaseless changes of these transformations, you awaken and know of your perishing, but do you also know that at the time of perishing there is something in your body which does not become extinct?"

King Prasenajit put his palms together and said to the Buddha, "I really do not know."

The Buddha said, "I will now show you the nature which is neither produced and nor extinguished.

"Great King, how old were you when you saw the waters of the Ganges?" The King said, "When I was three years old my compassionate mother led me to visit the goddess Jiva. We passed a river, and at the time I knew it was the waters of the Ganges."

The Buddha said, "Great King, you have said that when you were twenty you had deteriorated from when you were ten. Day by day, month-by-month, year by year until you reached sixty, in thought after thought there has been change. Yet when you saw the Ganges River at the age of three, how was it different from when you were thirteen?"

The King said, "It was no different from when I was three, and

even now when I am sixty-two it is still no different."

The Buddha said, "Now you are mournful that your hair is white and your face wrinkled. In the same way that your face is definitely more wrinkled than it was in your youth, has the seeing with which you look at the Ganges aged, so that it is old now but was young when you looked at the river as a child in the past?"

The King said, "No, World Honored One."

The Buddha said, "Great King, your face is wrinkled, but the essential nature of your seeing will never wrinkle. What wrinkles is subject to change. What does not wrinkle does not change.

"What changes will perish, but what does not change is fundamentally free of production and extinction. How could it be subject to your birth and death? Furthermore, why bring up what Maskari Goshaliputra and the others say: that after the death of this body there is total annihilation?"

The king heard these words, believed them, and realized that when the life of this body is finished, there will be rebirth. He and the entire great assembly were greatly delighted at having obtained what they never had before.

Ánanda then arose from this seat, made obeisance to the Buddha, put his palms together, knelt on both knees, and said to the Buddha, "World Honored One, if this seeing and hearing are indeed neither produced nor extinguished, why did the World Honored One refer to us people as having lost our true natures and as going about things in an upside-down way? I hope the World Honored One will give rise to great compassion and wash my dust and defilement away."

Then the Thus Come One let his golden-colored arm fall so his webbed fingers pointed downward, and demonstrating this to Ánanda, said, "You see the position of my hand: is it right-side-up or upside-down?" Ánanda said, "Being in the world take it to be upside-down. I myself do not know what is right-side-up and what is upside-down."

The Buddha said to Ánanda, "If people of the world take this as upside-down, what do people of the world take to be right-side-up? Ánanda said, "They call it right-side-up when the Thus Come One raises his arm, with the fingers of his cotton-soft hand pointing up in the air."

The Buddha then held up his hand and said: "And so for it to be upside-down would be for it to be just the opposite of this. Or at least that's how people of the world would regard it.

"In the same way they will differentiate between your body and the Thus Come One's pure Dharma body and will say that the Thus Come One's body is one of right and universal knowledge, while your body is upside down.

"But examine your body and the Buddha's closely for this upside-downness: What exactly does the term 'upside down' refer to?" Thereupon Ānanda and the entire great assembly were dazed and stared unblinking at the Buddha. They did not know in what way their bodies and minds were upside down.

The Buddha's compassion arose as he empathized with Ānanda and all in the great assembly and he spoke to the great assembly in a voice that swept over them like the ocean-tide.

"All of you good people, I have often said that all conditions that bring about forms and the mind as well as dharmas pertaining to the mind and all the conditioned dharmas are manifestations of the mind only. Your bodies and your minds all appear within the wonder of the bright, true, essential, magnificent mind.

"Why do I say that you have lost track of what is fundamentally wonderful, the perfect, wonderful bright mind, and that in the midst of your gem-like bright and wonderful nature, you wallow in confusion while being right within enlightenment.

"Mental dimness turns into emptiness. This emptiness, in the dimness, unites with darkness to become form.

"Form mixes with false thinking and the thoughts take shape and become the body.

"As causal conditions come together, there are perpetual internal disturbances, which tend to gallop outside. Such inner turmoil is often mistaken for the nature of the mind.

"Once that is mistaken to be the mind, a further delusion determines that it is located in the physical body.

"You do not know that the physical body as well as the mountains, the rivers, empty space, and the great earth are all within the wonderful bright true mind.

Such a delusion is like ignoring hundreds of thousands of clear pure seas and taking notice of only a single bubble, seeing it as

the entire ocean, as the whole expanse of the great and small seas.

"You people are doubly deluded among the deluded. Such delusion does not differ from that caused by my lowered hand. The Thus Come One says you are pathetic."

Having received the Buddha's compassionate rescue and profound instruction, Ānanda wept, folded his hands, and said to the Buddha, "I have heard these wonderful sounds of the Buddha and have awakened to the primal perfection of the wonderful bright mind as being the eternally dwelling mind-ground.

"But now in awakening to the Dharma-sounds that the Buddha is speaking, I know that I have been using my conditioned mind to regard and revere them. Having just become aware of that mind, I dare yet claim to recognize that fundamental mind-ground.

"I pray that the Buddha will be compassionate and with his perfect voice explain to us in order to pull our doubts out by the roots and enable us to return to the unsurpassed Way."

The Buddha told Ānanda, "You and others like you still listen to the Dharma with the conditioned mind, and so the Dharma becomes conditioned as well, and you do not obtain the Dharma-nature. This is similar to a person pointing his finger at the moon to show it to someone else. Guided by the finger, the other person should see the moon. If he looks at the finger instead and mistakes it for the moon, he loses not only the moon but the finger also. Why, because he mistakes the pointing finger for the bright moon.

"Not only does he lose the finger, but he also fails to recognize light and darkness. Why? He mistakes the solid matter of the finger for the bright nature of the moon, and so he does not understand the two natures of light and darkness. The same is true of you.

"If you take what distinguishes the sound of my speaking Dharma to be your mind, then that mind itself, apart from the sound which is distinguished, should have a nature which makes distinctions. Take the example of the guest who lodged overnight at an inn; he stopped temporarily and then went on. He did not dwell there permanently, whereas the innkeeper did not go anywhere, since he was the host of the inn.

"The same applies here. If it were truly your mind, it would not go anywhere. And so why in the absence of sound does it have no discriminating nature of its own?"

"This, then, applies not only to the distinguishing of sound, but in distinguishing my appearance, that mind has no distinction-making nature apart from the attributes of form.

"This is true even when the making of distinctions is totally absent; when there is no form and no emptiness, or in the obscurity which Goshali and others take to be the 'profound truth': that mind still does not have a distinction-making nature in the absence of casual conditions.

"How can we say that the nature of that mind of yours plays the part of host since everything perceived by it can be returned to something else?"

Ánanda said, "If every state of our mind can be returned to something else as its cause, then why does the wonderful bright original mind mentioned by the Buddha return nowhere? We only hope that the Buddha will empathize with us and explain this for us."

The Buddha said to Ánanda, "As you now look at me, the essence of your seeing is fundamentally bright. Although that seeing is not the wonderful essential brightness of the mind, it is like a second moon, rather than the moon's reflection.

"Listen attentively, for I am now going to explain to you the concept of not returning to anything.

"Ánanda, this great lecture hall is open to the east. When the sun rises in the sky, it is flooded with light. At midnight, during a new moon or when clouds or fog obscures the moon, it is dark. Looking out through open doors and windows your vision is unimpeded; facing walls or houses your vision is hindered. In such places where there are forms of distinctive features your vision is causally conditioned. In a dull void, you can see only emptiness. Your vision will be distorted when the objects of seeing are shrouded in dust and vapor; you will perceive clearly when the air is fresh.

"Ánanda, observe all these transitory characteristics as I now return each to its source. What are their sources? Ánanda, among these transitions, the light can be returned to the

sun. Why? Without the sun there would be no light; therefore the cause of light belongs with the sun, and so it can be returned to the sun.

"Darkness can be returned to the new moon. Penetration can be returned to the doors and windows while obstruction can be returned to the walls and eaves. Conditions can be returned to distinctions. Emptiness can be returned to dull emptiness. Darkness and distortion can be returned to mist and haze. Bright purity can be returned to freshness, and nothing that exists in this world goes beyond these categories."

"To which of the eight states of perception would the essence of your seeing be reducible? Why do I ask that? If it returned to brightness, you would not see darkness when there was no light. Although such states of perception as light, darkness, and the like differ from one another, your seeing remains unchanged.

"That which can be returned to other sources clearly is not you; if that which you cannot return to anything else is not you, then what is it?

"Therefore I know that your mind is fundamentally wonderful, bright, and pure. You yourself are confused and deluded. You abuse what is fundamental, and end up undergoing the cycle of rebirth, bobbing up and down in the sea of birth and death. No wonder the Thus Come One says that you are the most pathetic of creatures."

Ánanda said, "Although I recognize that the seeing-nature cannot be traced back to anything, but how can I come to know that it is my true nature?"

The Buddha told Ánanda, "Now I have a question for you. At this point you have not yet attained the purity of no outflows. Blessed by the Buddha's spiritual strength, you are able to see into the first dhyana heavens without any obstruction, just as Aniruddha looks at Jambudvīpa with such clarity as he might at an amala fruit in the palm of his hand.

"Bodhisattvas can see hundreds of thousands of realms. The Thus Come Ones of the ten directions see everything throughout pure lands as numerous as fine motes of dust. By contrast, ordinary beings' sight does not extend beyond a fraction of an inch.

"Ánanda, as you and I now look at the palace where the four heavenly kings reside, and inspect all that moves in the water, on dry land, and in the air, some are dark and some are bright, varying in shape and appearance, and yet all of these are nothing but the dust before us, taking solid form only through our own distinction-making.

"Among them you should distinguish which is self and which is other. I ask you now to select from within your seeing which is the substance of the self and which is the appearance of things.

"Ánanda, if you take a good look at everything everywhere within the range of your vision extending from the palaces of the sun and moon to the seven gold mountain ranges, all that you see is phenomena of different features and degrees of light. At closer range you will gradually see clouds floating, birds flying, wind blowing, dust rising, trees, mountains, streams, grasses, seeds, people, and animals, all of which are phenomena, but none of which are you.

"Ánanda, all phenomena, near and far, have their own nature. Although each is distinctly different, they are seen with the same pure essence of seeing. Thus all the categories of phenomena have their individual distinctions, but the seeing-nature has no differences. That essential wonderful brightness is most certainly your seeing-nature.

"If seeing were a phenomenon, then you should also be able to see my seeing.

"If we both looked at the same phenomenon, you would also be seeing my seeing. Then, when I'm not seeing, why can't you see my not seeing?

"If you could see my not-seeing, it clearly would not be the phenomenon that I am not seeing. If you cannot not see my 'not seeing', then it is clearly not a phenomenon. How could it not be you?

Besides that, if you're seeing of phenomena was like that then when you saw things, things should also see you. With substance and nature mixed together, you, I, and everyone in the world would no longer be distinguishable from each other.

"Ánanda, when you see, it is you who sees, not me. The seeing-nature pervades everywhere; whose is it if it is not yours?

"Why do you have doubts about your own true-nature and come to me seeking verification, thinking your nature is not true?"

Ánanda said to the Buddha, "World Honored One, given that this seeing-nature is certainly mine and no one else's, when the Thus Come One and I regard the hall of the Four Heavenly Kings with its supreme abundance of jewels or stay at the palace of the sun and moon, this seeing completely pervades the lands of the Saha world. Upon returning to this sublime lecture hall, the seeing only observes the monastic grounds and once inside the pure central hall, it only sees the eaves and corridors.

"World Honored One that is how the seeing is. At first its substance pervaded everywhere throughout the one realm, but now in the midst of this room it fills one room only. Does the seeing shrink from great to small, or do the walls and eaves press in and cut it off?

Now I do not know where the meaning of this lies and hope the Buddha will extend his vast compassion and proclaim it for me thoroughly."

The Buddha told Ánanda, "All the aspects of everything in the world, such as big and small, inside and outside, amount to the dust before you. Do not say the seeing stretches and shrinks.

"Consider the example of a square container in which a square of emptiness is seen. I ask you further: is the square emptiness that is seen in the square container a fixed square shape, or is it not fixed as a square shape?

"If it is a fixed square shape, when it is switched to a round container the emptiness would not be round. If it is not a fixed shape, then when it is in the square container it should not be a square-shaped emptiness.

"You say you do not know where the meaning lies. The nature of the meaning being thus, how can you speak of its location?

Ánanda, if you wished there to be neither square ness nor roundness, you would only need to remove the container. The essential emptiness has no shape, and so do not say that you would also have to remove the shape from the emptiness.

"If, as you suggest, your seeing shrinks and becomes small when you enter a room, then when you look up at the sun shouldn't your seeing be pulled out until it reaches the sun's surface? If walls

and eaves can press in and cut off your seeing, then why if you were to drill a small hole, wouldn't there be evidence of the seeing reconnecting? And so that idea is not feasible.

"From beginning less time until now, all beings have mistaken themselves for phenomena and, having lost sight of their original mind, are influenced by phenomena, and end up having the scope of their observations defined by boundaries large and small.

"If you can influence phenomena, then you are the same as the Thus Come One.

"With body and mind perfect and bright, you are your own unmoving Way-place.

"The tip of a single fine hair can completely contain the lands of the ten directions."

Ánanda said to the Buddha, "World Honored One, if this seeing-essence is indeed my wonderful nature, my wonderful nature should not be right in front of me. The seeing being truly me, what, then, are my present body and mind? Yet it is my body and mind, which make distinctions, whereas the seeing does not make distinctions and does not discern my body.

"If it were really my mind which caused me to see now, then the seeing-nature would actually be me, and my body would not be me.

"How would that differ from the question the Thus Come One asked about phenomena being able to see me? I only hope the Buddha will extend his great compassion and explain for those who have not yet awakened."

The Buddha told Ánanda, "What you have just now said--that the seeing is in front of you--is actually not the case."

"If it were actually in front of you, it would be something you could actually see, and then the seeing-essence would have a location. There would have to be some evidence of it.

"Now as you sit in the Jeta Grove you look about everywhere at the grove, the pond, the halls, up at the sun and moon, and at the Ganges River before you. Now, before my Lion's Seat, point out these various appearances: what is dark is the groves, what is bright is the sun, what is obstructing is the walls, what is clear is emptiness, and so on including even the grasses and trees, and the most minute objects. Their sizes vary, but since they all have

appearances, all can be located.

"If you insist that you're seeing is in front of you, then you should be able to point it out. What is the seeing? Ánanda, if emptiness were the seeing, then since it had already become your seeing, what would have become of emptiness? If phenomena were the seeing, since they had already become the seeing, what would have become of phenomena?"

"You should be able to cut through and peel away the myriad appearances to the finest degree and thereby distinguish and bring forth the essential brightness and pure wonder of the source of seeing, pointing it out and showing it to me from among all these things, so that it is perfectly clear beyond any doubt."

Ánanda said, "From where I am now in this many-storied lecture hall, reaching to the distant Ganges River and the sun and moon overhead, all that I might raise my hand to point to, all that I indulge my eyes in seeing, all are phenomena; they are not the seeing."

World Honored One, it is as the Buddha has said: not to mention someone like me, a Hearer of the first stage, who still has outflows, even Bodhisattvas cannot break open and reveal, among the myriad appearances which are before them, an essence of seeing which has a special nature of its own apart from all phenomena."

The Buddha said, "So it is, so it is."

The Buddha further said to Ánanda, "It is as you have said. No seeing-essence that would have a nature of its own apart from all phenomena can be found. Therefore, all the phenomena you point to are phenomena, and none of them is the seeing."

"Now I will tell you something else: as you and the Thus Come One sit here in the Jeta Grove and look again at the groves and gardens, up to the sun and moon, and at all the various different appearances, having determined that the seeing-essence is not among anything you might point to. I now advise you to go ahead and discover what, among all these phenomena, is not your seeing."

Ánanda said, "As I look all over this Jeta Grove, I do not know what in the midst of it is not my seeing."

"Why is that? If trees were not the seeing, why would I see

trees? If trees were the seeing, then how could they also be trees? The same is true of everything up to and including emptiness: if emptiness were not the seeing, why would I see emptiness? If emptiness were the seeing, then how could it also be emptiness?

"As I consider it again and explore the subtlest aspects of the myriad appearances, none is not my seeing."

The Buddha said, "So it is, so it is."

Then all in the great assembly who had not reached the stage beyond study were stunned upon hearing these words of the Buddha, and could not make heads or tails of it all. They were agitated and taken aback at the same time, having lost their bearings.

The Thus Come One, knowing they were anxious and upset, let empathy rise in his heart as he consoled Ánanda and everyone in the great assembly. "Good people, what the unsurpassed Dharma King says is true and real. He says it just as it is. He never deceives anyone; he never lies. He is not like Maskari Goshaliputra advocating his four kinds of non-dying, spouting deceptive and confusing theories. Consider this carefully and do not be embarrassed to ask about it."

Then Dharma Prince Manjushri, feeling sorry for the fourfold assembly, rose from his seat in the midst of the great assembly, bowed at the Buddha's feet, placed his palms together respectfully, and said to the Buddha, "World Honored One, the great assembly has not awakened to the principle of the Thus Come One's two-fold disclosure of the essence of seeing as being both form and emptiness and as being neither of them.

"World Honored One, if conditioned forms, emptiness, and other phenomena mentioned above were the seeing, there should be an indication of them; and if they were not the seeing, there should be nothing there to be seen. Now we do not know what is meant, and this is why we are alarmed and concerned.

Yet our good roots from former lives are not deficient. We only hope the Thus Come One will have the great compassion to reveal exactly what all the things are and what the seeing-essence is. Among all of those, what exists and what doesn't?

The Buddha told Manjushri and the great assembly, "To the Thus

Come Ones and the great Bodhisattvas of the ten directions, who dwell in this samadhi, seeing and the conditions of seeing, as well as thoughts regarding seeing, are like flowers in space--fundamentally non-existent.

"This seeing and its conditions are originally the wonderful pure bright substance of Bodhi. How could one inquire into its existence or non-existence?"

Manjushri, I now ask you: Could there be another Manjushri besides you? Or would that Manjushri not be you?

"No, World Honored One: I would be the real Manjushri.

There couldn't be any other Manjushri. Why not? If there were another one, there would be two Manjushris. But as it is now, I could not be that non-existent Manjushri. Actually, neither of the two concepts 'existent' or 'non-existent' applies."

The Buddha said, "That is how the basic substance of wonderful Bodhi is in terms of emptiness and mundane objects.

They are basically misnomers for the wonderful brightness of unsurpassed Bodhi, the pure, perfect, true mind. Our misconception turns them into form and emptiness, as well as hearing and seeing.

"They are like the second moon: does that moon exist or not? Manjushri, there is only one true moon. That leaves no room for questioning its existence or non-existence.

"Therefore, your current contemplating of the seeing and the mundane objects and the many observations that entails are all false thoughts. You cannot transcend existence and non-existence while caught up in them.

"Only the true essence, the wonderful enlightened bright nature is beyond pointing out or not pointing out."

Ānanda said to the Buddha, "World Honored One, it is truly as the Dharma King has said: the condition of enlightenment pervades the ten directions. It is clear and eternal its nature is neither produced nor extinguished. "How does it differ, then, from the Elder Brahmin Kapila's teaching of the mysterious truth or from the teaching of the ash-smearing ascetics or from the other externalist sects that say there is a true self which pervades the ten directions?"

"Also, in the past, the World Honored One gave a lengthy lecture

on this topic at Mount Lanka for the sake of Great Wisdom Bodhisattva and others: 'Those externalist sects always speak of spontaneity. I speak of causes and conditions which is an entirely different frame of reference.'

"Now as I contemplate original enlightenment in its natural state, as being neither produced nor extinguished, and as apart from all empty falseness and inversion, it seems to have nothing to do with your causes and conditions or the spontaneity advocated by others. Would you please enlighten us on this point so we can avoid joining those of deviant views, thus enabling us to obtain the true mind, the bright nature of wonderful enlightenment?"

The Buddha told Ānanda, "Now I have instructed you with such expedients in order to tell you the truth, yet you do not awaken to it but mistake what I describe for spontaneity.

"Ānanda, If it definitely were spontaneous, you should be able to distinguish the substance of the spontaneity.

"Now you investigate the wonderful bright seeing. What is its spontaneous aspect? Is the bright light its spontaneous aspect? Is darkness its spontaneous aspect? Is emptiness its spontaneous aspect? Are solid objects its spontaneous aspect?

"Ānanda, if its spontaneous aspect consisted of light, you should not see darkness. Or, if its spontaneous aspect were emptiness, you should not see solid objects. Continuing in the same way, if its spontaneous aspect were all dark appearances, then, when confronted with light, the seeing-nature should be cut off and extinguished, so how could you see light?"

Ānanda said, "The nature of this wonderful seeing definitely does not seem to be spontaneous. And so I propose that it is produced from causes and conditions. But I am not totally clear about this. I now ask the Thus Come One whether this idea is consistent with the nature of causes and conditions."

The Buddha said, "You say the nature of seeing is causes and conditions. I ask you about that: because you are now seeing, the seeing-nature manifests. Does this seeing exist because of light? Does it exist because of darkness? Does it exist because of emptiness? Does it exist because of solid objects?"

"Ānanda, if light is the cause that brings about seeing, you should not see darkness. If darkness is the cause that brings about

seeing, you should not see light. The same question applies to emptiness and solid objects.

"Moreover, Ānanda, does the seeing derive from the condition of there being light? Does the seeing derive from the condition of there being darkness? Does the seeing derive from the condition of there being emptiness? Does the seeing derive from the condition of there being solid objects?"

"Ānanda, if it existed because there is emptiness, you should not see solid objects. If it exists because there are solid objects, you should not see emptiness: It would be the same with light or darkness as it would be with emptiness or solid objects.

"Thus you should know that the essential, enlightened wonderful brightness is due to neither causes nor conditions nor does it arise spontaneously.

"Nor is it the negation of spontaneity. It is neither a negation nor the denial of a negation.

"All dharmas are defined as being devoid of any attributes.

"Now in the midst of them, how can you use your mind to make distinctions that are based on clever debate and technical jargon? To do that is like grasping at empty space: you only end up tiring yourself out. How could empty space possibly yield to your grasp?"

Ānanda said to the Buddha, "If the nature of the wonderful enlightenment has neither causes nor conditions then why does the World Honored One always tell the bhikshus that the nature of seeing derives from the four conditions of emptiness, brightness, the mind, and the eyes? What does that mean?"

The Buddha said, "Ānanda, what I have spoken about causes and conditions in the mundane sense does not describe the primary meaning. "

Ānanda, I ask you again: people in the world say, 'I can see.' What is that 'seeing'? And what is 'not seeing'?"

Ānanda said, "The light of the sun, the moon, and lamps is the cause that allows people in the world to see all kinds of appearances: that is called seeing. Without these three kinds of light, they would not be able to see."

"Ānanda, if you say there is no seeing in the absence of light then you should not see darkness. If in fact you do see darkness,

which is just lack of light, how can you say there is no seeing?"

"Ánanda, if, when it is dark, you call that 'not seeing' because you do not see light, then since it is now light and you do not see the characteristic of darkness, that should also be called 'not seeing.' Thus, both aspects would be called 'not seeing.'"

"Although these two aspects counteract each other, your seeing-nature does not lapse for an instant. Thus you should know that seeing continues in both cases. How, then, can you say there is no seeing?"

"Therefore, Ánanda, you should know that when you see light, the seeing is not the light. When you see darkness, the seeing is not the darkness. When you see emptiness, the seeing is not the emptiness. When you see solid objects, the seeing is not the solid objects.

And by extension of these four facts, you should also know that when you see your seeing, the seeing is not that seeing. Since the former seeing is beyond the latter, the latter cannot reach it. Such being the case, how can you describe it as being due to causes and conditions or spontaneity or that it has something to do with mixing and uniting?"

"You narrow-minded Hearers are so inferior and ignorant that you are unable to penetrate through to the purity of ultimate reality. Now I will continue to instruct you. Consider well what is said. Do not become weary or negligent on the wonderful road to Bodhi."

Ánanda said to the Buddha, "World Honored One, we have still not understood what the Buddha, the World Honored One, has explained for me and for others like me about causes and conditions, spontaneity, the attributes of mixing and uniting, and the absence of mixing and uniting. And now to hear further that the seeing that can be seen is not the seeing adds yet another layer of confusion.

"Humbly, I hope that with your vast compassion you will bestow upon us the great wisdom-eye so as to show us the bright pure enlightened mind." After saying this he wept, made obeisance, and waited to receive the sacred instruction.

Then the World Honored One, out of pity for Ánanda and the great assembly, began to explain extensively the wonderful path

of cultivation for all samadhis of the Great Dharani.

And said to Ánanda, "Although you have a keen memory, it only benefits your extensive learning. But your mind has not yet understood the subtle secret contemplation and illumination of shamatha. Listen attentively now as I explain it for you in detail

"And cause all those of the future who have outflows to obtain the fruition of Bodhi.

"Ánanda, all living beings turn in the cycle of rebirth in this world because of two upside-down discriminating false views. Wherever these views arise, they cause one to revolve through the cycle in accord with their corresponding karma.

"What are the two views? The first consists of the false view based on living beings' individual karma. The second consists of the false view based on living beings' collective karma.

"What is meant by false views based on individual karma? Ánanda, take for example someone who has cataracts on his eyes so that at night he alone sees around the lamp a circular reflection composed of layers of five colors.

"What do you think? Are the colors that compose the circle of light that appears around the lamp at night created by the lamp or are they created by the seeing?

"Ánanda, if the colors were created by the lamp, why is it that someone without the disease does not see the same thing, and only the one who is diseased sees the circular reflection? If the colors were created by the seeing,, then the seeing would have already become colored; what, then, should the circular reflection that the diseased person sees to be called?

"Moreover, Ánanda, if the circular reflection were a thing in itself, apart from the lamp, then it should be seen around the folding screen, the curtain, the table, and the mats. On the other hand, if it had nothing to do with the seeing, the eyes should not see it. So why does the man with cataracts see the circular reflections with his eyes?"

"Therefore, you should know that in fact the colors originate from the lamp, and the disease of the seeing brings about the reflection. Both the circular reflection and the faulty seeing are the result of the cataract. But that which sees the diseased film is not sick. Thus you should not say that the cause is the lamp or the

seeing or neither the lamp nor the seeing.

"Consider the example of which is neither substantial nor a reflection. This is because the double image of the moon is merely a result of applying pressure on the eyeball. Hence, a wise person would not try to argue that the second moon either has or doesn't have a form, or that it is apart from the seeing or not apart from the seeing.

"The same is true in this case: the illusion is created by the diseased eyes. You cannot say it originates from the lamp or from the seeing: even less can it be said not to originate from the lamp or the seeing.

"What is meant by the false view of the collective karma?

Ánanda, in Jambudvīpa, besides the waters of the great seas, there is level land that forms some three thousand continents.

"East and west, throughout the entire expanse of the great continent, there are twenty-three hundred large countries. In the other smaller continents in the seas there may be two or three hundred countries, or perhaps one or two, or perhaps thirty, forty, or fifty.

"Ánanda, suppose that among them there is one small continent where there are only two countries. The people of just one of the countries collectively experience evil conditions. On that small continent, all the people of that country see all kinds of inauspicious omens. "Perhaps they see two suns, perhaps they see two moons, perhaps they see the moon with circles of, or a dark haze, or girdle-ornaments around them (white vapor around it, or half around it); or comets with long rays, or comets with short rays, moving (or "flying") stars, shooting stars, 'ears' on the sun or moon, (evil haze above the sun, or evil haze besides the sun), (morning) rainbows, secondary (evening) rainbows, and various other evil signs.

"Only the people in that country see them. The beings in the other country never do see or hear anything unusual.

"Ánanda, I will now summarize and compare these two cases for you, to make both of them clear.

"Ánanda let us examine the case of the being's false view involving individual karma. He saw the appearance of a circular reflection around the lamp. Although this appearance seemed to

be real, in the end, what was seen came about because of the cataracts on his eyes.

"The cataracts are the result of the weariness of the seeing rather than the products of form. However, what perceives the cataracts is free from all defects. By the same token, you now use your eyes to look at the mountains, the rivers, the countries, and all the living beings: and they are all brought about by the disease of your seeing contracted since time without beginning.

"Seeing and the conditions of seeing seem to reveal what is before you. Originally our enlightenment is bright. The cataracts influence the seeing and its conditions, so that what is perceived by the seeing is affected by the cataracts. But no cataract affects the perception and the conditions of our fundamentally enlightened bright mind.

The perception that perceives the cataracts is a perception not affected by the cataracts. That is the true perception of seeing. Why name it other things like awareness, hearing, knowing, and seeing?

"Therefore, you now see me and yourself and the world and all the ten kinds of living beings because of a disease in the seeing. What perceives the disease is not diseased.

"The nature of true essential seeing has no disease. Therefore it is not called seeing.

"Ānanda let us compare the false views of those living beings' collective karma with the false views of the individual karma of one person.

"The individual person with the diseased eyes can be likened to the people of that one country. He sees circular reflections, erroneously brought about by a disease of the seeing. The beings with a collective share see inauspicious things. In the midst of their karma of identical views arise pestilence and evils.

"Both are produced from a beginning less falsity of seeing. It is the same in the three thousand continents of Jambudvīpa, throughout the four great seas in the saha world and on through the ten directions. All countries that have outflows and all living beings are the enlightened bright wonderful mind without outflows. Seeing, hearing, awareness, and knowing are an illusory falseness brought about by the disease and its conditions.

Mixing and uniting with that brings about a false birth; mixing and uniting with that creates a false death.

"If you can leave far behind all conditions which mix and unite as well as those which do not mix and unite, then you can also extinguish and cast out the causes of birth and death, and obtain perfect Bodhi, the nature of which is neither produced nor extinguished. That is the pure clear basic mind, the eternal fundamental enlightenment.

"Ánanda, although you have already realized that the wonderful bright fundamental enlightenment is not originated by conditions nor is it originated by spontaneity, you have not yet understood that the source of enlightenment does not originate from mixing and uniting or from a lack of mixing and uniting.

"Ánanda, now I will once again make use of the mundane objects before you to question you. You now hold that false thoughts mix and unite with the causes and conditions of everything in the world, and you wonder if the Bodhi mind one realizes might arise from mixing and uniting.

"To follow that line of thinking, right now, does the wonderful pure seeing-essence mix with light, does it mix with darkness, does it mix with penetration or does it mix with obstructions? If it mixed with light, then when you looked at light, when light appeared before you, at what point would it mix with your seeing? Given that seeing has certain attributes, what would the altered shape of such a mixture be?

"If that mixture were not the seeing, how could you see the light? If it were the seeing, how could the seeing see itself?

"If you insist that seeing is complete, what room would there be for it to mix with the light? And if light were complete in itself, it could not unite and mix with the seeing.

"If seeing were different from light, then, when mixed together, both its quality and the light would lose their identity. Since the mixture would result in the loss of the light and the quality of seeing, the proposal that the seeing-essence mixes with light doesn't hold. The same principle applies to its mixing with darkness, with penetration, or with all kinds of solid objects.

"Moreover, Ánanda, as you are right now, once again, does the wonderful pure seeing-essence unite with light, does it unite with

darkness, does it unite with penetration, or does it unite with solid objects?

"If it united with light, then when darkness came and the attributes of light ceased to be, how could you see darkness since the seeing would not be united with darkness? If you could see darkness and yet at the same time there was no union with darkness, but rather a union with light, you should not be able to see light. Since you could not be seeing light, then why is it that when your seeing comes in contact with light, it recognizes light, not darkness?

"The same would be true of its union with darkness, with penetration, or with any kind of solid object."

"Ánanda said to the Buddha, "World Honored One, as I consider it, the source of this wonderful enlightenment does not mix or unite with any conditioned mundane objects or with mental speculation. Is that the case?"

"The Buddha said, "Now you want to say that the enlightened nature neither mixes nor unites. So now I ask you further: as to this wonderful seeing-essence's neither mixing nor uniting, does it not mix with light? Does it not mix with darkness? Does it not mix with penetration? Does it not mix with solid objects?"

"If it does not mix with light, then there should be a boundary between seeing and light.

"Examine it closely: At what point is there light? At what point is there seeing? Where are the boundaries of the seeing and the light?"

"Ánanda, if there were no seeing within the boundaries of light, then there would be no contact between them, and clearly one would not know what the attributes of light were. Then how could its boundaries be defined?"

"As to its not mixing with darkness, with penetration, or with any kind of solid object, the principle would be the same.

"Moreover, as to the wonderful seeing essence's neither mixing nor uniting, does it not unite with light? Does it not unite with darkness? Does it not unite with penetration? Does it not unite with solid objects?"

"If it did not unite with light, then the seeing and the light would be at odds with each other by their nature, as are the ear and the

light, which do not come in contact.

"Since the seeing would not know what the attributes of light were, how could it determine clearly whether there is union?"

"As to its not uniting with darkness, with penetration, or with any kind of solid object, the principle would be the same."

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"Ánanda, you have not yet understood that all the defiling objects that appear, all the illusory, ephemeral phenomena, spring up in the very spot where they also come to an end. Their phenomena aspects are illusory and false, but their nature is in truth the bright substance of wonderful enlightenment.

"Thus it is throughout, up to the five skandhas and the six entrances, to the twelve places and the eighteen realms; the union and mixture of various causes and conditions account for their illusory and false existence, and the separation and dispersion of the causes and conditions result in their illusory and false extinction.

"Who would have thought that production and extinction, coming and going are fundamentally the eternal wonderful light of the Thus Come One, the unmoving, all-pervading perfection, the wonderful nature of True Suchness! If within the true and eternal nature one seeks coming and going, confusion and enlightenment, or birth and death, one will never find them.

"Ánanda, Why do I say that the five skandhas are basically the wonderful nature of true such-ness, the Treasury of the Thus Come One?"

"Ánanda, suppose a person with clear vision were to gaze at clear bright space. His gaze would perceive only clear emptiness devoid of anything else.

"Then if that person for no particular reason fixed his gaze, the staring would cause fatigue. Thus in empty space he would see illusory flowers and other illusory and disordered unreal appearances.

"You should be aware that the form Skandha is like that.

"Ánanda, those illusory flowers did not originate from space nor did they come from the eyes.

"In fact, Ánanda, if they came from space, coming from there they

should also return to and enter space. But if objects were to enter and leave it, space would not be empty. And if space was not empty, then there would be no room for it to contain the flowers that might appear and disappear, just as Ánanda's body cannot contain another Ánanda.

"If the flowers came from the eyes, coming from them, they should also return to the eyes.

"If the image of flowers originated in the eyes, then they themselves should have vision. If they had vision, when they went out to space, they should be able to turn around and see the person's eyes. If they didn't have vision, then in going out, they would obscure space and in returning they would obscure the eyes.

"But when the person saw the flowers, his eyes should not have been obscured. But on the contrary, isn't it when we see clear space that our vision is said to be clear?

"From this you should understand that the form Skandha is empty and false. Fundamentally its nature cannot be attributed to either causes and conditions or spontaneity.

"Ánanda, suppose a person's hands and feet were relaxed and his entire body was in balance. He was unaware of his life-processes to the point that he experienced neither pain nor pleasure. Then for no particular reason that person might rub his hands together creating the illusory sensation of friction and smoothness, cold and warmth, and other sensations.

"You should be aware that the feeling Skandha is like that.

"Ánanda, that imaginary contact did not originate in the surrounding air nor did it originate in the palms.

"In fact, Ánanda, if it had come from the air, since the contact affected the palms, why didn't it affect the rest of the body? Nor should the air select what it comes in contact with.

"If the sensation came from the palms, there would be no need to rub the palms together to experience it.

"Besides, if it came from the palms, the palms would experience it when joined, but when they were not joined, the sense of contact should return into the palms. And in that case, the arms, wrists, bones, and marrow should also be aware of its course of entry.

"If you insist that the mind would be aware of its leaving and

entering, then the contact would be a thing in itself that came and went in the body. What need would there be to wait for the palms to be joined to experience it and identify it as contact?

"From this you should understand that the feeling Skandha is empty and false. Fundamentally its nature cannot be attributed to either causes and conditions or spontaneity.

"Ánanda, suppose a person's mouth watered at the mention of sour plums, or the soles of his feet tingled when he thought about walking along a precipice.

"You should be aware that the thinking Skandha is like that.

"Ánanda, The mouth's watering caused by the mention of plums does not originate from the plums, nor does it originate in the mouth.

"In fact, Ánanda, if the mouths' watering came from the plums, the plums should speak for themselves, why wait for someone to mention them? If it came from the mouth, the mouth itself should hear, so what need would there be to wait for the ear's perception? If the ear alone heard, then why doesn't it produce the saliva?

"Thinking about walking along a precipice can be explained in the same way.

"From this you should understand that the thinking Skandha is empty and false. Fundamentally its nature cannot be attributed to either causes and conditions or spontaneity.

"Ánanda, suppose a swift rapids had waves that follow upon one another in orderly succession, the ones behind never overtaking the ones in front. "You should be aware that the activity Skandha is like that.

"Ánanda, that flowing does not arise because of emptiness, nor does it come into being because of water. It is not identical to the water and yet it is not separate from either the emptiness or the water.

"In fact, Ánanda, if the flow arose because of emptiness, then the inexhaustible emptiness throughout the ten directions would become an unending flow, and all the worlds would inevitably be drowned.

"If the swift rapids existed because of water, then they would have to differ from water, and the location and attributes of their existence should be apparent. If the rapids were identical to water,

then when the rapids disappeared and became still and clear, the water should also disappear.

"Suppose the rapids were separate from both the emptiness and the water. But there isn't anything beyond emptiness, and without water there couldn't be any flow.

"From this you should understand that the activity Skandha is empty and false. Fundamentally its nature cannot be attributed to either causes and conditions or spontaneity.

"Ánanda, suppose a man picked up a kalavinka pitcher, up its two holes, lifted up the pitcher filled with emptiness, and walking some thousand miles away, presented it to another country. You should be aware that the consciousness Skandha is like that.

"Ánanda, that emptiness did not originate in one place, nor did it go to another.

"In fact, Ánanda, if the emptiness were to come from one place, then, when the stored-up emptiness in the pitcher was carried elsewhere, there should be less emptiness in the place where the pitcher originally was.

"And if it were to enter the other region, when the holes were unplugged and the pitcher was turned over, one would see emptiness emerge.

"From this you should understand that the feeling Skandha is empty and false. Fundamentally its nature cannot be attributed to either causes and conditions or spontaneity.

"Furthermore, Ánanda, why do I say that the six entrances are basically the wonderful nature of True Suchness, the Treasury of the Thus Come One?

"Ánanda, although the eyes' staring causes fatigue, both the eye and the fatigue originate in Bodhi. The attributes of the fatigue come from the staring.

3p 16 "Because of the two false defiling attributes of light and dark, a sense of seeing is stimulated which in turn draws in those two defiling attributes. That is called the ability to see. Apart from these two defiling attributes of light and dark, this seeing is ultimately without substance.

"In fact, Ánanda, you should know that seeing does not originate from light or dark, nor from the sense organ, nor from emptiness.

"Why not? If it originated from light, then it would be extinguished

when there was darkness, and you would not see darkness. If it came from darkness, then it would be extinguished when there was light, and you would not see light.

"If the essence of seeing came from the sense organ, which is obviously devoid of light and dark, then in that case, basically no seeing could take place.

"If it came from emptiness, then looking ahead it would see the shapes of mundane phenomena; looking back, it should see the eye itself. Moreover, if emptiness itself did the seeing, what would that have to do with your eye?

"From this you should understand that the eye-entrance is empty and false. Fundamentally its nature cannot be attributed to either causes and conditions or spontaneity.

"Ánanda, suppose a person suddenly stops up his ears with his fingers. Because the sense organ of hearing become fatigued, he hears a sound in his head. However, both the ear and its fatigue originate in Bodhi. The attribute of fatigue comes from the monotony.

"Because of the two false defiling attributes of motion and stillness, a sense of hearing is stimulated which in turn draws in those two defiling attributes. That is called the ability to hear. Apart from the two defiling attributes of motion and stillness, this hearing is ultimately without substance.

"In fact, Ánanda, you should know that hearing does not originate from motion and stillness; nor from the sense organ, nor from emptiness.

"Why not? If it came from stillness, it would be extinguished when there was motion, and you would not hear motion. If it came from motion, then it would be extinguished when there was stillness, and you would not be aware of the stillness.

"If the capacity to hear came from the sense organ, which is obviously devoid of motion and stillness, then in that case basically the hearing would not have a nature of its own.

"Suppose it came from emptiness, then emptiness would become hearing and would no longer be empty. Moreover, if emptiness itself did the hearing, what would that have to do with your ear?

"From this you should understand that the ear-entrance is empty and false. Fundamentally its nature cannot be attributed to either

causes and conditions or spontaneity.

"Ānanda, suppose a person inhaled deeply through his nose. After he inhaled for a long time he became fatigued, and then there is a sensation of coldness in the nose. Because of that sensation, distinctions of penetration and obstruction, of emptiness and actuality, and so forth, including all fragrant and stinking vapors are made. However, both the nose and its fatigue originate in Bodhi. The attribute of fatigue comes from overexertion.

"Because of the two false defiling attributes of penetration and obstruction, a sense of smelling is stimulated which in turn draws in those two defiling attributes. That is called the ability to smell. Apart from the two defiling attributes of penetration and obstruction, this smelling is ultimately without substance.

"You should know that smelling does not come from penetration and obstruction, nor from the sense organ, nor from emptiness.

"Why not? If it came from penetration, the smelling would be extinguished when there was obstruction, and then how could it experience obstruction? If it existed because of obstruction, then where there was penetration there would be no smelling; in that case, how would the awareness of fragrance, stench, and other such sensations come into being?

"If the mechanism of hearing came from the sense organ, which is obviously devoid of penetration and obstruction, then in that case basically smelling would not have a nature.

"If it came from emptiness then smelling itself should be able to turn around and smell your own nose. Moreover, if emptiness itself did the smelling, what would that have to do with your ability to smell?

"From this you should understand that the nose-entrance is empty and false. Fundamentally its nature cannot be attributed to either causes and conditions or spontaneity.

"Ānanda, suppose a person licks his lips with his tongue. His excessive licking causes fatigue. If the person is sick, he will taste a bitter flavor; A person who is not sick will taste a subtle sweetness. Sweetness and bitterness demonstrate the tongue's sense of taste. When the organ is inactive, a sense of tastelessness prevails. However, both the tongue and the fatigue originate in Bodhi. The attributes of fatigue come from prolonged

licking.

"Because the two false defiling attributes of sweetness and bitterness and of tastelessness, a sense of hearing is stimulated which in turn draws in those two defiling attributes. That is called the ability to taste. Apart from the two defiling attributes of sweetness and bitterness and apart from tastelessness, the sense of taste is originally without substance.

"In fact, Ánanda, you should know that the perception of sweetness, bitterness, or tastelessness does not originate from sweetness or bitterness, nor from tastelessness, nor from the sense organ, nor from emptiness.

"Why not? If it came from sweetness or bitterness, it would cease to exist when tastelessness was experienced, so how could it recognize tastelessness? If it arose from tastelessness, it would vanish when the flavor of sweetness was tasted, so how could it perceive the two flavors of sweet and bitter?

"If it came from the tongue which is obviously devoid of sweetness, bitterness, and tastelessness, then in that case taste would not have a nature.

"If it came from emptiness, then the sense of taste should be experienced by emptiness instead of by the mouth. Moreover, if emptiness itself did the tasting, what would that have to do with your tongue?

"From this you should understand that the tongue-entrance is empty and false. Fundamentally its nature cannot be attributed to either causes and conditions or spontaneity.

"Ánanda, suppose a person were to touch his warm hand with his cold hand. If the cold were greater than the warmth, the warm hand would become cold; if the warm were greater than the cold, the cold hand would become warm. That sensation of warmth and cold is felt through the contact and separation of the two hands. Fatiguing contact results in the mingling of warmth and cold. However, both the body and the fatigue originate in Bodhi. The attribute of fatigue comes from protracted contact.

"Because of the two false defiling attributes of separation and union, a physical awareness is stimulated which in turn draws in those two defiling attributes. That is called the awareness of physical sensation. Apart from the two sets of defiling attributes of

separation and union, and pleasure and pain, the awareness of sensation is originally without a substance.

"In fact, Ānanda, you should know that this sensation does not come from separation and union, nor does it exist because of pleasure and pain, nor does it arise from the sense organ, nor is it produced from emptiness.

"Why not? If it arose when there was union, it would disappear when there was separation, so how could it sense the separation? The two characteristics of pleasure and pain would be the same way.

"If it came from the sense organ, which is obviously devoid of the four characteristics of union, separation, pleasure, and pain, then in that case basically no awareness of physical sensation could take place.

"If it came from emptiness, then the awareness of sensations would be experienced by emptiness itself. What would that have to do with your body?

"From this you should understand that the body-entrance is empty and false. Fundamentally its nature cannot be attributed to either causes and conditions or spontaneity.

"Ānanda, suppose a person becomes so fatigued that he goes to sleep. Having slept soundly, he awakens and tries to recollect what he experienced while asleep. He recalls some things and forgets others. Thus, his upside down ness goes through production, dwelling, change, and extinction, which are taken in and processed through the mind's central system habitually, each following the next without ever being overtaken. That is called the ability to know. The mind and its fatigue are both Bodhi. The attributes of fatigue come from persistent thinking.

"The two defiling attributes of arising and ending stimulate a sense of knowing which in turn grasps these inner sense data, reversing the flow of seeing and hearing. The place beyond the reach of this flow is known as the faculty of intellect.

"Apart from the two sets of defiling attributes of waking and sleeping and of arising and ceasing, the faculty of intellect is originally without substance.

"In fact, Ānanda, you should know that the faculty of intellect does not come from waking, sleeping, arising or ceasing, nor from the

mind organ, nor from emptiness.

"Why not? If it came from waking, it would disappear during sleep, so how could it experience sleep? If it came from arising, it would cease to exist at the time of ceasing, so how could it experience ceasing? If it came from ceasing it would disappear at the time of arising, so how could it experience arising?"

"If mental awareness came from the faculty of the intellect, it would be no more than the physical opening and closing caused by the waking and sleep states respectively. Apart from these two movements, the faculty of intellect would be as insubstantial as flowers in space, and in that case basically no cognition could exist.

"If mental awareness came from emptiness, then emptiness itself should become cognition. What would that have to do with the mind entrance.

"From this you should understand that the mind-entrance is empty and false. Fundamentally its nature cannot be attributed to either causes and conditions or spontaneity.

Moreover, Ānanda, why do I say that the twelve places are basically the wonderful nature of True Suchness, the Treasury of the Thus Come One?

"Ānanda, look again at the trees in the Jeta Grove and the river and pools.

"What do you think: do these things come into being because the forms arise and thus the eyes see them, or because the eyes produce the attributes of form?

"Ānanda, if the eyes were to produce the attributes of forms, then when the eyes looked at empty space, the forms should be obliterated. Once they were obliterated, everything that had manifested would disappear. Since the attributes of forms would then be absent, who would be able to recognize emptiness? The same principle applied to emptiness.

"If, moreover, forms arose and the eyes saw them, then seeing should perish upon looking at space, which has no form. Once seeing perished, everything would disappear and then who would be able to recognize either emptiness or form?

"From this you should understand that neither seeing, nor form, nor emptiness can be located, and thus the two places of form

and seeing are empty and false. Fundamentally their natures cannot be attributed to either causes and conditions or spontaneity.

"Ánanda, listen again to the drum being beaten in the Jeta Garden when the food is ready. The assembly gathers as the bell is struck. The sounds of the bell and the drum follow one another in succession.

"What do you think: do these things come into existence because the sound arrives in the vicinity of the ear, or because the ear's hearing extends to the source of the sound.

"Ánanda, once again, if the sound arrived in the vicinity of the ear, then that would be like when I go on alms rounds to the city of Shravasti, I am no longer in the Jeta Grove. And so, if the sound definitely arrived in the vicinity of Ánanda's ear, then neither Maudgalyayana nor Kashyapa would hear it, much less the twelve hundred and fifty Shramanas who, upon hearing the sound of the bell, come to the dining hall at the same time.

"Again, if the ear arrived in the vicinity of the sound, that would be like when I return to the Jeta Grove, I am no longer in the city of Shravasti. When you hear the sound of the drum, your hearing would already have gone to the place where the drum was being beaten. Thus, when the bell pealed, you could not hear that sound--even the less those of the elephants, horses, cattle, sheep, and all the other various sounds around you.

"However, without coming or going, there would be no hearing.

"From this you should understand that neither hearing nor sound can be located, and thus the two places of hearing and sound are empty and false. Fundamentally their natures cannot be attributed to either causes and conditions or spontaneity.

"Moreover, Ánanda, you smell the chandana in this censer. When one particle of this incense is lit, it can be smelled simultaneously through forty miles around the city of Shravasti.

"What do you think? Is this fragrance produced from the chandana wood? Is it produced in your nose, or does it arise within emptiness?

"Ánanda, once again, if the fragrance were produced from your nose, what is said to be produced from the nose should come forth from the nose. Your nose is not chandana, so how can your

nose have the fragrance of chandana? When you say you smell a fragrance, it should enter your nose. Smelling is not defined as the nose emitting fragrance.

"If it were produced from within emptiness, since the nature of emptiness is eternal and unchanging, the fragrance should be constantly present. Why should the presence of the fragrance be contingent on the burning of dry wood in the censer?

"If it were produced from the wood, since the nature of this incense is such that it gives off smoke when it is burned, then when the nose smelled it, the nose should be filled with smoke, which does not happen. The smoke rises into the air, and before it has reached the distance, how can the fragrance already be smelled at a distance of more than ten miles?

"From this you should understand that neither the fragrance nor the nose's smelling can be located, and thus the two places of smelling and fragrance are empty and false. Fundamentally their natures cannot be attributed to either causes and conditions or spontaneity.

"Ánanda, twice every day you take up your bowl along with the rest of the assembly, and among what you receive may be fine-tasting foods, such as curds, buttermilk, and clarified butter.

"What do you think? Are these flavors produced from emptiness, do they come forth from the tongue, or does the food produce them?

"Ánanda, once again, if the flavors came from your tongue, since you only have one tongue in your mouth, when that tongue had already tasted the flavor of curds, then it would not change if it encountered some dark rock candy.

"If it did not change then it could not be said to be aware of tastes. Yet if it did change, since the tongue is not made up of many substances, how could one tongue know so many tastes?

"If the tastes were produced from the food, since food does not have consciousness, how could it know tastes? Moreover, if the food itself were to recognize them that would be the same as someone else eating. Then what connection would that have with what is called your recognition of tastes?

"If the tastes were produced in emptiness, then when you eat emptiness, what flavor does it have? Suppose that emptiness had

the flavor of salt. Then since your tongue was salty, your face should also be salty, and likewise everyone in the world would be like fish in the sea. Since you would be constantly influenced by salt, you would never know tastelessness. Yet, if you did not recognize tastelessness, you could not be aware of the saltiness, either. You would not know anything at all. How could that be called taste?

"From this you should understand that neither the flavors nor the tongue's tasting can be located, and thus the two places of tasting and flavors are empty and false. Fundamentally their natures cannot be attributed to either causes and conditions or spontaneity.

"Ánanda, early every morning you rub your head with your hand.

"What do you think? When the sensation of rubbing occurs, what does the touching? Does the head or the hand do the touching?

"If the ability to touch were in the hand, then the head should have no knowledge of it. How could we then say that the head was touched? If it were in the head, then the hand would be useless, and how could it be said to have touched?

"If each had the ability to touch, then you, Ánanda, should have two bodies.

"If between the head and the hand only one touch took place, then the hand and the head would be of one substance. If they were one substance, then no touch would be possible.

"If they were two substances, to which would the touch belong?

The one that was capable of touch would not be the one that was touched. The one that was touched would not be the one that was capable of touch. Nor should it be that the touch came into being between you and emptiness.

"From this you should understand that neither the sensation of touch nor the body can be located, and thus the two places of body and touch are empty and false. Fundamentally their natures cannot be attributed to either causes and conditions or spontaneity.

"Ánanda, your mind is always conditioned by the three qualities of good, bad, and indeterminate, which produce patterns of dharmas.

"Are these dharmas produced by the mind, or do they have a special place apart from the mind?

"Ánanda, if they were the mind, the dharmas would not be its defiling objects. Since they would not be conditions of the mind, how could you say that they had a location?

"If they were to have a special place apart from the mind, then would the dharmas themselves be able to know?

"If they had a sense of knowing, they would be called a mind. Being something other than you and yet not defiling objects, they would be someone else's mind. Being the same as you, they would be your own mind. But, how could your mind exist apart from you?

"If they had no sense of knowing, and yet these defiling objects were not forms, sounds, smells, or tastes, neither cold nor warmth, nor emptiness. Where would they be located?

"They are not represented in form or emptiness, nor is it likely that they exist somewhere in the human realm beyond emptiness, for if they did, the mind could not be aware of them. From where, then, would they arise?

"From this you should understand that neither dharmas nor the mind can be located, and thus the two places of mind and dharmas are empty and false. Fundamentally their natures cannot be attributed to either causes and conditions or spontaneity.

Volume 3, Part Two

"Moreover, Ánanda, why do I say that the eighteen realms are basically the wonderful nature of True Suchness, the Treasury of the Thus Come One?

"Ánanda, as you understand it, the eyes and forms create the conditions that produce the eye-consciousness.

"Is this consciousness produced because of the eyes, such that the eyes are its realm? Or is it produced because of forms, such that forms are its realm?

"Ánanda, if it were produced because of the eyes, then in the absence of emptiness and form it would not be able to make distinctions; and so, even if you had a consciousness, of what use would it be?

"Moreover, your seeing is neither green, yellow, red, nor white. There is virtually nothing in which it is represented. Therefore, from what would the realm be established?

"If it were produced because of form, then when no forms were present in emptiness, your consciousness would cease to be.

Then, why is it that the consciousness recognizes emptiness?

"If a form changes, you are also conscious of the form's changing appearance, but your eye-consciousness does not change.

Where is the boundary established?

"If the eye-consciousness did change when form changed, then such a realm would have no attributes. If it did not change, it would be constant, and given that it was produced from form, it should have no conscious knowledge of where emptiness was.

"If they were combined, then there would be a crack in-between. If they were separate, then half of your eye-consciousness would possess awareness and half of it would lack awareness. With such chaotic and disordered substances and natures, how could they comprise a realm?

"From this you should understand that as to the eyes and form being the conditions that produce the realm of eye-consciousness, none of the three places exists. Fundamentally the natures of the eyes, forms, and the form realm, these three, cannot be attributed to either causes and conditions or spontaneity.

"Moreover, Ānanda, as you understand it, the ear and sound create the conditions that produce the ear-consciousness.

"Is this consciousness produced because of the ear such that the ear is its realm, or is it produced because of sound, such that sound is its realm?

"Ānanda, if it were produced because of the ear, then since motion and stillness would be lacking, the ear would not be aware of anything. Certainly in the absence of awareness, nothing could be known and so what would characterize the consciousness?

"You may hold that the ears hear, but without motion and stillness, hearing cannot occur. Besides, how could the combination of the ears, which are but physical forms, and external objects be called the realm of consciousness? Once again, then, how would the realm of ear-consciousness be established?

"If it were produced from sound, then the consciousness would exist because of sound, and would have no connection with hearing. Without hearing, the attributes of sound would have no location.

"If the ear-consciousness came from sound, given that sound exists because of hearing, then what you heard would be the ear-consciousness itself.

"If the ear-consciousness were not heard, then there would be no realm. If it were heard, then it would be the same as sound. If the consciousness were being heard, who would the perceiver and hearer of the consciousness be? If there were no perceiver, then in the end you would be like grass or wood.

"Nor should the sound and hearing mix together to form a realm in between. Lacking a realm in between them, how could those internal and external phenomena be delineated?

"From this you should understand that as to the ears and sounds being the conditions that produce the realm of ear-consciousness, none of the three places exists. Fundamentally the natures of the ears, sounds, and the realm of awareness of sounds, these three, cannot be attributed to either causes and conditions or spontaneity.

"Moreover, Ānanda, as you understand it, the nose and smells create the conditions that produce the nose-consciousness.

"Is this consciousness produced because of the nose such that the nose is its realm, or is it produced because of smells, such that smells are its realm?

"Ānanda, if it were produced because of the nose, then in your mind, what do you take to be the nose? Do you hold that it takes the form of two fleshy claws, or do you hold it is an inherent ability of the nature, which perceives smells as a result of motion?

"If you hold that the nose is fleshy claws, flesh is an integral part of your body and the body's perception is touch. Then it should be called 'body' instead of 'nose' and its objects would be those of touch. Since it would not even be called a nose, how could a realm be established for it?

"If you hold that the act of smelling is perceived, then, in your opinion, what is the perceiver? Were the flesh the perceiver, basically what the flesh perceives is objects of touch, which have nothing to do with the nose.

"Were emptiness the perceiver, then emptiness would perceive by itself and the flesh would have no awareness. If that were the case, then empty space would be you, and since your body would

be without perception, Ánanda would not exist.

"If the smells were the perceiver, perception itself would lie with the smells. What would that have to do with you?"

"If you insist that smells of both fragrance and stench are produced from your nose, then these two wafting smells of fragrance and stench would not arise from the wood of airavana or Chandala. Given that the smells would not come from those two things, when you smelled your own nose, would it be fragrant or would it stink? What stinks does not give off fragrance; what is fragrant does not stink.

"If you could smell both the fragrance and the stench, then you, a single person, would have two noses, and I would now be addressing questions to two Ánandas. Which one would be you?"

"If you only have one nose, then fragrance and stench would not have two separate identities. Since stench would be fragrance and fragrance would be stench, thereby lacking two distinctive natures, what would make up the realm?"

"If the nose-consciousness were produced because of smells, it would exist because of smells. Just as the eyes can see but are unable to see themselves, so, too, if the nose-consciousness existed because of smells, it should not be aware of smells.

"If it had no awareness, it could not be a consciousness. If the consciousness were not aware of smells, then the realm could not be established from smells. If the consciousness was not aware of smells, then the realm could not be established due to smells.

"Since no realm of consciousness would exist between them, then how could any of the internal or external phenomena exist either? A nature of smelling like that would be ultimately empty and false.

"From this you should understand that as to the nose and smells being the conditions that produce the realm of nose-consciousness, none of the three places exists. Fundamentally the natures of the nose, smells and the realm of smelling, these three, cannot be attributed to either causes and conditions or spontaneity.

"Moreover, Ánanda, as you understand it, the tongue and flavors create the conditions that produce the tongue-consciousness.

"Is this consciousness produced because of the tongue so that the tongue is its realm, or is it produced because of the flavors, so

that the flavors are its realm?

"Ánanda, if it were produced because of the tongue, then all the sugar cane, black plums, huang-lien, salt, xixing, ginger, and cassia in the world would be entirely without flavor. Also, when you tasted your own tongue, would it be sweet or bitter?

"If your tongue's natural flavor were bitter, then what would taste the tongue? Since the tongue cannot taste itself, who would have the sense of taste? If the natural flavor of the tongue was not bitter, then it could not engender tastes. How, then, could a realm be established?

"If the tongue-consciousness were produced because of flavor, the consciousness itself would be a flavor. Then the case would be the same as with the tongue-organ being unable to taste itself. How could the consciousness know whether it had flavor or not?

"Moreover, the many flavors do not all come from one thing. Since flavors are produced from many things, the consciousness would have many substances.

"If the consciousness were a single substance and that substance was definitely produced from flavor, then when salt, bland, sweet, and pungent flavors were combined, their various differences would change into a single flavor and there would be no distinctions among them.

"If there were no distinctions, it could not be called consciousness. So, how could it further be called the realm of tongue, flavor, and consciousness?

"Nor could empty space produce your conscious awareness.

"The tongue and flavors could not combine without each losing its basic nature. How, then, could a realm be produced?

"From this you should understand that as to the tongue and flavors being the conditions that produce the realm of tongue-consciousness, none of the three places exists. Fundamentally the natures of the tongue, flavors, and the realm of the tongue-consciousness, these three, cannot be attributed to either causes and conditions or spontaneity.

"Moreover, Ánanda, as you understand it, the body and objects of touch create the conditions that produce the body-consciousness.

"Is this consciousness produced because of the body, such that the body is its realm, or is it produced because of objects of touch,

such that objects of touch are its realm?

"Ānanda, if it were produced because of the body, the body alone cannot generate the awareness of contact or separation. What would the body be conscious of?

"If it were produced because of objects of touch, then your body should not be necessary. But who can perceive contact with something other than the body?

"Ānanda, things do not perceive objects of touch; the body does.

"What the body knows is objects of touch, and what is aware of objects of touch is the body. Objects of touch are not the body, and the body is not objects of touch.

"The two entities of body and objects of touch basically have no location. If it were the body-consciousness that came in contact with the body, then it would be the body's own substance and nature. If the body-consciousness were separate from the body, then it would be like empty space.

"Since the internal and external aspects can't be established, how can something be set up between them? Since no such middle can be set up, the internal and external aspects are by nature empty. From what, then, would your consciousness be produced?

"From this you should understand that as to the body and objects of touch being the conditions that produce the realm of body-consciousness, none of the three places exists. Fundamentally the body, objects of touch, and the realm of body-consciousness, these three, cannot be attributed to either causes and conditions or spontaneity.

"Moreover, Ānanda, as you understand it, the mind and dharmas create the conditions that produce the mind-consciousness.

"Is this consciousness produced because of the mind, such that the mind is its realm, or is it produced because of dharmas, such that dharmas are its realm?

"Ānanda, if it were produced because of the mind, in your mind there certainly must be thoughts that give expression to your mind. If there were no dharmas before you, the mind would not give rise to anything. Apart from conditions, it would have no shape; thus, of what use would the consciousness be?

"Moreover, is your mind-consciousness the same as your mind-organ with its thought processes and discriminations, or is it

different? If it were the same as the mind, then it would be the mind, how could it be something produced from it? If it were different from the mind, it shouldn't have any consciousness. If it didn't have any consciousness, how could it be produced from the mind? If it did have consciousness, how could the mind be conscious of itself? Since it is by nature neither the same nor different, how can a realm be established?

"If it were produced because of dharmas, none of the mundane dharmas exist apart from the five defiling objects. Consider the dharmas of form, of sound, of smell, of taste, and of touch: each has a clearly distinguishable appearance and is matched with one of the five organs. They are not what the mind takes in.

"If your consciousness were indeed produced through a reliance on dharmas, then take a look at them now: what does each and every dharma look like?

"Apart from the attributes of form and emptiness, motion and stillness, penetration and obstruction, unity and separation, and arising and ceasing there is nothing at all.

"When there is arising, then form, emptiness, and all dharmas arise. When there is ceasing, then form, emptiness, and all dharmas cease to be.

Since the objective causes do not exist, then what does the consciousness which those causes produce look like? If there is nothing discernible about the consciousness, how can a realm be established for it?

"From this you should understand that as to the mind and dharmas being the conditions that produce the realm of mind-consciousness, none of the three places exists. Fundamentally the mind, dharmas, and the realm of the mind-consciousness, these three, cannot be attributed to either causes and conditions or spontaneity.

"Ánanda said to the Buddha, "World Honored One, in discussing the dharmas of mixing and uniting and of causes and conditions, the Thus Come One has often said that the transformations of all mundane phenomena can be discovered in the mixing and uniting of the four elements.

"Why does the Thus Come one now reject causes and conditions and spontaneity as well? I do not know what your meaning

pertains to.

" Please be so compassionate as to instruct us beings in dharmas that adhere to the complete meaning of the Middle Way and are not philosophical speculations.

"At that time the World Honored One said to Ānanda, "You have already renounced the Small Vehicle dharmas of the Hearers and Those Enlightened to Conditions and have resolved to diligently seek unsurpassed Bodhi. Because of that, I will now explain the Complete Meaning of the Middle Way to you.

"Why do you still bind yourself up in mundane philosophical speculations and false thoughts about causes and conditions?

"Although you are very learned, you are like someone who can discuss medicines but cannot recognize a real medicine when it is placed before you. The Thus Come One says that you are truly pitiable.

"Listen attentively now as I explain this point in detail to enable you and those of the future who cultivate the Great Vehicle to penetrate to the ultimate reality."

Ānanda was silent and awaited the Buddha's sagely instruction.

"Ānanda, according to what you say, the mixing and uniting of the four elements can be discovered in the myriad transformations of all mundane phenomena.

"Ānanda, if the natures of those elements did not mix and unite, then they could not combine with other elements, just as empty space cannot combine with forms.

"If the natures of those elements do not mix and unite, they are themselves transformations in a never-ending process of bringing each other into being. The continuation of comings into being and ceasing to be, of births and deaths, of deaths and births is like the unbroken wheel of flame that appears when a torch is spun in a circle.

"Ānanda, the process is like water becoming ice and ice turning into water again.

"Consider the nature of earth: its coarsest aspect is the earth itself; its subtlest aspect is a mote of dust, which at its smallest would be a particle of dust bordering on emptiness.

"If one divided one of those particles of dust that is barely form to begin with into seven parts and then split one of those parts,

emptiness itself would be arrived at.

"Ánanda, if a particle of dust bordering on emptiness can be divided to arrive at emptiness, it should be that emptiness can give rise to form.

"Just now you asked if mixing and uniting doesn't bring about all mundane transformations.

"You should carefully consider how much emptiness mixes and unites with itself to arrive at a single particle of dust bordering upon emptiness. Such a particle could not be composed of other particles of dust bordering upon emptiness.

"Moreover, since particles of dust bordering upon emptiness can be reduced to emptiness, of how many particles of such form would emptiness be composed?

"When those particles of form mass together, a mass of form does not make emptiness; when emptiness is massed together, a mass of emptiness does not make form. Besides, although form can be divided, how can emptiness be massed together?

"You still have not realized that in the Treasury of the Thus Come One, the nature of form is true emptiness and the nature of emptiness is true form. That fundamental purity pervades the Dharma Realm. Beings' minds absorb it according to their capacity to know.

"Whatever manifests does so in compliance with karma. Ignorant of that fact, people of the world are so deluded as to assign its origin to causes and conditions or to spontaneity. These mistakes, which arise from the discriminations and reasoning processes of the mind, are nothing but the play of empty and meaningless words.

"Ánanda, the nature of fire is devoid of identity, being dependent upon various causes and conditions for its existence. Consider a family in the city that has not yet eaten. When they wish to prepare food, they hold up a brass mirror to the sun, seeking fire.

"Ánanda, speaking of mixing and uniting, you and I and the twelve hundred and fifty Bhikshus unite a form a community. However, a careful analysis of the community reveals that every member composing it has his own body, family name, clan, and name. For instance, Shariputra is a Brahman, Uruvilva is of the Kasyapa clan, and you, Ánanda, come from the Gautama family.

"Ánanda, if fire existed because of mixing and uniting, then when your hand holds up the mirror to the sun to seek fire, does the fire come out of the mirror? Does it come out of the moxa tinder? Or does it come from the sun?

"Ánanda, if the fire came from the sun, then only would it burn the moxa tinder in your hand, but as it came across the groves of trees, it should burn them up as well.

"Suppose it came from the mirror, since it would come out to the mirror to ignite the moxa tinder, why doesn't the mirror melt? Yet, as your hand that holds the mirror feels no heat; how could the mirror melt?

"If the fire came from the moxa tinder, then why would fire be generated only when the bright mirror came into contact with the dazzling light?

"Furthermore, on closer examination, you will find that the mirror is held in your hands, the sun is high in the sky, and moxa is grown from the ground. So where does the fire come from?

"The sun and the mirror cannot mix and unite, since they are far apart. Nor can it be that the fire arises spontaneously without an origin.

"You still have not realized that in the Treasury of the Thus Come One the nature of fire is true emptiness, and the nature of emptiness is true fire. That fundamental purity pervades the Dharma Realm. Beings' minds absorb it according to their capacity to know.

"Ánanda, you should know that fire can be generated anyplace where a mirror is held up to the sunlight. If mirrors were held up to the sunlight everywhere in the Dharma Realm, fire would be generated everywhere. Since fire can come forth throughout the whole world, can there be any fixed place to which it is confined?

"Whatever manifests does so in compliance with karma. Ignorant of that fact, people in the world are so deluded as to assign its origin to causes and conditions or to spontaneity. These mistakes, which arise from the discriminations and reasoning processes of the mind, are nothing but the play of empty and meaningless words.

"Ánanda, the nature of water is mutable, its flowing and stopping are erratic. Kapila, Chakra, Padma, Hasta, and other great

magicians of Shravasti often hold up instruments to the light of the full moon at midnight to extract from it the essence of water to mix with their drugs.

"Does the water come out of the crystal ball that is used, or does it exist naturally in space? Or does it come from the moon?"

"Ánanda, if the water came from the distant moon, then, water should also flow from all the grasses and trees when the moonlight passes over them on its way to the crystal ball. If it did flow from them, why wait for it to condense on the surface of the crystal ball? Since it does not flow from the trees, then the water clearly cannot descend from the moon.

"If it came from the crystal ball, then it should flow from the crystal at all times. Why would one have to wait for midnight and the light of the full moon to receive it?"

"If the water came from space, which is by nature boundless, it would flow everywhere until everything between heaven and earth was submerged. How, then, could there still be travel by water, land, and air?"

"Furthermore, upon closer examination you will find that the moon moves through the sky, the crystal ball is held in the hand, and the pan for receiving the water is put there by someone. So where does the water that flows into the pan come from?"

"The moon and the crystal ball cannot mix and unite, since they are far apart. Nor should the essence of water arise spontaneously without an origin.

"You still have not realized that in the Treasury of the Thus Come One the nature of water is true emptiness, and the nature of emptiness is true water. That fundamental purity pervades the Dharma Realm. Beings' minds absorb it according to their capacity to know.

"A crystal ball can be held up at a certain place, and water will come forth. If crystal balls were held up throughout the Dharma Realm, then throughout the Dharma Realm water would come forth. Since water can come forth throughout the entire world, can there be any fixed place to which it is confined?"

"Whatever manifests does so in compliance with karma. Ignorant of that fact, people of the world are so deluded as to assign their origin to causes and conditions or to spontaneity. These mistakes.,

which arise from the discriminations and reasoning processes of the mind, are nothing but the play of empty and meaningless words.

"Ánanda, the nature of wind has no substance, and its patterns of movement and stillness are erratic. You always adjust your robe as you enter the great assembly. When the corner of your samghati robe brushes the person next to you, the air stirs against that person's face.

"Does that wind come from the corner of the Kashaya sash, does it arise from emptiness, or is it produced from the face of the person brushed by the air"

"Ánanda, if that wind came from the corner of the Kashaya, then you would be clad in the wind, and your kashaya should fly off and leave your body. But my robe remains motionless and hangs straight down as I now speak Dharma in the midst of the assembly. Observing my robe closely, where is the wind in it? The wind could not be stored somewhere in the robe.

"If the wind arose from emptiness, why wouldn't there be a brushing motion even when your robe did not move? Since the nature of emptiness is constant, the nature of the wind should be too. And so when the wind stopped, emptiness should also cease to be. The lack of wind can be detected, but what would signify the disappearance of emptiness? If emptiness came and went, it wouldn't be emptiness. And since it is empty, how can it generate wind?

"If the wind came from the face of the person it brushed, it would blow upon you, too. Then while you were setting your robe in order, how could it blow backwards upon other people?

"Upon closer examination, you will find that the robe is set in order by yourself, the face blown by the wind belongs to the person by your side, and the emptiness is tranquil and not involved in movement. So where does the wind come from that blows in this place?

"The wind and emptiness cannot mix and unite, since they are different from each other. Nor could the wind exist spontaneously without an origin.

"You still have not realized that in the Treasury of the Thus Come One the nature of wind is true emptiness and the nature of

emptiness is true wind. That fundamental purity pervades the Dharma Realm. Beings' minds absorb it according to their capacity to know.

"Ánanda, in the same way that you alone shift your robe slightly and the air is stirred, so, too, if a similar movement were made throughout the Dharma Realm, the air would stir everywhere. Since wind can arise throughout the world, how could there be any fixed place to which it is confined?

"Whatever manifests does so in compliance with karma. Ignorant of that fact, people of the world are so deluded as to assign their origin to causes and conditions or to spontaneity. These mistakes, which arise from the discriminations and reasoning processes of the conscious mind, are nothing but the play of empty and meaningless words.

"Ánanda, the nature of emptiness has no shape; it is only apparent because of form. For instance, Shravasti is far from the river, so when the Kshatriyas, Brahmans, Vaishyas, Shudras, Bharadvajas, Chandalas, and so forth build their homes there, they dig wells seeking water. As a square foot of earth is removed, a square foot of emptiness becomes evident. As ten square feet of earth are removed, ten feet of emptiness become evident. The depth of the emptiness corresponds to the amount of earth removed.

"Does that emptiness come out of the earth? Or does it exist because of the digging? Or does it arise by itself, without a cause?

"Ánanda, if that emptiness arose by itself without any cause, why wasn't it evident even before the earth was dug? All that could be seen was the vast expanse of solid, impenetrable earth.

"If emptiness came about because of the removal of the earth, then, as the earth was removed, the entering of the emptiness should be visible. If no emptiness entered when the earth was first removed, then how could the emptiness come about because of the removal of the earth?

"If no removal or entering took place, then there would be no difference between the earth and emptiness. Not being different, they would be the same. In that case, wouldn't the emptiness be removed from the well along with the earth in the process of digging?

"If emptiness appeared because of the digging, then the digging would bring out emptiness instead of the earth. If emptiness did not emerge because of the digging, then the digging should only remove the earth. Why, then, do we see emptiness appear as the well is dug?

"Consider this even more carefully. Look into it deeply, and you will find that the digging comes from the person's hands engaged in that act, and the earth exists because of its removal from the ground. So what causes the emptiness to appear?

"The digging and the emptiness, one being substantial and the other insubstantial, are not compatible. They do not mix and unite. Nor could emptiness exist spontaneously without an origin.

"Although the nature of emptiness is completely pervasive and basically unmoving, you should know that emptiness, earth, water, fire, and wind are called the five elements. Their natures are true, perfectly fused, identical with the Treasury of the Thus Come one, and neither come into being nor cease to be.

"Ánanda, your mind is murky and confused, and you do not awaken to the fact that the source of the four elements is none other than the Treasury of the Thus Come One. Is the emptiness you see subject to removal or entering or is it not subject to removal or entering?

"You still do not realize that in the Treasury of the Thus Come One the nature of enlightenment is true emptiness, and the nature of emptiness

is true enlightenment. That fundamental purity pervades the Dharma Realm.

"Beings' minds absorb it according to their capacity to know.

"Ánanda, wherever there is an empty well, emptiness fills that well. The same is true of emptiness in the ten directions. Since emptiness fills the ten directions, how could there be any fixed place in which it was found?

"Whatever manifests does so in compliance with karma. Ignorant of that fact, people of the world are so deluded as to assign their origin to causes and conditions or to spontaneity. These mistakes, which arise from the discriminations and reasoning processes of the mind, are nothing but the play of empty and meaningless words.

"Ānanda, the seeing-awareness does not perceive by itself. It depends upon form and emptiness for its existence. You are now in the Jeta Grove where you see the brightness of the morning and the darkness of the evening. Deep in the night you see brightness when the moon arises and darkness is discerned by the seeing.

"Is the seeing identical in substance with brightness, darkness, or emptiness, or are they not of the same substance? Are they the same and yet different, or are they neither the same nor different?"

"Ānanda, suppose seeing shared a single substance with brightness, darkness, or emptiness. Darkness and brightness cancel each other out. When it is dark, there is no light; when it is light, there is no darkness. If seeing were one with darkness, it would cease to exist in brightness; if it were one with brightness, it would cease to exist in darkness? Since it would cease to exist, how could it perceive both brightness and darkness? If brightness and darkness differ from each other and that seeing has neither existence nor ceasing to exist how can it be of the same substance with brightness and darkness?"

"If the essence of seeing were not of one substance with brightness and darkness, and you were separate from light, darkness, and emptiness, then what shape and appearance would the source of the seeing have?"

"In the absence of darkness, brightness, and emptiness, the seeing would be the same as fur on a tortoise or horns on a hare. How could there be seeing without the presence of the three attributes of brightness, darkness, and emptiness?"

"How could the seeing be one with darkness and brightness since they are opposites? Yet, how could it be different from these three attributes, since in their absence there would be no seeing?"

"How could the seeing not be one with emptiness, since no boundary exists between them? But how could the seeing not differ from emptiness, since the seeing remains unchanged, regardless of whether it is perceiving brightness or darkness?"

"Examine this in even greater detail, investigate it minutely, consider and contemplate it carefully. The light comes from the sun and darkness from the new moon; penetration belongs to emptiness, and solidity returns to the earth, so where does the

essence of seeing arise from?

"Seeing has awareness while emptiness is inanimate: they do not mix and unite. Nor could the essence of seeing arise spontaneously without an origin.

"If the natures of seeing, hearing, and knowing are pervasive and unmoving, you should know that the stable, boundless emptiness, together with the unstable elements such as earth, water, fire, and wind, are together known as the six elements. Their natures are true, perfectly fused, identical with the Treasury of the Thus Come One, and fundamentally devoid of coming into being and ceasing to be.

"Ánanda, your nature is so submerged that you have not realized that your seeing, hearing, awareness, and knowing are basically the Treasury of the Thus Come One. Contemplate seeing, hearing, awareness, and knowing to see whether they are subject to coming into being and ceasing to be; whether they are identical or different; whether they are not subject to coming into being and ceasing to be; and whether they are neither identical nor different.

"You still do not realize that in the Treasury of the Thus Come One the nature of seeing is enlightened brightness, the essence of enlightenment is bright seeing. That fundamental purity pervades the Dharma Realm.

"Beings' minds absorb it according to their capacity to know. Just as the eyes capacity to see pervades the Dharma Realm, so, too, do the capacities to hear, smell, taste, make contact, and know. All those capacities are glorious, magnificent qualities. Since they pervade the Dharma Realm and fill all emptiness in the ten directions, how could they be found in any fixed location?

"Whatever manifests does so in compliance with karma. Ignorant of that fact, people of the world are so deluded as to assign its origin to causes and conditions or to spontaneity. These mistakes, which arise from the discriminations and reasoning processes of the conscious mind, are nothing but the play of empty and meaningless words.

"Ánanda, the nature of consciousness has no source, but is a false manifestation based on the six organs and their corresponding objects. Now, take a look at the entire sagely

assembly gathered here. The observations made by your eyes are similar to reflections in a mirror, both being devoid of distinction making.

"However, your consciousness will systematically identify what is seen: that is Manjushri, that is Purna, there is Maudgalyayana, there is Subhuti, and that one is Shariputra.

"Does the consciousness, which is aware and knows comes from seeing, from forms, from emptiness, or does it arise suddenly without a cause?

"Ánanda, if your consciousness came from seeing, then in the absence of the four attributes of brightness, darkness, form, and emptiness, you would not be able to see. Since those attributes would not exist where would your consciousness come from?

"If your consciousness arose from form rather than from seeing, it would see neither brightness nor darkness. In the absence of brightness and darkness, it would not see form or emptiness, either. Since those attributes would not exist, where would your consciousness come from?

"If it came from emptiness, it would be neither an appearance nor the seeing. Without seeing, it could not function, being unable to discern brightness, darkness, forms, or emptiness by itself.

Without appearances there would be no external conditions, and thus no location where seeing, hearing, awareness, and knowing could be established.

"Being located at neither of those two places, the consciousness would be empty, as if non-existent. If it did exist, it would not be a phenomenon. Even if you could exercise a consciousness, how would it discern anything.

"If it suddenly comes forth without a cause, why can't you discern the moonlight within the sunlight?

Investigate this even more carefully, discriminate it in detail, and look into it. The seeing belongs to your eyes; the appearances are considered to be the environment, what has an appearance exists. What lacks appearances does not. What, then, are the conditions that cause the consciousness to come into being?

"The consciousness moves and the seeing is still; they do not mix and unite. Smelling, hearing, awareness, and knowing are the same way. Nor could the condition of consciousness exist

spontaneously without an origin.

"If the consciousness pertaining to the mind did not come from anywhere, the same would be true of the natures of the seeing, hearing, awareness, and knowing, which are all complete and tranquil and do not come from anywhere. They together with emptiness, earth, water, fire, and wind are together called the seven elements. Their natures are true, perfectly fused, identical with the Treasury of the Thus Come One, and fundamentally devoid of coming into being and ceasing to be.

"Ánanda, your mind is coarse and shallow, and so you do not perceive that seeing, hearing, and the resulting awareness are Treasury of the Thus Come One. Contemplate these six locations of consciousness to see whether they are identical or different; empty or existent; neither identical nor different; or neither empty nor existent.

"You still do not realize that in the Treasury of the Thus Come One the nature of consciousness is bright knowing; enlightened brightness is the true consciousness. Wonderful enlightenment is tranquil and pervades the Dharma Realm.

"It encompasses the emptiness of the ten directions and issues forth from it. How could it have a location?

"Whatever manifests does so in compliance with karma. Ignorant of that fact, people of the world are so deluded as to assign its origin to causes and conditions or to spontaneity. These mistakes, which arise from the discriminations and reasoning processes of the conscious mind, are nothing but the play of empty and meaningless words.

"At that time, Ánanda and the great assembly, filled with the subtle, wonderful instruction of the Buddha, the Thus Come One, experienced unhindered physical and mental peace. Everyone in the great assembly became aware of how his mind pervaded the ten directions, beholding emptiness in the ten directions as one might look at a leaf or other held in the palm of one's hand.

"All mundane phenomena became the wonderfully bright primal mind of Bodhi.

"The essence of the mind became completely pervasive, containing the ten directions.

"Each person regarded his physical body as being like a particle

of dust blown about in the emptiness of the ten directions;
sometimes visible, sometimes not, or as being lie a single bubble
floating on the clear, vast sea, appearing from nowhere and
disappearing into oblivion. Each person comprehended and knew
personally the fundamental wonderful mind possessed by all as
being eternal and never ceasing to be.

"They bowed to the Buddha and placed their palms together,
having gone through this unprecedented experience. Then, before
the Thus Come One, Ānanda spoke verses in praise of the
Buddha.

"The wonderfully deep Dharani,
The unmoving Honored One,
The foremost Shurangama King
Is seldom found in the world.

It dissolves away my inverted thoughts
Gathered through billions of eons,
So I needn't endure asamkhyeya eons
To obtain the Dharma body.

"I wish now to achieve the result
And become an honored king,
Who then returns to save beings
As many as Ganges' sands.

I offer this profound thought to all,
Whose numbers are like dust motes in Buddha lands.
To repay the kindness shown me by the Buddha.

"Humbly I ask the World Honored One to
Certify my vow to come back to the five turbid evil realms,
And as long as even one being has not yet become a Buddha.,
At death I will not enter Nirvana.

"Exalted Hero with awesome strength,
Great kindness and compassion,
Search out and dispel even the subtlest doubts.

"Causing me to quickly attain the supreme enlightenment,
And sit in Way-places in realms of the ten directions.

"Were even the nature of emptiness to entirely melt away,
This vajra mind will never waver.

Volume 4, Part One

Then Purnamaitreyaniputra (Purna) arose from his seat in the midst of the great assembly, uncovered his right shoulder, knelt on his right knee, put his palms together respectfully, and said to the Buddha, "The most virtuous and awe-inspiring World Honored One has for the sake of beings expounded the primary truth of the Thus Come One with remarkable eloquence.

"The World Honored One often singles me out as the foremost among speakers of the Dharma. But now when I hear the Thus Come One's wonderful, subtle expressions of the Dharma, I am like a deaf person who at a distance of more than a hundred paces tries to hear a mosquito, which in fact cannot be seen, let alone heard.

"Although the Buddha's clear expressions have succeeded in dispelling our doubts, we still have not fathomed the ultimate meaning that could enable us to rise above all delusions. Those who are like Ānanda, although enlightened, have not yet ended their outflows of their habits.

"Those of us present in the assembly who have reached the stage of no outflows, despite having ended our outflows, still wonder about the Dharma spoken by the Thus Come One today.

"World Honored One, if all the mundane sense organs, sense objects, skandhas, places, and realms are the Treasury of the Thus Come One, why, in that fundamental purity, do the mountains, rivers, great earth and all other conditioned phenomena suddenly arise, cyclically change and flow, end, and then begin again?

"Moreover, the Thus Come One said that the basic natures of earth, water, fire, and wind are perfectly fused, pervade the Dharma Realm, and are tranquil and eternal.

"World Honored One, if the nature of earth is pervasive, how could it contain water? If the nature of water is pervasive, fire would not

arise. Further, how do you explain that the natures of fire and water can each pervade empty space without displacing one another? World Honored One, the nature of earth is solid; the nature of emptiness is vacuous. How can they both pervade the Dharma Realm? I don't know what this doctrine is aiming at.

"I only hope the Thus Come One will compassionately explain in order to clear the clouds of confusion that engulf all of us in this great assembly." After saying that, he made a full prostration and respectfully and expectantly awaited the Thus Come One's unsurpassed compassionate instruction.

The World Honored One then told Purna and all the Arhats in the assembly who had ended their outflows and had reached the level beyond study, "Today the Thus Come One will explain in depth the truest most supreme meaning. May those of you in the assembly who are Hearers or Arhats of a fixed nature who have not yet realized the two kinds of emptiness and all who are dedicated to the Superior Vehicle reach the tranquility of the One Vehicle, the true aranya, the proper place of cultivation. Listen attentively and I will explain it for you." Purna and the others listened quietly, respecting the Buddha's expression of Dharma. The Buddha said, "Purna, you have asked why in fundamental purity the mountains, the rivers, and the great earth suddenly arise.

"Have you not often heard the Thus Come One expound upon the wonderful light of the enlightened nature and the bright wonder of fundamental enlightenment?"

Purna said, "Yes, World Honored One, I have often heard the Buddha expound upon that subject."

The Buddha said, "You speak of understanding enlightenment; does the nature understand and is that called enlightenment? Or does enlightenment initially lack understanding and so you speak of understanding enlightenment?"

Purna said, "If a lack of understanding is called enlightenment, then there would be no understanding at all."

The Buddha said, "If there were no understanding at all, then there could be no understanding of enlightenment. If understanding is added, then that is not enlightenment. If understanding is not added, then there's no understanding. But a

lack of understanding or ignorance is not the lucid bright nature of enlightenment.

"The nature of enlightenment certainly includes understanding. It's redundant to speak of understanding enlightenment.

"Enlightenment is not a kind of understanding. Understanding sets up an objective realm. Once that objective realm is set up, your false subjective state arises.

"Where there was neither sameness nor difference, suddenly difference appears. What differs from that difference becomes sameness. Once sameness and difference mutually arise, and due to them, what is neither the same nor different is created.

"This turmoil eventually brings about weariness. Prolonged weariness produces defilement. The combination of these in a murky turbidity creates afflictions with respect to wearisome defilements.

"The world comes about through this arising; the lack of any arising becomes emptiness. Emptiness is sameness; the world, difference. Those that have neither difference nor sameness become conditioned dharmas.

"The understanding added to enlightenment creates a light that stands in mutual opposition with the darkness of emptiness. As a result, wind wheels that support the world come into being.

"The tension between emptiness and that light creates movement. The false, persistent light congeals into a solidity that becomes metal. A lack of enlightenment nurtures that persistence and causes metal wheels to secure all lands.

"That tenacious unenlightened state creates metal, while the fluctuations of light cause the wind to rise. The friction between wind and metal creates fire, which is mutable in nature.

"Metal produces moisture, which causes flame to rise from the fire. Thus the wheel of water that encompasses all realms in the ten directions comes about.

"Fire rises and water falls, and the combination becomes tenacious. What is wet becomes the oceans and seas; what is dry becomes the continents and islands.

"Because of this, fire often rises up in the oceans, and on the continents the streams and rivers ever flow.

"When the power of water is less than that of fire, high mountains

result. That is why mountain rocks give off sparks when struck, and become liquid when melted.

"When the power of earth is less than that of water, the outcome is grasses and trees. That is why the vegetation in groves and marshes turns to ashes when burned and oozes water when twisted.

"The interaction of that false dichotomy in turn creates these elements as seeds and from these causes and conditions comes the continuity of the world.

"Moreover, Purna, the false understanding is none other than the mistake of adding understanding to enlightenment.

"After the falseness of the objective realm is established, the subjective understanding cannot transcend it. Due to that, hearing does not go beyond sound, and seeing does not surpass form.

"Forms, smells, tastes, objects of touch and the others of the six falsenesses are realized. Because of them there is a division into seeing, sensation, hearing, and knowing.

"Similar karma binds beings together; union and separation bring about their transformations.

"The manifestation of light is caused by false view and ignorance. Competitive views generate hatred; compatible views create love. The flow of love becomes a seed; the potential fetus is taken in and conception occurs. When intercourse takes place, beings with similar karma are drawn in. From these causes and conditions, the kalaka, arbuda, and other fetal stages evolve.

"The womb-born, egg-born, moisture-born, and transformation-born beings come about in response: the egg-born come from thought, the womb-born are due to emotion, the moisture-born arise from union, and transformations occur through separation.

"Emotion, thought, union, and separation go through further changes, and the maturation of such karma causes one to rise or sink. From such causes and conditions comes the continuity of beings.

"Purna, thought and love become bound together so that people love each other and cannot bear to be apart. As a result, ceaseless successive births of parents, children, and grandchildren occur in this world. And the basis for all that is desire and greed.

"Greed and emotional love feed on one another until the greed becomes insatiable. The result of that in this world is the tendency of egg-born, womb-born, moisture-born, and transformation-born beings to devour one another to the extent that their strength permits. The basis for all that is killing and greed.

"Suppose a person eats a sheep. The sheep dies and becomes a person; the person dies and becomes a sheep, the same applies in all rebirths among the ten categories. Through death after death and birth after birth, they eat each other. The evil karma one is born with continues to the bounds of the future. The basis for all that is stealing and greed.

"'You owe me a life; I must repay my debt to you.' Due to such causes and conditions we pass through hundreds of thousands of eons in sustained cycle of birth and death.

"'You love my mind; I adore your good looks.' Due to such causes and conditions we pass through hundreds of thousands of eons in sustained mutual entanglement.

"Killing, stealing, and lust are the basic roots. From such causes and conditions comes the continuity of karma and retribution.

"Purna, these three kinds of upside-down continuity come from adding understanding to enlightenment. That lack of understanding generates an internal awareness which gives rise to external phenomena. Both are born of false views. From this falseness the mountains, the rivers, the great earth, and all conditioned phenomena unfold themselves in a succession that recurs in endless cycles."

Purna said, "If this wonderful enlightenment, the wonderful awareness of fundamental enlightenment, which is neither greater than nor less than the mind of the Thus Come One, abruptly brings forth the mountains, the rivers, and the great earth, and all conditioned phenomena, then now that the Thus Come One has attained the wonderful emptiness of clear enlightenment, will the mountains, the rivers, the great earth, and all conditioned habitual outflows arise ever again?"

The Buddha said to Purna, "If a person living in a village were confused about directions, mistaking south for north, would that confusion be the result of confusion or of awareness?"

Purna said, "His confusion would be the result of neither. Why not?"

Confusion is fundamentally baseless, so how could anything arise because of it? And as awareness does not produce confusion, how could confusion arise out of it?"

The Buddha said, "If someone who knows the directions points them out to the confused person, then once the person who was confused becomes aware, do you suppose, Purna, that he could lose his sense of direction again in that village?"

"No, World Honored One."

"Purna, the Thus Come Ones of the ten directions are the same way.

Confusion is groundless and ultimately empty in nature. In the past, there basically was no confusion. It merely seemed as if there were confusion and enlightenment. When the delusion about confusion and enlightenment is ended, enlightenment will not give rise to confusion.

"Consider the person who, because of cataracts, saw flowers in space. Once the cataracts were removed, the flowers in space disappeared. Were he to rush to the spot where the flowers disappeared and wait for them to reappear, would you consider that person to be stupid or wise?"

Purna said, "Originally there weren't any flowers in space. It was through a seeing disability that they appeared and disappeared. To see the disappearance of the flowers in space is already a distortion. To wait for them to reappear is sheer madness. Why bother to determine further if such a person is stupid or wise?"

The Buddha said, "Since you explain it that way, why do you ask if the clear emptiness of wonderful enlightenment can once again give rise to the mountains, the rivers, and the great earth?"

"Consider a piece of ore containing gold and other metals mixed together. Once the pure gold is extracted it will never become ore again. Consider wood that has burnt to ashes; it will never become wood again." The Bodhi and Nirvana of all Buddhas, the Thus Come Ones, are the same way.

"Purna, you also asked whether the natures of water and fire would not destroy each other if the natures of earth, water, fire, and wind were all perfectly fused and pervaded the Dharma Realm, and whether space and the great earth would not be incompatible if both pervaded the Dharma Realm.

"Purna, consider space: its substance is not the various phenomena, yet that does not prevent all phenomena from being included within it.

"How do we know that? Purna, empty space is bright on a sunny day, and dark when the sky is cloudy. It moves when the wind rises, it is fresh when the sky clears. It is turbid and hazy when the weather is foul, it is obscure when a dust storm breaks out. It casts a bright reflection on a pool of clear water.

"Do you think these conditioned phenomena come into existence at different places? Are they created from these conditions themselves or is their origin in space. If they arise from these conditions, Purna, then on a sunny day, since the sun is bright, all worlds of the ten directions should take on the form of the sun. Then why, on a sunny day do we see the round sun in the sky? If space is bright, space itself should shine. Then why, when there is a covering of clouds and fog, is no light evident?

"You should know that the brightness is not the sun, nor space nor other than the space or the sun.

"The truly wonderful enlightened brightness is the same way. You recognize space, and space appears. Recognizing earth, water, fire, and wind, each will appear. If all are recognized, all will appear.

"How can they all appear? Purna, consider the sun's reflection as it appears in a single body of water. Two people gaze at it, both at the same time. Then one person walks east and the other walks west. Each person, still looking at the water will see a sun go along with him, one to the east, one to the west, while there seems to be no fixed direction for the movement of the sun's reflection.

"Don't belabor the question and ask, 'If there is one sun, how can it follow both people? Or if the sun is double, why does only one appear in the sky?' This is just revolving in falseness, because such things cannot be proven.

"Contemplate how phenomena are ultimately false and cannot be verified. They are like flowers conjured up in space that cannot bear fruit. Why, then, investigate how such phenomena appear and disappear?

"Contemplate how the nature is ultimately truth and is solely the

wonderful enlightened brightness. That wonderful enlightened bright mind originally was neither water nor fire. Why, then, ask about incompatibility?

"Purna, you think that form and emptiness overcome and destroy one another in the Treasury of the Thus Come One. Thus the Treasury of the Thus Come One appears to you as form and emptiness throughout the Dharma Realm.

"And so, within it the wind moves, emptiness is still, the sun is bright, and the clouds are dark. The reason for this lies in the delusion of beings who have turned their backs on enlightenment and joined with the defiling dust. Thus, the wearisome defilements come into being and mundane phenomena exist.

"Based on wonderful understanding that neither ceases to be nor comes into being, I unite with the Treasury of the Thus Come One. Thus the Treasury of the Thus Come One is the unique and wonderful enlightened brightness, which completely illumines the Dharma Realm.

"That is why, within it, the one is limitless; the limitless is one. In the small appears the great; in the great appears the small.

"Unmoving in the Bodhimanda, yet pervading the ten directions, my body contains the ten directions and endless emptiness. On the tip of a single hair appear the lands of the Jeweled Kings. Sitting in a mote of dust, I turn the great Dharma wheel, put an end to defiling dust, and unite with enlightenment, so that true such-ness, the wonderful enlightened bright nature, comes into being.

"The Treasury of the Thus Come One is the fundamental, wonderful, perfect mind.

"It is not the mind, nor emptiness, nor earth, nor water, nor wind, nor fire; it is not the eyes, nor the ears, the nose, the tongue, the body, or the mind. It is not form, nor sounds, smells, tastes, objects of touch, or dharmas. It is not the realm of eye-consciousness, nor any other, up to and including the realm of mind-consciousness.

"It is not understanding, nor ignorance, nor the ending of understanding or ignorance, nor any other, up to and including old age and death and the ending of old age and death.

"It is not suffering, nor accumulation, nor extinction, nor the Way.

It is neither knowing nor attaining.

"It is not Dana, nor Shila, nor Virya, nor Kshanti, nor Dhyana, nor Prajna, nor Paramita,

"nor any other: It is not the Tathágata, nor the Arhats, nor Samyak Sambodhi, nor Parinirvana, nor Eternity, nor Bliss, nor True Self, nor Purity.

"Therefore, it is neither mundane nor transcendental, since the Treasury of the Thus Come One is the wonder of the mind's primal understanding.

"It is the mind; it is emptiness, it is earth; it is water; it is wind; it is fire;

it is the eyes; it is the ears; the nose, the tongue, the body, and the mind. It is form; it is sounds; smells, tastes, objects of touch, and dharmas. It is the realm of eye-consciousness, and so forth, up to and including the realm of mind-consciousness.

"It is understanding and ignorance and the ending of understanding and ignorance, and so forth up to and including old age and death and the ending of old age and death. It is suffering; it is accumulation; it is extinction; and it is the Way. It is knowing and attaining. It is Dana; it is Shila; it is Virya; it is Kshanti; it is Dhyana; it is Prajna; and it is Paramita, and so forth, up to and including the Tathágata, the Arhats, Samyak Sambodhi, Parinirvana, Eternity, Bliss, True Self, and Purity.

"It is both mundane and transcendental, since the Treasury of the Thus Come One is the wonderful understanding of the primal mind.

"It is apart from identity and negation. It is identity and negation.

"How can beings in the three realms of mundane existence and the Hearers and Those Enlightened to Conditions at the level of transcendental existence make suppositions about the unsurpassed Bodhi of the Thus Come One with the minds that they know of, or enter the knowledge and vision of the Buddha through the medium of worldly language?

"Consider lutes, flutes, and guitars. Although those can make wonderful sounds, but if there are no skilled fingers to play them, their music will never come forth.

"You and all beings are the same way. The precious, enlightened

true mind is perfect in everyone. I apply pressure and the Ocean Impression emits light; you move your mind, and the wearisome defilements spring up.

"That happens all because you do not diligently seek the unsurpassed enlightened Way, but are fond of the lesser vehicle and are satisfied with little attainment."

Purna said, "My mind and the Thus Come One's true wonderful pure mind are no different in their perfect precious enlightenment and complete understanding. But I have long been plagued with beginning-less false thoughts and have long endured the cycle of rebirth. As of yet my attainment in the sagely vehicle is not ultimate. The World Honored One has completely ended all falseness and attained wonderful eternal truth.

"I venture to ask the Thus Come One why all beings exist in falseness and conceal their own wonderful understanding, so that they keep drowning in this deluge?"

The Buddha said to Purna, "Although you have cast off doubts, you still have not ended residual delusions. I will now question you about a mundane event.

"Did you hear about Yajnadatta from Shravasti who on impulse one morning held a mirror to his face and fell in love with the head in the mirror? He gazed at the eyes and eyebrows but got angry because he could not see his own face. He decided he must be a mountain or river sprite, lost control, and ran madly about. What do you think? Why did this person set out on a mad cause for no reason?"

Purna said, "That person was insane. There's no other reason."

The Buddha said, "What reason can you give for saying that the wonderful enlightened bright perfection, the fundamentally perfect bright wonder is false? If there is a reason, then how do you define false?"

"All of your own false thinking becomes in turn the cause for more. From confusion you accumulate confusion through eon after eon; although the Buddha is aware of it, he cannot counteract it.

"From such confused causes, the cause of confusion perpetuates itself. When one realizes that confusion has no cause, the falseness becomes baseless. Since it never arose, why would

you hope for its end? One who obtains Bodhi is like a person who awakens to tell of the events in a dream; since his mind will remain awake and clear, why would he want to hold onto the things in a dream?

"This is especially true for things that lack a cause and are basically non-existent, such as Yajnadatta's situation that day in the city. Was there any reason why he became fearful for his head and went running about? If his madness had suddenly ceased, he still wouldn't get his head back from someplace else outside; and so before his madness ceased, how could his head have been lost?

"Purna, falseness is the same way. How can it exist?

"You only need not follow discriminations about the three kinds of continuity of the world, beings, and karmic retributions. By cutting off those three conditions, the causes will not arise.

"Then the madness, like Yajnadatta's, will cease by itself. Once it ceases, Bodhi appears. The supreme, pure, bright mind originally pervades the Dharma Realm. It is not something obtained from anyone else. Why, then, toil at cultivation making yourself bone-tired trying to gain certification?

"Consider a person who has a wish fulfilling pearl sewn into his clothing but does not know it. Poverty-stricken and ragged, he roams around begging for food and always on the move. Although he is indeed destitute, the pearl is never lost.

"Suddenly a wise person points out the pearl: then all his wishes are fulfilled, he obtains great wealth, and he realizes that the pearl did not come from somewhere outside."

Then from among the great assembly, Ānanda bowed at the Buddha's feet, stood, and said to the Buddha, "The World Honored One has just explained about the karma of killing, stealing and lust: when the three conditions are cut off, the three causes do not arise. Then the madness, like Yajnadatta's, will cease by itself, and once it ceases, Bodhi appears. It is not something obtained from anyone else. Those clearly are causes and conditions; why, then, does the Thus Come One abruptly reject causes and conditions?

"My enlightenments have come about through causes and conditions. World Honored One, that is not only true of those of us

who are young in years, or who are Hearers still in the process of learning. Maha Maudgalyayana, Shariputra, and Subhuti, and others who followed the elder Brahmans, became enlightened and obtained no outflows upon hearing the Buddha expound upon causes and conditions.

"Now you say that Bodhi does not come from causes and conditions. That would make the spontaneity that Maskari Goshaliputra and others advocated in Rajagriha the primary meaning! I only hope that the Greatly Kind One will dispel my confusion."

The Buddha said to Ānanda, "Let us take the case of Yajnadatta in the city: if the causes and conditions of his madness cease, the nature that is not mad will spontaneously come forth. The entire principle of spontaneity and causes and conditions is nothing more than that.

"Ānanda, Yajnadatta's head was naturally there; it was a natural part of him. There was never a time when it was not. Why, then, did he suddenly fear that he had no head and start running about madly?

"If he naturally had a head and went mad due to causes and conditions, would it not be just as natural for him to lose his head due to causes and conditions?

"Basically his head was never lost. The madness and fear arose from falseness. There was never any change that took place. Why, then, belabor the point about causes and conditions?

"Had the madness been his natural state, the madness and fear would be fundamental. Before he went mad, then, where was his madness hidden?

"Had the madness not been his natural state, and his head in fact not lost, why did he run about in a state of madness?

"If you realize that you have a head and recognize the madness of your pursuit, then both spontaneity and causes and conditions become idle theories. That is why I say that once the three conditions cease to be, the Bodhi mind appears.

"The arising of the Bodhi mind and the ending of the mind subject to arising and ceasing itself imply arising and ceasing.

"The ending of both arising and ceasing is the effortless Way. If

there is spontaneity then clearly the thought of spontaneity must arise and the mind subject to arising and ceasing end: but that is still a case of arising and ceasing.

"To call the lack of arising and ceasing spontaneity would be like saying that a combination of mundane phenomena that form a single substance are mixed and united in nature, and that everything not mixed and united is spontaneous in nature.

"Spontaneity is not natural, and mixing and uniting lack unifying qualities. Spontaneity and unity alike must be abandoned, and both their abandonment and their existence cease to be.

Achieving that would be no idle theory.

"Bodhi and Nirvana are still so far away that you must undoubtedly pass through eons of bitterness and diligence before you cultivate them and are certified.

"You can memorize the twelve divisions of the Sutras spoken by the Buddhas of the ten directions and their pure, wonderful principles as many as the sands of the Ganges river, but that only aids your idle theorizing.

"Although you can discuss causes and conditions and spontaneity and understand them perfectly clearly, and people refer to you as the one foremost in learning, still, the eons upon eons you have spent saturating yourself with learning, did not help you avoid the trouble with Matangi's daughter.

"Why did you have to wait for me to use the spiritual mantra of the Buddha's Crown to put out the fire of lust in Matangi's daughter's heart, causing her to attain the position of an Anagamin and join a vigorous group in my Dharma assembly, drying up the river of emotional love in her and setting you free?

"Therefore, Ánanda, your ability to intellectually master the Thus Come One's wonderful secret teachings for eons upon eons is not as good as a single day of non-outflow cultivation that is intent upon quitting the two worldly sufferings of love and hate.

"In Matangi's daughter, a former prostitute, emotional love and desire were dispelled by the spiritual power of the mantra. Now her Dharma name is Bhiksunis Nature.

"She and Rahula's mother, Yashodhara, both became aware of their past causes and knew that for several eons they had endured the suffering of greed and emotional love. Due to their

single-mindedness they became permeated with the cultivation of non-outflow goodness, they were both freed from their bonds and received predictions. Why, then, do you cheat yourself and still remain caught up in looking and listening?"

When Ānanda and the great assembly heard the Buddha's instruction, their doubts and delusions were dispelled. Their minds awakened to the ultimate reality, they experienced both physical and mental light ease, and unprecedented attainments.

Once again Ānanda wept, bowed at the Buddha's feet, knelt, placed his palms together, and said to the Buddha, "The Unsurpassed, Great, Compassionate, Pure, and Precious King has instructed me well, so that, by means of these various causes and conditions, expedients and encouragements, all of us who were immersed in the sea of suffering have escaped it.

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"World Honored One, having heard that explanation of Dharma, I know that the Treasury of the Thus Come One, the wonderful, enlightened, bright mind, pervades the ten directions and contains the lands of Thus Come Ones throughout the ten directions, all the pure and elegantly adorned kshetras of Wonderful

Enlightened Kings. The Thus Come One also admonished that erudition is of no merit and is not as good as cultivation.

"So now I am like a wanderer who suddenly encounters a divine king who bestows upon him an elegant house. Even though he has obtained a mansion, he has to enter through a door.

"I only hope the Thus Come One will not withhold his great compassion in instructing those of us in the assembly who are covered by darkness, so that we may renounce the Small Vehicle and attain at last the Thus Come One's Nirvana without residue, the fundamental path of resolve. May he enable those who are still learning to know how to subdue the age-old habit of seeking to manipulate conditions to one's advantage, to obtain Dharani, and to enter in to the knowledge and vision of the Buddhas."

Having said this, he made a full prostration, and together with the members of the assembly, single-mindedly awaited the Buddha's compassionate instruction.

The World Honored One then sympathized with the Hearers and Those Enlightened to Conditions in the assembly, all those who were not yet at ease with the Bodhi mind. His sympathy also extended to helping beings in the future Dharma Ending Age after the Buddha's entry into tranquility to bring forth the resolve for Bodhi. He revealed the wonderful path of cultivation of the Unsurpassed Vehicle.

He proclaimed to Ánanda and to the great assembly, "You have decisively resolved to attain Bodhi and so you should not grow weary when it comes to the Wonderful Samádhi of the Buddhas, the Thus Come Ones. You must first understand two absolutes regarding initial resolve for enlightenment. What are the two absolutes regarding initial resolve for enlightenment?"

"Ánanda, the first absolute is that if you wish to renounce the position of Hearer and cultivate the Bodhisattva Vehicle, and to enter the knowledge and vision of the Buddhas, you must carefully consider whether the resolve on the cause-ground and the enlightenment on the ground of fruition are the same or different.

"Ánanda, it is impossible while on the cause-ground to base one's cultivation on the mind that is subject to arising and ceasing when in quest of the Buddha Vehicle, which neither arises nor ceases to

be.

"For this reason, you should realize that all composite dharmas belonging to the material world will decay and disappear. Ánanda, contemplate the world: what composite dharmas will not wear out?"

"But I have never heard of empty space wearing out. Has anyone every heard of the disintegration of the void? Why not? Empty space is not a composite and it can never wear out.

"While you are in your body, what is solid is of earth, what is moist is of water, what is warm is of fire, and what moves is of wind.

Because of these four bonds, your tranquil and perfect, wonderfully enlightened bright mind divides into seeing, hearing, sensation, and cognition. From it's beginning to its end you are immersed in the five layers of turbidity.

"What is meant by turbidity? Ánanda, pure water, for instance, is fundamentally clear and clean, whereas dust, dirt, ashes, silt, and the like, are basically solid substances. Such are the properties of the two; their natures are not compatible. Suppose someone takes some dirt and tosses it into pure water. The dirt loses its solidity and the water is deprived of its transparency. The resulting cloudiness is called turbidity. Your five layers of turbidity are similar to it.

"Ánanda, you see that space pervades the ten directions. There is no division between space and seeing. And yet space by itself cannot identify its own substance, and seeing alone has nothing to register awareness of. But the two become entangled in falseness. This is the first layer, called the turbidity of time.

"Your body appears in full, with the four elements composing its substance, and from this, seeing, hearing, sensation, and cognition become firmly defined. Water, fire, wind, and earth fluctuate between sensation and cognition and become entangled in falseness. This is the second layer, called the turbidity of views.

"Further, the functions of memory, discrimination, and verbal comprehension in your mind bring into being knowledge and views. From out of them appear the six defiling objects. Apart from the defiling objects the consciousness would lack attributes. Apart from cognition the objects would have no nature. But they become entangled in a falseness. This is the third layer, called the turbidity of afflictions.

"And if day and night there is endless arising and ceasing as your knowledge and views continually wish to remain in the world, while your karmic patterns constantly move you to various places. This entanglement becomes a falseness, which is the fourth layer, called the turbidity of living beings.

"Originally, your seeing and hearing were not of different natures, but a multitude of defiling objects has divided them into crude differences. These natures have mutual awareness, but their functions are in opposition. Sameness and difference arise and they lose their identity. This entanglement becomes a falseness, which is the fifth layer, called the turbidity of a life span.

"Ánanda, you now want to cause your seeing, hearing, sensation, and cognition to return to and tally with the eternity, bliss, true self, and purity of the Thus Come One.

"You should first decide what the basis of birth and death is by relying on the perfect, tranquil nature, which neither arises nor ceases.

"By means of this tranquility, influence the empty and false arising and ceasing so that it is subdued and returns to the source of enlightenment. The attainment of this source of bright enlightenment, which neither arises nor ceases, is the mind of the cause-ground.

"Then, you can completely realize cultivation of and certification to the ground of fruition. To do that much is like purifying muddy water by placing it in a quiet vessel which is kept completely still and unmoving. The sand and silt settle, and the pure water appears. That is called the initial subduing of transitory defiling afflictions.

"The complete removal of the mud from the water is called the eternal severance of fundamental ignorance.

"When clarity is pure to its very essence, then no matter what happens, there is no affliction. Everything is in accord with the pure and wonderful virtues of Nirvana.

"The second absolute is that if you definitely wish to bring forth the resolve for Bodhi and to be especially courageous and dedicated in your cultivation of the Bodhisattva Vehicle, you must decisively renounce all conditioned phenomena.

"You should carefully consider the origin of afflictions: who creates

and who endures the beginning-less creation of karma and perpetual rebirth?

"Ánanda, if in your cultivation of Bodhi you do not carefully consider the origin of affliction, you cannot realize where the location of the upside-down ness of the empty and false sense organs and sense-objects is. If you don't even know their location, how can you subdue them and reach the level of the Thus Come One?

"Ánanda, consider someone who wants to untie a knot. If he can't see where the knot is, how can he untie it?

"But I have never heard of anyone unbinding empty space. Why not? Because emptiness has no form of appearance; and so there are no knots to untie.

"But now your visible eyes, ears, nose, and tongue, as well as your body and mind are like six thieving matchmakers who plunder the jewels of your own household.

"And, thus, from beginning-less time, because beings and the temporal and spatial world, have been bound up together, beings are unable to transcend the material world.

"Ánanda, how do we define beings and the temporal and spatial world? 'Temporal' refers to change and flow; 'spatial' refers to location.

"You should know by now that north, east, south, west, northeast, northwest, southeast, southwest, above and below are space. Past, present, and future are periods of time. There are ten directions in space and three periods of time.

"All beings come into being because of false interaction. Their bodies go through changes and they are caught in the temporal and spatial combinations of this world.

"However, although there are ten directions in space, those known in the world as north, south, east, and west are the only ones that can be clearly fixed. Above and below have no position; the intermediates have no definite direction. Determined clearly to be four in number, they are then combined with the three periods of time. Three times four, or, alternately, four times three makes twelve.

"Increase this to the third place; from the tens through the hundreds to the thousands. The greatest possible efficacy of each

of the six organs is one thousand two hundred.

"Ānanda, you can thereby establish their value. Consider how the eyes see darkness behind and light in front. The front is totally light; the back is totally dark. With your peripheral vision included, you can see two thirds around at most. Therefore, its capacity can be expressed as an efficacy, which is not complete. One third of its efficacy is without virtue. Know, then, that the eyes have an efficacy of only eight hundred.

"Consider how the ears hear everywhere in the ten directions, without any loss. They hear movements, whether far or near, and stillness without bounds. Know, then, that the organ of hearing is complete with the efficacy of twelve hundred.

"Consider how the nose smells odors with each inhalation and exhalation of the breath. It is deficient at the point between the inhalation and exhalation. The organ of smell can be considered to be deficient by one third. Know, then, that the nose has an efficacy of only eight hundred.

"Consider how the tongue can proclaim the entirety of worldly and transcendental wisdom. Although language varies according to locality, the principles go beyond boundaries of any kind. Know, then, that the organ of the tongue is complete with an efficacy of twelve hundred.

"Consider how the body is aware of touch, registering it as pain or pleasure. When it makes contact, it is aware of the thing touched; when is isolation, it has no tactile knowledge of other things. Isolation has a single and contact has a dual aspect. The organ of the body can be considered as deficient by one third. Know, then, that the body has an efficacy of only eight hundred.

"Consider how the mind silently includes all worldly and transcendental dharmas of the ten directions and three periods of time. Regardless of whether it be sagely or ordinary, everything is included in its boundlessness. Know, then, that the organ of the mind is complete with an efficacy of twelve hundred.

"Ānanda, now you wish to oppose the flow of desire that leads to birth and death. You should turn back the flow of the organs to reach a state of neither arising nor ceasing.

"You should investigate all of the six functioning organs to see which are uniting, which are isolated, which are deep, which are

shallow, which will penetrate perfectly, and which are not perfect. "If you can realize which organ penetrates perfectly, you can thereupon reverse the flow of its beginning-less involvement in false karma and follow that to perfect penetration. The difference between that and an organ which is not perfect is like the difference between a day and an eon.

"I have now revealed to you the fundamental efficacy of the tranquil perfect brightness of these six. This is what the numbers are. It is up to you to select which one to enter. I will explain more to aid your progress in that.

"The Thus Come Ones of the ten directions, cultivating by means of one or another of the eighteen realms, attained perfect, unsurpassed Bodhi. For them, any of those eighteen were generally adequate.

"But you are at an inferior level and are not yet able to perfect comfortable wisdom among them. Therefore, I shall give you an explanation, so that you will be able to enter deeply into the door.

"Enter one without falseness, and the six sense organs will be simultaneously pure.

Ánanda said to the Buddha, "World Honored One, how do we oppose the flow, enter deeply into one door, and cause the six organs to simultaneously become pure?"

The Buddha told Ánanda, "You have already obtained the fruition of a Srota-apanna. You have already put an end to the view-delusions that living beings in the three realms possess, but you do not yet know that your organs have accumulated habits that are without beginning. The severing of these habits must be done through cultivation. Including the numerous subtleties of their arising, dwelling, changing, and ceasing.

"You should now contemplate the six organs further: are they one or six? Ánanda, if you say they are one, why can't the ears see? Why can't the eyes hear? Why can't the head walk? Why can't the feet talk?

"If the six organs are definitely six, then as I now explain this subtle, wonderful Dharma-door for you in this assembly, which of your six organs is receiving it?" Ánanda said, "I hear it with my ears."

The Buddha said, "Your ears hear by themselves? What, then,

does that have to do with your body and mouth? And yet you ask about the principles with your mouth, and your body displays veneration.

"Therefore, you should know that if they are not one, then they are six. And if they are not six, they must be one. But you can't say that your organs are basically one and six.

"Ánanda, you should know that these organs are neither one nor six. It is from being upside-down and sinking into involvements throughout time without beginning that the theory of one and six has become established. As a Srota-apanna, you have dissolved the six, but you still have not done away with the one.

"That is like filling emptiness into differently shaped vessels and then saying that emptiness is whatever shape the vessel is. And then, upon getting rid of the vessels, looking at emptiness and saying it is all the same.

"How can emptiness become the same or different at your convenience? Even less can you call it 'One' or 'not one.' You should understand that the six receptive functioning organs are the same way.

"Seeing occurs because the two attributes of darkness and light and their like firmly adhere to quietude in what originally was wonderful perfection. The essence of seeing reflects form and combines with forms to become an organ. This organ, which was originally the four pure elements, is called an eye and is shaped like a grape. Of the four defiling objects that the sense organs located in the head pursue, this one races out after form.

"Hearing occurs because the two reverberations of movement and stillness and their like firmly adhere to quietude in what originally was wonderful perfection. The essence of hearing reflects sound and resounds with it to become the organ of the ear. The primal composition of the ear-organ is the purely defined four elements. Those portions we call the ears are shaped like fresh-curved leaves. Of the four defiling objects that the sense organs pursue, this one is loosed upon sound.

"Smelling occurs because the two appearances of penetration and obstruction and their like firmly adhere to tranquility in what originally was wonderful perfection. The essence of smelling reflects the scents and takes in scents to become the organ of the

nose. The primal composition of the nose-organ is the purely defined four elements. That portion we call the nose is shaped like a double hanging claw. Of the four defiling objects that the sense organs pursue this one probes out after scents.

"Tasting occurs because the two blends of blandness and variety of flavor? And their like firmly adhere to quietude in what originally was wonderful perfection. The essence of tasting reflects flavors and becomes entwined with flavors to become the organ of the tongue. The primal composition of the tongue-organ is in the purely defined four elements. That portion we call the tongue is shaped like a crescent moon. Of the four defiling objects that the sense organs pursue this one craves flavors.

"Sensation occurs because the two frictions of separation and union, and their like, firmly adhere to quietude in what originally was wonderful perfection. The essence of sensation reflects contact and seizes upon contact to become the organ of the body. The primal composition of the body-organ is in the purely defined four elements. The portion we call the body is shaped like a table. Of the four defiling objects that the sense organs pursue, this one is compelled by contact.

"Knowing occurs because the two continuities of production and extinction, and their like, firmly adhere to quietude in what originally was wonderful perfection. The essence of knowing reflects dharmas and grasps them to become the organ of the mind. The primal composition of the mind-organ is in the purely defined four elements. Of the four defiling objects that the sense organs pursue, this one chases after dharmas.

"Ánanda, because understanding is added to enlightenment, the six sense-organs lose their essence and adhere to falseness, confining their brilliance.

"Therefore, apart from darkness and light there is no substance to seeing for you now; apart from movement and stillness, there basically is no disposition of hearing; without penetration and obstruction, the nature of smelling does not arise; in the absence of variety and blandness, tasting does not occur; lacking separation and union, the sensation of contact is fundamentally non-existent; without arising and ceasing, knowing is put to rest.

"You only need not follow the twelve conditioned attributes of

movement and stillness, union and separation, blandness and variety, penetration and obstruction, production and extinction, and brightness and darkness.

"Accordingly, extract one organ, free it from adhesion, and subdue it at its inner core. Once subdued, it will return to primal truth and radiate its innate brilliance. When that brilliance shines forth, the remaining five adhesions will be freed to accomplish total liberation.

"Do not follow the knowing and seeing influenced by objects before you. True understanding does not follow from the sense organs. Yet lodged at the organs is the potential to discover mutual functioning of the six organs.

"Ánanda, don't you know that now in this assembly Aniruddha is blind and yet can see; the dragon UpÁnanda is deaf and yet can hear; the spirit of the Ganges River has no nose and yet smells fragrances; Gavampati has an unusual tongue and yet tastes flavor; and the spirit Sunyata has no body and yet is aware of contact? In the light of the Thus Come One, this spirit is illumined temporarily as an ethereal essence without substance. In the same way, Mahakashyapa, who is also in this assembly, dwells in the samádhi of extinction, having obtained the tranquility of a Hearer. He has long since put to rest the mind-organ, and yet he has a perfectly clear knowledge which is not due to the mental process of thinking.

"Ánanda, if you can completely extract all your organs, you will glow with an inner brilliance. Then the ephemeral defiling objects and all the changing phenomena of the material world will become like ice being melted by hot liquid. In response to your mind, the transformation will bring unsurpassed enlightenment.

"Ánanda, consider a person who has confined seeing to his eyes. If you suddenly have him close his eyes, he will see darkness before him. The six organs will be enveloped in total darkness. From head to toe he will experience that. If the person traces the shape of external things with his hands, then even though he cannot see, he can recognize someone from head and toe. Enlightenment is also like that.

"If light were the condition requisite for seeing, then darkness would bring the absence of seeing. But to perceive without light

would mean that no dark manifestation could obscure the seeing. "Once the organs and objects suddenly melt away, how could the enlightened brightness that results be anything but perfect and wonderful?"

Ánanda said to the Buddha, "World Honored One, as the Buddha has said, 'The resolve for enlightenment on the cause-ground which seeks the eternal must be in mutual accord with the ground of fruition.

"World Honored One, the ground of fruition is Bodhi; Nirvana: True Suchness; the Buddha Nature; the Amala-Consciousness; the Empty Treasury of the Thus Come One; the great Perfect Mirror-Wisdom. But although it is called by these seven names, it is pure and perfect; its substance is enduring, like royal vajra, eternal and indestructible.

"If the seeing, hearing, and the rest are ultimately devoid of substance apart from light and darkness, movement and stillness, and penetration and obstruction and the rest then they would be like thoughts which, apart from immediate sense-objects, do not exist at all.

"How could an ultimate Annihilationism like that be a cause by which one cultivates in the hope of obtaining the Thus Come Ones' seven-fold eternal fruition?"

"World Honored One, if seeing is ultimately empty apart from light and darkness, just as thoughts cease of themselves in the absence of any immediate sense object.

"Then my comparisons become circular, and no matter how carefully I search, there seems to be no such thing as my mind or what pertains to it. Just what should be used to seek the Unsurpassed Enlightenment?"

"The Thus Come One previously referred to a tranquil essence, perfect and eternal. His present contradiction defies belief and is resort to idle theorizing. How can the Thus Come One's words be true and actual?"

"I only hope the Buddha will let fall his great compassion and instruct us who do not understand and who are holding on tightly. The Buddha told Ánanda, "You study and learn much, but you have not yet put an end to outflows. In your mind you know only the causes of being upside down. But when the true inversion

manifests, you really cannot recognize it yet.

"Lest your sincerity and faith remain insufficient, I will try to make use of an ordinary event to dispel your doubts."

Then the Thus Come One instructed Rahula to strike the bell once, and he asked Ánanda, "Did you hear that?"

Ánanda and the members of the great assembly all said, "We heard it."

The bell ceased to sound, and the Buddha again asked, "Do you hear it now?"

Ánanda and the members of the great assembly all said, "We do not hear it."

Then Rahula struck the bell again. The Buddha again asked, "Do you hear it now?"

Ánanda and the great assembly again said, "We hear it."

Ánanda and the members of the great assembly all said to the Buddha, "When the bell is rung, we hear it. Once the sound of the bell ceases, so that even its echo fades away, we do not hear it."

The Thus Come One again instructed Rahula to strike the bell, and asked Ánanda, "Is there a sound now?"

Ánanda and the members of the great assembly all said, "There is a sound."

After a short time the sound ceased, and the Buddha again asked, "Is there a sound now?"

Ánanda and the great assembly answered, "There is no sound."

After a moment, Rahula again struck the bell, and the Buddha again asked, "Is there a sound now?" Ánanda and the great assembly said together, "There is a sound."

The Buddha asked Ánanda, 'What is meant by 'sound,' and what is meant by 'no sound?'" Everyone in the great assembly including Ánanda told the Buddha, "When the bell is struck there is a sound. Once the sound ceases and even the echo fades away, there is said to be no sound."

The Buddha said to Ánanda and the great assembly, "Why are you inconsistent in what you say?"

The great assembly and Ánanda then asked the Buddha, "In what way have we being inconsistent?"

The Buddha said, "When I asked if it was your hearing, you said it was your hearing. Then, when I asked you if it was sound, you

said it was sound. I cannot ascertain from your answers if it is hearing or if it is sound. How can you not say that is inconsistent? "Ánanda, when the sound is gone without an echo, you say there is no hearing. If there were really no hearing, the hearing-nature would cease to be. It would be just like dead wood. If then the bell were sounded again, how would you know?

"What you know to be there or not to be there is the defiling object of sound which seems to come into being and cease to be. But how could the hearing-nature be there or not be there? And if the hearing really were, as you contend, not there, who would know it was not there?

"And so, Ánanda, the sounds that you hear are what rise and cease. Your hearing-nature does not come into being and cease to be based on the arising and ceasing of the sounds you hear.

"You are so upside-down that you mistake sound for hearing. No wonder you are so confused that you take what is eternal to be Annihilationism. Ultimately, you cannot say that there is no hearing-nature apart from movement and stillness, from obstruction and penetration and the rest.

"Consider a person who falls into a deep sleep while napping on his bed. While he is asleep, someone in his household starts beating clothes or pounding rice. In his dream, the person hears the sound of beating and pounding and takes it for something else, perhaps for the striking of a drum or the ringing of a bell. In his dream he wonders why the bell sounds like stone or wood.

"Suddenly he awakens and immediately recognizes the sound of pounding. He tells the members of his household, "I was just having a dream in which I mistook the sound of pounding for the sound of a drum."

"Ánanda, how can this person in the dream-state remember stillness and motion, penetrability and obstruction? Although he is physically asleep, his hearing-nature is not unclear.

"Even when your physical existence melts away and your life-force changes and dwindles, how could that nature melt away and be gone from you?

"But because beings, from time without beginning, have pursued forms and sounds and have followed their thoughts as they turn and flow, they still are not enlightened to the wonderful eternal

pure nature.

"They do not accord with what is eternal, but chase after things that are subject to arising and ceasing. That is what causes them to be born again and again, flowing and turning in defilement.

"But if they reject arising and ceasing and uphold the eternal truth, an enduring light will appear, and with that, the sense-organs, defiling objects, and consciousnesses will disappear.

"Then you must maintain your distance from the defilements of the manifestations of thinking and the emotional states of consciousness. Then your Dharma-eye will accordingly become pure and bright. And, how can you fail to realize Unsurpassed Enlightenment?"

Ánanda said to the Buddha, "World Honored One, although the Thus Come One has explained this second absolute, as I now regard someone who wants to untie a knot, if he cannot find its center, he will never get the knot undone.

"World Honored One, I and all other Hearers in the great assembly who are not beyond study are the same way. From time without beginning we have been accompanied in birth and death by ignorance. We have obtained these good roots of erudition and are said to have left the home life, yet in fact we act like someone with recurrent malaria.

"I only hope, Greatly Compassionate One, that you will take pity on us who are sinking and drowning. What are the knots in our body and mind and how do we untie them? Your explanation will also enable future beings who are in suffering and difficulty to avoid the cycle of rebirth and keep them from falling into the three realms of existence."

After saying that, he and everyone in the entire great assembly made full prostrations. He wept profusely, and with sincere anticipation awaited the unsurpassed instruction of the Buddha, the Thus Come One.

Then the World Honored One took pity on Ánanda and those in the assembly with something left to study, as well as on beings of the future who have the potential to transcend the world and to develop insight.

He rubbed the crown of Ánanda's head with his hand that shone with Jambunada purple-golden light. Instantaneously all the

Buddha lands of the ten directions quaked in six ways. Thus Come Ones as numerous as fine motes of dust, each dwelling in his respective world, emitted a precious light from the crowns of his head.

At one and the same time their light went from their own countries to the Jeta Grove and anointed the crown of the Thus Come One's head. All in the assembly received unprecedented benefits. Then Ánanda and everyone in the great assembly heard the Thus Come Ones as numerous as fine motes of dust throughout the ten directions speak to Ánanda with different mouths but with a single voice.

"Good indeed, Ánanda! You wish to recognize your innate ignorance that causes you to turn on the wheel. The origin of the knot of birth and death is simply your six sense organs and nothing else.

"You also want to understand unsurpassed Bodhi, so that you can quickly realize bliss, liberation, tranquility, and wonderful permanence. It, too, is your six sense organs and nothing else." Although Ánanda heard those sounds of Dharma, he did not yet understand them. Bowing his head, he said to the Buddha, "How can what causes me to revolve in the cycle of birth and death and what enables me to gain bliss and wonderful eternity be the six sense-organs in both cases and nothing else?"

The Buddha said to Ánanda, "The sense-organs and the objects are the same source. The bonds and their release are not different things. The nature of the consciousness is empty and false, like flowers in space.

"Ánanda, awareness arises because of defiling objects. Phenomena exist because of the sense organs. The phenomena and the perception are both devoid of their own natures. They support each other like intertwining reeds.

"Therefore, creating knowledge within enlightened perception is fundamental ignorance. To be devoid of perception within enlightened perception is the non-outflow true purity of Nirvana. Why try to put something else in these?"

Then the World Honored One, wishing to restate that meaning, spoke verses, saying:

"In the true nature, conditioned things are empty.
Conditions that arise are like illusions.
Things unconditioned neither arise nor cease.
Unreal they are, like flowers in space.

"To speak of the false is to reveal the true.
But both the false and the true are false themselves.
Since there is neither truth nor untruth,
How could there be perceiver and perceived?

"Between the two no real nature exists;
Thus they are likened to entwining reeds.
The knots and their release have a common cause.
The sages and ordinary people's path are not two.

"Regard the nature of the intertwined:
- They are neither empty nor existent.
Dark confusion is simply ignorance;
Bringing it to light is liberation.

"The knots must be untied successively,
When the six are released,
Even the one ceases to be.
Select an organ preferred for perfect penetration;
Enter the flow and realize proper enlightenment.

"Extremely subtle, the Adana consciousness,
Makes patterns of habit that flow on in torrents.
Fearing you will confuse the truth with what is not,
I rarely tell you of all this.

"With your own mind, you grasp at your own mind;
What is not illusory turns into illusion.
Do not grasp and nothing will not be illusion.
Since even non-illusion does not arise,
How can illusory dharmas be established?
This is called the Wonderful Lotus Flower,
The Regal Vajra Gem of Enlightenment.

"In this Samapatti that is likened to illusion,
Transcend to the level beyond learning.

"This Abhidharma, incomparable,
Is the single pathway through Nirvana's gate,
Taken by Bhagavans in all the ten directions."

When Ánanda and the great assembly heard the unsurpassed, compassionate instruction of the Buddha, the Thus Come One, this harmonious and brilliant Geya verse with its clear and penetrating wonderful principles, their hearts and eyes were opened, and they exclaimed that this Dharma was unprecedented.

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Ánanda put his palms together, bowed, and said to the Buddha, "Having heard the Buddha's unrestrained, greatly kind, true and actual expression of Dharma that is pure in nature and wonderfully eternal, I still have not understood the sequence for releasing the knots so that when the six are untied, the one is gone also. I only hope you will be compassionate, and once again empathize with this assembly and those of the future, by offering us explanation of the Dharma to wash and rinse away our deep-rooted defilements.

Then, upon the lion's throne, the Thus Come One straightened his Nirvana robes, arranged his samghati sash, took hold of the table inlaid with the seven gems, reached out onto the table and picked up an exquisitely beautiful cloth given him by a god from the Suyama Heaven.

Then, as the assembly watched, he tied it into a knot and showed it to Ánanda, asking, "What is this called?"

Ánanda and the great assembly answered together, "It is called a knot."

Then the Thus Come One tied another knot in the beautiful cloth and asked Ánanda again, "What is this called?"

Ánanda and the great assembly once again answered together, "It,

too, is called a knot."

He continued in this pattern until he had tied six knots in the beautiful cloth. As he made each knot, he held it up to Ánanda and asked, "What is this called?"

And each time Ánanda and the great assembly answered the Buddha in the same way: "It is called a knot."

The Buddha said to Ánanda, "When I first tied the cloth, you called it a knot. Since the beautiful cloth is basically a single strip how could you give the same answer for the second and third time?"

Ánanda said to the Buddha, "World Honored One, this beautiful cloth is just one piece, but the way I understand it, when the Thus Come One makes one tie, it is called a knot. If he were to make a hundred ties, they would be called a hundred knots. And so now that exactly six knots—not five or seven—have been tied in the cloth, why does the Thus Come One only allow me to speak of one knot and not of two or three?"

The Buddha told Ánanda, "You know that this precious cloth is basically one strip, but when I made six ties in it, you said it had six knots. Carefully consider the substance of the cloth: it remains unchanged except for the knots in it.

"What do you think? You identified the first knot I tied as number one. Now I am ready to tie the sixth knot. Will you also call it number one?"

"No, World Honored One. If there are six knots, the sixth knot can never be called the first one. Even if I exhausted all my intelligence and eloquence in life after life, I could reverse the sequence of these six knots.

The Buddha said, "So it is. The six knots are not identical. Consider their origin: they are created from the one cloth and were tied in a certain order. It would be impossible to scramble that sequence.

"Your six sense organs are also like that. From what was identical, decisive differences arise."

The Buddha said to Ánanda, "Assuming you did not want these six knots and would like there to be just one cloth, how could you achieve that end?"

Ánanda said, "As long as these knots remain, dispute about what they are and what they are not will arise. Their very existence will

lead to such distinctions as this knot not being that knot and that knot not being this one. But if the Thus Come One were to untie them all right now, so that none remained, then there would be no 'this' or 'that.' There would not even be anything called 'one,' how much the less 'six.'"

The Buddha said, "That is also what happens when the six sense organs are freed: even the one is gone.

"Because from beginning-less time your mind and nature have been insane and disturbed, you have created false knowledge and views. As that falseness continues to arise without respite, perception becomes weary and defilements arise.

"Just like the whirling flowers that appeared when the eyes grew tired of staring, these too are disturbances that arise without a cause within the tranquil, essential brightness.

"Everything in the world—the mountains, the rivers, the earth itself, as well as birth, death, and Nirvana—is these flowers that appear because of our being turned upside-down by insanity and weariness."

Ánanda said, "This weariness is the same as these knots. How do we untie them?"

The Thus Come One took hold of the knotted cloth, pulled on its left end, and asked Ánanda, "Is this the way to untie them?"

"No, World Honored One."

Then the Buddha pulled on the right end and again asked Ánanda, "Is this the way to untie them?"

"No, World Honored One."

The Buddha said to Ánanda, "Now I have pulled the cloth left and right and still have not been able to undo the knots. What method do you propose for untying them?"

Ánanda said to the Buddha, "World Honored One, you must untie the knots from their center. Then they will come undone."

The Buddha said to Ánanda, "So it is, so it is. If you want to undo them, you have to untie them from the center.

"Ánanda, the Buddha Dharma I explain arises from causes and conditions. But that does not imply grasping at the mixing and uniting of coarse, worldly appearances. The Thus Come One understands all worldly and world-transcending dharmas and knows their fundamental causes and what conditions bring them

into being.

"This is so to the extent that I know how many drops of rain fall in as many worlds away from here as there are dust motes in the Ganges. The same is true of all the things you can see: Why the pine is straight, why the brambles are twisted, why the goose is white, why the crow is black--I understand all these reasons.

"Therefore, *Ánanda*, you can select whichever one of the six sense organs you wish. If the knots of the sense organs are removed, then the defiling phenomena disappear of themselves and all falseness ceases to be. If what remains is not the truth, then where do you expect to find the truth?"

"*Ánanda*, I now ask you, can the six knots beautiful cloth be untied simultaneously and released all at once?"

"No, World Honored One. As the knots were originally made in sequence, now they must be untied in sequence. The substance of the six knots is the same, but they were not made simultaneously, and so now when they are undone, how could they be untied simultaneously?"

The Buddha said, "Releasing the six sense-organs is the same way.

When the sense organ begins to be released, one realizes the emptiness of people first. When the nature of that emptiness is fully understood, then one is released from dharmas. Once one is freed from dharmas, neither kind of emptiness will arise.

"That is called the Patience with Non-Production that Bodhisattvas attain by means of *samádhi*."

Upon receiving the Buddha's instruction, *Ánanda*, and the great assembly gained wisdom and awareness that was perfectly penetrating and free of doubt and delusion.

All at the same time, they placed their palms together, and bowed at the Buddha's feet. *Ánanda* then said to the Buddha, "Today our bodies and minds are illumined, and we are happily free from obstruction.

"We have understood the meaning of the ending of the six and the one. Still, we have not yet progressed to fundamental, perfect penetration.

"World Honored One, we who have drifted and floundered our way through eon after eon, homeless and alone, had no idea; we

never imagined that we could meet the Buddha in such a close relationship. We are like lost infants who have suddenly found their compassionate mother.

If because of this encounter we realize the Way, [it will not have been in vain]. If we treat these secret instructions with our former mode of understanding, it will be the same as if we hadn't even heard them.

"We only wish the Greatly Compassionate One will bestow upon us the profound secret as the Thus Come One's final instruction." After saying this Ānanda prostrated himself, withdrew, and silently anticipated the Buddha's hidden transmission.

Then the World Honored One told all those in the assembly who were great Bodhisattvas and great Arhats with their outflows extinguished, "All of you Bodhisattvas and Arhats who are born from within my Dharma and have attained the stage beyond study, I now ask you: When you first brought forth your resolve and became enlightened to the eighteen realms, which one of these brought perfect penetration? Through which expedient did you enter samādhi?"

"Kaundinya, with the others of the first five Bhikshus, arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "When I was in the Deer Park and the Pheasant Garden, I observed the Thus Come One immediately after his accomplishment of the Way. Upon hearing the Buddha's voice, I understood the Four Truths.

"The Buddha is questioning us Bhikshus. As I was the first to understand, the Thus Come One certified me and named me Ajnata. His wonderful sound was both secret and all pervasive. It was through sound that I became an Arhat.

"The Buddha asks about perfect penetration. As I have been certified to it, sound is the foremost means."

Upanishad arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "I also saw the Buddha when he first accomplished the Way. I learned to contemplate the attributes of impurity until I grew to loathe it and came to understand that the nature of all forms is unclean. Bare bones and fine dust all return to emptiness, and so both emptiness and forms are done away with. With this realization, I accomplished the path beyond study.

"The Thus Come One certified me and named me Upanishad.

Objects

of form came to an end, and wonderful form was both secret and all pervasive. Thus, it was through the attributes of forms that I became an Arhat. The Buddha asks about perfect penetration. As I have been certified to it, forms are the foremost means."

The pure youth, Exalted by Fragrance, arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "I heard the Thus Come One teach me to contemplate attentively all conditioned phenomena.

"I then left the Buddha and dwelt quietly in a pure abode. I observed that when the Bhikshus lit 'sinking' incense, its fragrant scent quietly entered my nostrils. I contemplated this fragrance: it did not come from the wood; it did not come from emptiness; it did not come from the smoke, and it did not come from the fire. There was no place it came from and no place it went to. Because of that, my discriminating mind was dispelled, and I attained the absence of outflows.

"The Thus Come One certified me and called me Exalted by Fragrance. Defiling scents suddenly vanished, and the wonderful fragrance was both secret and all pervasive. It was through the adornment of fragrance that I became an Arhat.

"The Buddha asks about perfect penetration. As I have been certified to it, being exalted by fragrances are the foremost means."

The two Dharma-Princes, Medicine King and Superior Medicine, and five hundred Brahma gods in the assembly arose from their seats, bowed at the Buddha's feet, and said to the Buddha, From beginning-less eons until now, we have been good doctors for the world. Our mouths have tasted many herbs, wood, metals, and stones of the Saha world, a hundred and eight thousand flavors. We know in detail the bitter, sour, salty, bland, sweet, and pungent flavors, and the like, in all their combinations and inherent changes. We have a thorough knowledge of whether they are cooling or warming, poisonous or non-poisonous.

"While serving the Thus Come One we came to know that the nature of flavors is neither empty nor existent, nor of the body

or of the mind, nor apart from body or the mind. We became enlightened by discriminating among flavors.

"The Thus Come One sealed and certified us brothers and named us Bodhisattvas Medicine King and Superior Medicine. Now in the assembly we are Dharma Princes who have ascended to the Bodhisattva level due to having become enlightened by means of flavors.

"The Buddha asks about perfect penetration. As we have been certified to it, the cause of flavors is the foremost means."

Bhadrapala and sixteen awakened lords who were his companions, arose from their seats, bowed at the Buddha's feet, and said to the Buddha:

"We first heard the Dharma and left the home life under King of Awesome Sound Buddha. Once, when it was time for the Sangha to bathe, I followed the custom and entered the bathhouse.

Suddenly I awakened to the fact that water does not wash away the dust, nor does it cleanse the body. And in that moment I became peaceful and attained the state of there being nothing at all.

"To this day, I have never forgotten that experience. Having left home with the Buddha, I have advanced beyond study. The Buddha named me Bhadrapala. Wonderful touch was revealed, and I reached the level of being a disciple of the Buddha.

"The Buddha asks about perfect penetration. As I have been certified to it, touch is the foremost means."

Mahakashyapa, Bhikkhuní Purple-golden Light and others arose from their seats, bowed at the Buddha's feet, and said to the Buddha:

"In a past eon in this region, I drew near to the Buddha named Sun, Moon, and Lamp, who was then in the world. I heard the Dharma from him and cultivated and studied with him. After that Buddha entered tranquility, I made offerings to his sharira and lit lamps to continue his light. Bhikkhuní Purple-Golden-Light gilded the Buddha's image. From that time on, in life after life, my body has always been perfect and has shone with a purple-golden light. The Bhikkhuní Purple-Golden Light, and others make up my retinue, and we all brought forth the resolve for Bodhi at the same time.

"I contemplated that the world's six sense-objects change and decay; they are but empty stillness. Based on this, I cultivated tranquility. Now my body and mind can pass through hundreds of thousands of eons as though they were a finger-snap.

"Based on the emptiness of dharmas, I accomplished Arhat-ship. The World Honored One says that I am foremost in dhuta ascetic practices.

Wonderful Dharma brought me awakening and understanding, and I put an end to all outflows. The Buddha asks about perfect penetration. As I have been certified to it, dharmas are the foremost means."

Aniruddha arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "When I first left home, I was fond of sleeping all the time. The Thus Come One scolded me and said I was no better than an animal. When I heard the Buddha's scolding, I wept and upbraided myself. For seven days I did not sleep, and I lost the sight in both my eyes.

"The World Honored One taught me the Vajra Samádhi of the Delightful Seeing, which Illumines and is Bright. Without using my eyes, I could contemplate the ten directions with true and penetrating clarity, just as if I were looking at a piece of fruit in the palm of my hand. The Thus Come One certified me as having attained Arhat-ship.

"The Buddha asks about perfect penetration. As I have been certified to it, returning the seeing back to its source is the foremost means."

Kshudrapanthaka arose from his seat, bowed at the Buddha's feet, and said to the Buddha:

"I am deficient in the ability to memorize and do not have much innate intelligence. When I first met the Buddha, I heard the Dharma and left the home life. But, when I tried to remember one line of a verse by the Thus Come One, I spent a hundred days remembering the first part and forgetting the last, or remembering the last and forgetting the first.

"The Buddha pitied my dullness and taught me to relax and to regulate my breath. I contemplated my breath thoroughly to the subtle point in which arising, dwelling, decay, and ceasing happen in every moment.

"My mind suddenly attained vast non-obstruction, until my outflows were ended and I accomplished Arhat-ship. Beneath the Buddha's seat I was sealed and certified as being beyond study. "The Buddha asks about perfect penetration. As I have been certified to it, turning the breath back to emptiness is the foremost means."

Gavampati arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "I created an offense that resulted in mouth karma in a past eon. I slighted a Shramana, and in life after life I've had this cow-cud sickness.

"The Thus Come One taught me the mind-ground Dharma-door of the purity of a single flavor. My thoughts ended, I entered samádhi, and learned by contemplating flavors—how they have no substance and are not things. As a result my mind transcended all worldly outflows.

"Internally my body and mind were liberated and externally I abandoned the world. I left the three realms of existence far behind, just like a bird released from its cage. I separated from filth and wiped out defilements, and so my Dharma eye became pure, and I accomplished Arhat-ship. The Thus Come One personally certified me as having ascended to the stage beyond study.

"The Buddha asks about perfect penetration. As I have been certified to it, returning flavor and turning awareness around is the foremost means."

Pilindavatsa arose from his seat, bowed at the Buddha's feet, and said to the Buddha:

"When I first resolved to follow the Buddha and enter the Way, I often heard the Thus Come One explain how there is nothing in this world that brings happiness. Once, when I was on alms rounds in the city, I was reflecting on this Dharma-door and did not notice a poisonous thorn on the road until it had pricked my foot. My mind was aware of the strong physical pain, but although my awareness experienced the pain, I was also aware that in my pure heart there was neither pain nor awareness of it.

"I also thought, 'Is it possible for one body to have two awareness's?'

Having reflected on this for a short while, my body and mind

became suddenly empty. After twenty-one days, my outflows disappeared and I accomplished Arhat-ship. The Buddha personally certified me and confirmed that I had realized the level beyond study.

"The Buddha asks about perfect penetration. As I have been certified to it, purifying the awareness and forgetting the body is the foremost means."

Subhuti arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "From distant eons until now, my mind has been unobstructed. I remember as many of my past lives as there are sand grains in the Ganges.

From the beginning, in my mother's womb, I knew emptiness and tranquility, to the extent that the ten directions became empty and I caused beings to be certified to the nature of emptiness.

"Having received the Thus Come One's revelation that the enlightened nature is true emptiness and that the nature of emptiness is perfect and bright, I attained Arhat-ship. I suddenly entered into the Thus Come One's sea of magnificent, bright emptiness. My knowledge and views became identical with the Buddhas. I was certified as being beyond study. In the liberation of the nature of emptiness, I am unsurpassed.

"The Buddha asks about perfect penetration. As I have been certified to it, all phenomena enter into nothingness until nothingness and what becomes nothingness both disappear. Turning dharmas back to the void is the foremost means."

Shariputra arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "From distant eons until the present, my mind and views have been pure. In this way I have undergone as many births as there are sand grains in the Ganges. At one glance I am able to understand all the various transformations and changes of both what is worldly and what is world transcending without any obstruction.

"Once I met the Kasyapa brothers on the road, and walked along with them. They spoke about causes and conditions, and I awakened to the boundlessness of my mind.

"I followed the Buddha and left the home life. My seeing-awareness became bright and perfect, I obtained great fearlessness and became an Arhat. As one of the Buddha's elder

disciples, I am born from the Buddha's mouth, transformation ally born from the Dharma.

"The Buddha asks about perfect penetration. As I have been certified to it, for the mind and the seeing to emit light and for the light to radiate throughout both knowing and seeing is the foremost means."

Universal Worthy Bodhisattva arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "I have been a Dharma Prince with as many Thus Come Ones as there are sand grains in the Ganges. The Thus Come Ones of the ten directions tell their disciples who have the roots of a Bodhisattva to cultivate the Universal Worthy conduct, which is named after me.

"World Honored One, I use my mind to listen and distinguish the knowledge and views of beings.

In other regions as many realms away as there are sand grains in the Ganges, for each being who resolves to practice the conduct of Universal Worthy, I immediately mount my six-tusked elephant and create hundreds of thousands of reduplicated bodies which go to those places. Although their obstacles may be so heavy that they cannot see me, I secretly rub their crowns, protect and comfort them, and help them succeed.

"The Buddha asks about perfect penetration. The basic cause I speak of is listening with the mind, distinguishing at ease, and emitting light. This is the foremost means."

SundarĀnanda arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "When I first left home and followed the Buddha to enter the Way, I received the complete precepts, but my mind was always too scattered for samādhi, and I could not attain the state of having no outflows. The World Honored One taught Kaushthila and me to contemplate the white spot at the tip of our noses.

"From the first, I contemplated intently. After three weeks, I saw that when I inhaled and exhaled, the breath in my nostrils looked like smoke. Internally my body and mind became bright, and externally I perfectly understood that the world was like crystal, empty and pure. The smoky appearance gradually disappeared, and the breath in my nostrils became white.

"My mind opened and my outflows were ended. Every inhalation

and exhalation of breath was transformed into light, which illumined the ten directions, and I attained Arhat-ship. The World Honored One predicted that in the future I would obtain Bodhi.

"The Buddha asks about perfect penetration. I did it by means of the disappearance of the breath, until eventually the breath emitted light and the light completely extinguished my outflows. That is the foremost means."

Purnamaitreyaniputra arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "For vast eons I have possessed unobstructed eloquence. When I discuss suffering and emptiness I penetrate deeply into ultimate reality. In the same way, I feel no fear as I give subtle, wonderful instruction to the assembly concerning the secret Dharma doors of as many Thus Come Ones as there are sand grains in the Ganges.

"The World Honored One knew that I had great eloquence, and, using his sound to turn the Dharma wheel, taught me to propagate the Dharma. I joined the Buddha to help him turn the Dharma wheel. I accomplished Arhat-ship due to his lion's roar. The World Honored One certified me as being foremost in speaking Dharma.

"The Buddha asks about perfect penetration. I used the sounds of Dharma to subdue demons and adversaries and to melt away my outflows. That is the foremost means."

Upali arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "I followed the Buddha in person when he fled the city and left the home life. I observed the Thus Come One endure six years of diligent asceticism. I watched the Thus Come One subdue all the demons, and adherents of external paths and become liberated from all outflows based on worldly desire and greed.

"I based myself on the Buddha's teaching of precepts, encompassing the three thousand awesome deportments and the eighty thousand subtle aspects until both my karma of the nature and karma of restraint became pure. My body and mind became tranquil, and I accomplished Arhat-ship.

"In the Thus Come One's assembly, I record the rules governing discipline. The Buddha himself certified my mind's upholding of the precepts and my genuine cultivation of them. I am considered a leader of the assembly.

"The Buddha asks about perfect penetration. I disciplined the body until it attained ease and comfort. Then I disciplined the mind until it attained penetrating clarity. After that, both body and mind experienced keen and thorough absorption. That is the foremost means."

Maha Maudgalyayana arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "Once when I was out on the road doing alms rounds, I met the three Kasyapa brothers—Uruvilva, Gaya, and Nadi—who proclaimed for me the Thus Come One's profound principle of causes and conditions. I immediately brought forth the resolve and obtained a great understanding.

"The Thus Come One accepted me, I was spontaneously clad in the kashaya and my hair and beard fell out by themselves. I roamed the ten directions, having no impeding obstructions. My spiritual penetrations, which are esteemed as unsurpassed, and I accomplished Arhat-ship.

"Not only the World Honored One, but the Thus Come Ones of the ten directions praise my spiritual powers as being perfectly clear and pure, masterful, and fearless.

"The Buddha asks about perfect penetration. By means of unrelenting attention to the profound, the light of my mind was revealed, just as water becomes clear when the mud settles. Eventually my mind became pure and lustrous. That is the foremost means."

Ucchushma came before the Buddha, put his palms together, bowed at the Buddha's feet, and said to him, "I can still remember how many eons ago I was filled with excessive greed and desire. The Buddha named King of Emptiness was in the world, and he said that people with too much lustful desire turn into a raging mass of fire. He taught me to contemplate the coolness and warmth found throughout my entire body.

"A spiritual light coalesced inside me and transformed my thoughts of excessive lust into the fire of wisdom. After that, all the Buddhas referred to me by the name Fire-Head.

"Due to the strength of this Fire-light Samádhi, I accomplished Arhat-ship. I made a great vow that when any Buddha accomplishes the Way, I will be a powerful knight and personally subdue the demons' enmity.

"The Buddha asks about perfect penetration. I used attentive contemplation of the effects of heat in my body and mind until it became unobstructed and penetrating and all my outflows were consumed. I produced a blazing brilliance and ascended to enlightenment. That is the foremost means."

The Bodhisattva Maintaining the Earth arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "I remember when Universal Light Thus Come One appeared in the world in the past. I was a Bhikshu who continually worked on making level the major roads, ferry-landings, and the dangerous spots in the ground, where the disrepair might hinder or harm horse carriages. I did everything from building bridges to hauling sand.

"Throughout the appearance of limitless Buddhas in the world I was diligent in this hard labor. If there were people waiting by the walls and gates of the cities who needed someone to carry their goods, I would carry them all the way to their destination, set the things down, and leave without taking any recompense.

"When the Buddha Vipashyin appeared in the world, there was widespread famine. I would carry people on my back, and no matter how far the distance, I would accept only one small coin. If there was an ox-cart stuck in the mud, I would use my spiritual strength to push the wheels out and resolve the hardship.

"Once a king asked the Buddha to attend a vegetarian feast. At that time, I served the Buddha by leveling the road for him as he went. Vipashyin Thus Come One rubbed my crown and said, 'You should level your mind-ground, then everything else in the world would be level.'

"Immediately my mind opened up and I saw how the particles of earth composing my own body were no different from all the particles of earth that made up the world. These particles of dust do not conflict with our nature, to the point that not even the blade of a sword could harm it.

"Within the Dharma-nature I awakened to the patience with the non-production of dharmas and accomplished Arhat-ship. My mind has returned and I have now entered the ranks of the Bodhisattvas. Hearing that Thus Come One proclaim the Wonderful Lotus Flower, the level of the Buddha's knowledge and vision, I have already been certified as having understood and am

a leader in the assembly.

"The Buddha asks about perfect penetration. Upon attentive contemplation of the body and the environment, I saw that these two defiling dusts are exactly the same. Fundamentally everything is the Treasury of the Thus Come One, but then falseness arises and creates the defiling dust. When the defiling dust is eliminated, wisdom is perfected, and one accomplishes the unsurpassed Way. That is the foremost means."

The Pure Youth Moonlight arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "I remember that long ago, beyond eons as many as there are sand grains in the Ganges, there was a Buddha in the world named Water-God, who taught all the Bodhisattvas to cultivate the contemplation of water and enter samádhi.

"I reflected upon how throughout the body the essence of water is not in discord. I started with mucus, phlegm, saliva, marrow, and blood, and went through to urine and excrement. As it circulated through my body, the nature of water remained the same. I saw that the water in my body was not at all different from that in the world outside, even that in royal lands of floating banners with all their seas of fragrant waters.

"At that time, when I first succeeded in the contemplation of water, I could see only water. I still had not gotten beyond my physical body.

"I was a Bhikshu then, and once when I was in Dhyana repose in my room, a disciple of mine peeked in the window and saw only clear water filling the entire room. He saw nothing else.

"The lad was young, and not knowing any better, he picked up a tile and tossed it into the water. It hit the water with a 'plunk.' He gazed around and then left. When I came out of concentration, I was suddenly aware of a pain in my heart, and I felt like Shariputra must have felt when he met that cruel ghost.

"I thought, 'I am already an Arhat and have long since abandoned conditions that bring on illness. Why do I suddenly have this pain in my heart? Am I about to lose the position of non-retreat?'

"Just then, the young lad came promptly to me and related what had happened. I quickly said to him, 'When you see the water again, open the door, wade into the water, and remove the tile.'

The boy was obedient, so when I re-entered samádhi, he again saw the water and the tile as well, opened the door, and took it out. When I came out of concentration, my body was as it had been before.

"I encountered limitless Buddhas and cultivated in that way until the coming of the Thus Come One, King of Masterful Penetrations of Mountains and Seas. Then I finally had no body. My nature and the seas of fragrant waters throughout the ten directions were identical with True Emptiness, without any duality or difference. Now I am with the Thus Come One and am known as a Pure Youth, and I have joined the assembly of Bodhisattvas.

I penetrated through to the flow of a single flavor, obtained patience with the non-production of dharmas, and reached the perfection of Bodhi. That is the foremost means."

The Dharma Prince Vaidurya Light arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "I can still remember back through eons as many as sand grains in the Ganges to the time of a Buddha named Limitless Sound, who instructed the Bodhisattvas that fundamental enlightenment is wonderful and bright. He taught them to contemplate this world and all the beings' physical bodies as being false conditions propelled by the power of wind.

"At that time, I contemplated the position of the world, and I regarded the passage of time in the world. I reflected on the motion and stillness of my body. I considered the arising of thoughts in my mind. There was no difference among all these kinds of motion; they were all the same.

"I then understood that the nature of movement does not come from anywhere, nor does it go anywhere. Every single material particle throughout the ten directions and every deluded being is of the same empty falseness.

"Eventually the beings in each of the worlds of the three-thousand-great-thousand world system were like so many mosquitoes confined in a vessel, droning monotonously. Caught in those few square inches, their hum built to a maddening crescendo. Not long after I encountered the Buddha, I attained patience with non-existence of beings and dharmas.

"My mind then opened, and I could see the country of the Buddha

Unmoving in the east. I became a Dharma Prince and served the Buddhas of the ten directions. My body and mind emit a light that makes them completely clear and translucent.

"The Buddha asks about perfect penetration. I contemplated the power of wind as lacking anything to rely on, awakened to the Bodhi-mind and entered samádhi, meshing with the single, wonderful mind transmitted by all the Buddhas of the ten directions. That is the foremost means."

Treasury of Emptiness Bodhisattva arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "The Thus Come One and I attained boundless bodies when with the Buddha Samádhi-Light.

"At that time I held in my hands four huge precious pearls, which shone on Buddha lands as many as the motes of dust in the ten directions, transforming them into emptiness.

"In my mind there appeared a great, perfect mirror and from it issued forth ten kinds of subtle, wonderful precious light that poured out into the ten directions to the farthest bounds of emptiness.

"All the royal lands adorned with banners were reflected in this mirror and passed through my body. This interaction was totally unhindered, because my body was like emptiness.

"Because my mind had become completely compliant, I could enter with ease as many countries as there are fine motes of dust and could do the Buddha's work on a wide scale.

"I achieved this great spiritual power from contemplating in detail how the four elements lack any reliance; how the arising and ceasing of false thoughts is no different from emptiness; how all the Buddha lands are basically the same. Once I realized this identity, I obtained patience with the non-existence of beings and dharmas.

"The Buddha asks about perfect penetration. I used the contemplation of the boundlessness of emptiness to enter samádhi and attain wonderful power and perfect clarity. That is the foremost means."

Maitreya Bodhisattva arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "I remember when, as many eons ago as there are fine motes of dust, a Buddha named Light of Sun,

Moon and Lamp appeared in the world. Under that Buddha I left the home life; yet I was deeply committed to worldly fame and liked to associate with people of good families.

"Then the World Honored One taught me to cultivate Consciousness-only Concentration, and I entered that samádhi. For many eons I have made use of that samádhi as I served as many Buddhas as there are sand grains in the Ganges. My seeking for worldly name and fame ceased completely and never recurred.

"When Burning Lamp Buddha appeared in the world, I finally accomplished the unsurpassed, wonderfully perfect Samádhi of Consciousness.

"I went on until, to the ends of empty space, all the lands of the Thus Come One, whether pure or defiled, existent or non-existent, were transformations appearing from my own mind.

"World Honored One, because I understand Consciousness Only, limitless Thus Come Ones flow forth from this nature of consciousness.

Now I have received the prediction that I will be the next to take the Buddha's place.

"The Buddha asks about perfect penetration. I intensely contemplated the ten directions as originating only from consciousness. When the consciousness is perfect and bright, one perfects wisdom that perceives ultimate reality. One leaves behind reliance on others and attachment to incessant calculating and attains the patience with the non-existence of beings and dharmas. That is the foremost means."

The Dharma Prince Great Strength, together with fifty-two fellow-Bodhisattvas, arose from their seats, bowed at the Buddha's feet, and said to the Buddha:

"I remember when, as many eons ago as there are sand grains in the Ganges River, a Buddha called Limitless Light appeared in the world. During that same eon, there were twelve successive Thus Come Ones, the last of whom was called Light Surpassing the Sun and the Moon Buddha. Those Buddhas taught me the Buddha-recitation Samádhi:

"Suppose there are two people, one of whom always remembers the other, while the other has entirely forgotten about the first one.

Even if these two people were to meet or see each other, it would be the same as not meeting or seeing each other.

"On the other hand, if two people develop intense memories for one another, then in life after life, they will be together like an object and its shadow, and they will never be separated. "The Thus Come Ones of the ten directions are tenderly mindful of living beings just like a mother remembering her son. But if the son runs away, of what use is the mother's concern? However, if the son remembers his mother in the same way that the mother remembers her son, then in life after life mother and son will never be far apart.

"If living beings remember the Buddha and are mindful of the Buddha, they will certainly see the Buddha now and in the future.

"Being close to the Buddha, even without the aid of expedients, they will awaken by themselves.

"That is like a person who, once perfumed by incense, carries the fragrance on his body. That is called the adornment of fragrance and light.

"On the causal ground, I used mindfulness of the Buddha to be patient with the non-arising of both beings and dharmas. Now in this world I gather in all those who are mindful of the Buddha, and I bring them back to the Pure Land.

"The Buddha asks about perfect penetration. I would select none other than gathering in the six sense faculties through continuous pure mindfulness of the Buddha to obtain samádhi. That is the foremost means."

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When Contemplator of the World's Sounds Bodhisattva arose from his seat, bowed at the Buddha's feet, and said to the Buddha: World Honored One, I remember when, as many eons ago as there are sand grains in the Ganges, there was a Buddha in the world named Contemplator of the World's Sounds. I brought forth the Bodhi-resolve while with that Buddha, who taught me to enter samádhi through a process of hearing and reflecting.

"Initially, I entered into the flow of hearing and forgot the place of entry. Since both that place and the entry were quiet, the two attributes of motion and stillness cancelled each other out and did not arise. After that, gradually advancing, the hearing and what was heard both disappeared.

Once the hearing was ended, there was nothing to rely on, and both awareness and its objects became empty. When the emptiness of awareness was ultimately perfected, emptiness and what was being emptied then also ceased to be. With arising and ceasing gone, tranquility was revealed.

"Suddenly I transcended the worldly and transcendental, and a perfect brightness prevailed throughout the ten directions. I obtained two supreme states.

First, I united above with the fundamental wonderfully enlightened mind of all the Buddhas of the ten directions, and gained a strength of compassion equal to that of all Buddhas, Thus Come Ones.

"Second, I united below with all beings in the six paths, and gained a kind regard for all living beings.

"World Honored One, because I served and made offerings to the Thus Come One Contemplator of Sounds, I received from that Thus Come One a transmission of the Vajra Samádhi of All Being like an Illusion as One becomes Permeated with Hearing and Cultivates Hearing. Because I gained a strength of compassion equal to that of all Buddhas, the Thus Come Ones, I attained thirty-two response-bodies and entered all lands.

"World Honored One, if Bodhisattvas enter samádhi and progress in their cultivation until they end outflows and display the perfection of superior understanding, I will appear in the body of a Buddha and speak Dharma for them, causing them to attain liberation.

If those who are studying are tranquil and have wonderful clarity and display the perfection of superior magnificence, I will appear before them in the body of a Solitarily Enlightened One and speak Dharma for them, causing them to attain liberation.

"If those who are studying have severed the twelve causal conditions, and, having severed those conditions, reveal a supreme nature, and display the perfection of magnificence, I will appear before them in the body of One Enlightened to Conditions and speak Dharma for them, causing them to attain liberation.

"If those who are studying have attained the emptiness of the Four Truths, and, through cultivation of the Way, can enter tranquility and display the perfection of the magnificent nature, I will appear before them in the body of a Hearer and speak Dharma for them, causing them to attain liberation.

"If beings wish to have clear and awakened minds and so do not indulge mundane desires, wishing to purify their bodies, I will appear before them in the body of a Brahma King and speak Dharma for them, causing them to attain liberation.

"If beings wish to be the heavenly rulers and lead heavenly beings, I will appear before them in the body of Shakra and speak Dharma for them, enabling them to accomplish their wish.

"If beings wish to attain physical self-mastery and to roam throughout the ten directions, I will appear before them in the body of a god from the Heaven of Self-mastery and speak Dharma for them, enabling them to accomplish their wish.

If beings wish to attain physical self-mastery and fly through space, I will appear before them in the body of a god from the Heaven of Great Self-mastery and speak Dharma for them, enabling them to accomplish their wish.

If beings are fond of ruling over ghosts and spirits in order to rescue and protect their nations, I will appear before them in the body of a great heavenly general and speak Dharma for them, enabling them to accomplish their wish.

If beings like to govern the world in order to protect beings, I will appear before them in the body of one of the Four Heavenly Kings and speak Dharma for them, enabling them to accomplish their wish.

If beings enjoy being born in the heavenly palaces and commanding ghosts and spirits, I will appear before them in the body of a prince from the kingdoms of the Four Heavenly Kings and speak Dharma for them, enabling them to accomplish their wish.

If beings would like to be kings of people, I will appear before them in the body of a human king and speak Dharma for them, enabling them to accomplish their wish.

"If beings enjoy being heads of clans whom those of the world respect and yield to, I will appear before them in the body of an elder and speak Dharma for them, enabling them to accomplish their wish.

"If beings delight in discussing the classics and keeping themselves lofty and pure, I will appear before them in the body of an Upasaka and speak Dharma for them, enabling them to accomplish their wish.

"If beings enjoy governing the country and handling matters of state, I will appear before them in the body of an official and speak Dharma for them, enabling them to accomplish their wish.

"If beings like divination and incantations and wish to guard and protect themselves, I will appear before them in the body of a Brahman and speak Dharma for them, enabling them to accomplish their wish.

"If men who are fond of study and want to leave the home life and uphold the precepts and rules, I will appear before them in the body of a Bhikshu and speak Dharma for them, enabling them to accomplish their wish.

If women who are fond of study and would like to leave the home life and hold the pure precepts, I will appear before them in the body of a Bhiksunis and speak Dharma for them, enabling them to accomplish their wish.

"If men delight in upholding the five precepts, I will appear before them in the body of an Upasaka and speak Dharma for them, enabling them to accomplish their wish. If women wish to hold the

five precepts, I will appear before them in the body of an Upasika and speak Dharma for them, enabling them to accomplish their wish.

"If women want to govern internal affairs of household or country, I will appear before them in the body of a queen, noblewoman, or a tutor of court ladies and speak Dharma for them, enabling them to accomplish their wish.

"If young men wish to remain pure, I will appear before them in the body of a virgin youth and speak Dharma for them, enabling them to accomplish their wish.

If maidens want to remain virgins and do not wish to marry, I will appear before them in the body of a virgin maiden and speak Dharma for them, enabling them to accomplish their wish.

If heavenly beings wish to escape their heavenly destiny, I will appear before them in the body of a god and speak Dharma for them, enabling them to accomplish their wish.

"If dragons want to quit their lot of being dragons, I will appear before them in the body of a dragon and speak Dharma for them, enabling them to accomplish their wish.

"If yakshas want to get out of their present fate, I will appear before them in the body of a yaksha and speak Dharma for them, enabling them to accomplish their wish.

If gandharvas wish to be freed from their destiny, I will appear before them in the body of a gandharva and speak Dharma for them, enabling them to accomplish their wish.

"If asuras wish to be liberated from their destiny, I will appear before them in the body of an asura and speak Dharma for them, enabling them to accomplish their wish.

If kimnaras wish to transcend their fate, I will appear before them in the body of a kimnara and speak Dharma for them, enabling them to accomplish their wish.

If mahoragas wish to be freed from their destiny, I will appear before them in the body of a mahoraga and speak Dharma for them, enabling them to accomplish their wish.

"If human beings like being people and cultivating, I will appear before them in a human body and speak Dharma for them, enabling them to accomplish their wish.

"If non-humans, whether with form or without form, whether with

thought or without thought, long to be freed from their destiny, I will appear before them in the body like theirs and speak Dharma for them, enabling them to accomplish their wish.

"These are called the wonderfully pure thirty-two response-bodies that enter into all lands. They come into being through the effortless wonderful strength and self-mastery of the Samádhi of Becoming Permeated with Hearing and Cultivating Hearing.

"World Honored One, also due to the effortless wonderful strength of this Vajra Samádhi of Becoming Permeated with Hearing and Cultivating Hearing, I have a kind empathy for all beings in the six paths throughout the ten directions and the three periods of time. Based on my physical and mental accomplishments, I can cause beings who encounter bodies of mine to receive the meritorious virtues of fourteen kinds of fearlessness.

First: because I do not contemplate sounds themselves, but rather the contemplator, I can enable beings throughout the ten directions who are suffering and in distress to attain liberation by contemplating their sounds of reciting my name.

Second: since I am able to turn my knowledge and views inward, I can keep beings who are caught in a raging fire from being burned.

Third: since I am able to turn my contemplation and listening inward, I can keep beings who are floundering in deep water from being drowned.

Fourth, since my false thinking is cut off and my mind is without thoughts of killing or harming, I can keep beings who enter the territory of ghosts from being harmed.

Fifth: since I am permeated with hearing and have realized what hearing is, so that the six sense organs have dissolved and returned to become identical with hearing, I can keep beings from being wounded, by causing the knives to break into pieces. I can cause swords to have no more effect than if they were to slice into water, or if one were to blow upon light.

"Sixth: since my hearing has become permeating and my essential energy bright, light pervades the Dharma Realm so that absolutely no darkness remains. Then I can keep beings safe from yakshas, rakshasas, kumbhandas, pishachas, and putanas by causing the ghosts to be unable to see them even if they come

close to them.

Seventh: since the nature of sound has completely melted away and through contemplation my hearing has returned to itself, leaving involvement with false and defiling sense-objects, I can free beings from the locks of cages and fetters.

Eighth: when sound is gone and the hearing is perfected, an all-pervasive power of compassion arises, and I keep beings who are traveling a dangerous road from being robbed by robbers.

Ninth: when hearing permeates, a separation from defiling objects occurs so that forms no longer act as thieves. Then I can enable with lust to leave greed and desire far behind.

Tenth: when sound is so pure that there is no defiling object, the sense-organ and the external state are perfectly fused, and nothing is matched to anything else. Then I can enable beings who are full of rage and hate to stop being hateful.

"Eleventh: when the defiling objects have gone, a light spirals, and the Dharma Realm and the body and mind are like crystal, transparent and unobstructed. Then I can enable all dark and dull-witted beings whose natures are obstructed--all atyantikas--to forever be free from stupidity and darkness.

"Twelfth: when form dissipates and returns to the hearing, then unmoving within the unmoving Bodhimanda I can travel among beings without disturbing anything in their worlds. I can go through the ten directions making offerings to as many Buddhas, Thus Come Ones, as there are fine motes of dust. Beside each Buddha I become a Dharma Prince, and I can enable childless beings throughout the Dharma Realm who wish to have sons to be blessed with meritorious, virtuous, and wise sons.

Thirteenth: with perfect penetration of the six sense organs, the light and what is illumined are not two. Encompassing the ten directions, a great perfect mirror stands in the Empty Treasury of the Thus Come One. I inherit the secret Dharma-doors of as many Thus Come Ones as there are fine motes of dust throughout the ten directions, receiving them without loss. I can enable childless beings throughout the Dharma Realm who seek daughters to be blessed with lovely daughters who are upright, virtuous, and compliant and whom everyone cherishes and respects.

Fourteenth: In this three-thousand-great-thousand world system

with its billions of suns and moons, as many Dharma princes as there are grains of sands in sixty-two Ganges Rivers appear in the world, cultivate the Dharma, and act as models in order to teach and transform beings. They comply with beings by means of expedients and wisdom, in different ways for each.

However, because I have obtained the perfect penetration of the sense-organ and have discovered the wonder of the ear-entrance, after which my body and mind subtly and miraculously included all of the Dharma Realm, I can enable beings who uphold my name to obtain as much merit and virtue as would be obtained by a person who upheld the names of all those Dharma princes as many as the grains of sand in sixty-two Ganges Rivers.

World Honored One, the merit of my one name is the same as those many other names, because from my cultivation I have obtained true and perfect penetration.

These are called the fourteen powers of bestowing fearlessness; with them I bless living beings.

Moreover, World Honored One, because I obtained perfect penetration and cultivated the unsurpassed path to certification, I also became endowed with four inconceivable and effortless wonderful virtues.

"First: due to my attaining the miraculous wonder of hearing the mind, the essence of mind was liberated from the organ and states of hearing. Therefore, there was no distinction among seeing, hearing, sensation, knowing, and so forth. The enlightenment became a single, perfect fusion, pure and precious enlightenment. For that reason, I am able to manifest many wonderful appearances and can proclaim boundless secret spiritual mantras.

Among those, I may appear with one head, three heads, five heads, seven heads, nine heads, eleven heads, and so forth, including a hundred and eight heads, a thousand heads, ten thousand heads, or eighty-four thousand vajra heads; two arms, four arms, six arms, eight arms, ten arms, twelve arms, fourteen, sixteen, eighteen arms, or twenty arms, twenty-four arms, and so forth until there may be a hundred and eight arms, a thousand arms, ten thousand arms, or eighty-four thousand Mudra arms;

two eyes, three eyes, four eyes, nine eyes, and so forth including a hundred and eight eyes, a thousand eyes, ten thousand eyes, or eighty-four thousand pure and precious eyes, sometimes compassionate, sometimes awesome, sometimes in samádhi, sometimes displaying wisdom to rescue and protect living beings so that they may attain great self-mastery.

Second: Due to my hearing and consideration having escaped the six defiling objects, just as a sound passes over a wall, they could no longer be hindered. For that reason I have the wonderful ability to manifest shape after shape and to recite mantra upon mantra. These shapes and these mantras dispel the fears of living beings. Therefore, throughout the ten directions, in as many lands as there are fine motes of dust, I am known as one who bestows fearlessness.

"Third: due to my cultivation of fundamental, wonderful, perfect penetration and purification of the sense organ, anywhere I go in any world I can inspire beings to offer up their lives and valuables to seek my sympathy.

Fourth: Due to my obtaining the Buddhas' mind and being certified as having attained the ultimate end, I can make offerings of rare treasures to the Thus Come Ones of the ten directions and to beings in the six paths throughout the Dharma Realm.

If beings seek a spouse, they can obtain a spouse. If they seek children, they can have children. Seeking samádhi, they obtain samádhi; seeking long life, they obtain long life, and so forth to the extent that if they seek the great Nirvana, they obtain great Nirvana."

"The Buddha asks about perfect penetration. From the gateway of the ear, I obtained a perfect and illumining samádhi that allowed me to respond at ease to beings' minds. By entering the flow back to the nature and obtaining samádhi, I accomplished Bodhi. That is the foremost means.

World Honored One, that Buddha, the Thus Come One, praised me as having obtained well the Dharma-door of perfect penetration. In the great assembly he bestowed a prediction upon me and the name Contemplator of the World's Sounds.

"Due to my contemplation and listening being perfectly clear throughout the ten directions, the name Contemplator of the

World's Sounds pervades all the realms of the ten directions." Then the World Honored One upon his Lion's Throne emitted simultaneously from his five extremities a radiant light which shone far throughout the ten directions to anoint the crowns of as many Thus Come Ones and Dharma Prince Bodhisattvas as there are motes of dust.

All those Thus Come Ones also emitted from their five extremities radiant lights which were as numerous as motes of dust and which came from the various directions to anoint the crown of the Buddha as well as the crowns of all the great Bodhisattvas and Arhats in the assembly.

Groves, trees, pools, and ponds all proclaimed the sound of Dharma. The lights blended and criss-crossed like a jeweled silken net. Everyone in the great assembly experienced this unprecedented event and attained the Vajra Samádhi.

Then the heavens rained down hundreds of precious lotus flowers of variegated combinations of blue, yellow, red, and white. All the space in the ten directions turned the colors of the seven gems. This Saha world, the great earth itself along with the mountains and rivers disappeared totally, and all that could be seen were lands as numerous as motes of dust coming together as one realm. Pure praises in song and chant were spontaneously heard everywhere in celebration.

Then the Thus Come One said to Dharma Prince Manjushri, "You should now contemplate these twenty-five great Bodhisattvas and Arhats who are beyond study.

"Each has explained the initial expedient in his accomplishment of the Way. All say they have cultivated to true and actual perfect penetration.

Their cultivation is equal without distinctions of superior and inferior or earlier and later.

I now wish to cause Ánanda to become enlightened, and so I ask which of these twenty-five practices is appropriate to his faculties, and which will be, after my extinction, the easiest expedient door for beings of this realm to enter in order to accomplish the Bodhisattva vehicle and seek the unsurpassed Way."

Dharma Prince, Manjushri, receiving the Buddha's compassionate instructions, arose from his seat, bowed at the Buddha's feet, and,

basing himself on the Buddha's awesome spirit, spoke verses to the Buddha.

The sea of enlightenment in its nature is perfect and clear.
Complete, distinct Bodhi is its miraculous source.
But when basic brightness shone so that objects appeared,
With objects' existence, the nature's brilliance faded.

"Confusion about falseness brings about emptiness.
Relying on emptiness, worlds coming into being.
Thoughts settle, forming countries.
Consciousness becomes beings.

The emptiness created within great enlightenment,
Is like a single bubble in all the sea.
Beings subject to outflows and lands like fine dust motes,
All emerge out of empty space.
Just as the bubble bursts, so too, space never existed.
How much the less the three states of being!

"Returning to the source, the nature is not two.
Many are the entrances through expedients;
The sagely nature permeates them all.
Whether compliant or adverse, all situations are
expedient.
Those who initially resolve to enter samádhi,
Progress slow or fast according to the method selected.

"Forms are defiled objects created from thought.
They cannot be discerned by the essence of mind.
How can something not clearly discernible
Be used to gain perfect penetration?

"In sounds, language is intermingled.
But the meaning in a word, a name, a phrase,
In such that no single one can included them all.
How can that be used to reach perfect penetration?

"Awareness of smells comes through contact with them.
Apart from them, one does not know that they exist.

Since sensation of them is not constant,
How can that be used to reach perfect penetration?

"Flavors are not to us fundamental by nature.
They only exist when there is something to taste.
Since this sensation is not perpetual,
How can that be used to reach perfect penetration?

"Touch becomes clear only when something is touched.
Without an object there can be no contact.
Since contact and separation fluctuate,
How can that be used to reach perfect penetration?

"Dharmas are know as internal defiling dust.
Reckoned as defiling dust, they are certainly sense
objects.
Involvement of subject and object cannot be pervasive;
How can that be used to reach perfect penetration?

Although seeing itself is lucid and penetrating,
Clearly discerning in front, it cannot discern behind.
Ever reaching only half the four directions,
How can that be used to reach perfect penetration?

"The nose's breath penetrates in and out.
But in the rests between there is no air.
These interruptions render it inconsistent.
How can that be used perfect penetration?

"The tongue is not an organ without a function;
Flavors form the source of its sensation.
When flavors cease, it knows nothing at all.
How can that be used to reach perfect penetration?

"It is the same for the body as for objects of touch.
Neither can be regarded as a perfect awareness.
With defined and limited invisible divisions,
How can that be used to reach perfect penetration?

"Mental knowledge is a mass of deliberating.
What it perceives is never profound insight.
Unable to get beyond reflection and thought,
How can that be used to reach perfect penetration?

The seeing-consciousness combines three aspects.
Probe its origin: it has no appearance.
Since its very substance is variable,
How can that be used to reach perfect penetration?

"The essence of hearing penetrates the ten directions,
For those who have already developed great causes,
Those of initial resolve cannot enter this way.
How can that be used to reach perfect penetration?

"Reflecting on the nose is a provisional method.
It only serves to gather in and settle the mind.
Once settled, the mind is simply still.
How can that be used to reach perfect penetration?

Those of former accomplishment enlightened by
Speaking Dharma through the medium of language,
But since words and phrases are not free of outflows,
How can that be used to reach perfect penetration?

"Refraining from transgressions only controls the body.
For one lacking a body, there is nothing to restrain.
Since its source is not all-pervasive,
How can that be used to reach perfect penetration?

"Spiritual penetrations are based on past causes.
What connection have they with distinguishing dharmas?
Conditioned thought is not apart from things.
How can that be used to reach perfect penetration?

"One may contemplate the nature of earth,
But it is firm and solid, not penetrable.
Whatever is conditioned is not the sagely nature.
How can that be used to reach perfect penetration?

"One may contemplate the nature of water,
But such mental reflection is not the true and real.
This state of such-ness is not an enlightened view.
How can that be used to reach perfect penetration?

"One may contemplate the nature of fire,
But admitting dislike is not true renunciation.
This expedient cannot be one for beginners.
How can that be used to reach perfect penetration?

"One may contemplate the nature of wind,
But movement and stillness are not non-dual.
Duality cannot bring highest enlightenment.
How can that be used to reach perfect penetration?

"One may contemplate the nature of emptiness.
But its aspect is murky and dull, lacking awareness.
Whatever is unaware is different from Bodhi.
How can that be used to reach perfect penetration?

One may contemplate the nature of consciousness;
Yet one is regarding a consciousness that is not eternal.
Even the thought of it is empty and false.
How can that be used to reach perfect penetration?

All activities are impermanent;
So, too, mindfulness has its origin in arising and ceasing.
Since at any given time the factors propelling cause and
effect differ,
How can that be used to reach perfect penetration?

"I now inform the World Honored One,
The Buddha appearing in the Saha world:
In this land the true substance of teaching
Resides in hearing the sounds purely.
If one wants to attain samádhis,
Hearing is the best way to enter.

"Apart from suffering, liberation is found.

How excellent is he who contemplates the world's sounds!

Throughout eons as numerous as Ganges' sands.

He enters Buddha lands as many as fine dust motes.
Obtaining great power of self-mastery,
He bestows fearlessness on living beings.

"Wonderful is the sound of Contemplator of the World's Sounds,
A pure sound, like the ocean's roar.

He saves the world and brings peace to all within it.
He has transcended the world, and his attainment is eternal.

I now evaluate, Thus Come One,

What the Contemplator of Sounds has just explained:
Consider someone in a quiet place, who,
When drums are rolled throughout the ten directions,
Can hear at once the sounds from all ten locations.
That is actual true perfection.

"The eyes cannot see through solid forms.

The mouth and the nose are much the same.
The body registers awareness only through contact.
The mind, tangled in thoughts, lacks clear connections.

Sounds can be heard even through solid walls.

The ears can listen to things both near and far.
None of the other five organs can match this.
It, then, is penetrating true and real.

"The nature of sounds is based in motion and stillness.

One hears according to whether there is sound.
With no sound, there is said to be no hearing.
But this does not mean that the hearing-nature is gone.

"In the absence of sound, the nature is not ended;
Nor does it arise in the presence of sound.

Entirely beyond arising and ceasing.

It is, then, truly eternal.
Ever-present, even in dream-thinking,
It does not disappear when conditions and thought are
gone.

Enlightened, this contemplation transcends cognition,
Reaching beyond both the body and the mind.

Now, in the Saha world, the theory of sounds

Has been proclaimed and understood.

Yet beings are confused about the source of hearing.

They follow sounds and so turn and flow.

Ánanda's power to remember was exceptional;

Yet he fell prey to a deviant plot.

Was it not from heeding sounds that he was nearly lost?

By turning back the flow, one will be above falseness.

"Ánanda, listen attentively:

I rely upon the Buddha's awesome power,

In describing to you the Vajra King,

A samádhi inconceivable that is like an illusion.

It is the true mother of all Buddhas.

You may hear the secret Dharma-doors

Of Buddhas as numerous as motes of dust,

But without first renouncing desire and outflows,

You may amass learning, and still make mistakes.

"You exploit learning to uphold the Buddhahood of the Buddhas.

Why don't you try to hear your own hearing?

Hearing does not arise spontaneously;

It gets its name due to sounds.

But when hearing returns and is free of sound,

What does one call that which is set free?

As soon as one sense-organ returns to the source,

All the six are liberated.

"Sight and hearing are like an illusory covering.

The triple realm, a vision of flowers in space.

When hearing reverts, the covering of the sense-organs
is gone.

The defiling dust gives way to pure and perfect insight.

"With ultimate purity, the light is penetrating.

A stillness shines and includes within it all of emptiness .

Looking at the world from this point of view,

Everything that happens is just like a dream.

Matangi's daughter, too, is part of the dream.

Who was able, then, to physically detain you?

"Consider a shadow puppeteer at work,

Making the dolls seem as real as people.

Although one sees them move about freely,

They are really governed by a set of strings.

Cease operating the controls and they become still.

The entire illusion was never really there.

"The six sense-organs are also thus.

At first there was one essential brightness.

Which split into a six-fold combination.

If but one part ceases and returns,

All six functions will stop as well.

Responding to a thought, defiling objects vanish,

Becoming pure and wonderful perfect brightness .

"If there is residual defilement, one must still study.

When the brightness is ultimate, one becomes a Thus
Come One.

Ánanda, and everyone in the great assembly,

Turn around your mechanism for hearing.

Return the hearing to hear your own nature

The nature will become the supreme Way.

That is what perfect penetration really means.

"That is the gateway entered by Buddhas as many as dust motes.

That is the one path leading to Nirvana.

Thus Come Ones of the past perfected this method.

Bodhisattvas now merge with this total brightness.
People of the future who study and practice
Will also rely on this Dharma.

Through this method I, too, have been certified.

Contemplator of the World's Sounds Bodhisattva was not
the only one.

"The Buddha, the World Honored One,
Inquired of me which expedient,
Would save those in the final eon
Who seek to escape the mundane world,
And perfect the mind of Nirvana:
The best way is to contemplate the sounds of the world.

All the other kinds of expedients
Require the awesome spirit of the Buddha.
In some cases they bring immediate transcendence,
But they are not the customary means of practice,
Spoken for those of shallow and deep roots alike.

I bow to the Thus Come Ones and the Tripitaka
And to those inconceivable Ones with no outflows,
Trusting they will aid those in the future,
So that no one will doubt this method.

It is an expedient easy to master; an appropriate teaching for
Ánanda

And for those floundering in the final age.
They should use the ear organ to cultivate
A perfect penetration surpassing all others
That is the way to the true mind."

Thereupon, Ánanda and all in the great assembly experienced a
clarity of body and mind upon receiving such profound instruction.
They contemplated the Buddha's Bodhi and Parinirvana like
someone who, having traveled far on business, knows that he is
on the road home, although he has not yet returned completely.
Throughout the entire assembly, the gods, dragons, and all the
eightfold division, those of the two vehicles who were not yet
beyond study, as well as all the Bodhisattvas of initial resolve, as

numerous as the sands in ten Ganges Rivers, found their fundamental mind and, far removed from dust and defilement, attained the purity of the Dharma eye.

The Bhikkhuní Nature attained Arhat-ship after hearing this verse, and

limitless beings brought forth a matchless, unequaled resolve for anuttara-samyak-sambodhi.

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Ánanda straightened his robes and then, in the midst of the assembly, placed his palms together and bowed. His mind was perfectly clear, and he felt a mixture of joy and sorrow. His intent was to benefit beings of the future as he made obeisance and said to the Buddha, "Greatly Compassionate World Honored One. I have already awakened and attained this Dharma-door for becoming a Buddha, and I can cultivate it without the slightest doubt. I have often heard the Thus Come One say, 'Save others first; then save yourself. That is the aspiration of a Bodhisattva. Once your own enlightenment is perfected, then you can enlighten others. That is the way the Thus Come Ones respond to the world.' Although I am not yet saved, I vow to save all beings of the Dharma-ending Age.

"World Honored One, those beings are from the Buddha's time, and there will be as many deviant teachers propounding their teachings, as there are sand grains in the Ganges. I want to enable those beings to collect their thoughts and enter samádhi. How can I cause them to reside peacefully in a Way-place, far away from exploits of demons, and be irreversible in their resolve for Bodhi?"

At that time, the World Honored One praised Ánanda in front of the whole assembly, saying, "Good indeed! How good it is that you have asked how to establish a Way-place and to rescue and protect beings who are sunk in the morass of the final age. Listen well, now, and I will tell you."

Ánanda and the great assembly agreed to uphold the teaching. The Buddha told Ánanda, "You constantly hear me explain in the Vinaya that there are three decisive aspects to cultivation. That is, collecting one's thoughts constitutes the precepts; from the

precepts comes samádhi; and out of samádhi arises wisdom. These are called the Three Non-Outflow Studies.

"Ánanda, why do I call collecting one's thoughts the precepts? If beings in the six paths of any mundane world had no thought of lust, they would not have to undergo a continual succession of births and deaths.

"Your basic purpose in cultivating samádhi is to transcend the wearisome defilements. But if you do not renounce lustful thoughts, you will not be able to get out of the dust.

"Even though people may have some wisdom and the manifestation of chan samádhi, if they do not cut off lust, they are certain to enter demonic paths. At best, they will become demon kings; on the average, they will become members of the retinue of demons; at the lowest level, they will become female demons.

"These demons all have their groups of disciples. Each claims that he has accomplished the Unsurpassed Way.

"After my tranquility, in the Dharma-ending Age, these hordes of demons will abound, spreading like wildfire as they openly practice greed and lust, while claiming to be Good Knowing Advisors. They will cause beings to fall into the pit of love and views and lose the way to Bodhi.

"When you teach people of the world to cultivate samádhi, they must first of all sever the mind of lust. This is the first clear and decisive instruction on purity given by the Thus Come Ones, the Buddhas of the past, World Honored Ones.

"Therefore, Ánanda, if cultivators of chan samádhi do not cut off lust, they are like someone who cooks sand hoping to get rice. After hundreds of thousands of eons, it will still just be hot sand. Why? It wasn't rice to begin with; it was only sand.

"If you seek the Buddha's wonderful fruition and still have physical lust, then even if you attain a wonderful awakening, it will be based on lust. With lust at the source, you will revolve in the three paths and not be able to get out. Which road will you take to cultivate and be certified to the Thus Come One's Nirvana?

"You must cut off the lust which is intrinsic to both body and mind. Then get rid of even the aspect of cutting it off. At that point you have some hope of attaining the Buddha's Bodhi.

"What I have said here is the Buddhas' teaching. Any explanation

counter to it is the teaching of Papiyan.

"Further, Ánanda, if beings in the six paths of any mundane world had no thoughts of killing, they would not have to undergo a continual succession of births and deaths.

"Your basic purpose in cultivating samádhi is to transcend the wearisome defilements. But if you do not renounce your thoughts of killing, you will not be able to get out of the dust.

"Even though people may have some wisdom and the manifestation of chan samádhi, they are certain to enter the path of spirits if they do not cease killing. At best, they will become ghosts of great strength; on the average, they will become flying yakshas, ghost leaders, or the like; at the lowest level, they will become earth-bound rakshasas.

"These ghosts and spirits all have their followers. Each claims that he has accomplished the Unsurpassed Way.

"After my tranquility, in the Dharma-ending Age, these hordes of ghosts and spirits will abound, spreading like wildfire as they argue that eating meat will bring one to the Bodhi Way.

"Ánanda, I permit the Bhikshus to eat five kinds of pure meat. This meat is actually a transformation brought into being by my spiritual powers. It basically has no life force. You Brahmans live in a climate so hot and humid, and on such sandy and rocky land, that vegetables will not grow; therefore, I have had to assist you with spiritual powers and compassion. Because of this magnanimous kindness and compassion, this so-called meat suits your taste. After my extinction, how can those who eat the flesh of beings be called the disciples of Shakya?

"You should know that these people who eat meat may gain some awareness and may seem to be in samádhi, but they are all great rakshasas. When their retribution ends, they are bound to sink into the bitter sea of birth and death. They are not disciples of the Buddha. Such people as these kill and eat one another in a never-ending cycle. How can such people transcend the Triple Realm?

"When you teach people of the world to cultivate samádhi, they must also cut off killing. This is the second clear and decisive instruction on purity given by the Thus Come Ones, the Buddhas of the Past, World Honored Ones.

"Therefore, Ánanda, if cultivators of chan samádhi do not cut off

killing, they are like one who stops up his ears and calls out in a loud voice, thinking that no one hears him.. He tries to cover up the sound, but only makes it greater.

"Pure Bhikshus and Bodhisattvas who practice purity will not even step on grass in the pathway; even less would they pull it up with their hands. How could anyone with great compassion consume the flesh and blood of beings?

"Bhikshus who do not wear silk, leather boots, furs, or down, whether imported or found locally, and who do not consume milk, cream, or butter, can truly transcend this world. When they have paid back their past debts, they will not have to re-enter the Triple Realm.

"Why not? When someone wears anything taken from a living creature, he creates conditions with the creature, just as when people ate the hundred grains, their feet could not leave the earth. Both physically and mentally one must avoid the bodies and the by-products of beings, by neither wearing them nor eating them. I say that such people have true liberation.

"What I have said here is the Buddhas' teaching. Any explanation counter to it is the teaching of Papiyan.

"Further, Ánanda, if beings in the six paths of any mundane world had no thoughts of stealing, they would not have to undergo a continuous succession of births and deaths.

"Your basic purpose in cultivating samádhi is to transcend the wearisome defilements. But if you do not renounce your thoughts of stealing, you will not be able to get out of the dust.

"Even though people may have some wisdom and the manifestation of chan samádhi, they are certain to enter a deviant path if they do not cease stealing. At best, they will become clever apparitions; on the average, they will become vampire ghosts; at the lowest level, they will become deviant people who are possessed by river sprites.

"These deviant hordes all have their followers. Each claims that he has accomplished the Unsurpassed Way.

"After my tranquility, in the Dharma-ending Age, these vampires and deviant entities will abound, spreading like wildfire as they surreptitiously cheat others. Calling themselves good knowing advisors, they will each claim that they have attained the

Unsurpassed Dharma. Enticing and deceiving the ignorant, or frightening them out of their wits, they disrupt and lay waste to households wherever they go.

"I teach the Bhikshus to beg for their food according to where they are, in order to help them renounce greed and accomplish the Bodhi Way. The Bhikshus do not prepare their own food, so that, at the end of this life of transitory existence in the Triple Realm, they can show themselves to be Once-Returners who go and do not return.

"How could thieves put on my robes and sell the Thus Come One, saying that all manner of karma one creates is just the Buddha dharma? They slander Bhikshus who have left the home life and taken the complete precepts, saying that they belong to the path of the Small Vehicle. In this way, they confuse limitless beings, causing them to go astray, until they fall into the Un-intermittent Hell.

"After my tranquility, I affirm that Bhikshus who have a decisive resolve to cultivate samádhi, and who before the images of Thus Come Ones can light an oil lamp in their bodies or burn off a finger, or burn even one incense stick on their bodies, will, in that moment repay their debts from beginning-less time past. They can depart from the world and be forever free of outflows. Though they may not have instantly understood the Unsurpassed Enlightenment, they will already have firmly set their minds on the Dharma.

"If one does not practice any of these token renunciations of the body on the causal level, then even if one realizes the unconditioned, one will still have to come back as a person to repay one's past debts, exactly as I had to undergo the retribution of having to eat the grain meant for horses.

"When you teach people of the world to cultivate samádhi, they must also cease stealing. This is the third clear and decisive instruction on purity given by the Thus Come Ones, the Buddhas of the past, World Honored Ones.

"Therefore, Ánanda, if cultivators of chan samádhi do not cease stealing, they are like someone who pours water into a leaking cup hoping to fill it. He may continue for as many eons as there are fine motes of dust, but, in the end, the cup still will not be full.

"If Bhikshus do not store away anything else than their robes and bowls; if they give what is left over from their food-offerings to hungry beings; if they put their palms together and make obeisance to the entire great assembly; if when people scold them they can treat it as praise; if they can sacrifice their very bodies and minds, giving their flesh, bones, and blood to living creatures; and if they do not repeat the non-ultimate teachings of the Thus Come One as though they were their own explanations, misleading those who have just begun to study; then the Buddha gives them his seal as having attained true samádhi.

"What I have said here is the Buddhas' teaching. Any explanation counter to it is the teaching of Papiyan.

"Ánanda, although beings in the six paths of any mundane world may not kill, steal, or lust either physically or mentally, these three aspects of their conduct thus being perfect, if they tell various major lies, then the samádhi they attain will not be pure. They will become demons of love and views and will lose the seed of the Thus Come One.

"They claim that they have attained what they have not attained, and that they have been certified when they have not been certified. Perhaps they seek to be foremost in the world, most venerated and superior people. They announce to their audiences that they have attained the fruition of a Srota-apanna, of a Sakrdagamin, of an Anagamin, of Arhat-ship, of the Pratyekabuddha Vehicle, or the various levels of Bodhisattva hood up to and including the Ten Grounds, in order to cause others to revere and repent in front of them and because they are greedy for offerings.

"These icchantikas destroy the seeds of Buddhahood just as surely as a tala tree is destroyed if it is chopped down. The Buddha predicts that such people sever their good roots forever and lose their knowledge and vision. Immersed in the sea of the Three Sufferings, they cannot attain samádhi.

"I command that after my tranquility, Bodhisattvas and Arhats appear in response-bodies in the Dharma-ending Age, and take various forms in order to rescue those in the cycle of rebirth.

"They should either become Shramanas, white-robed laypeople, kings, ministers or officials, virgin youths or maidens, and so forth,

even prostitutes, widows, profligates, thieves, butchers, or dealers in contraband, doing the same things as these kinds of people while they praise the Buddha Vehicle and cause them to enter samádhi in body and mind.

"But they should never say of themselves, 'I am truly a Bodhisattva'; or 'I am truly an Arhat,' or let the Buddhas' secret cause leak out by speaking casually to those who have not yet studied,

"other than at the end of their lives and then only to those who inherit the teaching. Otherwise, aren't such people deluding and confusing beings and indulging in gross false claims?

"When you teach people in the world to cultivate samádhi, they must also cease all lying. This is the fourth clear and decisive instruction on purity given by the Thus Come Ones and the Buddhas of the past, World Honored Ones.

"Therefore, Ánanda, one who does not cut off lying is like a person who carves a piece of human excrement to look like chandana, hoping to make it fragrant. He is attempting the impossible.

"I teach the Bhikshus that the straight mind is the Way-place and that in all aspects of their practice of the Four Awesome Departments they should avoid falseness. How could they claim to have themselves attained the Dharmas of a superior person?

"That would be like a poor person falsely calling himself an emperor and thereby bringing about his own execution. Much less should one attempt to usurp the title of the Dharma King. When the cause-ground is not true, the effects will be distorted. One who seeks the Buddha's Bodhi in that way is like a person who tries to bite his own navel. Who could possibly succeed in that?

"If the Bhikshus' minds are as straight as bowstrings, and they are true and real in everything they do, then they can enter samádhi and never be involved in the deeds of demons. I certify that such people will accomplish the Bodhisattvas' Unsurpassed Knowledge and Enlightenment.

"What I have said here is the Buddhas' teaching. Any explanation counter to it is the teaching of Papiyan.

"Ánanda, you asked about collecting one's thoughts; I have now begun to explain the wonderful method of cultivation for entrance

into samádhi in order to seek the Bodhisattva Way. First one must be as pure as glistening frost in keeping these four rules of deportment. One must refrain from all superfluous behavior and then the three evils of the mind and the four of the mouth will have no cause to come forth.

"Ánanda, if one does not neglect these four matters, and, further, does not pursue forms, fragrances, tastes, objects of touch, and the like, then how can any demonic deeds arise?

"If people cannot put an end to their habits from the past, you should teach them to single-mindedly recite my Light Atop the Buddha's Crown Unsurpassed Spiritual Mantra Mwo He Sa Dan Dwo Bwo Da La.

"It is the invisible appearance atop the crown of the Thus Come Ones' heads. It is the mantra-heart proclaimed by the Buddhas of the Unconditioned Mind who come forth from the crowns in a blaze of light and sit upon jeweled lotus flowers.

"What is more, your past lives with Matangi's daughter have created accumulated eons of causes and conditions. Your habits of fondness and emotional love go back not just one life, nor even just one eon. Yet, as soon as I proclaimed it, she was freed forever from the love in her heart and accomplished Arhat-ship.

"Even that prostitute, who had no intention of cultivating, was imperceptibly aided by that spiritual power and was swiftly certified to the position beyond study; then what about you Hearers in the assembly, who seek the most supreme Vehicle and are resolved to realize Buddhahood? For you it should be as easy as tossing dust into a favorable wind. What, then, is the problem?

"Those in the final age who wish to sit in a Way-place must first hold the pure precepts of a Bhikshu. To do so, they must find as their teacher a foremost Shramana who is pure in the precepts. If they do not encounter a member of the Sangha who is truly pure, then it is absolutely certain that their deportment in precepts and rules cannot be accomplished.

"Having kept the precepts well, they should put on fresh, clean clothes, light incense in a place where they are alone, and recite the spiritual mantra spoken by the Buddhas of the Mind one hundred and eight times. After that, they should secure the boundaries and establish the Way-place.

"Then they should beseech the unsurpassed Thus Come Ones abiding in their lands throughout the ten directions to emit a light of great compassion that anoints the crowns of the cultivators' heads.

"Ánanda, when any such pure Bhikshus, Bhiksunis, or white-robed donors in the Dharma-ending Age who can get rid of greed and lust even at the mental level, hold the Buddhas' pure precepts, and in a Way-place make the vows of a Bodhisattva and can bathe upon entering and exiting each time, continuing that practice of the Way day and night for three weeks without sleep, I will appear before these people in a physical form and rub the crowns of their heads to comfort them and enable them to become enlightened."

Ánanda said to the Buddha, "World Honored One, enveloped in the Thus Come One's unsurpassed, compassionate instruction, my mind has already gained an awakening, and I know how to cultivate and be certified to the Way beyond study. But how do those who cultivate in the final age and want to establish a Way-place, secure the boundaries in accord with the rules of purity of the Buddhas, World Honored Ones?"

The Buddha said to Ánanda, "If there are people in the Dharma-ending age who wish to establish a Way-place, they should first find a powerful white cow in the snowy mountains, one which eats the lush and fertile sweet-smelling grasses of the mountains. Since such a cow also drinks only the pure water of the snowy mountains, its dung will be very fine. They can take that cow dung, mix it with chandana, and plaster the ground with it.

"If not from the snowy mountains, the cow dung will smell bad and cannot be used to smear on the ground. In that case, select a level place, dig down five feet or so, and use that yellow earth.

"Mix it with chandana incense, 'sinking-in-water' incense, jasmine incense, continuously permeating incense, tulip incense, white paste incense, green wood incense, fragrant mound incense, sweet pine incense, and 'chicken-tongue' incense. Grind these ten ingredients to a fine powder, make a paste, and smear it on the ground of the platform.

The area should be sixteen feet wide and octagonal in shape. "In the center of the platform, place a lotus flower made of gold,

silver, copper, or wood. In the middle of the flower set a bowl filled with dew collected in the eighth lunar month. Float an abundance of flower petals on the water. Arrange eight circular mirrors at measured intervals around the flower and the bowl. Outside the mirrors place sixteen lotus flowers and sixteen censers, so that the incense-burners are adorned and arranged between the flowers. Burn only sinking-in-water incense, lighting it with an ember, not an open flame.

"Place the milk of a white cow in sixteen vessels, along with cakes made with the same kind of milk, granulated sugar, oil cakes, milk porridge, turushka, honeyed ginger, clarified butter, and filtered honey. These sixteen are set around the outside of the sixteen flowers as an offering to the Buddhas and great Bodhisattvas.

"At every mealtime and at midnight, prepare a half-pint of honey and three tenths of a pint of clarified butter. Set up a small incense burner in front of the platform. Decoct the fragrant liquid from the turushka incense and use it to cleanse the coals. Light them so that blaze bursts forth, and toss the clarified butter and honey into the flaming censer. Let it burn until the smoke disappears, and present it to the Buddhas and Bodhisattvas.

"Drape flags and flower garlands on the four outer walls, and within the room where the platform is located, arrange images of the Thus Come Ones and Bodhisattvas of the ten directions on the four walls.

"In the most prominent place, display images of Vairocana Buddha, Shakyamuni Buddha, Maitreya Bodhisattva, Akshobhya Buddha, Amitabha Buddha, and all the magnificent transformations of Guanyin (Contemplator of the World's Sounds) Bodhisattva. To the left and right, place the Vajra-Treasury Bodhisattvas. Beside them display the Lords Shakra and Brahma, Uchushma, and the Blue Dirgha, as well as Kundalin and Bhrukuti and all four Heavenly Kings, with Vinayaka to the left and right of the door.

"Then suspend eight mirrors in the space around the platform so that they are exactly opposite the mirrors on the platform. This will allow the reflections in them to interpenetrate infinitely.

"During the first seven days, bow sincerely to the names of the Thus Come Ones of the ten directions, the great Bodhisattvas,

and the names of the Arhats. Throughout the six periods of the day and night, continually recite the mantra while circumambulating the platform. Practice the Way with a sincere mind, reciting the mantra one hundred and eight times in each session.

"During the second week, make the vows of a Bodhisattva with unwavering ceaseless intent. In my Vinaya, I have already taught about vows.

"During the third week, hold the Buddha's mantra, Bwo Da La, for twelve hours at a time with a single intent; and on the seventh day, the Thus Come Ones of the ten directions will appear simultaneously. Their light will inter-reflect in the mirrors, illumining the entire area; and they will rub the crowns of the practitioners' heads.

"Cultivating samádhi like this in a Way-place, even in the Dharma-ending age one can study and practice until one's body and mind are as pure and clear as Vaidurya.

"Ánanda, if any one of the Bhikshus precept-transmitting masters or any one of ten Bhikshus in the same assembly is not pure, the Way-place as described will not be successful.

"After three weeks, sit upright and still for a hundred days. Those with sharp roots will not arise from their seats and will become Srota-apannas. Although their bodies and minds have not yet attained the ultimate fruition of sage hood, they know for certain, beyond question, that they will eventually realize Buddhahood.

"You have asked how the Way-place is established. That is the way it is done."

Ánanda bowed at the Buddha's feet and said, "After I left the home life, I relied on the Buddha's affectionate regard. Because I sought erudition, I still have not been certified to the unconditioned.

"When I encountered that Brahma Heaven Mantra, I was captured by the deviant spell; though my mind was aware, I had no strength to free myself. I had to rely on Manjushri Bodhisattva to liberate me. Although I was blessed by the Thus Come One's spiritual mantra of the Buddha's crown and imperceptibly received its strength, I still have not heard it myself.

"I only hope that the Greatly Compassionate One will proclaim it again to kindly rescue all the cultivators in this assembly and

those of the future in the paths of rebirth, so that they may become liberated in body and mind by relying on the Buddha's secret sounds."

At that moment, everyone in the great assembly bowed as one and stood waiting to hear the Thus Come One's secret compilation of phrases.

At that time, hundreds of brilliant rays of light welled forth from the flesh mound at the crown of the World Honored One's head. A thousand-petaled precious lotus then welled forth from amidst those rays. Upon the precious flowers sat a transformation Thus Come One.

From the crown of his head ten beams of light radiated forth, each composed of hundreds of rays of subtle light. Every one of those glowing rays shone on lands as many as the sand grains of Ten Ganges Rivers, while throughout empty space Vajra Secret-Trace Spirits appeared each holding aloft a mountain and wielding a pestle.

The great assembly, gazing upward, felt fearful admiration and sought the Buddha's kind protection. Single-mindedly they listened as the Thus Come One in the light at the Hallmark of the Invisible Crown proclaimed this spiritual mantra:

"Ánanda, it is from this cluster of light atop the crown of the Buddha's head, the secret chant, Syi Dan Dwo Bwo Da La, with its subtle, wonderful compilation of phrases, that all the Buddhas of the ten directions come forth. Because the Thus Come Ones of the ten directions use this mantra-heart, they realize Unsurpassed, Proper, and All-pervading Knowledge and Enlightenment

"Because the Thus Come Ones of the ten directions take up this mantra-heart, they subdue all demons and control all adherents of externalist ways.

"Because the Thus Come Ones of the ten directions avail themselves of this mantra-heart, they sit upon jeweled lotus-flowers and respond throughout countries as numerous as motes of dust.

"Because the Thus Come Ones of the ten directions embody this mantra-heart, they turn the great Dharma wheel in lands as numerous as fine motes of dust.

"Because the Thus Come Ones of the ten directions hold this mantra-heart, they are able to go throughout the ten directions to rub the crowns of beings' heads and bestow predictions upon them. Anyone in the ten directions, who has not yet realized the levels of sagely fruition, can receive predictions from these Buddhas.

"Because the Thus Come Ones of the ten directions are based in this mantra-heart, they can go throughout the ten directions to rescue beings from sufferings experienced in the hells, as hungry ghosts, as animals, or by being blind, deaf, or mute, as well as from the suffering of being together with those one hates, the suffering of being apart from those one loves, the suffering of not obtaining what one seeks, and the suffering of the raging blaze of the five skandhas. They can simultaneously liberate beings from both major and minor accidents. In response to their recitation, dangers involving bandits, armies, the law, or imprisonment; dangers involving wind, fire, and water; and dangers of starvation, thirst, or impoverishment are all eradicated.

"Because the Thus Come Ones of the ten directions are in accord with this mantra-heart, they can serve good and wise advisors throughout the ten directions. Abiding in the four aspects of awesome deportment, they make absolutely appropriate offerings. In the assemblies of as many Thus Come Ones as there are sand grains in the Ganges, they are considered to be great Dharma Princes.

"Because the Thus Come Ones of the ten directions practice this mantra-heart, they can gather in and teach their relatives in the ten directions and keep those of the Small Vehicle from being frightened when they hear this secret treasury.

"Because the Thus Come Ones of the ten directions recite this mantra-heart, they realize Unsurpassed Enlightenment while sitting beneath the Bodhi trees, and enter Parinirvana.

"Because the Thus Come Ones of the ten directions transmit this mantra-heart, after their Nirvana, those to whom they have bequeathed the Buddha dharma can dwell in and support it to an ultimate degree. Being strict and pure in the precepts and rules, they can attain total purity.

"If I were to explain this cluster of light atop the crown of the

Buddha's head Bwo Da La Mantra from morning till night unceasingly, without ever repeating any syllable or phrase, I could go on for as many eons as there are sand grains in the Ganges and still never finish.

"I also will tell you that this mantra is called The Crown of the Thus Come One.

"Unless you hold this mantra, all of you with something left to study who have not yet put an end to the cycle of rebirth and yet have brought forth sincere resolve to become Arhats, will find it impossible to sit in a Way-place and be far removed in body and mind from all demonic deeds.

"Ánanda, let any being of any country in any world copy out this mantra in writing on materials native to his region, such as birch bark, pattra, plain paper, or white cotton cloth, and store it in a pouch containing incense. If that person wears the pouch on his body, or if he keeps a copy of the mantra in his home, then you should know that even if he understands so little that he cannot recite the mantra from memory, he will not be harmed by any poison during his entire life.

"Ánanda, I will now tell you more about how this mantra can rescue and protect the world, help people obtain great fearlessness, and bring to accomplishment living beings' transcendental wisdom.

"You should know that, after my extinction, if there are beings in the Dharma-ending Age who can recite the mantra themselves or teach others to recite it, such people who recite and uphold it will not be burned by fire, will not be drowned by water, and will not be harmed by mild or potent poisons.

"Other such things will not happen to them either, including not being possessed by any dragon, gods, ghost, spirits, weird entities, demonic ghosts, or evil mantras. These people's minds will attain proper reception, so that any spell; any paralyzing sorcery; any poison made of herbs, gold, silver; any plant, tree, insect, or snake; and any of the myriad kinds of poisonous vapors will turn into sweet dew when encountered or ingested.

"No evil stars, nor any ghost or spirit that harbors malice in its heart and poisons others can work its evil on these people.

Vinayaka as well as all the evil ghost kings and their retinues will

be led by deep kindness to always guard and protect them.

"Ánanda, you should know that eighty-four thousand nayutas of Ganges' sands of kotis of Vajra-Treasury King Bodhisattvas and their descendants, each with Vajra multitudes in their retinues, are ever in attendance, day and night, upon this mantra.

"If beings whose minds are scattered and who have no samádhi remember and recite the mantra, the Vajra Kings will always surround such good people. That is even more true for those who are decisively resolved upon Bodhi. All the Vajra Treasury-King Bodhisattvas will regard them attentively and secretly hasten the opening of their spiritual awareness.

"When that response occurs, those people will be able to remember the events of as many eons as there are sand grains in eighty-four thousand Ganges Rivers, knowing them all beyond any doubt or delusion.

"From that eon onward, through every life until the time they take last body, they will not be born where there are yakshas, rakshasas, putanas, kataputanas, kumbhandas, pishachas and so forth; where there is any kinds of hungry ghost, or any being possessing or lacking form, possessing or lacking thought, or in any other such evil place.

"If these good men read, recite, copy, or write out the mantra, if they carry it or treasure it, or if they make offerings to it, then through eon after eon they will not be poor or lowly, nor will they be born in unpleasant places.

"If these beings have never done any deeds that generate blessings, the Thus Come Ones of the ten directions will bestow their own merit and virtue upon these people.

"Because of that, throughout Asamkhyeyas of ineffable, unspeakable numbers of eons, as many as sand grains in the Ganges, they will always be born in places where there are Buddhas. Their limitless merit and virtue will be three-fold, like the amala fruit-cluster, for they stay in the same place, become permeated with cultivation, and never part from the Buddhas.

"Therefore, The mantra can enable those who have broken the precepts to regain the purity of the precept source. It can enable those who have not received the precepts to receive them. It can cause those who are not vigorous to become vigorous. This

mantra can enable those who lack wisdom to gain wisdom. It can cause those who are not pure to quickly become pure. It can cause those who are not vegetarians to become vegetarians naturally.

"Ánanda, if good men who uphold this mantra violate the pure precepts before having received them, their multitude of offenses incurred by such violations, whether major or minor, can simultaneously be eradicated after they uphold the mantra.

"Even if they drank intoxicants or ate the five kinds of pungent plants and various other impure things in the past, the Buddhas, Bodhisattvas, Vajra spirits, gods, immortals, ghosts, and spirits will not hold it against them.

"If they are unclean and wear tattered, old clothes to carry out the practice alone in a place by themselves, they can be equally pure. Even if they do not set up a platform, do not enter a Way-place, and do not practice the Way, but recite and uphold this mantra, their merit and virtue can still be identical with that derived from entering the platform and practicing the Way.

"If they have committed the five rebellious acts, grave offenses warranting un-intermittent retribution, or if they are Bhikshus or Bhiksunis who have violated the four parajikas or the eight parajikas, after they recite this mantra, even such heavy karma can dispense after they recite this mantra, like a sand dune that is scattered in a gale, so that not a particle of it remains.

"Ánanda, if beings who have never repented and reformed any of the obstructive offenses, either heavy or light, that they have committed throughout infinite countless eons past, up to and including those of this very life, can nevertheless read, recite, copy, or write out this mantra or wear it on their bodies or place it in their homes or in their garden houses, then all that accumulated karma will melt away like snow in hot water. Before long they will obtain awakening to Patience with the Non-existence of Both Beings and Dharmas.

"Moreover, Ánanda, if women who do not have children and want to conceive can sincerely memorize and recite this mantra or carry the mantra Syi Dan Dwo Bwo Da La on their bodies, they can give birth to sons or daughters endowed with blessings, virtue, and wisdom.

"Those who seek long life will obtain long life. Those who seek to quickly perfect their reward will quickly be able to do so. The same is true for those who seek something regarding their bodies, lives, appearance, or strength.

"At the end of their lives, they will gain the rebirth they hope for in whichever of the lands of the ten directions they wish. They certainly will not be born in poorly endowed places, or as inferior people; even less will they be reborn in some odd form.

6"Ánanda, if there is famine of plague in a country, province, or village, or if perhaps there are armies, brigands, invasions, war, or any other kind of local threat of danger, then by writing out this spiritual mantra and placing it on the four city gates, or on a chaitya or on a dhvaja, by instructing all the people of the country to venerate the mantra, make obeisance to it, revere it, and single-mindedly make offerings to it; by instructing all the citizens to wear it on their bodies or to place it in their homes, and then all such disasters and calamities will completely disappear.

"Ánanda, in each and every country where the people accord with this mantra, the heavenly dragons are delighted, the winds and rains are seasonal, the five kinds of crops are abundant, and the people are peaceful and happy.

"It can also suppress all evil stars which may appear in any of the directions and transform themselves in uncanny ways. Calamities and obstructions will not arise. People will not die accidentally or unexpectedly, nor will they be bound by fetters, cangues, or locks. Day and night they will be at peace, and no evil dreams will disturb their sleep.

"Ánanda, this Saha world has eighty-four thousand changeable and potentially devastating evil stars. Twenty-eight great evil stars are the leader, and another eight great evil stars are the rulers. They take various shape, and when they appear in the world they bring disaster and unexpected calamities down upon beings.

"But wherever this the mantra is kept they will all be eradicated. A boundary will be secured for twelve yojanas around, and not evil calamity or misfortune will ever encroach upon it.

"Therefore, the Thus Come One proclaims this mantra to be one which will protect all cultivators of the future who have just begun to study, so that they can enter samádhi, be peaceful in body and

mind, and attain great tranquility.

"Even less will any demon, ghost, or spirit, or any enemy, calamity, or misfortune due from former lives that reach back to beginningless time, or any old karma or past debts come to vex and harm them.

"As to you and everyone in the assembly who is still studying, and as to cultivators of the future who rely on my platform and hold the precepts in accord with the Dharma; who received the precepts from pure members of the Sangha; and who hold this mantra-heart without giving rise to doubts: should such good men as these not comprehend their minds in that very body, then the Thus Come Ones of the ten directions have lied!"

When he finished this explanation, measureless hundreds of thousands of Vajra Power-Knights in the assembly came before the Buddha, placed their palms together, bowed, and said to the Buddha, "With sincere minds we will protect those who cultivate Bodhi in this way, according to what the Buddha has said."

Then the Brahma King, the God Shakra, and the four great heavenly kings all came before the Buddha, made obeisance together, and said to the Buddha, "If indeed there are good men who cultivate and study in this way, we will do all we can to earnestly protect them and cause everything to be as they would wish throughout their entire lives."

Moreover measureless great yaksha generals, rakshasa kings, putana kings, kumbhanda kings, pishacha kings, Vinayaka, the great ghost kings, and all the ghost commanders came before the Buddha, put their palms together, and made obeisance. "We also have vowed to protect these people and cause their resolve for Bodhi to be quickly perfected."

Further, measureless numbers of gods of the sun and moon, lords of the rain, lords of the clouds, lords of the thunder, lords of lightning who patrol throughout the year, and all the retinues of stars which were also in the assembly bowed at the Buddha's feet and said to the Buddha, "We also protect all cultivators, so that their Way-places are peaceful and they can attain fearlessness."

Moreover, measureless numbers of mountain spirits, sea spirits, and all those of the earth—the myriad creatures and entities of water, land, and the air—as well as the king of wind-spirits and the

gods of the Formless Heavens, came before the Thus Come One, bowed their heads, and said to the Buddha, "We also will protect these cultivators until they attain Bodhi and will never let any demons have their way with them."

Then Vajra Treasury King Bodhisattvas in the great assembly, numbering as many as eighty-four thousand nayutas of kotis' worth of sand grains in the Ganges, arose from their seats, bowed at the Buddha's feet, and said to the Buddha, "World Honored One, the nature of our deeds in cultivation is such that, although we have long since accomplished Bodhi, we do not grasp at nirvana, but always accompany those who hold this mantra, rescuing and protecting those in the final age who cultivate samádhi properly.

"World Honored One, such people as this, who cultivate their minds and seek proper concentration, whether in the Way-place or walking about, and even such people who with scattered minds roam and amuse themselves in the villages, will be accomplished and protected by us and our retinue of followers.

"Although the demon kings and the gods of great comfort will seek to get at them, they will never be able to do so. The smaller ghosts will have to stay ten yojanas' distance from these good people, except for those beings who have decided they want to cultivate Dhyana."

"World Honored One, if such evil demons or their retinues want to harm or disturb these good people, we will smash their heads to smithereens with our Vajra-pestles. We will always help these people to accomplish what they want."

Then Ánanda arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "Now that we who are dull and slow, who are fond of erudition but have not sought to stop the outflows of our minds, have received the Buddha's compassionate instructions and have attained the proper means to become infused with cultivation, we experience joy in body and mind and obtain tremendous benefit.

"World Honored One, for one who cultivates in this way and is certified as having attained the Buddha's samádhi, but who has not yet reached nirvana, what is meant by the Level of Dry Wisdom? What are the Forty-four Minds? What is the sequence in

which one cultivates to reach one's goal? What place must one reach to be said to have entered the grounds? And what is meant by a Bodhisattva of Equal Enlightenment?"

Having said this, he made a full prostration, and then the great assembly single-mindedly awaited the sound of the Buddha's compassionate voice as they gazed up unblinkingly with respectful admiration.

At that time the World Honored One praised Ānanda, saying, "Good indeed, good indeed, that for the sake of the entire great assembly and those beings in the final age who cultivate samādhi and seek the Great Vehicle, you ask to have the unsurpassed proper path of cultivation that takes one from the level of an ordinary person to final parinirvana explained and revealed. Listen attentively, and I will speak about it for you." Ānanda and everyone in the assembly placed their palms together, cleansed their minds, and silently waited to receive the teaching.

The Buddha said, "Ānanda, you should know that the wonderful nature is perfect and bright, apart from all names and attributes. Basically there is no world, nor are there any beings.

"Because of falseness, phenomena come into being. Because phenomena come into being, they also cease to be. Even the terms 'coming into being' and 'ceasing to be' are false.

"When the false ceases to be, that is known as truth. This is called the Thus Come One's Unsurpassed Bodhi and Great Nirvana: These names refer to two kinds of turning around.

"Ānanda, you now wish to cultivate true samādhi and arrive directly at the Thus Come One's Parinirvana. First, you should recognize the two upside-down causes of living beings and the world. The non-arising of upside-downness is the Thus Come One's true samādhi.

"Ānanda, what is meant by the upside-downness of beings? Ānanda, our nature endows the mind with understanding because the nature itself is the perfection of understanding. By adding understanding, another nature comes into being, and from that false nature, views arise. From absolute nothingness comes ultimate existence.

"All that exists comes about in that way. The cause is not an actual cause. Subjective reliance on objective appearances is

basically groundless. Thus, the very basis for the existence of the world and beings is fundamentally unreliable

"Confusion about one's basic, perfect understanding results in the arising of falseness. Falseness itself is devoid of substance; it is not something which can be relied upon.

"One may wish to return to the truth, but that wish for the truth is already a falseness. The real nature of True Suchness is not a truth that one can seek to return to. By doing so one misses the mark.

"What basically does not arise, what basically does not dwell, what basically is not the mind, and what basically are not dharmas come into being in turn. As they arise more and more strongly, they form the propensity to create karma. Similar karma sets up a mutual stimulus. Because of the karma thus generated, there is mutual production and mutual extinction. That is the reason for the upside-down ness of beings.

"Ānanda, what is the upside-down ness of the world? All that exists and pertains to existence falsely arises in sections and shares. The world is based on that, but this cause is not an actual cause. Everything that is dependent has nothing on which it is dependent, and so it shifts and slides ceaselessly. Because of this, the world of the three periods of time and four directions come into being. Their union and interaction bring about changes which result in the twelve categories of beings.

"That is why, in this world, movement brings about sounds, sounds bring about forms, forms bring about smells, smells bring about contact, contact brings about tastes, and tastes brings about awareness of dharmas.

The random false thinking resulting from those six creates karma, and this continuous revolving becomes the cause of twelve different categories.

"And so, in the world, sounds, smells, tastes, contact, and the like, are each transformed throughout the twelve categories to make one complete cycle.

"Based on that continuously revolving process involving upside-down phenomena, those born from eggs, those born from wombs, those born from moisture, and those born by transformation; beings with form, those without form, those with thought, and

those without thought; beings not totally endowed with form, those not totally lacking form, those not totally endowed with thought, and those not totally lacking thought come into being in this world. "Ānanda, through a continuous process of falseness, the upside-down state of movement occurs in this world. It unites with energy to become eighty-four thousand kinds of random thoughts that either fly up or dive down. From that eggs come into being and transmigrate throughout the lands as fish, birds, amphibians, and reptiles, so that their kinds abound.

"Through a continuous process of defilement, the upside-down state of desire occurs in this world. It unites with stimulation to become eighty-four thousand kinds of random thoughts that are either erect or horizontal. From that embryos in wombs come into being and transmigrate throughout the lands as human beings, animals, dragons, and immortals until their kinds abound.

"Through a continuous process of attachment, the upside-down state of inclination occurs in this world. It unites with warmth to become eighty-four thousand kinds of random thoughts that are vacillating and inverted. From that organisms in moisture come into being and transmigrate throughout the lands as insects and crawling invertebrates, until their kinds abound.

"Through a continuous process of change, the upside-down state of borrowing occurs in this world. Based on upside-down ness, it unites with contact to become eighty-four thousand kinds of random thoughts of new and old. From that, organisms that undergo transformations come into being and transmigrate throughout the lands as forms of metamorphic flying and crawling creatures, until their kinds abound.

"Through a continuous process of restraint, the upside-down state of obstruction occurs in this world. It unites with attachment to become eighty-four thousand kinds of random thoughts of refinement and brilliance. From that animate entities that possess form come into being and transmigrate throughout the lands as auspicious and inauspicious creatures, until their kinds abound.

"Through a continuous process of annihilation and dispersion, the upside-down state of delusion occurs in this world. It unites with darkness to become eighty-four thousand kinds of random thoughts of obscurity and hiding. From that, animate entities that

are formless come into being and transmigrate throughout the lands as empty, dispersed, annihilated, and submerged beings until their kinds abound.

"Through a continuous process of illusory imaginings, the upside-down state of shadows occurs in this world. It unites with memory to become eighty-four thousand kinds of random thoughts that are hidden and bound up. From that, animate entities endowed with thought, come into being and transmigrate throughout the lands as spirits, ghosts, and devious beings, until their kinds abound.

"Through a continuous process of dullness and slowness, the upside-down state of stupidity occurs in this world. It unites with obstinacy to become eighty-four thousand kinds of random thoughts that are dry and attenuated. From that, animate entities lacking thought, come into being and transmigrate throughout the lands as their vitality and spirit change into earth, wood, metal, or stone, until their kinds abound.

"Through a continuous process of parasitic interaction, the upside-down state of simulation occurs in this world. It unites with defilement to become eighty-four thousand kinds of random thoughts of according and relying. From that, animate entities not actually endowed with form, take on embryonic forms and transmigrate throughout the lands until their kinds abound, as jellyfish that use shrimp for eyes and the like.

"Through a continuous process of mutual enticement, an upside-down state of the nature occurs in this world. It unites with mantras to become eighty-four thousand kinds of random thoughts of reckoning and summoning. From that animate entities not actually lacking form become formless beings and transmigrate throughout the lands as the hidden beings of mantras and incantations, until their kinds abound.

"Through a continuous process of false unity, the upside-down state of transgression occurs in this world. It unites with unlike formations to become eighty-four thousand kinds of random thoughts of reciprocal interchange. From that animate entities not actually endowed with thought, become beings endowed with thought and transmigrate throughout the lands in such forms as a wasp that turns a different creature into its own species and the like, until their kinds abound.

"Through a continuous process of enmity and harm the upside-down state of killing occurs in this world. It unites with monstrosities to become eighty-four thousand kinds of random thoughts of devouring one's father and mother. From that, animate entities not actually lacking thought become beings that lack thought and transmigrate throughout the lands, until their kinds abound in such forms as the owl which hatches its young from clods of dirt, and the pou jing bird, which incubates a poisonous fruit to create its young whereupon the young of each eat the parents and the like, until their kinds abound. "These are the twelve categories of beings."

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"Ánanda, each of these categories of beings is replete with all twelve kinds of upside-down states, just as pressing on one's eye produces a variety of flower-like images.

"With the inversion of wonderful perfection, pure understanding of the true mind becomes glutted with false and random thoughts.

"Now, as you cultivate towards certification to the samádhi of Buddha, you will go through three gradual stages in order to get rid of the basic cause of these random thoughts.

"They work in just the way that hot water mixed with the ashes of incense cleanse a vessel that has held poisonous honey.

Afterwards, such a vessel can be used to store sweet dew.

"What are the three gradual stages? The first is to correct one's habits by getting rid of the aiding causes; the second is to truly cultivate to cut out the very essence of karmic offenses; the third is to increase one's vigor to prevent the manifestation of karma.

"What are aiding causes? Ánanda, the twelve categories of beings in this world are not in complete in themselves, but depend on four kinds of eating; that is, eating by portions, eating by contact, eating by thought, and eating by consciousness. Therefore, the Buddha said that all beings must eat to live.

"Ánanda, all beings can live if they eat what is fresh, and they will die if they take poison. Beings who seek samádhi should refrain from eating five pungent plants of this world.

"If these five are eaten cooked, they increase one's sexual desire; if they are eaten raw, they increase one's anger.

"Therefore, even if people in this world who eat pungent plants can expound the twelve divisions of the Sutra canon, the gods and immortals of the ten directions will stay far away from them because they smell so bad. However, after they eat these things the hungry ghosts will hover around and kiss their lips. Being always in the presence of ghosts, their blessings and virtue will dissolve as the days go by, and they will experience no lasting benefit.

"People who eat pungent plants and also cultivate samádhi will not be protected by the Bodhisattvas, gods, immortals, or good spirits of the ten directions; therefore, the tremendously powerful demon kings, able to do as they please, will appear in the body of a Buddha and speak Dharma for them, denouncing the precepts and praising lust, rage, and delusion.

"When their lives end, these people will join the retinue of demon kings. When they use up their blessings as demons, they will fall into the un-intermittent hell.

"Ánanda, those who cultivate for Bodhi should never eat the five pungent plants. This is the first of the gradual stages of cultivation.

"What is the essence of karmic offenses? Ánanda, beings who want to enter samádhi must first firmly uphold the pure precepts.

"They must sever thoughts of lust, not partake of wine or meat, and eat cooked rather than raw foods. Ánanda, if cultivators do not sever lust and killing, it will be impossible for them to transcend the Triple Realm.

"You should look upon lustful desire as upon a poisonous snake or a resentful bandit. First hold to the Hearers' Four or Eight Parajikas in order to control your physical activity; then cultivate the Bodhisattva's pure regulations in order to control your mental activity.

"When the precepts are successfully upheld, one will not create karma that leads to mutual rebirth and mutual killing in this world. If one does not steal, one will not be indebted, and one will not have to pay back past debts in this world.

"If people who are pure in this way cultivate samádhi, they will naturally be able to contemplate the extent of the worlds of the ten directions with the physical body given them by their parents; without need of the Heavenly Eye, they will perceive the Buddhas

speaking Dharma and receive in person the sagely instruction. Obtaining great spiritual penetrations, they will roam through the ten directions, gain clarity regarding past lives, and will not encounter difficulties and dangers.

"This is the second of the gradual stages of cultivation.

"What is the manifestation of karma? Ānanda, such people as these, who are pure and who uphold the precepts, do not have thoughts of greed and lust, and so they do not become dissipated in the pursuit of the six external defiling sense-objects.

"Because they do not pursue them, they turn around to their own source. Without the conditions of the defiling objects, there is nothing for the sense-organs to match themselves with, and so they reverse their flow, become one unit, and are no longer confined to six individual functions.

"All the lands of the ten directions then become as brilliantly clear and pure as a moon suspended in crystal.

"Their bodies and minds are blissful as they experience the equality of wonderful perfection, and they attain great peace.

"The secret perfection and pure wonder of all the Thus Come Ones appear before them.

"These people then obtain Patience with the Non-existence of Beings and Dharmas. They thereupon gradually cultivate according to their practices, until they reside securely in the sagely positions.

"This is the third of the gradual stages of cultivation.

"Ānanda, these good people's emotional love and desire are withered and dry, the sense-organs and sense objects no longer mesh, and so the residual habits do not continue to arise.

"Recognizing that the attachments of the mind are false, they use only wisdom. That wisdom shines throughout the ten directions, and this initial wisdom is called the Stage of Dry Wisdom.

"Although the habits of desire are initially dried up, they still have not merged with Dharma-water that flows from the Thus Come Ones.

"Then, with this mind centered on the middle, they enter the flow where wonderful perfection reveals itself. From the truth of that wonderful perfection there repeatedly arise wonders of truth. They always dwell in the wonder of faith, until all false thinking is

completely eliminated and the Middle Way is totally true. This is called the Mind that Resides in Faith.

"When true faith is clearly understood, then perfect penetration is total, and the three aspects of skandhas, places, and realms are no longer obstructions. Then all their habits throughout innumerable eons of past and future, during which they abandon bodies and receive bodies, appear to them now in the present moment. These good people can remember everything and forget nothing. This is called the Mind that Resides in Mindfulness.

"When the wonderful perfection is completely true, that essential true brings about a transformation. They go beyond the beginningless habits to reach the one essential brightness. Relying solely on this essential brightness, they progress toward true purity. This is called the Mind of Vigor.

"The essence of the mind reveals itself as total wisdom; this is called the Mind that Resides in Wisdom.

"As the wisdom and brightness are held steadfast, a profound stillness pervades everywhere. The stage at which the majesty of this stillness becomes constant and solid is called the Mind that Resides in Samádhi.

"The light of samádhi emits brightness. When the essence of the brightness enters deeply within, they only advance and never retreat. This is called the Mind that is Irreversible.

"When the progress of their minds is secure, and they hold their minds and protect them without loss, they connect with the life-breath of the Thus Come Ones of the ten directions. This is called the Mind that Protects the Dharma.

"Protecting their light of enlightenment, they can use this wonderful force to return to the Buddha's light of compassion and to come back to stand firm with the Buddha. It is like two mirrors that are set facing one another, so that between them the exquisite images inter-reflect and enter into one another layer upon layer. This is called the Mind that Makes Transferences.

"With this secret interplay of light, they obtain the Buddha's eternal solidity and unsurpassed wonderful purity. Dwelling in the unconditioned, they know no loss or dissipation. This is called the Mind that Resides in Precepts.

"Abiding in the precepts with self-mastery, they can roam

throughout the ten directions, going anywhere they wish. This is called the Mind that Resides in Vows.

"Ánanda, these good people use proper expedients to bring forth those ten minds. The essence of these minds becomes dazzling, and their ten functions interconnect to a point of single-mindedness. That is called the Dwelling of Bringing Forth the Resolve.

"The discoveries made by that mind are like pure crystal within which can be seen pure gold. Based on those previous wonderful minds, they step up to this level called the Dwelling of the Ground of Regulation.

"When the mind on that ground connects with wisdom, both become bright and comprehensive. Traversing the ten directions then without obstruction is called the Dwelling of Cultivation.

"When their conduct is the same as the Buddhas' and they connect with the Buddha's spirit, then, like the body-between-skandhas searching for a father and mother, they penetrate the darkness with a hidden communication and enter the lineage of the Thus Come One. That is called the Dwelling of Noble Birth.

"Since they ride in the womb of the Way, they are heirs to enlightenment just as a mature fetus has developed all human features. That

is called the Dwelling that is Endowed with Skill-in-Means.

"Their physical appearances become those of Buddhas and their minds the same as well. That is called Dwelling in the Proper Mind.

"United in body and mind, they grow and mature day by day. That is called Dwelling in Irreversibility.

"With the efficacious appearance of ten bodies, which are simultaneously perfected, they are Dwelling as a Pure Youth.

"Completely developed, they leave the womb and become sons of the Buddha. That is Dwelling as a Dharma Prince.

"Reaching the fullness of adulthood, they are like a chosen prince to whom a mighty king turns over the affairs of state. Eventually that eldest son of the kshatriya king will be ceremoniously anointed on the crown of the head. That is called Dwelling in Anointing the Crown of the Head.

"Ánanda, after these good men have become sons of the Buddha, they are replete with the limitlessly many wonderful virtues of the

Thus Come Ones, and they comply and accord with beings throughout the ten directions. That is called the Conduct of Happiness.

"Being well able to accommodate all beings is called the Conduct of Benefiting.

"Enlightening themselves and enlightening others without putting forth any resistance is called the Conduct Free of Anger.

"Then they undergo birth in various forms continuously to the bounds of the future. Practicing that equally throughout the three periods of time and pervading the ten directions is called the Conduct Continued Endlessly.

"When everything is equally in accord, one never makes mistakes among the various Dharma doors. That is called the Conduct of Freedom from Deluded Confusion.

"Then within what is identical, myriad differences appear. Yet within the different appearances, an identity can be perceived. That is called the Conduct of Wholesome Manifestation.

"That continues until it includes all particles of dust that fill up empty space throughout the ten directions. In each and every mote of dust there appear the worlds of the ten directions. And yet the appearance of dust motes and the appearance of worlds do not interfere with one another. That is called the Conduct of Non-Attachment.

"Everything that appears before one becomes a foremost paramita. That is called the Conduct of Veneration.

"With such perfect fusion, one can model oneself after all the Buddhas of the ten directions. That is called the Conduct Based on Wholesome Dharmas.

"As each and every one of those becomes pure and without outflows, they merge into a singular truth, unconditioned, that is the essence of the nature. That is called the Conduct of Reality.

"Ánanda, when these good men replete with spiritual penetrations have done the Buddha's work and are totally pure and absolutely true, they can remain distant from obstacles and calamities. Then they take beings across without being attached to the idea of taking them across. They direct the unconditioned mind toward the path of Nirvana. That is called the Transference of Saving and Protecting Living Beings, while apart from the Appearance of

Living Beings.

"Destroying what should be destroyed and remaining far removed from what should be left behind is called the Transference of Indestructibility.

"Fundamental Enlightenment is profound indeed, an enlightenment on a level with the Buddhas' enlightenment. That is called the Transference of Sameness with All Buddhas.

"When absolute truth is discovered, their level is like the level of Buddhas. That is called the Transference of Reaching all Places.

"Worlds and Thus Come Ones include one another without any obstruction. That is called the Transference of a Treasury of Inexhaustible Merit and Virtue.

"Since their level is like the Buddhas', each and every cause they create at that level is pure. Based on the dispersing of such causes, they go straight down the path to Nirvana. That is called the Transference of the Good Roots of following what is Basically Identical.

"When true roots are set down, then all beings in the ten directions are my own nature. Not a single being is lost, as this nature is successfully perfected. That is called the Transference of Following the Impartial Contemplation of all Beings.

"Being identical with all dharmas yet apart from all phenomena, they are not attached to either the identity or the separation. That is called the Transference of the Appearance of True Suchness.

"That which is thus is truly obtained, and there is no obstruction throughout the ten directions. That is called the Transference of Unfettered Liberation.

"When the virtue of the nature is perfectly realized, the boundaries of the Dharma Realm are destroyed. That is called the Transference of the Limitlessness of the Dharma Realm.

"Ánanda, when these good men have completely purified these forty-one minds, they further accomplish Four Kinds of Wonderfully Perfect Aiding Practices.

"The enlightenment of a Buddha is just about to become a function of their own minds. It is on the verge of emerging but has not yet emerged, and so it can be compared to the point just before wood ignites when it is drilled to produce fire. That is called the Level of Heat.

"They continue on with their own minds to tread where the Buddhas tread, as if relying and yet not. It is as if they were climbing a lofty mountain, to the point where their bodies are in space but there remains a slight obstruction beneath them. That is called the Level of the Summit.

"When the mind and the Buddha are two and yet the same, they have well obtained the Middle Way. They are like someone who endures something when it seems impossible to either hold it in or let it go. That is called the Level of Patience.

"When numbers and limits are gone, no such designations as the Middle Way or as confusion and enlightenment are made. That is called the Level of Being First in the World.

"Ánanda, these good men have successfully penetrated through to Great Bodhi. Their enlightenment reaches through to the 'Thus Come Ones'. They have fathomed the state of Buddhahood. That is called the Ground of Happiness.

"The differences enter into identity; even the notion of identity is gone. That is called the Ground of Leaving Filth.

"At the point of ultimate purity, brightness comes forth. That is called the Ground of Emitting Light.

"When the brightness becomes ultimate, enlightenment is full. That is called the Ground of Blazing Wisdom.

"No identity or difference can be attained. That is called the Ground of Invincibility.'

"With unconditioned True Suchness, the nature is spotless, and brightness is revealed. That is called the Ground of Manifestation.

"Coming to the farthest limits of True Suchness is called the Ground of Traveling Far.

"The single mind of True Suchness is called the Ground of Immovability.

"Bringing forth the function of True Suchness is called the Ground of Good Wisdom.

"Ánanda, all Bodhisattvas beyond this point have completed their cultivation and have perfected their merit and virtue, and so this Ground is called the Level of Cultivation.

"Then a wonderful cloud of compassion hovers over the Sea of Nirvana. That is called 'the Ground of the Dharma Cloud.

"The Thus Come Ones counter the flow as the Bodhisattvas thus

reach this point through compliance with practice. Their enlightenment is about to meet that of the Buddhas; it is therefore called Equal Enlightenment.

"Ánanda, the enlightenment which encompasses the Mind of Dry Wisdom through to the culmination of Equal Enlightenment is awakening within the Varja Mind. That constitutes the Level of Initial Dry Wisdom.

"Thus there are totals of twelve single and grouped levels. At last they reach Wonderful Enlightenment and accomplish the Unsurpassed Way.

"At all these levels they use vajra contemplation of Ten Profound Analogies for the ways in which things are like an illusion. In Shamatha they use the Thus Come Ones' Vipashyana to cultivate them purely, to be certified to them, and to gradually enter them more and more deeply.

"Ánanda, because they put to use the three means of advancement throughout all of them, they are well able to accomplish the fifty-five stages of the True Bodhi Path.

"This manner of contemplation is called proper contemplation. Contemplation other than this is called deviant contemplation."

Then Dharma Prince Manjushri arose from his seat, and in the midst of the assembly he bowed at the Buddha's feet and said to the Buddha, "What is the name of this Sutra and how should we and all beings uphold it?"

The Buddha told Manjushri, "This Sutra is called Great Buddha at the Crown, Syi Dan Dwo Bwo Da La, the Unsurpassed Precious Seal and Pure, Clear, Ocean-like Eye of the Thus Come Ones of the Ten Directions.

"It is also called The Cause for Saving a Relative, the Rescue of Ánanda and the Bhiksunis Nature, and the Attaining of the Bodhi Mind and Entry into the Sea of Pervasive Knowledge.

"It is also called The Thus Come Ones' Secret Cause of Cultivation that Brings Certification to the Complete Meaning.

"It is also called The Great Expansive Means, the Wonderful Lotus Flower King, the Dharani Mantra which is the Mother of all Buddhas of the Ten Directions.

"It is also called The Foremost Shurangama, Sections and Phrases for Anointing the Crown of the Head, and All

Bodhisattvas' Myriad Practices.

"Thus should you respectfully uphold it."

After that was said, Ānanda and all in the great assembly immediately received the Thus Come One's instruction in the secret seal, the meaning of Bwo Da La, and heard these names for the complete meaning of this Sutra.

They were suddenly enlightened to Dhyana, advanced in their cultivation to the sagely position, and increased their understanding of the wonderful principle. Their minds were focused and serene.

Ānanda cut off and cast aside six sections of subtle afflictions in his cultivation of the mind in the Triple Realm.

He arose from his seat, bowed at the Buddha's feet, places his palms together respectfully, and said to the Buddha, "The Great, Awesome and Virtuous World Honored One, whose compassionate sound knows no limit, has well instructed beings as to their extremely subtle submersion in delusion and has caused me on this day to become blissful in body and mind and to obtain enormous benefit.

"World Honored One, if the wonderful brightness of this truly pure and wonderful mind is basically all-pervading, then everything on the great earth, including the grasses and trees, the wriggling worms and tiny forms of life are originally True Suchness and are themselves the Thus Come One— true embodiments of Buddhahood.

"Since the Buddhas' embodiments are true and real, how can there also be hells, hungry ghosts, animals, asuras, humans, gods, and other paths of rebirth? World Honored One, do these paths exist naturally of themselves, or are they created by beings' falseness and habits?

"World Honored One, the Bhikkhuní Precious Lotus Fragrance, for example, received the Bodhisattva Precepts and then indulged in lustful desire, recklessly saying that sexual acts did not involve killing or stealing and they carried no karmic retribution. But after saying that, her female organs caught fire, and then the raging blaze spread throughout all her joints as she fell into the Un-intermittent Hell alive.

"And there were the Mighty King Crystal and the Bhikshu Good

Stars. Crystal exterminated the Gautama clan and Good Stars recklessly said that all dharmas are empty. They both sank into the Un-intermittent Hell alive.

"Are these hells fixed places, or do they arise spontaneously? Is it that each individual undergoes whatever kind of karma he or she creates? I only hope the Buddha will be compassionate and instruct those of us who do not understand this. May he cause all beings who uphold the precepts to receive this definitive instruction with joyful respect upon hearing it and be careful not to transgress it."

The Buddha said to Ánanda, "What a good question! You want to keep all living beings from adopting deviant views. You should listen attentively now and I will explain this matter for you.

"Actually, Ánanda, all beings are fundamentally true and pure, but because of their false views they give rise to the falseness of habits, which are divided into an internal aspect and an external aspect.

"Ánanda, the internal aspect refers to what occurs inside living beings. Because of love and defilement, they produce the falseness of emotions. When these emotions accumulate without cease, they can create the fluids of love.

"That is why living beings' mouths water when they think about delicious food. When they think about a deceased person, either with fondness or with anger, tears will flow from their eyes. When they are greedy for wealth, a current of lust will course through their hearts and their skin will become lustrous. When their minds dwell on lustful conduct, spontaneous secretions will come from the male or female organ.

"Ánanda, although the kinds of love differ, their flow and formation is the same. With this moisture, one cannot ascend, but will naturally fall. This is called the Internal Aspect.

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"Ánanda, the External Aspect refers to what happens outside living beings. Because of longing and yearning, they give rise to fantasies. When these fantasies persist without cease, they can create an uplifting energy.

"That is why when living beings uphold the precepts in their minds, their bodies will be buoyant and feel light and clear. When they uphold mantra seals in their minds, they will command a heroic and resolute perspective. When they have the desire in their minds to be born in the heavens, in their dreams they will have thoughts of flying and ascending. When they cherish the Buddha lands in their minds, then the sagely realms will appear in a shimmering vision, and they will serve the good and wise advisors with little thought for their own lives.

7p 94 "Ānanda, although the thought varies, the lightness and uplifting is the same. With flight and ascension, one will not sink, but will naturally become transcendent. This is called the External Aspect.

"Ānanda, all beings in the world are caught up in the continuity of birth and death. Birth happens because of their habitual tendencies; death results inflow and change. When they are on the verge of dying, but when the final warmth has not left their bodies, all the good and evil they have done in that life suddenly and simultaneously manifest. They experience the intermingling of two habits: an abhorrence of death and an attraction to life.

"Endowed solely with thought, they will fly and can certainly be reborn in the heavens. If in their minds they have blessings and wisdom, as well as pure vows, then their hearts will spontaneously open and they will see the Buddhas of the ten directions and all their pure lands and they will be reborn in whichever one they wish.

"When they have more thought than emotion, they are not quite as ethereal and so they become flying immortals, great mighty ghost kings, space traveling-yakshas, or earth-traveling rakshasas who roam the Heaven of the Four Kings, going where they please without obstruction.

"Among them may be some with good vows and good hearts who will protect and uphold my dharma. Perhaps they protect the pure precepts by following and supporting those who hold precepts. Perhaps they protect spiritual mantras by following and supporting those who hold mantras. Perhaps they protect those who practice Chan Samádhi so they can cultivate patience with dharmas. These beings will be close to the Thus Come One beneath his seat.

"When their thought and emotion are of equal proportions, they neither fly nor fall, but are born in the human realm, where the brightness of thought leads to intelligence and the darkness of emotion leads to dullness.

"When they have more emotion than thought, they enter the animal realm. With heavier emotion, they become fur-bearing beasts; with lighter emotion, they become winged creatures.

"When they have seventy percent emotion and thirty percent thought, they fall beneath the wheel of water and are bordering on the wheel of fire, where they experience the full force of the raging blaze. In the bodies of hungry ghosts, they are constantly burned to a crisp. Even water harms them, and they have nothing to eat or drink for hundreds of thousands of eons.

"When they have ninety percent emotion and ten percent thought, they fall through the wheel of fire until their bodies enter a region where wind and fire interact. With lighter emotion they are born in the intermittent hell; with heavier emotion they are born in the un-intermittent hell.

"When they are possessed entirely of emotion, they sink into the Avici Hell. If in their minds they slander the Great Vehicle, defame the Buddha's pure precepts, irrationally speak dharma, are greedy for offerings from the faithful, recklessly accept the respect of others, commit the five rebellious acts and the ten major offenses, then they are further reborn in Avichi Hell throughout the ten directions.

"Although one receives one's due according to the evil karma one has created, a group can undergo an identical lot, and there are definite places where it occurs.

"Ánanda, it all comes from the karmic responses which living beings themselves invoke. They create ten habitual causes and undergo six interacting retributions.

"What are the ten causes? Ánanda, the first consists the habit of lustful intercourse which gives rise to mutual rubbing. When this rubbing continues without cease, it activates a tremendous raging fire, just as warmth arises between a person's hands when he rubs them together.

"Because these two habits set each other ablaze, there come into being the Iron Bed, the Copper Pillar, and other such experiences.

"Therefore the Thus Come Ones of the ten directions look upon the act of lust and name it the "fire of desire." Bodhisattvas avoid desire as they would a fiery pit.

"The second consists of the habit of greedy scheming, which gives rise to a suction. When this suction continues without cease, it produces intense cold and solid ice where freezing occurs, just as a sensation of cold is experienced when a person draws in a blast of wind through his mouth.

"Because these two habits clash together, there come into being Cold Hells such as chattering, whimpering and shuddering; blue, red, and white lotuses; and other such experiences. Therefore the Thus Come Ones of the ten directions look upon excessive seeking and name it "the water of greed". Bodhisattvas avoid greed as they would a sea of pestilence.

"The third consists of habits of arrogance and resulting friction which give rise to mutual intimidation. When it accelerates without cease, it produces torrents and rapids, which create restless waves of water, just as water is produced when a person continuously works his tongue in an effort to taste flavors.

"Because these two habits incite one another, there come into being the river of blood, the river of ashes, the burning sand, the poisonous sea, the molten copper which is forced down one's throat, and other such experiences.

"Therefore, the Thus Come Ones of the ten directions look upon self-satisfaction and name it 'drinking the water of stupidity.' Bodhisattvas avoid arrogance as they would a huge deluge.

"The fourth consists of habits of hatred which give rise to mutual defiance. When this defiance binds one without cease, one's heart becomes so hot that it catches fire, and the molten vapors turn into metal.

"From it is produced the mountain of knives, the iron cudgel, the tree of swords, the wheels of swords, axes and halberds, and spears and saws. It is like when a person harbors a grudge and the urge to kill surges forth.

"Because these two habits clash with one another, there come into being castration and hacking, beheading and mutilation, filing and sticking, flogging and beating, and other such experiences.

"Therefore, the Thus Come Ones of the ten directions look upon hatred and name it 'sharp knives and swords.' Bodhisattvas avoid hatred as they would a massacre.

"The fifth consists of habits of deception and misleading involvements which give rise to mutual guile. When such maneuvering continues without cease, it produces ropes for strangling and wood for imprisoning. It is like how grass and trees grow in an irrigated field.

"Because the two habits perpetuate one another, there come into being handcuffs and fetters, cangues and locks, whips and clubs, sticks and cudgels, and other such experiences.

"Therefore, the Thus Come Ones of the ten directions look upon deception and name it a 'treacherous crook.' Bodhisattvas fear deception as they would a savage wolf.

"The sixth consists of the habit of lying combined with continual fraudulence which give rise to mutual cheating. When false accusations continue without cease, one becomes adept at corruption.

"From this there come into being such filthy impurities as dirt, excrement and urine. It is like the obscuring of one's vision when the dust is stirred up by the wind.

"Because these two habits augment one another, there come into being sinking and drowning, tossing and pitching, flying and falling, floating and submerging, and other such experiences.

"Therefore, the Thus Come Ones of the ten directions look upon lying and name it 'robbery and murder.' Bodhisattvas regard lying as they would treading on a venomous snake.

"The seventh consists of the habits of enmity and mutual suspicion, which give rise to grievances. From this there come into being the experiences of being pelted by flying rocks or gravel, being imprisoned in a box, car, or urn; and being bagged and struck. It is like a treacherous person who harbors evil in his mind.

"Because these two habits swallow one another up, there come into being tossing, pitching, seizing, striking, and banging, and other such experiences.

"Therefore, the Thus Come Ones of the ten directions look upon animosity and name it a 'perverse and harmful ghost.' Bodhisattvas regard animosity as they would drinking poisonous wine.

"The eighth consists of the habit of expressing (wrong) views, such as those of satkayadrishti, prohibitions, grasping, and other deviant insights and the karma involved in these, which result from contradiction and opposition. From these there come into being court officials and deputies holding documents, whom one meets as if they were people coming and going on the road.

"Because these two habits influence one another, there come into being official inquiries, baited questions, examinations,

interrogations, public investigations, exposure, the youths who record good and evil, carrying the record books of the offenders' arguments and rationalizations, and other such experiences.

"Therefore, the Thus Come Ones of the ten directions look upon evil views and name them the 'pit of views.' Bodhisattvas regard having false and one-sided views as they would standing on the edge of a steep ravine full of poison.

"The ninth consists of the habit of injustice that comes from instigating false charges and libeling. From them are produced crushing between mountains, crushing between rocks, stonerollers, stone grinders, plowing, and grinding. It is like a slanderous villain who engages in persecuting good people unjustly.

"Because these two habits join ranks, there come into being pressing and pushing, bludgeons and compulsion, squeezing and straining, weighing and measuring, and other such experiences.

"Therefore, the Thus Come Ones of the ten directions look upon harmful accusations and name them 'a treacherous tiger.' Bodhisattvas regard injustice as they would a bolt of lightning.

"The tenth consists of the habits of litigation and the mutual disputations which give rise to covering. From them are produced the mirror that reflects and the lamp that shines, exposing one just as if one were in direct sunlight and had no way to hide one's shadow.

"Because these two habits bicker back and forth, there come into being evil companions, the mirror of karma, the fiery pearl, exposure of past karma, inquests, and other such experiences.

"Therefore, all the Thus Come Ones of the ten directions look upon covering and name it a 'hidden villain.' Bodhisattvas regard covering as they would having to carry a mountain atop their heads while walking upon the sea.

"What are the six retributions? Ánanda, all living beings create karma with their six consciousnesses. The evil retributions they call down upon themselves come from the six sense organs.

"What are the evil retributions that arise from the six sense organs? The first is the retribution of seeing, which brings an evil result. The karma of seeing intermingles, so that at the time of death one first sees a raging conflagration, which fills the ten directions. The deceased one's spiritual consciousness takes flight, but then falls. Riding on a wisp of smoke, it enters the un-intermittent hell.

"There, two kinds of phenomena may occur. The first is clear perception, in which one sees all sorts of evil things. This causes one to experience boundless fear. The second is obscure perception, which is a stillness devoid of seeing. This causes one to experience boundless terror.

"When the fire that comes from seeing burns the sense of hearing, it becomes cauldrons of boiling water and molten copper. When it burns the breath, it becomes black smoke and purple fumes. When it burns the sense of taste, it becomes scorching hot pellets and molten iron gruel. When it burns the sense of touch, it become white-hot embers and glowing coals. When it burns the mind, it becomes sparks of fire that shower everywhere and whip up and inflame the entire realm of space.

"The second is the retribution of hearing, which brings an evil result. The karma of hearing intermingles, and thus at the time of death one first sees gigantic waves that drown the whole world. The deceased one's spiritual consciousness falls into the water and rides the current into the un-intermittent hell.

"There, two kinds of phenomena may occur. One is open hearing, in which it hears all sorts of noise and its essential spirit becomes confused. The other is closed hearing, in which there is a stillness devoid of hearing, and its soul sinks into oblivion.

"When the waves from hearing flow into the hearing, they become scolding and interrogation. When they flow into the seeing, they

become thunder and roaring and evil poisonous vapors. When they flow into the breath, they become rain and fog permeated with poisonous organisms that entirely fill up the body. When they flow into the sense of taste, they become pus and blood and every kind of filth. When they flow into the sense of touch, they become animals and ghosts, and excrement and urine. When they flow into the mind, they become lightning and hail, which ravage the heart and soul.

"The third is the retribution of smelling, which brings an evil result. The karma of smelling intermingles, and thus at the time of death one first sees a poisonous vapor that permeates the atmosphere near and far. The deceased one's spiritual consciousness wells up out of the earth and enters the un-intermittent hell.

"There, two kinds of phenomena may occur. One is penetrating smelling, in which one is thoroughly infused with the evil vapors and one's mind becomes distressed. The other is blocked smelling, in which one's breath is cut off and there is no passage, and one lies stifled and suffocating on the ground.

"When the vapor of smelling invades the breath, it becomes cross-examination and torture. When it invades the seeing, it becomes fire and torches. When it invades the hearing, it becomes sinking and drowning, molten metal and boiling liquids. When it invades the sense of taste, it becomes putrid or rancid foods. When it invades the sense of touch, it becomes the actions of ripping apart and beating to a pulp. It also becomes a huge mountain of flesh which has hundreds and thousands of eyes and which is sucked and fed upon by numberless worms. When it invades the mind, it becomes ashes, pestilent air, and flying sand and gravel, which cut the body to ribbons.

"The fourth is the retribution of tasting, which brings an evil result. This karma of tasting intermingles, and thus at the time of death one first sees an iron net ablaze with a raging fire that covers over the entire world. The deceased one's spiritual consciousness passes down through this hanging net, and suspended upside down it enters the un-intermittent hell.

"There, two kinds of phenomena may occur. One is a sucking air, which congeals into ice so that it freezes the flesh of his body until it bursts open. The other is a spitting blast of air, which spews out a raging fire that roasts his bones and marrow to a crisp.

"When the tasting of flavors passes through the sense of taste, it becomes what must be acknowledged and what must be endured. When it passes through the seeing, it becomes burning metal and stones. When it passes through the hearing, it becomes sharp weapons and knives. When it passes through the sense of smell, it becomes a vast iron cage that encloses the entire land. When it passes through the sense of touch, it becomes bows and arrows, crossbows, and darts. When it passes through the mind, it becomes flying pieces of molten iron that rain down from out of space.

"The fifth is the retribution of touching, which brings an evil result. The karma of touching intermingles, and thus at the time of death one first sees huge mountains closing in on one from four sides, leaving no path of escape. The deceased one's spiritual consciousness then sees a vast iron city. Fiery snakes and fiery dogs, wolves, lions, ox-headed jail keepers, and horse-headed rakshasas brandishing spears and lances drive it into the iron city toward the un-intermittent hell.

"There, two kinds of phenomena may occur. One is touch that involves coming together, in which mountains come together to squeeze its body until its flesh, bones, and blood are totally dispersed. The other is touch that involves separation, in which knives and swords attack the body, ripping the heart and liver to shreds.

"When this touching passes through the sensation of touch, it becomes colliding, striking, stabbing, and piercing. When it passes through the seeing, it becomes burning and scorching. When it passes through the hearing, one hears the sounds on the path to the hells, at the gate to the hells, and in the courts of trial. . When it passes through the sense of smell, it becomes enclosures, bags, interrogation, and binding up. When it passes through the

sense of taste, it become plowing, pinching, chopping, and severing. When it passes through the mind, it becomes falling, flying, frying, and broiling.

"The sixth is the retribution of thinking, which brings an evil result. The karma of thinking intermingles, and thus at the time of death one first sees a foul wind which devastates the land. The deceased one's spiritual consciousness is blown up into space, and then, spiraling downward, it rides that wind straight into the un-intermittent hell.

"There, two kinds of phenomena may occur. One is extreme confusion, which causes it to be frantic and to race about ceaselessly. The other is not confusion, but rather an acute awareness, which causes it to suffer from endless roasting and burning, the extreme pain of which is difficult to bear.

"When this deviant thought combines with thinking, it becomes locations and places. When it combines with seeing, it becomes inspection and testimonies. When it combines with hearing, it becomes huge crushing rocks, ice and frost, dirt and fog. When it combines with smelling, it becomes a great fiery car, a fiery boat, and a fiery jail. When it combines with tasting, it becomes loud calling, wailing, and regretful weeping. When it combines with touch, it becomes sensations of large and small, where ten thousand births and ten thousands deaths are endured every day, and of lying with one's face to the ground.

"Ánanda, these are called the ten causes and six retributions of the hells, which are all created by the confusion and falseness of living beings.

"If living beings create this evil karma simultaneously, they enter the Avici Hell and endure limitless suffering, passing through limitless kalpas.

"If each of the six sense organs creates them and if what is done includes each state and each sense organ, then the person will enter the Eight Un-intermittent Hells.

"If the three karmas of body, mouth, and mind commit acts of killing, stealing, and lust, the person will enter the Eighteen Hells.

"If the three karmas are not all involved, and there is perhaps just one act of killing and one of stealing, then the person must enter the Thirty-six Hells.

"If the sense organ of sight alone commits just one karmic offense, then the person must enter the one hundred and eight hells.

"Because of this, living beings who do certain things create certain karma, and so in the world they enter collective hells, which arise from false thinking and which originally are not there at all.

"And then, Ānanda, after the living beings who have slandered and broken the precepts, violated the Bodhisattva precepts, slandered the Buddha's Nirvana, and created various other kinds of karma, pass through many kalpas of being burned in the inferno, they finally finish paying for their offenses and are reborn as ghosts.

"If greed for material objects was the original cause that made the person commit offenses, then, after he has finished paying for his crimes, he will take shape when he encounters material objects and will become a strange ghost.

"If it was indulgence in lust that made the person commit offenses, then, after he has finished paying for his crimes, he will take shape when he encounters the wind and will become a drought ghost.

"If it was indulgence in lying that made the person commit offenses, then, after he has finished paying for his crimes, he will take shape when he encounters animals and will become a mei ghost.

"If it was hatred that made the person commit offenses, then, after he has finished paying for his crimes, he will take shape when he encounters worms and insects, and will become a gu poison ghost.

"If it was the harboring of grudges that made the person commit offenses, then, after he has finished paying for his crimes, he will take shape when he encounters degeneration and will become a pestilence ghost.

"If it was arrogance that made the person commit offenses, then, after he has finished paying for his crimes, he will take shape when he encounters gases and will become a hungry ghost.

"If it was injustice to others that made the person commit offenses, then after he has finished paying for his crimes, he will take shape when he encounters darkness and will become a paralysis ghost.

It was attachment to wrong views that made the person commit offenses, then, after he has finished paying for his crimes, he will take shape when he encounters essential energy and will become a wang liang ghost.

"If it was deception that made the person commit offenses, then, after he has finished paying for his crimes, he will take shape when he encounters brightness and will become a servant ghost.

"If it was the practice of forming factions that made the person commit offenses, then, after he has finished paying for his crimes, he will take shape when he encounters people and will become a messenger ghost.

"Ánanda, such a person's fall is due to his totally emotional level of functioning. When his karmic fire has burned out, he will rise up to be reborn as a ghost. This is occasioned by his own karma of false thinking. If he awakens to Bodhi, then in the wonderful perfect brightness there isn't anything at all.

"Moreover, Ánanda, when his karma as a ghost is ended and the consequences of his emotion and thought are over, he comes into the world to meet his creditors and settle his accounts with them. He is born as an animal to repay his debts from past lives.

"The retribution of the strange ghost of material objects is finished when the object is destroyed and it is reborn in the world, usually as a species of owl.

"The retribution of the drought ghost of the wind is finished when the wind subsides, and it is reborn in the world, usually as a species of uncanny creature which gives inauspicious prognostications.

"The retribution of the mei ghost of an animal is finished when the animal dies, and it is reborn in the world, usually as a species of fox.

"The retribution of the gu ghost in the form of worms and insects is finished when the gu is exhausted, and it is reborn in the world, usually as a species of venomous creature.

"The retribution of a pestilence ghost found in degeneration is finished when the degeneration is complete, and it is reborn in the world, usually as a species of tapeworm.

"The retribution of the ghost which takes shape in gases is finished when the gases are gone, and it is then reborn in the world, usually as a species of animal used for food.

"The retribution of the ghost of darkness is finished when the darkness ends, and it is then reborn in the world, usually as a species of animal used for clothing or service.

"The retribution of the ghost which unites with energy is finished when the union dissolves, and it is then reborn in the world, usually as a species of migratory creature.

"The retribution of the ghost of brightness and intellect is finished when the brightness disappears, and it is then reborn in the world, usually as a species of efficacious creature.

"The retribution of the ghost that relies on a person is finished when the person dies, and it is then reborn in the world, usually as a species of domestic animal.

"Ánanda, all this is due to the burning out of his karmic fire in payment for his debts from past lives. The rebirth as an animal is also occasioned by his own false and empty karma. If he awakens to Bodhi, then fundamentally none of these false conditions will exist at all.

"You mentioned Precious Lotus Fragrance, King Crystal, and Bhikshu Good Stars. Evil karma such as theirs was created by them alone. It did not fall down out of the heavens or well up from the earth, nor was it imposed upon them by some person. Their own falseness brought it into being, and so they themselves have to undergo it. In the Bodhi mind, it is empty and false--a cohesion of false thoughts.

"Moreover, Ánanda, if while repaying his past debts by undergoing rebirth as an animal, such a living being pays back more than he owed, he will then be reborn as a human to rectify the excess.

"If the creditor is a person with strength, blessings, and virtue, then he can pay what he collected in excess without having to lose his human form. But if he lacks blessings, then he will be reborn as an animal to pay the outstanding balance.

"Ánanda, if the debt involves money, material goods, or manual labor, then once it is paid, the debt is resolved.

"But if in the process of repayment the lives of other beings were taken or their flesh eaten, then it will start a cycle of mutual devouring and slaughtering that will send the debtors and creditors up and down endlessly for as many eons as there are motes of dust.

"There is no way to put a stop to it, except through Shamatha or through a Buddha's coming to the world.

"You should know that when owls and their kind have paid back their debts, they regain their original form and are born as obstinate people.

"When creatures that are inauspicious have paid back their debts, they regain their original form and are born as abnormal people.

"When foxes have paid back their debts, they regain their original form and are born as people who are simpletons.

"When creatures of the venomous category have paid back their debts, they regain their original form and are born as malicious people.

"When tapeworms and their like have paid back their debts, they regain their original form and are born as lowly people.

"When the edible types of creatures have paid back their debts, they regain their original form and are reborn as weak people.

"When creatures that are used for clothing or service have paid back their debts, they regain their original form and are reborn as people who do hard labor.

"When creatures that migrate have paid back their debts, they regain their original form and are reborn as literary people.

"When efficacious creatures have paid back their debts, they regain their original form and are reborn as intelligent people.

"When domestic animals have paid back their debts, they regain their original form and are reborn as sophisticated people.

"Ánanda, these are all beings that have finished paying back former debts and are born again in the human realm. They are involved in a beginning-less scheme of karma and delusion and spend their lives killing and being killed by one another. They do not get to meet the Thus Come One or hear the Proper Dharma. They just abide in the wearisome dust, passing through a repetitive cycle. Such people can truly be called pitiful.

"Furthermore, Ánanda, there are people who do not rely on Proper Enlightenment to cultivate Samádhi, but cultivate in some special way that is based on their false thinking. Holding to the idea of perpetuating their physical bodies, they roam in the mountains and forests in places people do not go and become Ten Kinds of Immortals.

"Ānanda, some living beings with unflagging resolution make themselves strong with specially prepared foods. When they have perfected this method of dieting, they are known as earth-traveling immortals.

"Some of these beings with unflagging resolution make themselves strong through the use of grasses and herbs. When they have perfected this method of taking herbs, they are known as flying immortals.

"Some of these beings with unflagging resolution make themselves strong through the use of metal and stone. When they have perfected this method of transformation, they are known as roaming immortals.

"Some of these beings with unflagging resolution make themselves strong through movement and stillness. When they have perfected their energy and essence, they are known as space-traveling immortals.

"Some of these beings with unflagging resolution make themselves strong by using the flow of saliva. When they have perfected the virtues of this moisture, they are known as heaven-traveling immortals.

"Some of these beings with unflagging resolution make themselves strong with the essence of sun and moon. When they have perfected the inhalation of this essence, they are known as all-penetrating immortals.

"Some of these beings with unflagging resolution make themselves strong through mantras and precepts. When they have perfected these skills, they are known as immortals of the Way.

"Some of these beings with unflagging resolution make themselves strong through the use of thought processes. When they have perfected thought and memory, they are known as illuminating immortals

"Some of these beings with unflagging resolution make themselves strong through internal union. When they have perfected the response, they are known as immortals of essence.

"Some of these beings with unflagging resolution make themselves strong through transformations. When they have perfected their awakening, they are known as immortals of the ultimate level.

"Ánanda, these are all people who smelt their minds but do not cultivate Proper Enlightenment. They obtain some special principle of life and can live for thousands or tens of thousands of years. They retire deep into the mountains or onto islands in the sea and cut themselves off from the human realm. However, they are still part of the turning wheel, because they flow and turn according to their false thinking and do not cultivate samádhi. When their reward is finished, they must still return and enter the various destinies.

"Ánanda, there are many people in the world who do not seek what is eternal and who cannot yet renounce the love that exists between themselves and their wives.

"But they have no interest in sexual misconduct and so their purity develops and their light is revealed. When their life ends, they are born in the Heaven of the Four Kings next to the sun and moon.

"Those whose sexual love for their wives is slight, but who have not yet obtained complete purity when dwelling in solitude,, transcend the light of sun and moon at the end of their lives, and reside at the summit of the human realm. Such people are born in the Trayastrimsha Heaven.

"Those who become temporarily involved when they meet with desire but who do not dwell upon it when it is finished, and who, while in the human realm, are active less and quiet more, abide at the end of their lives in light and emptiness where the illumination of sun and moon does not reach. These beings have their own light, and they are born in the Suyama Heaven.

"Those who are quiet all the time, but who are not yet able to resist when stimulated by contact, ascend at the end of their lives to a subtle and ethereal place; they will not be drawn into the lower realms. The destruction of the realms of humans and gods and the three disasters at the end of a kalpa will not reach them, for they are born in the Tushita Heaven.

"Those who are devoid of desire, but who will engage in it for the sake of their partner, even though to them the experience is as flavorless as chewing wax, are born at the end of their lives in a transcendental place of transformations. They are born in the Heaven of Bliss by Transformation.

"Those who have no worldly thoughts while doing what worldly people do, who are lucid and beyond such activity while involved in it, are capable at the end of their lives of entirely transcending states where transformations may be present or absent. They are born in the Heaven of the Comfort from Others' Transformations.

"Ánanda, although the beings in these six heavens have physically transcended desire physically, traces of it still remain in their minds. The levels of existence so far discussed are known as the Realm of Desire.

"Ánanda, all those in the world who cultivate their minds but do not avail themselves of Dhyana and so have no wisdom, can only control their bodies so as to not engage in sexual desire. Whether walking or sitting, or in their thoughts, they are totally devoid of it. Since they do not give rise to defiling love, they do not remain in the realm of desire. These people, in response to their thought, take on the bodies of Brahma beings. Such beings are in the Heaven of the Multitudes of Brahma.

"In those whose hearts of desire have already been cast aside, the mind apart from desire manifests. They delight in following the precepts. Practicing Brahma virtue at all times, such beings are in the Heaven of the Ministers of Brahma.

"Those whose bodies and minds are wonderfully perfect, and whose awesome deportment is not in the least deficient, are pure in the precepts and have a thorough understanding of them as well. Governing the Brahma multitudes as Great Brahma Lords, such beings are in the Great Brahma Heaven.

"Ánanda, those who flow to these three superior levels will not be oppressed by any affliction. Although they have not developed proper samádhi, their minds are pure to the point that all outflows are stilled. This is called the First Dhyana.

"Ánanda, those beyond the Brahma Heavens govern the Brahma beings, for their Brahma conduct is perfected. With their minds tranquil and unmoving, they emit light in profound stillness. Such beings are in the Heaven of Lesser Light.

"Those whose lights illumine each other in an endless dazzling blaze shine throughout the realms of the ten directions so that everything becomes like crystal. Such beings are in the Heaven of Limitless Light.

"Those who sustain the light to perfection accomplish the substance of the teaching. Creating and transforming the purity into endless responses and functions, such beings are in the Light-Sound Heaven.

"Ánanda, those who flow to these three superior levels will not be oppressed by worries or vexations. Although they have not developed proper Samádhi, their minds are pure to the point that they have subdued their coarser outflows. This is called the Second Dhyana.

"Ánanda, heavenly beings for whom the perfection of light has become sound and who further open out the sound to disclose its wonder arrive at a more vigorous level of practice. Arriving at the bliss of still extinction, such beings are in the Heaven of Lesser Purity.

"Those in whom the state of purity is emptied experience the boundlessness of light ease in their bodies and minds, and they

accomplish the bliss of still extinction. Such beings are in the Heaven of Limitless Purity.

"Those for whom the world, the body, and the mind are all perfectly pure have accomplished the virtue of purity, and they consider this to be a superior abode in which they can return to the bliss of still extinction.

Such beings are in the Heaven of Pervasive Purity.

"Ánanda, those who flow to these three superior levels will be replete with great compliance. Their bodies and minds are at peace, and they obtain limitless bliss. Although they have not obtained genuine Samádhi, the joy within the tranquility of their minds is total. This is called the Third Dhyana.

"Moreover, Ánanda, heavenly beings whose bodies and minds are not oppressed put an end to the cause of suffering and realize that bliss is not permanent--that sooner or later it will come to an end. They resolutely renounce both thoughts of suffering and thoughts of bliss. Their coarse afflictions vanish, and pure blessings arise. Such beings are in the Heaven of the Birth of Blessings.

"Those whose renunciation of these thoughts is perfected gain a purity of superior understanding. Within these unimpeded blessings they obtain a wonderful compliance that extends to the bounds of the future. Such beings are in the Blessed Love Heaven.

"Ánanda, from that heaven there are two ways to go. Those who extend the previous thought into limitless pure light, and who perfect their blessings and virtue, cultivate and are certified to one of these dwellings. Such beings are in the Vast Fruit Heaven.

"Those who extend the previous thought into a dislike of both suffering and bliss unceasingly intensify their renunciation until they perfect the path of renunciation. Their bodies and minds will become extinct; their thoughts will become like dead ashes. For five hundred eons these beings will perpetuate the cause for

production and extinction, being unable to uncover the nature, which is neither produced nor extinguished. During the first half of these eons they will undergo extinction; during the second half they will experience production. Such beings are in the Heaven of No Thought.

"Ánanda, those who flow to these four superior levels will not be affected by any suffering or bliss in any world. Although this is not the unconditioned of the True Ground of Non-Moving, because they still have the thought of obtaining something, their functioning is nonetheless quite advanced. This is called the Fourth Dhyana.

"Beyond these, Ánanda, are the Five Heavens of No Return. For those who have completely cut off the nine categories of habits in the lower realms, neither suffering nor bliss exist, and there is no regression to the lower levels. All whose minds have achieved this renunciation dwell in these heavens together.

"Ánanda, those who have put an end to suffering and bliss and who do not get involved in the contention between such thoughts are in the Heaven of No Affliction.

"When the mind and states are disengaged, even the thought of investigating that involvement is gone. Such beings are in the Heaven of No Heat.

"Those whose vision is wonderfully perfect and clear, view the realms of the ten directions as free of defiling appearances and devoid of all dirt and filth. Such beings are in the Heaven of Good View.

"Those whose essence of seeing has manifested are able to transform at will without obstruction. Such beings are in the Heaven of Good Manifestation.

"Those who exhaustively fathom the ultimate principle and the nature of form reach the border of emptiness. Such beings are in the Highest Heaven of the Form Realm.

"Ánanda, those in the Four Dhyanas, and even the rulers of the

gods at those four levels, can only pay their respects through having heard of the beings in the Heavens of No Return; they cannot know them or see them, just as ordinary people of the world cannot see the places where the Arhats abide in holy Way-places deep in the wilderness and the mountains.

"Ánanda, in these eighteen heavens are those who remain solitary and uninvolved but who have not yet gotten rid of their form. These heavens are called the Form Realm.

"Furthermore, Ánanda, from this summit of the form realm there are also two roads. Those who are intent upon renunciation bring forth wisdom. The light of their wisdom becomes perfect and penetrating, so that they can transcend the defiling realms, accomplish Arhat-ship, and enter the Bodhisattva Vehicle. They are called Great Arhats who have turned their minds around.

"Those who dwell in the thought of renunciation and who succeed in renunciation and rejection, realize that their bodies are an obstacle. If they thereupon obliterate the obstacle and enter into emptiness, they are at the Station of Emptiness.

"For those who have eradicated all obstacles, there is neither obstruction nor extinction. Then there remains only the alaya consciousness and half of the subtle functions of the manas. These beings are at the Station of Boundless Consciousness.

"Those who have already done away with emptiness and form eradicate the conscious mind as well. In the extensive tranquility of the ten directions there is nowhere at all to go. These beings are at the Station of Nothing Whatsoever.

"The nature of consciousness is unmoving, yet within extinction they exhaustively investigate it, attempting to put an end to what is endless. Thus it is as if it existed and yet did not exist, as if it were ended and yet not ended. Such beings are at the station of Neither Thought nor Non-Thought.

"These beings who cultivate the path of sage hood from the heavens of no return by delving exhaustively into emptiness without fathoming the principle of emptiness are known as dull Arhats who do not turn their minds around. Just like those in the Heaven of Non-Thought and other externalist heavens who exhaustively investigate emptiness without knowing to turn around, these beings are ignorant and lost in (the heavens with) outflows. They will accordingly enter the cycle of rebirth again.

"Ánanda, the beings in all these heavens are ordinary beings receiving the fruits of their karmic rewards. Once their rewards are exhausted, they must once again enter rebirth. The lords of these heavens, however, are all Bodhisattvas who roam in Samádhi. They gradually progress in their practice and make transference to the way cultivated by all sages.

"Ánanda, these are the Four Heavens of Emptiness, where the bodies and minds of the inhabitants are extinguished. Concentration emerges, and they are free of the karmic retribution of form. This final group is called the Formless Realm.

"The beings in all of them have not understood the wonderfully enlightened bright mind. Their accumulation of falseness brings into being false existence in the Triple Realm. Within this they falsely follow along and become submerged in the seven destinies. As pudgalas, they gather together with their own kind.

"Furthermore, Ánanda, there are four categories of asuras in the Triple Realm.

"Those in the path of ghosts who, by means of their strength of protecting the Dharma, can ride their spiritual penetrations to enter into emptiness are asuras born from eggs; they belong to the destiny of ghosts.

"Those who have fallen in virtue and have been dismissed from the heavens dwell in places near the sun and moon. They are asuras born from wombs and belong to the destiny of humans.

"There are asura kings who uphold the world with a penetrating power and fearlessness. They are able to contend with the Brahma Lord, the God Shakra, and the Four Heavenly Kings. These asuras come into being by transformation and belong to the destiny of gods.

"Ánanda, there is another, baser category of asuras. They are born in the center of the great seas and live in underwater caves. During the day they roam in emptiness; at night they return to their watery realm. These asuras come into being because of moisture and belong to the destiny of animals.

"Ánanda, so it is that when the seven destinies of hell-dwellers, hungry ghosts, animals, people, spiritual immortals, gods, and asuras are investigated in detail, they are all found to be murky and embroiled in conditioned existence. Their births come from false thoughts. Their subsequent karma comes from false thoughts. Within the wonderful perfection of the fundamental mind that is without any doing, they are like strange flowers in space, for there is basically nothing to be attached to; they are entirely vain and false, and they have no source or beginning.

"Ánanda, these living beings, who do not recognize the fundamental mind, all undergo rebirth for limitless kalpas. They do not attain true purity, because they keep getting involved in killing, stealing, and lust, or because they counter them and are born according to their not killing, not stealing, and lack of lust. If these three karmas are present in them, they are born among the troops of ghosts. If they are free of these three karmas, they are born in the destiny of gods. The incessant fluctuation between the presence and absence of these karmas gives rise to the cycle of rebirth.

"For those who are able bring forth samádhi, neither the presence nor the absence of these karmas exists in that eternal stillness; even their non-existence is done away with. Since the lack of killing, stealing, and lust is non-existent, how could there be actual involvement in deeds of killing, stealing and lust?

"Ánanda, those who do not cut off the three karmas each have their own private share. Because each has a private share, private shares come to be accumulated, making collective portions. They are not without a fixed source, for they arise from falseness. Since they arise from falseness, they are basically without a cause, and thus they cannot be traced precisely.

"You should warn cultivators that they must get rid of these three delusions if they want to cultivate Bodhi. If they do not put an end to these three delusions, then even the spiritual penetrations they may attain are merely a worldly, conditioned function. If they do not extinguish these habits, they will fall into the path of demons.

"Although they wish to cast out the false, they become doubly deceptive instead. The Thus Come One says that such beings are pitiful. You have created this falseness yourself; it is not the fault of Bodhi.

"An explanation such as this is proper speech. Any other explanation is the speech of demon kings."

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At that time, the Thus Come One was preparing to leave the Dharma-seat. From the lion throne, he extended his hand out and placed it on a small table wrought of the seven precious things. But then, he turned his body, which was the color of purple-golden mountains, and leaned back, saying to everyone in the assembly and to Ánanda, "Those of you with More to Learn, those Enlightened by Conditions, and those who are Hearers have now turned your minds to pursue the attainment of supreme Bodhi; the unsurpassed, wonderful enlightenment. I have already taught you the true method of cultivation.

You are still not aware of the subtle demonic events that can occur when you cultivate Shamatha-Vipashyana. If you cannot recognize a demonic state when it appears, it is because the cleansing of your mind has not been proper. You will then be engulfed by deviant views.

You may be troubled by a demon from your own skandhas or a demon from the heavens. Or you may be possessed by a ghost or spirit, or you may encounter a mountain sprite (li mei). If your mind is not clear, you will mistake a thief for your own son.

It is also possible to feel satisfied after a small accomplishment, like the Unlearned Bhikshu who reached the Fourth Dhyana and claimed that he had realized sage hood. When his celestial reward ended and the signs of decay appeared, he slandered Arhat-ship as being subject to birth and death, and thus he fell into the Avichi Hell.

You should pay attention. I will now explain this for you in detail.

Ánanda stood up and, with the others in the assembly who had More to Learn, bowed joyfully. They quieted themselves in order to listen to the compassionate instructions.

The Buddha told Ánanda and the whole assembly: You should know that the twelve classes of living beings in this world of outflows are endowed with a wonderfully bright, fundamental enlightenment--the enlightened, perfect substance of the mind which is not different from that of the Buddhas of the ten directions.

Due to the fault of false thinking and confusion about the truth, infatuation arises and makes your confusion all pervasive. Consequently, an emptiness arises. Worlds come into being as that confusion is ceaselessly transformed. Therefore, the lands that are not without outflows, as numerous as motes of dust throughout the ten directions, are all created as a result of confusion, dullness, and false thinking.

You should know that the space created in your mind is like a wisp of cloud that dots the vast sky. How much smaller must all the worlds within that space be!

If even one person among you finds the truth and returns to the source, then all the space in the ten directions is obliterated. How could the worlds within that space fail to be destroyed as well?

When you cultivate Dhyana and attain samádhi, your mind tallies with the minds of the Bodhisattvas and the great Arhats of the ten directions who are free of outflows, and you abide in a state of profound purity.

All the kings of demons, the ghosts and spirits, and the ordinary gods see their palaces collapse for no apparent reason. The earthquakes, and all the creatures in the water, on the land, and in the air, without exception, are frightened. Yet ordinary people who are sunk in dim confusion remain unaware of these changes.

All these beings have five kinds of spiritual powers; they still lack the elimination of outflows because they are still attached to worldly passions. How could they allow you to destroy their palaces? That is why the ghosts, spirits, celestial demons, sprites, and goblins come to disturb you when you are in samádhi.

Although these demons possess tremendous enmity, they are in the grip of their worldly passions, while you are within wonderful enlightenment. They cannot affect you any more than a blowing wind can affect light or a knife can cut through water. You are like boiling water, while the demons are like solid ice, which, in the presence of heat, soon melts away. Since they rely exclusively on spiritual powers, they are like mere guests.

They can succeed in their destructiveness through your mind, which is the host of the five skandhas. If the host becomes confused, the guests will be able to do as they please.

When you are in Dhyana, awakened, aware, and free of delusion, their demonic deeds can do nothing to you. As the skandhas dissolve, you enter the light. All those deviant hordes depend upon dark energy. Since light can destroy darkness, they would be destroyed if they drew near you. How could they dare linger and try to disrupt your Dhyana-samádhi?

If you were not clear and aware, but were confused by the skandhas, then you, Ánanda, would surely become one of the demons. You would turn into a demonic being.

Your encounter with Matangi's daughter was a minor incident. She cast a spell on you to make you break the Buddha's moral precepts. Still, among the eighty thousand modes of conduct, you violated only one precept. Because your mind was pure, all was not lost.

That would be an attempt to completely destroy your precious enlightenment. Had it succeeded, you would have become like the family of a senior government official who is suddenly exiled; his family wanders, bereft and alone, with no one to pity or rescue them.

Ánanda, you should know that as a cultivator sits in the Bodhimanda, he is doing away with all thoughts. When his thoughts come to an end, there will be nothing on his mind. This state of pure clarity will stay the same whether in movement or stillness, in remembrance or forgetfulness.

When he dwells in this place and enters samádhi, he is like a person with clear vision who finds himself in total darkness. Although his nature is wonderfully pure, his mind is not yet illuminated. This is the region of the form Skandha.

If his eyes become clear, he will then experience the ten directions as an open expanse, and the darkness will be gone. This is the end of the form Skandha. He will then be able to transcend the turbidity of time. Contemplating the cause of the form Skandha, one sees that false thoughts of solidity are its source.

(1) Ánanda, at this point, as the person intently investigates that wondrous brightness, the four elements will no longer function together, and soon the body will be able to transcend obstructions. This state is called "the pure brightness merging into the environment." It is a temporary state in the course of cultivation and does not indicate sage hood. If he does not think he has become a sage, then this will be a good state. But if he considers himself a sage, then he will be vulnerable to the demons' influence.

(2) Further, Ānanda, as the person uses his mind to intently investigate that wondrous light, the light will pervade his body. Suddenly he will be able extract intestinal worms from his own body, yet his body will remain intact and unharmed. This state is called "the pure light surging through one's physical body." It is a temporary state in the course of intense practice, and does not indicate sage hood. If he does not think he has become a sage, then this will be a good state. But if he considers himself a sage, then he will be vulnerable to the demons' influence.

. (3) Further, as the person uses his mind to intently investigate inside and outside, his physical and spiritual souls, intellect, will, essence, and spirit will be able to interact with one another without affecting his body. They will take turns as host and guests. Then he may suddenly hear the sounds of Dharma being spoken in space, or perhaps he will hear esoteric truths being pronounced simultaneously throughout the ten directions. This state is called "the essence and souls alternately separating and uniting, and the planting of good seeds." It is a temporary state and does not indicate sage hood. If he does not think he has become a sage, then this will be a good state. But if he considers himself a sage, then he will be vulnerable to the demons' influence.

(4) Further, when the person's mind becomes clear, unveiled, bright, and penetrating, an internal light will shine forth and turn everything in the ten directions into the color of Jambunada gold. All the various species of beings will be transformed into Thus Come Ones. Suddenly he will see Vairocana Buddha seated upon a platform of celestial light, surrounded by a thousand Buddhas who simultaneously appear upon lotus blossoms in a hundred million lands. This state is called "the mind and soul being instilled with spiritual awareness." When he has investigated to the point of clarity, the light of his mind will shine upon all worlds. This is a temporary state and does not indicate sage hood. If he does not think he has become a sage, then this will be a good state. But if he considers himself a sage, then he will be vulnerable to the demons' influence.

(5) Further, as the person uses his mind to intently investigate that wondrous light, he will contemplate without pause, restraining and subduing his mind so that it does not go to extremes. Suddenly the space in the ten directions may take on the colors of the seven precious things or the colors of a hundred precious things, which simultaneously pervade everywhere without hindering one another. The blues, yellows, reds, and whites will each be clearly apparent. This state is called "trying too hard to subdue the mind." It is a temporary state and does not indicate sage hood. If he does not think he has become a sage, then this will be a good state. But if he considers himself a sage, then he will be vulnerable to the demons' influence.

(6) Further, as the person uses his mind to investigate with clear discernment until the pure light no longer scatters, he will suddenly be able to see various objects in a dark room at night, just as if it were daytime. Yet the things, which were already in the dark room, do not disappear. This state is called "refining the mind and purifying the vision until one is able to see in the dark." It is a temporary state and does not indicate sage hood. If he does not think he has become a sage, then this will be a good state. But if he considers himself a sage, then he will be vulnerable to the demons' influence.

(7) Further, when his mind completely merges with emptiness, his four limbs will suddenly become like grass or wood, devoid of sensation even when burned by fire or cut with a knife. The burning of fire will not make his limbs hot, and even when his flesh is cut, it will be like wood being whittled. This state is called "the merging of external states and the blending of the four elements into a uniform substance." It is a temporary state and does not indicate sage hood. If he does not think he has become a sage, then this will be a good state. But if he considers himself a sage, then he will be vulnerable to the demons' influence.

(8) Further, when his mind accomplishes such purity that his skill in purifying the mind has reached its ultimate, he will suddenly see the earth, the mountains, and the rivers in the ten directions turn into Buddha lands replete with the seven precious things, their

light shining everywhere. He will also see Buddhas, Thus Come Ones, as many as the sands of the Ganges, filling all of space. He will also see pavilions and palaces that are resplendent and beautiful. He will see the hells below and the celestial palaces above, all without obstruction. This state is called "the gradual transformation of concentrated thoughts of like and dislike." It does not indicate sage hood. If he does not think he has become a sage, then this will be a good state. But if he considers himself a sage, then he will be vulnerable to the demons' influence.

(9) Further, as the person uses his mind to investigate what is profound and far away, he will suddenly be able to see distant places in the middle of the night. He will see city markets and community wells, streets and alleys, and relatives and friends, and he may hear their conversations. This state is called "having been suppressed to the utmost, the mind flies out and sees much that had been blocked from view." It does not indicate sage hood. If he does not think he has become a sage, then this will be a good state. But if he considers himself a sage, then he will be vulnerable to the demons' influence.

(10) Further, as the person uses his mind to investigate to the utmost point, he may see a Good and Wise Advisor whose body undergoes changes. Within a brief interval, various transformations will occur which cannot be explained. This state is called "having an improper mind which is possessed by a mountain sprite or a celestial demon, and without reason speaking Dharma that fathoms wondrous truths." It does not indicate sage hood. If he does not think he has become a sage, then the demonic activities will subside. But if he considers himself a sage, then he will be vulnerable to the demons' influence.

Ánanda, all ten of those states may occur in Dhyana as one's mental effort interacts with the form Skandha.

Dull and confused living beings do not evaluate themselves. Encountering such situations, in their confusion they fail to recognize them and say that they have become Sages, thereby uttering a great lie. They will fall into the Relentless Hells.

In the Dharma Ending Age, after the Thus Come One's Nirvana, all of you should rely on and proclaim this teaching. Do not let the demons of the heavens have their way. Offer protection so all can realize the unsurpassed Way.

(End of Form Skandha)

Volume 8, Part Two

In the Dharma Ending Age, after the Thus Come One's Nirvana, all of you should rely on and proclaim this teaching. Do not let the demons of the heavens have their way. Offer protection so all can realize the unsurpassed Way."

Ánanda, when the good person who is cultivating samádhi and Shamatha has put an end to the form Skandha, he can see the mind of all Buddhas as if seeing an image reflected in a bright mirror.

He seems to have obtained something, but he cannot use it. In this he resembles a paralyzed person. His hands and feet are intact, his seeing and hearing are not distorted, and yet his mind has come under a deviant influence, so that he is unable to move. This is the region of the feeling Skandha.

Once the problem of paralysis subsides, his mind can then leave his body and look back upon his face. It can go or stay as it pleases without further hindrance. This is the end of the feeling Skandha. This person can then transcend the turbidity of views. Contemplating the cause of the feeling Skandha, one sees that false thoughts of illusory clarity are its source.

(11) Ánanda, in this situation the good person experiences a brilliant light. A feeling arises in his mind as a result of excessive internal pressure. At this point, he suddenly feels such boundless sadness that he looks upon even mosquitoes and gadflies as newborn children. He is overwhelmed with pity and bursts into tears without knowing it.

This is called "trying too hard to suppress the mind in the course of cultivation." If he understands, then there is no error. This experience does not indicate sage hood. If he realizes that and remains unconfused, then after a time it will disappear.

But if he considers himself a sage, then a demon of sadness will enter his mind. Then, as soon as he sees someone, he will feel sad and cry uncontrollably. Lacking proper samádhi, he will certainly fall.

(12) Further, Ánanda, in this state of samádhi, the good person sees the disintegration of the form Skandha and understands the feeling Skandha. At that time he has a sublime vision and is overwhelmed with gratitude. In this situation, he suddenly evinces tremendous courage. His mind is bold and keen. He resolves to equal all Buddhas and says he can transcend three Asamkhyeyas of eons in a single thought.

This is called "being too anxious to excel in cultivation." If he understands, then there is no error. This experience does not indicate sage hood. If he realizes that and remains unconfused, then after a time it will disappear.

But if he considers himself a sage, then a demon of insanity will enter his mind. As soon as he sees someone, he will boast about himself. He will become extraordinarily haughty, to the point that he recognizes no Buddha above him and no people below him. Lacking proper samádhi, he will certainly fall.

(13) Further, in this state of samádhi the good person sees the disintegration of the form Skandha and understands the feeling Skandha. With no new realization immediately ahead of him, and having lost his former status as well, his power of wisdom weakens, and he enters an impasse in which he sees nothing to anticipate. Suddenly a feeling of tremendous monotony and thirst arises in his mind. At all times he is fixated in memories that do not disperse. He mistakes this for a sign of diligence and vigor.

This is called "cultivating the mind, but losing oneself due to a lack of wisdom." If he understands, then there is no error. This experience does not indicate sage hood.

But if he considers himself a sage, then a demon of memory will enter his mind. Day and night it will hold his mind suspended in one place. Lacking proper samádhi, he will certainly fall.

(14) Further, in this state of samádhi, the good person sees the disintegration of the form Skandha and understands the feeling Skandha. His wisdom becomes stronger than his samádhi, and he mistakenly becomes impetuous. Cherishing the supremacy of his nature, he imagines that he is a Nishyanda (Buddha) and rests content with his minor achievement.

This is called "applying the mind, but straying from constant examination and becoming preoccupied with ideas and opinions." If he understands, then there is no error. This experience does not indicate sage hood.

But if he considers himself a sage, then a lowly demon that is easily satisfied will enter his mind. As soon as he sees someone, he will announce, "I have realized the unsurpassed absolute truth." Lacking proper samádhi, he will certainly fall.

(15) Further, in this state of samádhi the good person sees the disintegration of the form Skandha and understands the feeling Skandha. He has not yet obtained any results, and his prior state of mind has already disappeared. Surveying the two extremes, he feels that he is in great danger. Suddenly he becomes greatly distraught, as if he were seated on the Iron Bed, or as if he has taken poison. He has no wish to go on living, and he is always asking people to take his life so he can be released sooner.

This is called, "cultivating, but losing expedients." If he understands, then there is no error. This experience does not indicate sage hood.

But if he considers himself a sage, then a demon of chronic depression will enter his mind. He may take up knives and swords

and cut his own flesh, happily giving up his life. Or else, driven by constant anxiety, he may flee into the wilderness and be unwilling to see people. Lacking proper samádhi, he will certainly fall.

(16) Further, in this state of samádhi, the good person sees the disintegration of the form Skandha and understands the feeling Skandha. As he dwells in this purity, his mind is tranquil and at ease. Suddenly a feeling of boundless joy wells up in him. There is such bliss in his mind that he cannot contain it.

This is called, "experiencing lightness and ease, but lacking the wisdom to control it." If he understands, then there is no error. This experience does not indicate sage hood.

But if he considers himself a sage, then a demon that likes happiness will enter his mind. As soon as he sees someone, he will laugh. He will sing and dance in the streets. He will say that he has already attained unobstructed liberation. Lacking proper samádhi, he will certainly fall.

(17) Further, in this state of samádhi, the good person sees the disintegration of the form Skandha and understands the feeling Skandha. He says he is already satisfied. Suddenly, a feeling of unreasonable, intense self-satisfaction may arise in him. It may include pride, outrageous pride, haughty pride, overweening pride, and pride based on inferiority, all of which occur at once. In his mind, he even looks down on the Tathágatas of the ten directions, how much the more so on the lesser positions of Hearers and Those Enlightened by Conditions.

This is called "viewing oneself as supreme, but lacking the wisdom to save oneself." If he understands, then there is no error. This experience does not indicate sage hood.

But if he considers himself a sage, then a demon of intense arrogance will enter his mind. He will not bow to stupas or in temples. He will destroy Sutras and images. He will say to the Danapatis, "These are gold, bronze, clay, or wood. The Sutras are just leaves or cloth. The flesh body is what is real and eternal, but

you don't revere it; instead you venerate clay and wood. That is truly absurd." Those who have deep faith in him will follow him to destroy and bury the images in the ground. He will mislead living beings so that they fall into the Relentless Hells. Lacking proper samádhi, he will certainly fall.

(18) Further, in this state of samádhi, the good person sees the disintegration of the form Skandha and understands the feeling Skandha. In his refined understanding, he awakens completely to subtle principles. Everything is in accord with his wishes. He may suddenly experience limitless lightness and ease in his mind. He may say that he has become a sage and attained great self-mastery.

This is called "attaining lightness and clarity due to wisdom." If he understands, then there is no error. This experience does not indicate sage hood.

But if he considers himself a sage, then a demon that likes lightness and clarity will enter his mind. Claiming that he is already satisfied, he will not strive to make further progress. For the most part, such cultivators will become like the Unlearned Bhikshu. He will mislead living beings so that they will fall into the Avichi Hell. Lacking proper samádhi, he will certainly fall.

Further in this state of samádhi, the good person sees the disintegration of the form Skandha and understands the feeling Skandha. In that clear awakening, he experiences a false clarity. Within that, suddenly he may veer towards the view of eternal extinction, deny cause and effect, and take everything as empty. The thought of emptiness so predominates that he comes to believe that there is eternal extinction after death.

This is called "the mental state of samádhi dissolving so that one loses sight of what is right." If he understands, then there is no error. This experience does not indicate sage hood.

But if he considers himself a sage, then a demon of emptiness will enter his mind. He will slander the holding of precepts, calling it a

"Small Vehicle Dharma." He will say, "Since Bodhisattvas have awakened to emptiness, what is there to hold or violate?" This person, in the presence of his faithful Danapatis, will often drink wine, eat meat, and engage in wanton lust. The power of the demon will keep his followers from doubting or denouncing him. After the ghost has possessed him for a long time, he may consume excrement and urine, or meat and wine, claiming that all such things are empty. He will break the Buddha's moral precepts and mislead people into committing offenses. Lacking proper samádhi, he will certainly fall.

(20) Further, in this state of samádhi, the good person sees the disintegration of the form Skandha and understands the feeling Skandha. He savors the state of false clarity, and it deeply enters his mind and bones. Boundless love may suddenly well forth from his mind. When that love becomes extreme, he goes insane with greed and lust.

This is called "when an agreeable state of samádhi enters one's mind, lacking the wisdom to control oneself and mistakenly engaging in lustful behavior." If he understands, then there is no error. This experience does not indicate sage hood.

But if he considers himself a sage, then a demon of desire will enter his mind. He will become an outspoken advocate of lust, calling it the Way to Bodhi. He will teach his lay followers to indiscriminately engage in acts of lust, calling those who commit acts of lust his Dharma heirs. The power of spirits and ghosts in the Ending Age will enable him to attract a following of ordinary, naive people numbering one hundred, two hundred, five or six hundred, or as many as one thousand or ten thousand. When the demon becomes bored, it will leave the person's body. Once the person's charisma is gone, he will run afoul of the law. He will mislead living beings, so that they fall into the Relentless Hells. Lacking proper samádhi, he will certainly fall.

Ánanda, ten of these states may occur in Dhyana as one's mental effort interacts with the feeling Skandha.

Dull and confused living beings do not evaluate themselves. Encountering such situations, in their confusion they fail to recognize them and say that they have become Sages, thereby uttering a great lie. They will fall into the Relentless Hells.

In the Dharma-ending Age, after my Nirvana, all of you should pass on the Tathágata's teachings, so that all living beings can awaken to their meaning. Do not let the demons of the heavens have their way. Offer protection so that all can realize the unsurpassed Way."

Volume 8, Part Three

Ánanda, when the good person who is cultivating samádhi has put an end to the feeling Skandha, although he has not achieved the elimination of outflows, his mind can leave his body the way a bird escapes from a cage. From within his ordinary body, he already has the potential for ascending through the Bodhisattvas' sixty levels of Sage hood. He attains the "body produced by intent" and can roam freely without obstruction.

Suppose, for instance, someone is talking in his sleep. Although he does not know he is doing it, his words are clear, and his voice and inflection are all in order, so those who are awake can understand what he is saying. This is the region of the thinking Skandha.

If he puts an end to his stirring thoughts and rids himself of superfluous thinking, it is as if he has purged defilement from the enlightened, understanding mind. Then one is perfectly clear about the births and deaths of all categories of beings from beginning to end. This is the end of the thinking Skandha. One can then transcend the turbidity of afflictions. Contemplating the cause of the thinking Skandha, one sees that interconnected false thoughts are its source.

(21) Ánanda, in the unhindered clarity and wonder that ensues after the feeling Skandha is gone,* this good person is untroubled by any deviant mental state and experiences perfect, bright

concentration. Within samádhi, his mind craves its perfect brightness, so he sharpens his concentrated thought as he greedily seeks for cleverness and skill.

At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma.

This person, unaware that he is possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks cleverness and skill, he arranges a seat and speaks the Dharma. In an instant, he may appear to be a Bhikshu, enabling that person to see him as such, or he may appear as Shakra, as a woman, or as a Bhikkhuní; or his body may emit light as he sleeps in a dark room.

The good person is beguiled and fooled into thinking that the other is a Bodhisattva. He believes the other's teachings and his mind is swayed. He breaks the Buddha's moral precepts and covertly indulges his greedy desires.

The other person is fond of speaking about calamities, auspicious events, and unusual changes. He may say that a Tathágata has appeared in the world at a certain place. He may speak of catastrophic fires or wars, thus frightening people into squandering their family wealth without reason.

This is a strange ghost that in its old age has become a demon. It disturbs and confuses the good person. But when it tires of doing so, it will leave the other person's body. Then both the disciples and the teacher will get in trouble with the law.

You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

(22) Further, Ánanda, in the unhindered clarity and wonder that ensues after the feeling Skandha is gone, this good person is

untroubled by any deviant mental state and experiences perfect, bright concentration. Within samádhi, his mind craves to roam about, so he lets his subtle thoughts fly out as he greedily seeks for adventure.

At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma.

This person, unaware that he is possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks to roam, he arranges a seat and speaks the Dharma. His own body does not change its appearance, but those listening to the Dharma suddenly see themselves sitting on jeweled lotuses and their entire bodies transformed into clusters of purple-golden light. Each person in the audience experiences that state and feels he has obtained something unprecedented.

The good person is beguiled and fooled into thinking the other is a Bodhisattva. Lust and laxity corrupt his mind. He breaks the Buddha's moral precepts and covertly indulges his greedy desires.

The other person is fond of saying that Buddhas are appearing in the world. He claims that in a certain place a certain person is actually a transformation body of a certain Buddha. Or he says that a certain person is such-and-such a Bodhisattva who has come to teach humankind. People who witness this are filled with admiration. Their deviant views multiply, and their Wisdom of Modes is destroyed.

This is a drought ghost that in its old age has become a demon. It disturbs and confuses the good person. But when it tires of doing so, it will leave the other person's body. Then both the disciples and the teacher will get in trouble with the law.

You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

(23) Further, in the unhindered clarity and wonder that ensues after the feeling Skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samádhi, his mind craves spiritual oneness, so he clarifies his concentrated thought as he greedily seeks for union.

At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma.

This person, unaware that he is actually possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks union, he arranges a seat and speaks the Dharma. Neither his own body nor the bodies of those listening to the Dharma go through any external transformations. But he makes the minds of the listeners become 'enlightened' before they listen to the Dharma, so they experience changes in every thought. They may have the knowledge of past lives, or the knowledge of others' thoughts. They may see the hells or know all the good and evil events in the human realm. They may speak verses or spontaneously recite Sutras. Each person is elated and feels he has obtained something unprecedented.

The good person is beguiled and fooled into thinking the other is a Bodhisattva. His thoughts become entangled in love. He breaks the Buddha's moral precepts and covertly indulges his greedy desires.

He is fond of saying that there are greater Buddhas and lesser Buddhas, earlier Buddhas and later Buddhas; that among them are true Buddhas and false Buddhas, male Buddhas and female Buddhas; and that the same is true of Bodhisattvas. When people witness this, their initial resolve is washed away, and they easily get carried away with their wrong understanding.

This is a mei-ghost that in its old age has become a demon. It disturbs and confuses the good person. But when it tires of doing so, it will leave the other person's body. Then both the disciples

and the teacher will get in trouble with the law.

K7 Instructions to be aware and not become confused.

You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

(24) Further, in the unhindered clarity and wonder that ensues after the feeling Skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samádhi, his mind craves to know the origins of things, so he exhaustively investigates the nature of physical things and their changes from beginning to end. He intensifies the keenness of his thoughts as he greedily seeks to analyze things.

At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma.

This person, unaware that he is possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks to know the source of things, he arranges a seat and speaks the Dharma. His body has an awesome spiritual quality, which subdues the seeker. He makes the minds of those gathered beside his seat spontaneously compliant, even before they have heard the Dharma. He says to all those people that the Buddha's Nirvana, Bodhi, and Dharma-body are there before them in the form of his own physical body. He says, "The successive begetting of fathers and sons from generation to generation is itself the Dharma-body, which is permanent and never-ending. What you see right now are those very Buddha lands. There are no other pure dwellings or golden features."

Those people believe and accept his words, forgetting their initial resolve. They offer up their lives, feeling they have obtained something unprecedented. They are all beguiled and confused into thinking he is a Bodhisattva. As they pursue his ideas, they

break the Buddha's moral precepts and covertly indulge their greedy desires.

He is fond of saying that the eyes, ears, nose, and tongue are the Pure Land, and that the male and female organs are the true place of Bodhi and Nirvana. Ignorant people believe these filthy words.

This is a poisonous ghost or an evil nightmare ghost that in its old age has become a demon. It disturbs and confuses the good person. But when it tires of doing so, it will leave the other person's body. Then both the disciples and the teacher will get in trouble with the law.

You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

(25) Further, in the unhindered clarity and wonder that ensues after the feeling Skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samádhi, his mind craves revelations from afar, so he pours all his energy into this intense investigation as he greedily seeks for imperceptible spiritual responses.

At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma.

This person, completely unaware that he is possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks revelations, he arranges a seat and speaks the Dharma. He briefly appears to his listeners in a body that looks a hundred or a thousand years old. They experience a defiling love for him and cannot bear to part with him. They personally act as his servants, tirelessly making the Four Kinds of Offerings to him. Each member of the assembly believes that this person is his former teacher, his original Good and Wise Advisor. They give rise to love for his Dharma and stick

to him as if glued, feeling they have obtained something unprecedented.

The good person is beguiled and fooled into thinking the other is a Bodhisattva. Attracted to the other's thinking, he destroys the Buddha's moral precepts and covertly indulges his greedy desires.

He is fond of saying, "In a past life, in a certain incarnation, I rescued a certain person who was then my wife (or my mistress, or my brother). Now I have come to rescue you again. We will stay together and go to another world to make offerings to a certain Buddha." Or he may say, "There is a Heaven of Great Brilliance where a Buddha now dwells. It is the resting place of all Tathágatas." Ignorant people believe his ravings and lose their original resolve.

This is a pestilence ghost that in its old age has become a demon. It disturbs and confuses the good person. But when it tires of doing so, it will leave the other person's body. Then both the disciples and the teacher will get in trouble with the law.

You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

(26) Further, in the unhindered clarity and wonder that ensues after the feeling Skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samádhi, his mind craves deep absorption, so he restrains himself with energetic diligence and likes to dwell in secluded places as he greedily seeks for peace and quite.

At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma.

This person, unaware that he is possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks knowledge, he arranges a seat and speaks the Dharma. He causes all of his listeners to think they

know their karma from the past. Or he may say to someone there, "You haven't died yet, but you have already become an animal." Then he instructs another person to step on the first person's 'tail', and suddenly the first person cannot stand up. At that point, all in the assembly pour out their hearts in respect and admiration for him. If someone has a thought, the demon detects it immediately. He establishes intense ascetic practices that exceed the Buddha's moral precepts. He slanders Bhikshus, scolds his assembly of disciples, and exposes people's affairs without fear of ridicule or rejection. He is fond of foretelling calamities and auspicious events, and when they come to pass he is not wrong in the slightest.

This is a ghost with great powers that in its old age has become a demon. It disturbs and confuses the good person. But when it tires of doing so, it will leave the other person's body. Then both the disciples and the teacher will get in trouble with the law. You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

(27) Further, in the unhindered clarity and wonder that ensues after the feeling Skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samádhi, his mind craves more knowledge and understanding, so he diligently toils at examining and probing as he greedily seeks to know past lives.

At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma. This person, unaware that he is possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks seclusion, he arranges a seat and speaks the Dharma.

There in the Dharma Assembly, inexplicably, that person may obtain an enormous precious pearl. The demon may sometimes change into an animal that holds the pearl in its mouth, or other

jewels, bamboo tablets, tallies, talismans, letters and other unusual things. The demon first gives them to the person, and afterwards possesses him. Or he may fool his audience by burying the valuables underground and then saying that a "moonlight pearl" is illuminating the place. Thereupon the audience feels they have obtained something unique. He may eat only medicinal herbs and not partake of prepared food. Or he may eat only one sesame seed and one grain of wheat a day and still look robust. That is because he is sustained by the power of the demon. He slanders Bhikshus and scolds his assembly of disciples without fear of ridicule or rejection.

He is fond of talking about treasure troves in other locations, or of remote and hidden places where Sages and Worthies of the ten directions dwell. Those who follow him often see strange and unusual people.

This is a ghost or spirit of the mountain forests, earth, cities, rivers, and mountains that in its old age has become a demon. The person it possesses may advocate promiscuity and violate the Buddha's precepts. He may covertly indulge in the five desires with his followers. Or he may appear to be vigorous, eating only wild plants. His behavior is erratic, and he disturbs and confuses the good person. But when the demon tires, it will leave the other person's body. Then both the disciples and the teacher will get in trouble with the law.

You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

(28) Further, in the unhindered clarity and wonder that ensues after the feeling Skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samádhi, his mind craves spiritual powers and all manner of transformations, so he investigates the source of transformations as he greedily seeks for spiritual powers.

At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma.

This person, truly unaware that he is possessed by a demon, also claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks spiritual powers, he arranges a seat and speaks the Dharma. The possessed person may hold fire in his hands and, grasping a portion of it, put a flame on the head of each listener in the Fourfold Assembly. The flames on top of their heads are several feet high, yet they are not hot and no one is burned. Or he may walk on water as if on dry land. Or he may sit motionless in the air. Or he may enter into a bottle or stay in a bag. Or he may pass through windowpanes and walls without obstruction. Only when attacked by weapons does he feel ill at ease. He declares himself to be a Buddha, and wearing the clothing of a layperson, he receives bows from Bhikshus. He slanders Dhyana meditation and the moral regulations. He scolds his disciples and exposes people's affairs without fear of ridicule or rejection.

He often talks about spiritual powers and self-mastery, and he may cause people to see visions of Buddha lands but they are unreal and arise merely from the ghost's power to delude people. He praises the indulgence of lust and does not condemn lewd conduct. He uses indecent means to transmit his Dharma.

This is a powerful nature spirit: a mountain sprite, a sea sprite, a wind sprite, a river sprite, an earth sprite, or a grass-and-tree sprite that has evolved over long ages. It may be a dragon-goblin; or a rishi who has been reborn as a goblin; or again a rishi who, having reached the end of his appointed time should have died, but whose body does not decay and is possessed by another goblin. In its old age it has become a demon. It disturbs and confuses the good person. But when it tires of doing so, it will leave the other person's body. Then both the disciples and the teacher will get in trouble with the law.

You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

(29) Further, in the unhindered clarity and wonder that ensues after the feeling Skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samádhi, his mind craves to enter cessation, so he investigates the nature of transformations as he greedily seeks for profound emptiness.

At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma.

This person, unaware that he is possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks emptiness, he arranges a seat and speaks the Dharma. In the midst of the great assembly, his physical form suddenly disappears, and no one in the assembly can see him. Then out of nowhere, he abruptly reappears. He can appear and disappear at will, or he can make his body transparent like crystal. From his hands and feet he releases the fragrance of sandalwood, or his excrement and urine may be sweet as thick rock candy. He slanders the precepts and is contemptuous of those who have left the home-life.

He often says that there is no cause and no effect, that once we die, we are gone forever, that there is no afterlife, and that there are no ordinary people and no Sages. Although he has obtained a state of empty stillness, he covertly indulges his greedy desires. Those who give in to his lust also adopt his views of emptiness and deny cause and effect.

This is an essence that was created during an eclipse of the sun or moon. Having fallen on gold, jade, a rare fungus, a unicorn, a phoenix, a tortoise, or a crane, the essence endowed it with life, so that it did not die for thousands or tens of thousands of years and eventually became a spirit. It was then born into this land and

in its old age has become a demon. It disturbs and confuses the good person. But when it tires of doing so, it will leave the other person's body. Then both the disciples and the teacher will get in trouble with the law.

You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

(30) Further, in the unhindered clarity and wonder that ensues after the feeling Skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samádhi, his mind craves long life, so he toils at investigating its subtleties as he greedily seeks for immortality. He wishes to cast aside the birth and death of the body, and suddenly he hopes to end the birth and death of thoughts as well, so that he can abide forever in a subtle form.

At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma.

This person, unaware that he is possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks long life, he arranges a seat and speaks the Dharma. He is fond of saying that he can go places and come back without hindrance, perhaps traveling ten thousand miles and returning in the twinkling of an eye. He can also bring things back from wherever he goes. Or he may tell someone to walk from one end of the room to the other, a distance of just a few paces. Then even if the person walked fast for years, he could not reach the wall. Therefore people believe in the possessed person and mistake him for a Buddha.

He often says, "All the living beings in the ten directions are my children. I gave birth to all Buddhas. I created the world. I am the original Buddha. I created this world naturally, not due to cultivation.

This may be a Chamunda sent from the retinue of the demon in the Heaven of Sovereignty, or a youthful Pishacha from the Heaven of the Four Kings that has not yet brought forth the resolve. It takes advantage of the person's luminous clarity and devours his essence and energy. Or perhaps without having to rely on a teacher, the cultivator personally sees a being that tells him, "I am a Vajra Spirit who has come to give you long life." Or the being transforms itself into a beautiful woman and engages him in frenzied lust, so that within a year his vitality is exhausted. He talks to himself; and to anyone listening he sounds like a goblin. The people around him do not realize what is happening. In most cases such a person will get in trouble with the law. But before he is punished, he will die from depletion. The demon disturbs and confuses the person to the point of death.

You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

Ánanda, you should know that in the Dharma-ending Age, these ten kinds of demons may leave the home-life to cultivate the Way within my Dharma. They may possess other people, or they may manifest themselves in various forms. All of them will claim that they have already accomplished Proper and Pervasive Knowledge and Awareness.

They praise lust and break the Buddha's moral precepts. The evil demonic teachers and their demonic disciples that I just discussed transmit their teaching through licentious activity. Such deviant spirits take over cultivators' minds, and after as few as nine lives or as many as a hundred generations; they turn true practitioners entirely into followers of demons.

When their lives are over, they are bound to end up as one of the demonic hordes. They will lose their proper and pervasive knowledge and fall into the Relentless Hells.

You need not enter Nirvana yet. Although you are completing your attainment to the level beyond study, hold nonetheless to your

vows to enter the Dharma-ending Age. Bring forth great compassion to rescue and take across living beings who have proper minds and deep faith. Do not let them become possessed by demons. Help them instead to attain proper knowledge and views. I have already rescued you from birth and death. By venerating the Buddha's words, you will be repaying the Buddha's kindness.

compassion and save living beings whose minds are proper in the Dharma-ending Age.

Ánanda, all ten of these states may occur in Dhyana as one's mental effort interacts with the thinking Skandha.

Dull and confused living beings do not evaluate themselves. Encountering such situations, in their confusion they fail to recognize them and say that they have become Sages, thereby uttering a great lie. They will fall into the Relentless Hells.

In the Dharma-ending Age, after my Nirvana, all of you should pass on the Tathágata's teachings, so that all living beings can awaken to their meaning. Do not let the demons of the heavens have their way! Offer protection so that all can realize the unsurpassed Way.

(End of thinking Skandha)

Volume 8, Part Four

You need not enter Nirvana yet. Although you are completing your attainment to the level beyond study, hold nonetheless to your vows to enter the Dharma-ending Age. Bring forth great compassion to rescue and take across living beings who have proper minds and deep faith. Do not let them become possessed by demons. Help them instead to attain proper knowledge and views. I have already rescued you from birth and death. By venerating the Buddha's words, you will be repaying the Buddha's kindness.

Compassion and save living beings whose minds are proper in the Dharma-ending Age.

Ánanda, all ten of these states may occur in Dhyana as one's mental effort interacts with the thinking Skandha.

Dull and confused living beings do not evaluate themselves. Encountering such situations, in their confusion they fail to recognize them and say that they have become Sages, thereby uttering a great lie. They will fall into the Relentless Hells.

In the Dharma-ending Age, after my Nirvana, all of you should pass on the Tathágata's teachings, so that all living beings can awaken to their meaning. Do not let the demons of the heavens have their way. Offer protection so that all can realize the unsurpassed Way.

Ánanda, when the good person who is cultivating samádhi has put an end to the thinking Skandha, he is ordinarily free of dreaming and idle thinking, so he stays the same whether in wakefulness or in sleep. His mind is aware, clear, empty and still, like a cloudless sky, devoid of any coarse sense-impressions. He contemplates everything in the world--all the mountains, the rivers, and the vast land--as reflections in a bright mirror, appearing without attachment and vanishing without any trace; they are simply received and reflected. He does away with all his old habits, and only the essential truth remains.

From this point on, as the origin of production and destruction is exposed, he will completely see all the twelve categories of living beings in the ten directions. Although he has not fathomed the source of their individual lives, he will see that they share a common basis of life, which appears as a mirage--shimmering and fluctuating--and is the ultimate, pivotal point of the illusory sense faculties and sense objects. This is the region of the formations Skandha.

Once the basic nature of this shimmering fluctuation returns to its original clarity, his habits will cease, like waves subsiding to become clear, calm water. This is the end of the formations Skandha. This person will then be able to transcend the turbidity of living beings. Contemplating the cause of the formations

Skandha, one sees that subtle and hidden false thoughts are its source.

(31) Ánanda, you should know that when such a good person has obtained proper knowledge in his practice of Shamatha, his mind is unmoving, clear, and proper, and it cannot be disturbed by the ten kinds of demons from the heavens. He is now able to intently and thoroughly investigate the origin of all categories of beings. As the origin of each category becomes apparent, he can contemplate the source of the subtle, fleeting, and pervasive fluctuation. But if he begins to speculate on that pervasive source, he could fall into error with two theories postulating the absence of cause.

First, perhaps this person sees no cause for the origin of life. Why? Since he has completely destroyed the mechanism of production, he can, by means of the eight hundred merits of the eye organ, see all living beings in the swirling flow of karma during eighty thousand eons, dying in one place and being reborn in another as they undergo transmigration. But he cannot see beyond eighty thousand eons.

Therefore, he concludes that for the last eighty thousand eons living beings in the ten directions of this and other worlds have come into being without any cause.

Because of this speculation, he will lose proper and pervasive knowledge, fall into externalism, and become confused about the Bodhi nature.

Second, perhaps this person sees no cause for the end of life. And why? Since he perceives the origin of life, he believes that people are always born as people and birds are always born as birds; that crows have always been black and swans have always been white; that humans and gods have always stood upright and animals have always walked on four legs; that whiteness does not come from being washed and blackness does not come from being dyed; and that there have never been nor will there be any changes for eighty thousand eons.

He says: "As I now examine to the end of this life, I find the same holds true. In fact, I have never seen Bodhi, so how can there be such a thing as the attainment of Bodhi? You should now realize that there is no cause for the existence of any phenomena."

Because of this speculation, he will lose proper and pervasive knowledge, fall into externalism, and become confused about the Bodhi nature.

This is the first externalist teaching, in which one postulates the absence of cause.

(32) Ánanda, in his practice of samádhi, such a good person's mind is unmoving, clear, and proper and can no longer be disturbed by demons. He can thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation. But if he begins to speculate on its pervasive constancy, he could fall into error with four theories of pervasive permanence.

First, as this person thoroughly investigates the mind and its states, he may conclude that both are causeless. Through his cultivation, he knows that in twenty thousand eons, as living beings in the ten directions undergo endless rounds of production and destruction, they are never annihilated. Therefore, he speculates that the mind and its states are permanent.

Second, as this person thoroughly investigates the source of the four elements, he may conclude that they are permanent in nature. Through his cultivation, he knows that in forty thousand eons, as living beings in the ten directions undergo production and destruction, their substances exist permanently and are never annihilated. Therefore, he speculates that this situation is permanent.

Third, as this person thoroughly investigates the sixth sense faculty, the manas, and the consciousness that grasps and receives, he concludes that the origin of mind, intellect, and consciousness is permanent. Through his cultivation, he knows

that in eighty thousand eons, as all living beings in the ten directions revolve in transmigration, this origin is never destroyed and exists permanently. Investigating this undestroyed origin, he speculates that it is permanent.

Fourth, since this person has ended the source of thoughts, there is no more reason for them to arise. In the state of flowing, halting, and turning, the thinking mind--which was the cause of production and destruction--has now ceased forever, and so he naturally thinks that this is a state of non-production and non-destruction. As a result of such reasoning, he speculates that this state is permanent.

Because of these speculations of permanence, he will lose proper and pervasive knowledge, fall into externalism, and become confused about the Bodhi nature. This is the second externalist teaching, in which one postulates the pervasiveness of permanence.

(33) Further, in his practice of samádhi, such a good person's mind is firm, unmoving, and proper and can no longer be disturbed by demons. He can thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation. But if he begins to speculate about self and others, he could fall into error with theories of partial impermanence and partial permanence based on four distorted views.

First, as this person contemplates the wonderfully bright mind pervading the ten directions, he concludes that this state of profound stillness is the ultimate spiritual self. Then he speculates, "My spiritual self, who is settled, bright, and unmoving, pervades the ten directions. All living beings are within my mind, and there they are born and die by themselves. Therefore, my mind is permanent, while those who undergo birth and death there are truly impermanent."

Second, instead of contemplating his own mind, this person contemplates in the ten directions worlds as many as the Ganges'

sands. He regards as ultimately impermanent those worlds that are in eons of decay, and as ultimately permanent those that are not in eons of decay.

Third, this person closely examines his own mind and finds it to be subtle and mysterious, like fine motes of dust swirling in the ten directions, unchanging in nature. And yet it can cause his body to be produced and then to be destroyed. He regards that indestructible nature as his permanent intrinsic nature, and that which undergoes birth and death and flows forth from him as impermanent.

Fourth, knowing that the Skandha of thinking has ended and seeing the flowing of the Skandha of formations, this person speculates that the continuous flow of the Skandha of formations is permanent, and that the skandhas of form, feeling, and thinking which have already ended are impermanent.

Because of these speculations of impermanence and permanence, he will fall into externalism and become confused about the Bodhi nature. This is the third externalist teaching, in which one postulates partial permanence.

(34) Further, in his practice of samádhi, such a good person's mind is firm, unmoving, and proper and can no longer be disturbed by demons. He can thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation. But if he begins to speculate about the making of certain distinctions, he could fall into error with four theories of finiteness.

First, this person speculates that the origin of life flows and functions ceaselessly. He judges that the past and the future are finite and that the continuity of the mind is infinite.

Second, as this person contemplates an interval of eighty thousand eons, he can see living beings; but earlier than eighty thousand eons is a time of stillness in which he cannot hear or see anything. He regards as infinite that time in which nothing is

heard or seen, and as finite that interval in which living beings are seen to exist.

Third, this person speculates that his own pervasive knowledge is infinite and that all other people appear within his awareness. And yet, since he himself has never perceived the nature of their awareness, he says they have not obtained an infinite mind, but have only a finite one.

Fourth, this person thoroughly investigates the formations Skandha to the point that it becomes empty. Based on what he sees, in his mind he speculates that each and every living being, in its given body, is half living and half dead. From this he concludes that everything in the world is half finite and half infinite.

Because of these speculations about the finite and the infinite, he will fall into externalism and become confused about the Bodhi nature. This is the fourth externalist teaching, in which one postulates finiteness.

(35) Further, in his practice of samádhi, such a good person's mind is firm, unmoving, and proper and can no longer be disturbed by demons. He can thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation. But if he begins to speculate on what he knows and sees, he could fall into error with four distorted, false theories, which are total speculation based on the sophistry of immortality.

First, this person contemplates the source of transformations. Seeing the movement and flow, he says there is change. Seeing the continuity, he says there is constancy. Where he can perceive something, he says there is production. Where he cannot perceive anything, he says there is destruction. He says that the unbroken continuity of causes is increasing and that the pauses within the continuity are decreasing. He says that the arising of all things is existence and that the perishing of all things is non-existence. The light of reason shows that his application of mind has led to inconsistent views. If someone comes to seek the Dharma, asking

about its meaning, he replies, "I am both alive and dead, both existent and non-existent, both increasing and decreasing." He always speaks in a confusing way, causing that person to forget what he was going to say.

Second, this person attentively contemplates his mind and finds that everything is non-existent. He has a realization based on non-existence. When anyone comes to ask him questions, he replies with only one word. He only says "no." Aside from saying "no," he does not speak.

Third, this person attentively contemplates his mind and finds that everything is existent. He has a realization based on existence. When anyone comes to ask him questions, he replies with only one word. He only says "yes." Aside from saying "yes," he does not speak.

Fourth, this person perceives both existence and non-existence. Experiencing this branching, his mind becomes confused. When anyone comes to ask questions, he tells them, "Existence is also non-existence. But within non-existence there is no existence." It is all sophistry and does not stand up under scrutiny.

Because of these speculations, which are empty sophistries, he will fall into externalism and become confused about the Bodhi nature. This is the fifth externalist teaching, in which one postulates four distorted, false theories that are total speculation based on the sophistry of immortality.

(36) Further, in his practice of samádhi, the good person's mind is firm, unmoving, and proper and can no longer be disturbed by demons. He can thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation. But if he begins to speculate on the endless flow, he could fall into error with the confused idea that forms exist after death.

He may strongly identify with his body and say that form is himself; or he may see himself as perfectly encompassing all worlds and

say that he contains form; or he may perceive all external conditions as contingent upon himself and say that form belongs to him; or he may decide that he relies on the continuity of the formations Skandha and say that he is within form.

In all of these speculations, he says that form exists after death. Considering back and forth in this way, he comes up with sixteen cases of the existence of forms.

Then he may speculate that afflictions are always afflictions, and Bodhi is always Bodhi, and the two exist side by side without contradicting each other.

Because of these speculations about what exists after death, he will fall into externalism and become confused about the Bodhi nature. This is the sixth externalist teaching, which postulates confused theories of the existence of forms after death in the realm of the five skandhas.

(37) Further, in his practice of samádhi, such a good person's mind is firm, unmoving, and proper, and can no longer be disturbed by demons. He can thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation. But if he begins to speculate on the skandhas of form, feeling, and thinking, which have already ended, he could fall into error with the confused idea that form do not exist after death.

Seeing that his form is gone, his physical shape seems to lack a cause. As he contemplates the absence of thought, there is nothing to which his mind can become attached. Knowing that his feelings are gone, he has no further involvements. Those skandhas have vanished. Although there is still some coming into being, there is no feeling or thought, and he concludes that he is like grass or wood.

Since those qualities do not exist at present, how can there be any existence of forms after death? Because of his examinations and comparisons, he decides that after death there is no

existence. Expanding the idea, he comes up with eight cases of the non-existence of forms.

From that, he may speculate that Nirvana and cause and effect are all empty, that they are mere names, which ultimately do not exist.

Because of those speculations that forms does not exist after death, he will fall into externalism and become confused about the Bodhi nature. This is the seventh externalist teaching, which postulates confused theories of the nonexistence of forms after death in the realm of the five skandhas.

(38) Further, in his practice of samádhi, the good person's mind is firm, unmoving, and proper and can no longer be disturbed by demons. He can thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation. In this state where the Skandha of formations remains, but the skandhas of feeling and thinking are gone, if he begins to speculate that there is both existence and non-existence, thus contradicting himself, he could fall into error with confused theories that deny both existence and non-existence after death.

Regarding form, feeling, and thinking, he sees that existence is not really existence. Within the flow of the formations Skandha, he sees that non-existence is not really non-existence.

Considering back and forth in this way, he thoroughly investigates the realms of these skandhas and derives an eightfold negation of form. No matter which Skandha is mentioned, he says that after death, it neither exists nor does not exist.

Further, because he speculates that all formations are changing in nature, an "insight" flashes through his mind, leading him to derive a negation of both existence and non-existence. He cannot determine what is unreal and what is real.

Because of these speculations that deny both existence and non-existence after death, the future is murky to him and he cannot say anything about it. Therefore, he will fall into externalism and

become confused about the Bodhi nature. This is the eighth externalist teaching, which postulates confused theories that deny both existence and non-existence after death in the realm of the five skandhas.

(39) Further, in his practice of samádhi, the good person's mind is firm, unmoving, and proper and can no longer be disturbed by demons. He can thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation. But if he begins to speculate that there is no existence after death, he could fall into error with seven theories of the cessation of existence.

He may speculate that the body will cease to exist; or that when desire has ended, there is cessation of existence; or that after suffering has ended, there is cessation of existence; or that when bliss reaches an ultimate point, there is cessation of existence; or that when renunciation reaches an ultimate point, there is cessation of existence.

Considering back and forth in this way, he exhaustively investigates the limits of the seven places and sees that they have already ceased to be and will not exist again.

Because of these speculations that existence ceases after death, he will fall into externalism and become confused about the Bodhi nature. This is the ninth externalist teaching, which postulates confused theories of the cessation of existence after death in the realm of the five skandhas.

(40) Further, in his practice of samádhi, the good person's mind is firm, unmoving, and proper and can no longer be disturbed by demons. He can thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation. But if he begins to speculate on existence after death, he could fall into error with five theories of Nirvana.

He may consider the heavens of the Desire Realm a true refuge, because he contemplates their extensive brightness and longs for

it; or he may take refuge in the First Dhyana, because there his nature is free from worry; or he may take refuge in the Second Dhyana, because there his mind is free from suffering; or he may take refuge in the Third Dhyana, because he delights in its extreme joy; or he may take refuge in the Fourth Dhyana, reasoning that suffering and bliss are both ended there and that he will no longer undergo transmigration.

These heavens are subject to outflows, but in his confusion he thinks that they are unconditioned; and he takes these five states of tranquility to be refuges of supreme purity. Considering back and forth in this way, he decides that these five states are ultimate.

Because of these speculations about five kinds of immediate Nirvana, he will fall into externalism and become confused about the Bodhi nature. This is the tenth externalist teaching, which postulates confused theories of five kinds of immediate Nirvana in the realm of the five skandhas.

Ánanda, all ten of these crazy explanations may occur in Dhyana as one's mental effort interacts with the formations Skandha. That is why these "insights" appear.

Dull and confused living beings do not evaluate themselves. Encountering such situations, they mistake their confusion for understanding and say that they have become Sages, thereby uttering a great lie. They will fall into the Relentless Hells.

After my Nirvana, all of you should pass on the Tathágata's teachings, transmitting and revealing them to those in the Dharma-ending Age, so that living beings everywhere can awaken to these truths. Do not let demons arise in their minds and cause them to commit grave offenses. Offer protection so that deviant views will be eradicated.

Teach them to awaken to true principles in body and mind, so that they do not stray off the Unsurpassed Path. Do not let them aspire to and be content with small attainments. You should become kings of great enlightenment and serve as guides of purity.

End of the Formations Skandha

Volume 8, Part Five

Ánanda, when that good person, in cultivating samádhi, has put an end to the formations Skandha, the subtle, fleeting fluctuations--the deep, imperceptible, pivotal source and the common foundation from which all life in the world springs--are suddenly obliterated. In the submerged network of retributive karma of the Pudgala, the karmic resonance's are interrupted.

There is about to be a great illumination in the sky of Nirvana. It is like gazing east at the cock's last crow to see the bright glow of dawn already appearing. The six sense faculties are empty and still; there is no further racing about. Inside and outside there is a profound brightness. He enters without entering. Fathoming the original life-source of the twelve categories of beings throughout the ten directions, he can contemplate that source without being drawn into any of the categories. He has already become identical with the realms of the ten directions. The bright glow does not fade, and what was obscure and hidden is revealed. This is the region of the consciousness Skandha.

If he has already become identical with the beckoning masses, he may obliterate the individuality of the six gates and succeed in uniting and opening them. Seeing and hearing become linked so that they function interchangeably and purely. The worlds of the ten directions and his own body and mind are as bright and transparent as vaidurya. This is the end of the consciousness Skandha. This person can then transcend the turbidity of life spans. Contemplating the cause of the consciousness Skandha, one sees that the negation of existence and the negation of non-existence are both unreal, and that upside-down false thoughts are its source.

(41) Ánanda, you should know that the good person has thoroughly seen the formations Skandha as empty, and he must return consciousness to the source. He has already ended

production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

He can cause the individual sense faculties of his body to unite and open. He also has a pervasive awareness of all the categories of beings in the ten directions. Since his awareness is pervasive, he can enter the perfect source. But if he regards what he is returning to as the cause of true permanence and interprets this as a supreme state, he will fall into the error of holding to that cause. Kapila the Sankhyan, with his theory of returning to the Truth of the Un-manifest, will become his companion. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

This is the first state, in which he creates a place to which to return, based on the idea that there is something to attain. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds of externalism.

(42) Further, Ānanda, the good person has thoroughly seen the formations Skandha as empty. He has already ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

He may regard that to which he is returning as his own body and see all living beings in the twelve categories throughout space as flowing forth from his body. If he interprets this as a supreme state, he will fall into the error of maintaining that he has an ability, which he does not really have. Maheshvara, who manifests his boundless body, will become his companion. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

This is the second state, in which he creates a specific ability based on the idea that he has such an ability. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds for being born in the Heaven of Great Pride where the self is considered all pervading and perfect.

(3) Further, the good person has thoroughly seen the formations Skandha as empty. He has already ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

If he regards what he is returning to as a refuge, he will suspect that his body and mind come forth from there, and that all things in the ten directions of space arise from there as well. He will explain that that place from which all things issue forth is the truly permanent body, which is not subject to production and destruction. While still within production and destruction, he prematurely reckons that he abides in permanence. Since he is deluded about non-production, he is also confused about production and destruction. He is sunk in confusion. If he interprets this as a supreme state, he will fall into the error of taking what is not permanent to be permanent. He will speculate that the God of Sovereignty (Ishvaradeva) is his companion. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

This is the third state, in which he makes a false speculation based on the idea that there is a refuge. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds of a distorted view of perfection.

(44) Further, the good person has thoroughly seen the formations Skandha as empty. He has already ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

Based on his idea that there is universal awareness, he formulates a theory that all the plants and trees in the ten directions are sentient, not different from human beings. He claims that plants and trees can become people, and that when people die they again become plants and trees in the ten directions. If he considers this idea of unrestricted, universal awareness to be supreme, he will fall into the error of maintaining that what is not aware has awareness. Vasishtha and Sainika, who maintained the idea of comprehensive awareness, will

become his companions. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

This is the fourth state, in which he creates an erroneous interpretation based on the idea that there is a universal awareness. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds of a distorted view of awareness.

(45) Further, the good person has thoroughly seen the formations Skandha as empty. He has already ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

If he has attained versatility in the perfect fusion and interchangeable functioning of the sense faculties, he may speculate that all things arise from these perfect transformations. He then seeks the light of fire, delights in the purity of water, loves the wind's circuitous flow, and contemplates the accomplishments of the earth. He reveres and serves them all. He takes these mundane elements to be a fundamental cause and considers them to be everlasting. He will then fall into the error of taking what is not production to be production. Kasyapa and the Brahmans who seek to transcend birth and death by diligently serving fire and worshipping water will become his companions. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

This is the fifth state, in which he confusedly pursues the elements, creating a false cause that leads to false aspirations based on speculations about his attachment to worship. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds of a distorted view of transformation.

(46) Further, the good person has thoroughly seen the formations Skandha as empty. He has ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

He may speculate that there is emptiness within the perfect brightness, and based on that he denies the myriad transformations, taking their eternal cessation as his refuge. If he interprets this as a supreme state, he will fall into the error of taking what is not a refuge to be a refuge. Those abiding in Sunyata in the Heaven of [Neither Thought nor] Non-Thought will become his companions. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

This is the sixth state, in which he realizes a state of voidness based on the idea of emptiness within the perfect brightness. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds of annihilation.

(47) Further, the good person has thoroughly seen the formations Skandha as empty. He has already ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

In the state of perfect permanence, he may bolster his body, hoping to live for a long time in that subtle and perfect condition without dying. If he interprets this as a supreme state, he will fall into the error of being greedy for something unattainable. Asita and those who seek long life will become his companions. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

This is the seventh state, in which he creates the false cause of bolstering and aspires to permanent worldly existence, based on his attachment to the life-source. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds for false thoughts of lengthening life.

(48) Further, the good person has thoroughly seen the formations Skandha as empty. He has already ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

As he contemplates the interconnection of all lives, he wants to hang on to worldly enjoyments and is afraid they will come to an end. Caught up in this thought, he will, by the power of transformation, seat himself in a lotus flower palace, conjure up an abundance of the seven precious things, increase his retinue of beautiful women, and indulge his mind. If he interprets this as a supreme state, he will fall into the error of taking what is not the truth to be the truth. Vignakara will become his companion. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

This is the eighth state, in which he sets up the result of indulging in worldly enjoyments, based on the cause of his deviant thinking. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds for becoming a demon of the heavens.

(49) Further, the good person has thoroughly seen the formations Skandha as empty. He has already ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

In his understanding of life, he distinguishes the subtle and the coarse and determines the true and the false. But he only seeks a response in the mutual repayment of cause and effect, and he turns his back on the Way of Purity. In the practice of seeing suffering, eliminating accumulation, realizing cessation, and cultivating the Way, he dwells in cessation and stops there, making no further progress. If he interprets this as a supreme state, he will fall and become a fixed-nature Hearer. Unlearned Sanghas and those of overweening pride will become his companions. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

This is the ninth state, in which he aspires toward the fruition of cessation, based on perfecting the mind that seeks responses. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds for becoming enmeshed in emptiness.

(50) Further, the good person has thoroughly seen the formations Skandha as empty. He has already ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

In that perfectly fused, pure, bright enlightenment, as he investigates the profound wonder, he may take it to be Nirvana and fail to make further progress. If he interprets this as a supreme state, he will fall and become a fixed-nature Pratyeka. Those Enlightened by Conditions and Solitarily Enlightened Ones who do not turn their minds to the Great Vehicle will become his companions. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

This is the tenth state, in which he realizes the fruition of profound brightness based on fusing the mind with perfect enlightenment. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds for being unable to surpass his attachment to the brightness of perfect enlightenment.

Ánanda, these ten states of Dhyana are due to crazy explanations along the way. Relying on them, the cultivator becomes confused and claims to have attained complete realization before actually having done so. All these states are the result of interactions between the consciousness Skandha and his mental efforts.

Dull and confused living beings do not evaluate themselves. Encountering such situations, their minds are confused by their individual likings and past habits, so they stop to rest in what they take to be the ultimate refuge. They claim to have fully realized unsurpassed Bodhi, thus uttering a great lie. After their karmic retribution as externalists and deviant demons comes to an end, they will fall into the Relentless Hells. The Hearers and Those Enlightened by Conditions cannot make further progress.

All of you should cherish the resolve to sustain the Way of the Tathágata. After my Nirvana, transmit this Dharma-door to those in the Dharma-ending Age, universally causing living beings to awaken to its meaning. Do not let the demons of views cause

them to create their own grave offenses and fall! Protect, comfort, and compassionately rescue them and dispel evil conditions. Enable them to enter the Buddhas' knowledge and understanding with body and mind so that from the beginning to the final accomplishment they never go astray.

It is by relying on this Dharma-door that the Tathágatas of the past, as many as fine motes of dust in eons as many as the Ganges' sands, have enlightened their minds and attained the Unsurpassed Way.

When the consciousness Skandha ends, your present sense faculties will function interchangeably. Within that interchangeable functioning, you will be able to enter the Bodhisattvas' Vajra Dry Wisdom. In your perfect, bright, pure mind, there will be a transformation.

It will be like pure vaidurya that contains a precious moon, and in that way you will transcend the Ten Faiths, the Ten Dwellings the Ten Practices, the Ten Transferences, the Four Additional Practices, the Vajra-like Ten Grounds of a Bodhisattva's practice, and the perfect brightness of Equal Enlightenment.

You will enter the Tathágata's sea of wondrous adornments, perfect the cultivation of Bodhi, and return to the state of non-attainment.

These are subtle demonic states that all Buddhas, World Honored Ones, of the past, discerned with their enlightened clarity while in the state of Shamatha-Vipashyana.

I2 Orders him to recognize the demonic states, and to protect and uphold the samádhi.

If you can recognize a demonic state when it appears and wash away the filth in your mind, you will not fall into error with deviant views.

The demons of the skandhas will melt away, and the demons of the heavens will be obliterated. The mighty ghosts and spirits will lose their wits and flee. And the li, mei, and wang liang will not dare to show themselves again.

You will directly arrive at Bodhi without the slightest weariness, progressing from lower positions to Great Nirvana without becoming confused or discouraged.

If there are living beings in the Dharma-ending Age who delight in cultivating samádhi, but who are stupid and dull, who fail to recognize the importance of Dhyana, or who have not heard the Dharma spoken, you should be concerned lest they get caught up in deviant ways. You should single-mindedly exhort them to uphold the Dharani Mantra of the Buddha's Summit. If they cannot recite it from memory, they should have it written out and placed it in the Dhyana Meditation Hall or wear on their person. Then none of the demons will be able to disturb them.

You should revere this final paradigm of the ultimate cultivation and progress by the Tathágatas of the ten directions.

Ánanda then arose from his seat. Having heard the Buddha's instruction, he bowed and respectfully upheld it, remembering every word and forgetting none. Then once more in the great assembly he spoke to the Buddha, "The Buddha has told us that in the manifestation of the five skandhas, there are five kinds of falseness that come from our own thinking minds. We have never before been blessed with such subtle and wonderful instructions as the Tathágata has now given."

"Further, are these five skandhas obliterated all at the same time, or are they extinguished in sequence? What are the boundaries of these five layers?"

"We only hope the Tathágata, out of great compassion, will explain this in order to purify the eyes and illuminate the minds of those in the great assembly, and in order to serve as eyes for living beings of the future."

The Buddha told Ānanda, "The essential, true, wonderful brightness and perfect purity of basic enlightenment does not admit birth and death, nor any mundane defilements, nor even empty space itself. All these are brought forth because of false thinking.

The source of basic enlightenment, which is wonderfully bright, true, and pure, falsely gives rise to the material world, just as Yajnadatta became confused about his head when he saw his own reflection.

The falseness basically has no cause, but in your false thinking, you set up causes and conditions. But those who are confused about the principle of causes and conditions call it spontaneity. Even empty space is an illusory creation. How much the more so are causes and conditions and spontaneity, which are mere speculations, made by the false minds of living beings.

Ānanda, if you perceive the arising of falseness, you can speak of the causes and conditions of that falseness. But if the falseness has no source, you will have to say that the causes and conditions of that falseness basically have no source. How much the more is this the case for those who fail to understand this and advocate spontaneity.

Therefore, the Tathágata has explained to you that the fundamental cause of all five skandhas is false thinking.

Your body's initial cause was a thought on the part of your parents. But if you had not entertained any thought in your own mind, you would not have been born. It is by means of thought that life is perpetuated.

As I have said before, when you call to mind the taste of vinegar, your mouth waters. When you think of walking along a precipice, the soles of your feet tingle. Since the precipice doesn't exist and there isn't any vinegar, how could your mouth be watering at the mere mention of vinegar, if it were not the case that your body came from falseness?

Therefore, you should know that your present physical body is brought about by the first kind of false thinking, which is characterized by solidity.

As described earlier, merely thinking about a high place can actually cause your body to tingle and ache.

Due to that cause, feelings arise and affect your physical body, so that at present you pursue favorable feelings and are repelled by adverse feelings. These two kinds of feelings that compel you are brought about by the second kind of false thinking, which is characterized by illusory clarity.

Once your thoughts arise, they can control your body. Since your body is not the same as your thoughts, and yet, why is it that your body follows your thoughts and engage in every sort of grasping at objects? A thought arises and the body grasps in response to the thought.

When you are awake, your mind thinks. When you are asleep, you dream. Thus your thinking is stirred to perceive false situations. This is the third kind of false thinking, which is characterized by interconnectedness.

The metabolic processes never stop; they progress through subtle changes: your nails become long, your hair grows, your energy wanes, and your skin becomes wrinkled. By day and by night the processes continue, and yet you never wake up to them.

If these things aren't part of you, *Ánanda*, then why does your body keep changing? And if they are really part of you, then why aren't you aware of them?

Your formations *Skandha* continues in thought after thought without cease. It is the fourth kind of false thinking, which is characterized as subtle and hidden.

Finally, if your pure, bright, clear, and unmoving state is permanent, then there should be no seeing, hearing, awareness or knowing in your body. If it is genuinely pure and true, it should not contain habits and falseness.

How does it happen, then, that having seen some unusual thing in the past, you eventually forget it over time, until neither memory nor forgetfulness of it remain; but then later, upon suddenly seeing that unusual thing again, you remember it clearly from before without one detail omitted? How can you reckon the permeation, which goes on in thought after thought in this pure, clear, and unmoving consciousness?

Ánanda, you should know that this state of clarity is not real. It is like rapidly flowing water that appears to be still on the surface. Because of its rapid speed, you cannot perceive the flow, but that does not mean it is not flowing. If this were not the source of thinking, then how could one be subject to false habits?

If you do not open and unite your six sense faculties so that they function interchangeably, this false thinking will never cease.

That's why your seeing, hearing, awareness, and knowing are presently strung together by subtle habits, such that within the profound clarity, existence and non-existence are both illusory. This is the fifth kind of upside-down, minutely subtle thinking.

Ánanda, these five skandhas of reception develop with five kinds of false thinking.

You also wanted to know the depth and scope of each realm. Form and emptiness are the boundaries of form. Contact and separation are the boundaries of feeling. Remembering and forgetting are the boundaries of thinking. Destruction and production are the boundaries of formations. Deep purity entering to unite with deep purity belongs to the boundaries of consciousness.

At their source, these five skandhas arise in layers. Their arising is due to consciousness. Their cessation begins with the elimination of form.

You may have a sudden awakening to the principle, at which point they all simultaneously vanish. But in terms of the specifics, they are eliminated not all at once, but in sequence.

I have already shown you the knots tied in the Karpasa cloth. What is it that you do not understand, that causes you to ask about it again?

You should gain a thorough understanding of the origin of this false thinking and then transmit your understanding to cultivators in the future Dharma-ending Age. Let them recognize this falseness and naturally give rise to deep disdain for it. Let them know of Nirvana so that they will not linger in the Triple Realm.

Ánanda, suppose someone were to present a quantity of the seven precious things that filled the space in the ten directions to as many Buddhas as there are motes of dust, attentively serving and making offerings to them without letting a moment go by in vain. Do you think this person would reap many blessings from making such an offering to the Buddhas?

Ánanda answered, "Since space is limitless, the precious things would be boundless. In the past, someone gave the Buddha seven coins and consequently was reborn as a Wheel-turning King in his next life. As to this person who now fills up all of space and all the Buddha lands with an offering of precious things that could not be reckoned through endless eons, how could there be a limit to his blessings?"

The Buddha told Ánanda, "All Buddhas, Tathágatas, speak words which are not false. There might be another person who had personally committed the Four Major Offenses and the Ten Parajikas so that, in an instant, he would have to pass through the Avichi Hells in this world and other worlds, until he had passed

through all the Relentless Hells in the ten directions without exception."

And yet, if he could explain this Dharma-door for even just the space of a thought to those in the Dharma-ending Age who have not yet studied it, his obstacles from offenses would be eradicated in response to that thought, and all the hells where he was to undergo suffering would become lands of peace and bliss.

The blessings he would obtain would surpass those of the person previously mentioned by hundreds of thousands of millions of billions of times, indeed by so many times that no calculations or analogies could express it.

Ánanda, if living beings are able to recite this Sutra and uphold this mantra, I could not describe in endless kalpas how great the advantages will be. Rely on the teaching I have spoken. Cultivate in accord with it, and you will directly realize Bodhi without encountering demonic karma.

When the Buddha finished speaking this Sutra, the Bhikshus, Bhiksunis, Upasakas, Upasikas, and all the gods, humans, and asuras in this world, as well as all the Bodhisattvas, those of the Two Vehicles, Sages, immortals, and pure youths in other directions, and the mighty ghosts and spirits of initial resolve all felt elated, made obeisance, and withdrew.

End Text

Sigalovada Sutta

The Layperson's Code of Discipline

Thus have I heard:

On one occasion the Exalted One was dwelling in the Bamboo Grove, the Squirrels' Sanctuary, near Rajagaha.

Now at that time, young Sigala, a householder's son, rising early in the morning, departing from Rajagaha, with wet clothes and wet hair, worshipped with joined hands the various quarters -- the East, the South, the West, the North, the Nadir, and the Zenith.

Then the Exalted One, having robed himself in the forenoon took bowl and robe, and entered Rajagaha for alms. Now he saw young Sigala worshipping thus and spoke to him as follows:

"Wherefore do you, young householder, rising early in the morning, departing from Rajagaha, with wet clothes and wet hair, worship, with joined hands these various quarters -- the East, the South, the West, the North, the Nadir, and the Zenith?"

"My father, Lord, while dying, said to me: The six quarters, dear son, you shall worship. And I, Lord, respecting, revering, reverencing and honoring my father's word, rise early in the morning, and leaving Rajagaha, with wet clothes and wet hair, worship with joined hands, these six quarters."

"It is not thus, young householder, the six quarters should be worshipped in the discipline of the noble."

"How then, Lord, should the six quarters be worshipped in the discipline of the noble? It is well, Lord, if the Exalted One would teach the doctrine to me showing how the six quarters should be worshipped in the discipline of the noble."

"Well, young householder, listen and bear it well in mind; I shall speak." -- "Very good, Lord," responded young Sigala.

And the Exalted One spoke as follows:

"Inasmuch, young householder, as the noble disciple (1) has eradicated the four vices in conduct, [1] (2) inasmuch as he commits no evil action in four ways, (3) inasmuch as he pursues not the six channels for dissipating wealth, he thus, avoiding these fourteen evil things, covers the six quarters, and enters the path leading to victory in both worlds: he is favored in this world and in the world beyond. Upon the dissolution of the body, after death, he is born in a happy heavenly realm.

(1) "What are the four vices in conduct that he has eradicated? The destruction of life, householder, is a vice and so are stealing, sexual misconduct, and lying. These are the four vices that he has eradicated."

Thus spoke the Exalted One. And when the Master had thus spoken, he spoke yet again:

Killing, stealing, lying, and adultery,
these four evils the wise never praise.

(2) "In which four ways does one commit no evil action? Led by desire does one commit evil. Led by anger does one commit evil. Led by ignorance does one commit evil. Led by fear does one commit evil. [2]

"But inasmuch as the noble disciple is not led by desire, anger, ignorance, and fear, he commits no evil."

Thus spoke the Exalted One. And when the Master had thus spoken, he spoke yet again:

Whoever through desire, hate or fear,
Or ignorance should transgress the Dhamma,
All his glory fades away
Like the moon during the waning half.
Whoever through desire, hate or fear,
Or ignorance never transgresses the Dhamma,

All his glory ever increases
Like the moon during the waxing half.

(3) "What are the six channels for dissipating wealth which he does not pursue?

- (a) "Indulgence in intoxicants which cause infatuation and heedlessness;
- (b) sauntering in streets at unseemly hours;
- (c) frequenting theatrical shows;
- (d) indulgence in gambling which causes heedlessness;
- (e) association with evil companions;
- (f) the habit of idleness.

(a) "There are, young householder, these six evil consequences in indulging in intoxicants which cause infatuation and heedlessness:

- (i) loss of wealth,
- (ii) increase of quarrels,
- (iii) susceptibility to disease,
- (iv) earning an evil reputation,
- (v) shameless exposure of body,
- (vi) weakening of intellect.

(b) "There are, young householder, these six evil consequences in sauntering in streets at unseemly hours:

- (i) he himself is unprotected and unguarded,
- (ii) his wife and children are unprotected and unguarded,
- (iii) his property is unprotected and unguarded,
- (iv) he is suspected of evil deeds,[3]
- (v) he is subject to false rumors,
- (vi) he meets with many troubles.

(c) "There are, young householder, these six evil consequences in frequenting theatrical shows:

"He is ever thinking:

- (i) where is there dancing?
- (ii) where is there singing?
- (iii) where is there music?
- (iv) where is there recitation?
- (v) where is there playing with cymbals?
- (vi) where is there pot-blowing?[4]

(d) "There are, young householder, these six evil consequences in indulging in gambling:

- (i) the winner begets hate,
- (ii) the loser grieves for lost wealth,
- (iii) loss of wealth,
- (iv) his word is not relied upon in a court of law,
- (v) he is despised by his friends and associates,
- (vi) he is not sought after for matrimony; for people would say he is a gambler and is not fit to look after a wife.

(e) "There are, young householder, these six evil consequences in associating with evil companions, namely: any gambler, any libertine, any drunkard, any swindler, any cheat, any rowdy is his friend and companion.

(f) "There are, young householder, these six evil consequences in being addicted to idleness:

"He does no work, saying:

- (i) that it is extremely cold,
- (ii) that it is extremely hot,
- (iii) that it is too late in the evening,
- (iv) that it is too early in the morning,
- (v) that he is extremely hungry,
- (vi) that he is too full.

"Living in this way, he leaves many duties undone, new wealth he does not get, and wealth he has acquired dwindles away."

Thus spoke the Exalted One. And when the Master had thus spoken, he spoke yet again:

"One is a bottle friend; one says, 'friend, friend' only to one's face; one is a friend and an associate only when it is advantageous.

"Sleeping till sunrise, adultery, irascibility, malevolence, evil companions, avarice -- these six causes ruin a man.

"The man who has evil comrades and friends is given to evil ways, to ruin does he fall in both worlds -- here and the next.

"Dice, women, liquor, dancing, singing, sleeping by day, sauntering at unseemly hours, evil companions, avarice -- these nine [5] causes ruin a man.

"Who plays with dice and drinks intoxicants, goes to women who are dear unto others as their own lives, associates with the mean and not with elders -- he declines just as the moon during the waning half.

"Who is drunk, poor, destitute, still thirsty whilst drinking, frequents the bars, sinks in debt as a stone in water, swiftly brings disrepute to his family.

"Who by habit sleeps by day, and keeps late hours, is ever intoxicated, and is licentious, is not fit to lead a household life.

"Who says it is too hot, too cold, too late, and leaves things undone, the opportunities for good go past such men.

"But he who does not regard cold or heat any more than a blade of grass and who does his duties manfully, does not fall away from happiness."

"These four, young householder, should be understood as foes in the guise of friends:

- (1) he who appropriates a friend's possessions,
- (2) he who renders lip-service,

- (3) he who flatters,
- (4) he who brings ruin.

(1) "In four ways, young householder, should one who appropriates be understood as a foe in the guise of a friend:

- (i) he appropriates his friend's wealth,
- (ii) he gives little and asks much,
- (iii) he does his duty out of fear,
- (iv) he associates for his own advantage.

(2) "In four ways, young householder, should one who renders lip-service be understood as a foe in the guise of a friend:

- (i) he makes friendly profession as regards the past,
- (ii) he makes friendly profession as regards the future,
- (iii) he tries to gain one's favor by empty words,
- (iv) when opportunity for service has arisen, he expresses his inability.

(3) "In four ways, young householder, should one who flatters be understood as a foe in the guise of a friend:

- (i) he approves of his friend's evil deeds,
- (ii) he disapproves his friend's good deeds,
- (iii) he praises him in his presence,
- (iv) he speaks ill of him in his absence.

(4) "In four ways, young householder, should one who brings ruin be understood as a foe in the guise of a friend:

- (i) he is a companion in indulging in intoxicants that cause infatuation and heedlessness,
- (ii) he is a companion in sauntering in streets at unseemly hours,
- (iii) he is a companion in frequenting theatrical shows,
- (iv) he is a companion in indulging in gambling which causes heedlessness."

Thus spoke the Exalted One. And when the Master had thus spoken, he spoke yet again:

The friend who appropriates,
the friend who renders lip-service,
the friend that flatters,
the friend who brings ruin,
these four as enemies the wise behold,
avoid them from afar as paths of peril.

"These four, young householder, should be understood as warm-hearted friends:

- (1) he who is a helpmate,
- (2) he who is the same in happiness and sorrow,
- (3) he who gives good counsel,
- (4) he who sympathizes.

(1) "In four ways, young householder, should a helpmate be understood as a warm-hearted friend:

- (i) he guards the heedless,
- (ii) he protects the wealth of the heedless,
- (iii) he becomes a refuge when you are in danger,
- (iv) when there are commitments he provides you with double the supply needed.

(2) "In four ways, young householder, should one who is the same in happiness and sorrow be understood as a warm-hearted friend:

- (i) he reveals his secrets,
- (ii) he conceals one's own secrets,
- (iii) in misfortune he does not forsake one,
- (iv) his life even he sacrifices for one's sake.

(3) "In four ways, young householder, should one who gives good counsel be understood as a warm-hearted friend:

- (i) he restrains one from doing evil,
- (ii) he encourages one to do good,

- (iii) he informs one of what is unknown to oneself,
- (iv) he points out the path to heaven.

(4) "In four ways, young householder, should one who sympathizes be understood as a warm-hearted friend:

- (i) he does not rejoice in one's misfortune,
- (ii) he rejoices in one's prosperity,
- (iii) he restrains others speaking ill of oneself,
- (iv) he praises those who speak well of oneself."

Thus spoke the Exalted One. And when the Master had thus spoken, he spoke yet again:

The friend who is a helpmate,
the friend in happiness and woe,
the friend who gives good counsel,
the friend who sympathizes too --
these four as friends the wise behold
and cherish them devotedly
as does a mother her own child.

The wise and virtuous shine like a blazing fire.
He who acquires his wealth in harmless ways
like to a bee that honey gathers,[6]
riches mount up for him
like ant hill's rapid growth.

With wealth acquired this way,
a layman fit for household life,
in portions four divides his wealth:
thus will he friendship win.

One portion for his wants he uses, [7]
two portions on his business spends,
the fourth for times of need he keeps.

"And how, young householder, does a noble disciple cover the six quarters?

"The following should be looked upon as the six quarters. The parents should be looked upon as the East, teachers as the South, wife and children as the West, friends and associates as the North, servants and employees as the Nadir, ascetics and Brahmins as the Zenith.[8]

"In five ways, young householder, a child should minister to his parents as the East:

- (i) Having supported me I shall support them,
- (ii) I shall do their duties,
- (iii) I shall keep the family tradition,
- (iv) I shall make myself worthy of my inheritance,
- (v) furthermore I shall offer alms in honor of my departed relatives.[9]

"In five ways, young householder, the parents thus ministered to as the East by their children, show their compassion:

- (i) they restrain them from evil,
- (ii) they encourage them to do good,
- (iii) they train them for a profession,
- (iv) they arrange a suitable marriage,
- (v) at the proper time they hand over their inheritance to them.

"In these five ways do children minister to their parents as the East and the parents show their compassion to their children. Thus is the East covered by them and made safe and secure.

"In five ways, young householder, a pupil should minister to a teacher as the South:

- (i) by rising from the seat in salutation,
- (ii) by attending on him,
- (iii) by eagerness to learn,
- (iv) by personal service,
- (v) by respectful attention while receiving instructions.

"In five ways, young householder, do teachers thus ministered to as the South by their pupils, show their compassion:

- (i) they train them in the best discipline,
- (ii) they see that they grasp their lessons well,
- (iii) they instruct them in the arts and sciences,
- (iv) they introduce them to their friends and associates,
- (v) they provide for their safety in every quarter.

"The teachers thus ministered to as the South by their pupils, show their compassion towards them in these five ways. Thus is the South covered by them and made safe and secure.

"In five ways, young householder, should a wife as the West be ministered to by a husband:

- (i) by being courteous to her,
- (ii) by not despising her,
- (iii) by being faithful to her,
- (iv) by handing over authority to her,
- (v) by providing her with adornments.

"The wife thus ministered to as the West by her husband shows her compassion to her husband in five ways:

- (i) she performs her duties well,
- (ii) she is hospitable to relations and attendants [10]
- (iii) she is faithful,
- (iv) she protects what he brings,
- (v) she is skilled and industrious in discharging her duties.

"In these five ways does the wife show her compassion to her husband who ministers to her as the West. Thus is the West covered by him and made safe and secure.

"In five ways, young householder, should a clansman minister to his friends and associates as the North:

- (i) by liberality,
- (ii) by courteous speech,
- (iii) by being helpful,
- (iv) by being impartial,
- (v) by sincerity.

"The friends and associates thus ministered to as the North by a clansman show compassion to him in five ways:

- (i) they protect him when he is heedless,
- (ii) they protect his property when he is heedless,
- (iii) they become a refuge when he is in danger,
- (iv) they do not forsake him in his troubles,
- (v) they show consideration for his family.

"The friends and associates thus ministered to as the North by a clansman show their compassion towards him in these five ways. Thus is the North covered by him and made safe and secure.

"In five ways should a master minister to his servants and employees as the Nadir:

- (i) by assigning them work according to their ability,
- (ii) by supplying them with food and with wages,
- (iii) by tending them in sickness,
- (iv) by sharing with them any delicacies,
- (v) by granting them leave at times.

"The servants and employees thus ministered to as the Nadir by their master show their compassion to him in five ways:

- (i) They rise before him,
- (ii) They go to sleep after him,
- (iii) They take only what is given,
- (iv) They perform their duties well,
- (v) They uphold his good name and fame.

"The servants and employees thus ministered to as the Nadir show their compassion towards him in these five ways. Thus is the Nadir covered by him and made safe and secure.

"In five ways, young householder, should a householder minister to ascetics and Brahmins as the Zenith:

- (i) By lovable deeds,
- (ii) By lovable words,
- (iii) By lovable thoughts,
- (iv) By keeping open house to them,
- (v) By supplying their material needs.

"The ascetics and Brahmins thus ministered to as the Zenith by a householder show their compassion towards him in six ways:

- (i) They restrain him from evil,
- (ii) They persuade him to do good,
- (iii) They love him with a kind heart,
- (iv) They make him hear what he has not heard,
- (v) They clarify what he has already heard,
- (vi) They point out the path to a heavenly state.

"In these six ways do ascetics and Brahmins show their compassion towards a householder who ministers to them as the Zenith. Thus is the Zenith covered by him and made safe and secure." Thus spoke the Exalted One. And when the Master had thus spoken, he spoke yet again:

The mother and father are the East,
The Teachers are the South,
Wife and Children are the West,
The friends and associates are the North.

Servants and employees are the Nadir,
the ascetics and Brahmins are the Zenith;
who is fit to lead the household life,
these six quarters he should salute.

Who is wise and virtuous,
gentle and keen-witted,
humble and amenable,
such a one to honor may attain.

Who is energetic and not indolent,
in misfortune unshaken,
flawless in manner and intelligent,
such a one to honor may attain.

Who is hospitable, and friendly,
liberal and unselfish,
A guide, an instructor, a leader,
such a one to honor may attain.

Generosity, sweet speech,
Helpfulness to others,
Impartiality to all,
as the case demands.

These four winning ways make the world go round,
as the linchpin in a moving car.
If these in the world exist not,
neither mother nor father will receive,
Respect and honor from their children.

Since these four winning ways
the wise appraise in every way,
to eminence they attain,
and praise they rightly gain.

When the Exalted One had spoken thus, Sigala, the young householder, said as follows:

"Excellent, Lord, excellent! It is as if, Lord, a man were to set upright that which was overturned, or were to reveal that which was hidden, or were to point out the way to one who had gone astray, or were to hold a lamp amidst the darkness, so that those who have eyes may see. Even so, has the doctrine been explained in various ways by the Exalted One.

"I take refuge, Lord, in the Buddha, the Dhamma, and the Sangha. May the Exalted One receive me as a lay follower; as one who has taken refuge from this very day to life's end."

Notes

1. *Kamma-kilesa*, lit., 'actions of defilement.'
2. These are the four *agati*, 'evil courses of action': *chanda*, *dosa*, *moha*, *bhaya*.
3. Crimes committed by others.
4. A kind of amusement.
5. The Pali original has here "six causes" as two compound words and one double-term phrase are counted as units.
6. Dhammapada v. 49: "As a bee, without harming the flower, its color or scent, flies away, collecting only the honey..."
7. This portion includes what is spent on good works: gifts to monks, charity, etc.
8. "The symbolism is deliberately chosen: as the day in the East, so life begins with parents' care; teacher's fees and the South are the same word: *dakkhina*; domestic cares follow when the youth becomes man, as the West holds the later daylight; North is 'beyond' (*uttara*), so by help of friends, etc., he gets beyond troubles." -- (Rhys Davids) [
9. This is a sacred custom of the Aryans who never forgot the dead, this tradition is still faithfully observed by the Buddhists of Sri Lanka who make ceremonial offerings of alms to the monks on the eighth day, in the third month, and on each anniversary of the demise of the parents. Merit of these good actions is offered to the departed after such ceremony. Moreover after every *punna-kamma* (good action), a Buddhist never fails to think of his parents and offer merit. Such is the loyalty and the gratitude shown to parents as advised by the Buddha.
10. lit., 'the folk around' (*parijana*).

Sîgâlovâda Sutta

On one occasion when Bhagavâ resided in Kalandaka-Nivâpa, in the Welu forest, near Râjagaha, the Gahapati Singâlo rose early in the morning and going out of Râjagaha, stood with his hair and his garments wet, and with his clasped hands elevated, bowed down to the various quarters, and worshipped the East, the South, the West, the North, the Nadir and the Zenith. On the same morning Bhagavâ, having arisen early and put on his robes, took his bowl and proceeded to Râjagaha in order to obtain food from the charitable, and seeing Singâlo engaged in his devotions he said to him: "Gahapati, why do you rise early in the morning, and with wet hair and wet garments bow down towards the several quarters and worship the East, the South, the West, the Nadir and the Zenith?"

He replied: "Venerable Sir, my father when dying said to me, Son, worship the quarters: and therefore respecting, honouring, reverencing and holding sacred the words of my father, I rise early in the morning, and going out of Râjagaha, and with my hair and garments wet, with clasped hands I bow down towards the various quarters, and worship the East, the South, the West, the North, the Nadir and the Zenith.--That is not the proper way, Gahapati, according to the teachings of holy sages to worship the six points.--Which then, Venerable Sir, is the correct mode of worshipping the six points according to the teaching of holy sages? Will the Venerable Bhagavâ explain the doctrine?--Listen then, Gahapati, and carefully attend: I will explain it." Singâlo replied: "Do so, Venerable Sir." Upon which Bhagavâ said:

"Gahapati, the disciples of holy sages abstain from the four actions which pollute the man; they are not influenced to commit sin by the four sources of evil; neither do they addict themselves to the six modes of procedure, which are paths leading to the destruction of property. Keeping themselves from these fourteen evils they are well guarded on the six sides, and are fully prepared for both worlds; for they are holy in this world, and upon the

dissolution of their frame by death they will obtain an existence in the heavenly worlds.

"Which are the four polluting actions from which they abstain? The destruction of animal life is a polluting act; theft is a polluting act; illicit intercourse with women is a polluting act; lying is a polluting act. From these sources of pollution they refrain."

Thus spake Bhagavâ: the excellent one having declared this, the teacher further said:

"The destruction of animal life; the taking the property of another; the speaking falsehood, and debauching another man's wife, are things dispraised by the wise.

"Which, Gahapati, are the four principles from which men sin? They are influenced by self-will, by anger, by fear, and by folly. But the disciple of holy sages is not led by self-will, by anger, by fear nor by folly, and does not from these four principles commit sin."

Thus spake Bhagavâ: the excellent one having declared this, the teacher further said:

"He who is led by self-will, by anger, by fear, or by folly, to overstep the bounds of virtue, will have his honour obscured, as the moon is obscured during the period of darkness.

"He who is not induced by self-will, by anger, by fear, or by folly, to transgress the rules of virtue, shall have his honour resplendent as the moon during the period of brightness.

"Which are the six modes of procedure being the paths leading to the destruction of property? The being addicted to intoxicating liquors is a path leading to the destruction of property. The wandering about the streets at unseasonable hours p. 313 is a path leading to the destruction of property. The frequenting places of public amusement is a path leading to the destruction of property. An addiction to gambling is a path leading to the destruction of property. The associating with profligate

companions is a path leading to the destruction of property.
Idleness is a path to the destruction of property.

"Six evils, Gahapati, result from being addicted to intoxicating liquors: the waste of property; contentious brawls; the accession of disease; loss of character; shameless exposure of the person; and mental imbecility.

"Six evils, Gahapati, result to a man from wandering about the streets at unseasonable hours: his health is neglected and uncared for; his wife and children are neglected and unprotected; his property is neglected and exposed to robbery; he is liable to the suspicion of having been in places of bad resort; evil reports circulate respecting him; and he has to encounter many painful circumstances.

"Six evils, Gahapati, result from persons frequenting places of public diversion. They are constantly enquiring Where is there an exhibition of dancing? Where is there singing? Where is there instrumental music? Where recitation? Where sleight of hand? Where theatrical exhibitions?

"Six evils, Gahapati, attend an addiction to gambling: the winner is the object of hatred; the loser is miserable; property is dissipated; his word is not credited in courts of law, his friends and relatives are estranged from him; and he is not regarded as eligible for matrimonial alliances; for a gamester cannot maintain a wife and family with respectability.

"Six evils, Gahapati, result from associating with profligate companions: every gambler, every libertine, every hard drinker, every rogue, every cheat, every burglar, claims him as a friend.

"Six evils, Gahapati, are connected with indolence: he says, It is very cold, and he does not work; it is very hot, and he does not work; it is very late, and he does not work; it is very early, and he does not work; he says, I am very hungry, and p. 314 he does not work; I have eaten too much, and he does not work. He thus lives

neglectful of his occupations; he neither acquires fresh property, nor preserves that which he had in his possession."

Thus spake Bhagavâ: the excellent one having declared this, the teacher further said:

"Some friends are only drinking companions; others are friends so long as it suits their convenience, and others for the sake of gain.

"Lying in bed after the sun has arisen; adulterous intercourse with women; an irritable disposition; injustice to others; consorting with profligate companions, or being greedy of enjoyment, are six things which lead a man to ruin.

"By gaming, by profligacy, by debauching the wife dear to the husband as his life, by debasing pursuits, and by neglecting the study of wisdom, the honor of a man is obscured, as the moon is obscured during the period of darkness.

"He whose friends are sinful, whose associates are profligate, and whose instructors are unholy, will be ruined in this world, and in that which is to come.

"Gaming, whoredom, drinking, singing and dancing, sleeping by day and wandering about by night, and an insatiate thirst for pleasure, are six things which ruin a man.

"The drunkard, destitute and in abject poverty, yet thirsty and led thereby to drink intoxicating liquors like water, will increase his debts, and rapidly destroy his family.

"He who sleeps by day and rises at night, who is constantly inebriated and attached to lewd women, cannot remain in his own house.

"The young man who says, It is too hot; it is too cold; it is too late, by neglecting his business will come to poverty; but he, who disregards heat or cold, performs his manly duties, will not cease to be prosperous.

"Four classes of persons, Gahapati, bear the semblance of friends while they are the reverse: the self-interested man; the man of much profession, the flatterer and the spendthrift.

"In four ways the self-interested man, while professing to be a friend, may be known to be the reverse. He takes away your property; he gives little and expects much in return; he acts from fear (and not from affection), and he sees only his own advantage.

"In four ways the man of much profession, while bearing the semblance of a friend, may be known to be the reverse. He will appear to be interested respecting past circumstances, or respecting those which are future; he will be profuse in unprofitable compliments, but he will forsake you in the hour of need.

"In four ways the flatterer, while professing to be a friend, may be known to be the reverse: he approves of your vices, and he approves of your virtues; he praises you while present, and reviles you when absent.

"In four ways the spendthrift, while professing to be a friend, may be known to be the reverse: he is a friend if you frequent taverns, or wander about the streets at night; if you visit the theatres, or frequent gaming houses."

Thus spake Bhagavâ: the excellent one having stated this, the teacher further said:

"The friend who takes away your property, or who abounds in profession, or who is a sycophant, or a spendthrift;

"These four the wise man does not regard to be friends, but removes from them as he would from a path beset with eminent dangers.

"Gahapati, by these four marks the faithful friend may be known: He assists in time of need; he is a friend in adversity as well as in prosperity; he gives judicious advice; and manifests affection towards you.

"Gahapati, the friend who assists in time of need may be known by these four marks: He guards you when you are carelessly exposed; watches over your property when it is in danger; aids in the hour of peril; and affords two fold help in the time of need.

"In four ways the friend faithful in adversity as well as in p. 316 prosperity may be known: He keeps your secrets, does not divulge your affairs, stands by you in the hour of difficulty, and is willing to sacrifice his life for your welfare.

"The faithful friend who gives judicious advice may be known in four ways: He restrains you from vice, and encourages you in virtue; imparts instruction, and points out the way to heaven.

"The true friend who manifests affection towards you may he known by these four marks: He does not rejoice when his friend suffers privations, but rejoices in his prosperity; he repels slanders uttered against him, and joins in celebrating his virtues."

Thus Bhagavâ spoke: the excellent one having declared this, the teacher further said:

"He is a friend who renders assistance, who is faithful in prosperity and in adversity, who gives judicious advice, and shews kindness of feeling.

"The wise man, knowing them to be his friends cleaves constantly to them, as the child clings to his mother.

"The virtuous wise man shines as a brightly resplendent light. If he partake of the wealth of others, it is as the bee (who gathers honey without injuring the beauty or fragrance of the flower); and if he accumulate wealth, it is as the white ant (by unremitted exertions and minute increments); builds up its nest; and thus he is able to provide for his family.

"The property he accumulates he divides into four portions: certainly with one portion he will cement friendships; one he will appropriate to his own sustenance; one portion he will apply to the

conducting his business; and the other portion he will treasure up against a time of adversity.

"How, Gahapati, does the disciple of holy sages carefully guard the six sides? The six sides are the following: His parents constitute the East side, his teachers the South, his wife and children the West, his friends and relatives the North, his slaves and dependents constitute the Nadir, and Samanas and Brahmans are the Zenith.

"Gahapati, the son should minister to his parents, who constitute the East quarter, in five ways: he should say I will sustain them in old age who supported me in youth: the family duties incumbent on them I will perform: I will guard their possessions, I will watch over their property, and when they die I will perform their funeral solemnities. In these five modes, Gahapati, the parents, forming the East quarter, are to be ministered to. The parents also in five modes shew their affection to their son: they restrain him from vice, and train him in virtue; they cause him to be instructed in arts and sciences; provide him with a suitable wife, and at a proper season, endow him with an inheritance. Thus the East quarter is preserved in peace and free from danger.

"In five respects, Gahapati, the pupil should minister to his teacher, who is as the South quarter: he should rise up in his presence; wait upon him; listen to all that he says with respectful attention; perform the duties necessary for his personal comfort; and carefully attend to his instruction. In these five respects the pupil should minister to his teacher. And in five things the teacher shews his affection to his pupil: he trains him in virtue and good manners; carefully instructs him; imparts unto him a knowledge of the sciences and wisdom of the ancients; speaks well of him to friends and relations, and guards him from danger. In these five modes the teacher shews his affection to his pupil, and thus the South quarter is preserved in peace and free from danger.

"In these five respects, Gahapati, the husband should minister to his wife, who is as the West quarter: he should treat her with respectful attention; his language to her should be courteous and

affectionate; he should not illicitly consort with other women; should cause her to be honoured by others, and furnish her with suitable ornaments and apparel. In these five modes the husband should minister to his wife who is as the West quarter. And in five respects the wife should shew her affection towards her husband: she should affectionately attend to his personal wants; superintend his household; preserve her chastity inviolate; be careful of her husband's property; and shew diligence and activity in all she has to do. In these five things the wife should shew her affection to her husband. Thus the West quarter will be preserved in peace and free from danger.

"In these five respects, Gahapati, the honourable man ministers to his friends and relatives who are as the North quarter: by presenting gifts, by courteous language, by promoting their interests, by treating them as his equals, and by sharing with them his prosperity. In these five modes he ministers to his friends and relatives who are as the North quarter. And in five respects his friends and relations should shew their attachment to him. They should watch over him when he has negligently exposed himself; guard his property when he is careless; assist him in difficulties; stand by him, and help to provide for his family. In these five modes friends and relatives should manifest their attachment to him, and thus the North quarter is preserved in peace and free from danger.

"In five things, Gahapati, the master should minister to the wants of his slaves and dependents, who are as the Nadir: he assigns them labour suitable to their strength; provides for their comfortable support; he attends to them in sickness; causes them to partake of any extraordinary delicacy he may obtain, and makes them occasional presents. In these five modes the master ministers to his servants, who are as the Nadir. And in five modes the slaves and dependents manifest their attachment to their master: they rise before him in the morning, and retire later to rest; they do not purloin his property, do their work cheerfully and actively, and are respectful in their behaviour towards him. In these five respects the slaves and dependents should manifest

their attachment to their master, and thus the Nadir is preserved in peace and free from danger.

"In five respects, Gahapati, the honourable man should minister to Samanas and Brahmans who are as the Zenith: by respectful affection manifested in his actions, in his words, and in his thoughts; by allowing them constant access to him, and by p. 319 supplying their temporal wants. In these five modes, Gahapati, he ministers to Samanas and Brahmans who are as the Zenith. And in five modes the Samanas and Brahmans should manifest their kind feelings towards him: they should dissuade him from vice; excite him to virtuous acts, being desirous of promoting the welfare of all; they should instruct him in the things he had not previously learned; confirm him in the truths he had received, and point out to him the way to heaven. In these five modes Samanas and Brahmans should manifest their kind feelings towards him, and thus the Zenith is preserved tranquil and free from danger."

Thus spoke Bhagavâ: the excellent one having declared those things, the teacher further added:

"The mother and father are the East quarter; the teacher is the South; the children and wife are the West; friends and relatives the North;

"Slaves and dependents are the Nadir; Samanas and Brahmans the Zenith. He who worships these six will be competent to the duties of a householder.

"The wise, virtuous, prudent, intelligent, teachable, docile man will become eminent.--The persevering diligent man, unshaken in adversity, and of inflexible determination, will become eminent,

"The well-informed, friendly disposed, prudent speaking, generous minded, self-controlled man, calm and self-possessed, will become eminent.

"In this world, generosity, mildness of speech, public spirit, and courteous behaviour, are worthy of respect under all circumstances, and will be valuable in all places.

"If these be not possessed, the mother will receive neither honour nor support from the son; neither will the father receive respect or honour, The wise man who carefully cultivates these will obtain both prosperity and honour."

When Bhagavâ had thus spoken, Singâlo said: "Excellent, Venerable Sir, most excellent. It is comparable to placing erect that which has been overturned; to the displaying that to view which has been previously hidden; to the directing a wanderer into the right path; to bringing a brightly shining lamp into a dark place thus rendering objects visible. Even thus Bhagavâ, in various modes, made known his doctrine. I take refuge in Bhagavâ, in his doctrines, and in his priesthood. Receive me, Bhagavâ, as a disciple. From this day to the end of my life I take my refuge in Bhagavâ."

Sigala Sutta

The Jackal

Dwelling at Savatthi. "Monks, gains, offerings, and fame are a cruel thing, a harsh, bitter obstacle to the attainment of the unexcelled rest from bondage.

"Have you heard the jackal howling in the last hours of the night?"

"Yes, lord."

"That jackal is suffering from mange. He finds no pleasure whether he goes to a bluff, to the foot of a tree, or to the open air. Wherever he goes, wherever he stands, wherever he sits, wherever he lies down, he is sunk in misery.

"In the same way there is the case where a certain monk is conquered by gains, offerings, and fame, his mind consumed. He finds no pleasure whether he goes to an empty dwelling, to the foot of a tree, or to the open air. Wherever he goes, wherever he stands, wherever he sits, wherever he lies down, he is sunk in misery. That's how cruel gains, offerings, and fame are: a harsh, bitter obstacle to the attainment of the unexcelled rest from bondage.

"Thus you should train yourselves: 'We will put aside any gains, offerings, and fame that have arisen; and we will not let any gains, offerings, and fame that have arisen keep our minds consumed.' That's how you should train yourselves."

Siha Sutta

On Generosity

I have heard that on one occasion the Blessed One was staying near Vesali, in the Great Forest, at the Gabled Pavilion. Then General Siha went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "Is it possible, lord, to point out a fruit of generosity visible in the here and now?"

"It is possible, Siha. One who is generous, a master of giving, is dear and charming to people at large. And the fact that who is generous, a master of giving, is dear and charming to people at large: this is a fruit of generosity visible in the here and now.

"Furthermore, good people, people of integrity, admire one who is generous, a master of giving. And the fact that good people, people of integrity, admire one who is generous, a master of giving: this, too, is a fruit of generosity visible in the here and now.

"Furthermore, the fine reputation of one who is generous, a master of giving, is spread far and wide. And the fact that the fine reputation of one who is generous, a master of giving, is spread far and wide: this, too, is a fruit of generosity visible in the here and now.

"Furthermore, when one who is generous, a master of giving, approaches any assembly of people -- noble warriors, Brahmans, householders, or contemplatives -- he/she does so confidently and without embarrassment. And the fact that when one who is generous, a master of giving, approaches any assembly of people -- noble warriors, Brahmans, householders, or contemplatives -- he/she does so confidently and without embarrassment: this, too, is a fruit of generosity visible in the here and now.

"Furthermore, at the break-up of the body, after death, one who is generous, a master of giving, reappears in a good destination, the

heavenly world. And the fact that at the break-up of the body, after death, one who is generous, a master of giving, reappears in a good destination, the heavenly world: this is a fruit of generosity in the next life."

When this was said, General Siha said to the Blessed One: "As for the four fruits of generosity visible in the here and now that have been pointed out by the Blessed One, it's not the case that I go by conviction in the Blessed One with regard to them. I know them, too. I am generous, a master of giving, dear and charming to people at large. I am generous, a master of giving; good people, people of integrity, admire me. I am generous, a master of giving, and my fine reputation is spread far and wide: 'Siha is generous, a doer, a supporter of the Sangha.' I am generous, a master of giving, and when I approach any assembly of people -- noble warriors, Brahmans, householders, or contemplatives -- I do so confidently and without embarrassment.

"But when the Blessed One says to me, 'At the break-up of the body, after death, one who is generous, a master of giving, reappears in a good destination, the heavenly world,' that I do not know. That is where I go by conviction in the Blessed One."

"So it is, Siha. So it is. At the break-up of the body, after death, one who is generous, a master of giving, reappears in a good destination, the heavenly world."

One who gives is dear.
People at large admire him.
He gains honor. His status grows.
He enters an assembly unembarrassed.
He is confident -- the man un-miserly.

Therefore the wise give gifts.
Seeking bliss, they would subdue the stain of miserliness.
Established in the three-fold heavenly world,
they enjoy themselves long
in fellowship with devas.

Having made the opportunity for themselves,
having done what is skillful,
then when they fall from here
they fare on, self-radiant, in Nandana [the garden of the devas].

There they delight, enjoy, are joyful,
replete with the five sensuality strands.
Having followed the words of the sage who is such,
they enjoy themselves in heaven --
disciples of the One Well-gone.

Silavant Sutta

Virtuous

On one occasion Ven. Shariputra and Ven. Maha Kotthita were staying near Varanasi in the Deer Park at Isipatana. Then Ven. Maha Kotthita, emerging from seclusion in the late afternoon, went to Ven. Shariputra and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, he sat to one side. As he was sitting there, he said to Ven. Shariputra, "Shariputra my friend, which things should a virtuous monk attend to in an appropriate way?"

"A virtuous monk, Kotthita my friend, should attend in an appropriate way to the five clinging-aggregates as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a dissolution, an emptiness, not-self. Which five? Form as a clinging-aggregate, feeling... perception... fabrications... consciousness as a clinging-aggregate. A virtuous monk should attend in an appropriate way to these five clinging-aggregates as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a dissolution, an emptiness, not-self. For it is possible that a virtuous monk, attending in an appropriate way to these five clinging-aggregates as inconstant... not-self, would realize the fruit of stream-entry."

"Then which things should a monk who has attained stream-entry attend to in an appropriate way?"

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

"Then which things should a monk who has attained once-returning attend to in an appropriate way?"

"A monk who has attained once-returning should attend in an appropriate way to these five clinging-aggregates as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a dissolution, an emptiness, not-self. For it is possible that a monk who has attained once-returning, attending in an appropriate way to these five clinging-aggregates as inconstant... not-self, would realize the fruit of non-returning."

"Then which things should a monk who has attained non-returning attend to in an appropriate way?"

"A monk who has attained non-returning should attend in an appropriate way to these five clinging-aggregates as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a dissolution, an emptiness, not-self. For it is possible that a monk who has attained non-returning, attending in an appropriate way to these five clinging-aggregates as inconstant... not-self, would realize the fruit of Arahantship."

"Then which things should an arahant attend to in an appropriate way?"

"An arahant should attend in an appropriate way to these five clinging-aggregates as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a dissolution, an emptiness, not-self. Although, for an arahant, there is nothing further to do, and nothing to add to what has been done, still these things -- when developed and pursued -- lead both to a pleasant abiding in the here-and-now and to mindfulness and alertness."

The Simile of the Cloth and The Discourse on Effacement

Introduction

This discourse of the Buddha -- the seventh in the Collection of Middle Length Texts (Majjhima Nikáya) -- deals first with a set of sixteen defilements of the human mind; and in its second part, with the disciple's progress to the highest goal of Arahantship, which can be achieved if -- and only if -- these impurities are gradually reduced and finally eliminated. While there are also defilements of *insight* which must be removed for the attainment of the goal, the sixteen defilements dealt with here are all of an *ethical* nature and are concerned with man's *social behavior*. Only the last of these sixteen, negligence may also refer to purely personal concerns as well as to one's relations with others.

A glance through the list (see Note 2) will show that all these sixteen defilements derive from greediness and selfishness, from aversion, self-assertion and conceit, or their combinations. If we take, for instance, contempt, being a weaker nuance of (5) denigration, we see that aversion and conceit contribute to it; (7) envy is fed by greediness and aversion. The pairs of contributive factors here exemplified do not, of course, occur at the same moment of consciousness; but their repeated, separate presence favors the arising of such derivatives as contempt and envy. On the other hand, if those secondary defilements such as contempt and envy (and all the others) appear frequently, they will bring about a close serial association of their "feeders," as for instance hate motivated by conceit, or hate motivated by greed; and these may easily become habitual sequences, automatic chain reactions in our impulsive life.

Interlocked in such a manner, the negative forces in our mind -- the defilements, roots of evil, and fetters -- will become more powerful and much more difficult to dislodge. They will form

"closed systems" hard to penetrate, covering ever larger areas of our mind. What may first have been isolated occurrences of unwholesome thoughts and acts will grow into hardened traits of character productive of an unhappy destiny in future lives (see Discourse Sec. 2). And in all these grave consequences, the secondary or derivative defilements have a great share. Hence it is of vital importance that we do not fall victim to the last in the list of those defilements -- negligence -- and are not negligent in watchfulness and self-control.

"Out of regard for your own good, it is proper to strive with heedfulness; out of regard for others' good, it is proper to strive with heedfulness; out of regard for your own and others' good, it is proper to strive with heedfulness."

(Nidana Samy., No. 22)

As to "others' good," how much more pleasant and harmonious will be human relations, individual and communal, if there is less pettiness and peevishness, fewer vanities and jealousies, and less self-assertiveness in words and deeds! As already remarked: if these minor blemishes are reduced, the larger and more serious defilements will have fewer opportunities. How often do deadly conflicts and deep involvement in guilt arise from petty but unresolved resentments!

The composition of our list of defilements alone makes it clear that the Buddha was well aware of the social impact of these impurities; and the structure of the discourse shows that he regarded the removal of these defilements as an integral part of the mental training aiming at deliverance. Hence we may summarize this part of the discourse by saying that *our social conduct strongly affects the chances of our spiritual progress.*

The nature of that influence is illustrated by the simile of the cloth. If the texture of our mind is tarnished by blemishes in our social behavior, "the new coloring" of *higher mentality (adhicitta)* and *higher wisdom (adhipañña)* cannot penetrate. The stains that soil the single strands of thought will show through the superficial

coloring; and besides, the impure matter will reduce the porosity of the tissue, i.e. the receptivity of our mind, and thus prevent full absorption of any results gained in meditation or understanding. Through the accumulating "waste products" of uninhibited defilements, a mental atmosphere is created that resists any depth penetration of spiritual forces and values.

First, in accordance with the method of Satipatthána, right mindfulness, the presence of the defilements in one's behavior has to be clearly noticed and honestly acknowledged, without attempts at evasion, at minimizing or self-justification, for instance, by giving them more "respectable names. This is what is implied in the words of the discourse: "*Knowing* (the respective blemish) to be a defilement of the mind . . ." Such knowledge by itself may often discourage the recurrence of the defilements or weaken the strength of their manifestations. According to the Buddhist Teachers of Old (see Note 4, para. 1), this knowledge should be extended to the nature of the defilements, the causes and circumstances of their arising, their cessation, and the means of effecting their cessation. This is an example of how to apply to an actual situation the formula of the Four Noble Truths as embodied in the contemplation of mind-objects (*dhammanupassana*) of the Satipatthána Sutta. Another example is the application of the four truths to higher states of mind, the Divine Abidings, for the purpose of developing insight (Sec. 13 and notes 13, 14).

When the Noble Disciple, on attaining to one of the higher paths, sees himself freed from the defilements, deep joy will arise in him, enthusiasm for the goal and the way, and an unshakable confidence in the Triple Gem. So says our text (Sec. 6-10). But a foretaste of all these fruits and blessings can already be gained by him who has succeeded in noticeably weakening and reducing the defilements. Such enthusiasm and strengthened confidence, being derived from his personal experience, will be of great value to him, adding wings to his further progress. To the extent of his experience, he will have verified for himself the virtues of the Dhamma:

"Well proclaimed by the Blessed One is the Dhamma, realizable here and now, possessed of immediate result, bidding you come and see, accessible, and knowable individually by the wise."

For rendering this discourse, use has been made chiefly of the translation by the Venerable Ñānamoli Thera (from an unpublished manuscript), and also of the translations by the Venerable Soma Thera and I. B. Horner. Grateful acknowledgement is offered to these able translators. For some key passages, however, the Editor decided to use his own version, partly for the reason of conformity with the commentarial explanations. The Notes have been supplied by the Editor. In these Notes, it was thought desirable to furnish the commentarial references supporting the renderings chosen, and in these cases the inclusion of Pali words was unavoidable. But an effort has been made to make these notes intelligible and helpful to readers who are not familiar with the Pali language as well.

The Simile of the Cloth (Vatthupama Sutta)

Thus have I heard:

1. Once the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's monastery. There he addressed the monks thus: "Monks." -- "Venerable sir," they replied. The Blessed One said this:

2. "Monks, suppose a cloth were stained and dirty, and a dyer dipped it in some dye or other, whether blue or yellow or red or pink, it would take the dye badly and be impure in color. And why is that? Because the cloth was not clean. So too, monks, when the mind is defiled, [1] an unhappy destination [in a future existence] may be expected.

"Monks, suppose a cloth were clean and bright, and a dyer dipped it in some dye or other, whether blue or yellow or red or pink, it would take the dye well and be pure in color. And why is that? Because the cloth was clean. So too, monks, when the mind is

undefiled, a happy destination [in a future existence] may be expected.

3. "And what, monks, are the defilements of the mind? [2] (1) Covetousness and unrighteous greed are a defilement of the mind; (2) ill will is a defilement of the mind; (3) anger is a defilement of the mind; (4) hostility...(5) denigration...(6) domineering...(7) envy...(8) jealousy...(9) hypocrisy...(10) fraud...(11) obstinacy...(12) presumption...(13) conceit...(14) arrogance...(15) vanity...(16) negligence is a defilement of the mind.[3]

4. "Knowing, monks, covetousness and unrighteous greed to be a defilement of the mind, the monk abandons them. [4] Knowing ill will to be a defilement of the mind, he abandons it. Knowing anger to be a defilement of the mind, he abandons it. Knowing hostility to be a defilement of the mind, he abandons it. Knowing denigration to be a defilement of the mind, he abandons it. Knowing domineering to be a defilement of the mind, he abandons it. Knowing envy to be a defilement of the mind, he abandons it. Knowing jealousy to be a defilement of the mind, he abandons it. Knowing hypocrisy to be a defilement of the mind, he abandons it. Knowing fraud to be a defilement of the mind, he abandons it. Knowing obstinacy to be a defilement of the mind, he abandons it. Knowing presumption to be a defilement of the mind, he abandons it. Knowing conceit to be a defilement of the mind, he abandons it. Knowing arrogance to be a defilement of the mind, he abandons it. Knowing vanity to be a defilement of the mind, he abandons it. Knowing negligence to be a defilement of the mind, he abandons it.

5. "When in the monk who thus knows that covetousness and unrighteous greed are a defilement of the mind, this covetousness and unrighteous greed have been abandoned; when in him who thus knows that ill will is a defilement of the mind, this ill will has been abandoned;...when in him who thus knows that negligence is a defilement of the mind, this negligence has been abandoned -
- [5]

6. -- He thereupon gains unwavering confidence in the Buddha [6] thus: 'Thus indeed is the Blessed One: he is accomplished, fully enlightened, endowed with [clear] vision and [virtuous] conduct, sublime, knower of the worlds, the incomparable guide of men who are tractable, the teacher of gods and men, enlightened and blessed.'

7. -- He gains unwavering confidence in the Dhamma thus: 'Well proclaimed by the Blessed One is the Dhamma, realizable here and now, possessed of immediate result, bidding you come and see, accessible and knowable individually by the wise.'

8. -- He gains unwavering confidence in the Sangha thus: 'The Sangha of the Blessed One's disciples has entered on the good way, has entered on the straight way, has entered on the true way, has entered on the proper way; that is to say, the four pairs of men, the eight types of persons; this Sangha of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the incomparable field of merit for the world.'

9. "When he has given up, renounced, let go, abandoned and relinquished [the defilements] in part, [7] he knows: 'I am endowed with unwavering confidence in the Buddha...in the Dhamma...in the Sangha; and he gains enthusiasm for the goal, gains enthusiasm for the Dhamma, [8] gains gladness connected with the Dhamma. When he is gladdened, joy is born in him; being joyous in mind, his body becomes tranquil; his body being tranquil, he feels happiness; and the mind of him who is happy becomes concentrated. [9]

10. "He knows: 'I have given up, renounced, let go, abandoned and relinquished [the defilements] in part'; and he gains enthusiasm for the goal, gains enthusiasm for the Dhamma, gains gladness connected with the Dhamma. When he is gladdened, joy is born in him; being joyous in mind, his body becomes tranquil; when his body is tranquil, he feels happiness; and the mind of him who is happy becomes concentrated.

11. "If, monks, a monk of such virtue, such concentration and such wisdom [10] eats alms-food consisting of choice hill-rice together with various sauces and curries, even that will be no obstacle for him. [11]

"Just as cloth that is stained and dirty becomes clean and bright with the help of pure water, or just as gold becomes clean and bright with the help of a furnace, so too, if a monk of such virtue, such concentration and such wisdom eats alms-food consisting of choice hill-rice together with various sauces and curries, even that will be no obstacle for him.

12. "He abides, having suffused with a mind of loving-kindness [12] one direction of the world, likewise the second, likewise the third, likewise the fourth, and so above, below, around and everywhere, and to all as to himself; he abides suffusing the entire universe with loving-kindness, with a mind grown great, lofty, boundless and free from enmity and ill will.

"He abides, having suffused with a mind of compassion...of sympathetic joy...of equanimity one direction of the world, likewise the second, likewise the third, likewise the fourth, and so above, below, around and everywhere, and to all as to himself; he abides suffusing the entire universe with equanimity, with a mind grown great, lofty, boundless and free from enmity and ill will.

13. "He understands what exists, what is low, what is excellent, [13] and what escape there is from this [whole] field of perception.[14]

14. "When he knows and sees [15] in this way, his mind becomes liberated from the canker of sensual desire, liberated from the canker of becoming, liberated from the canker of ignorance.[16] When liberated, there is knowledge: 'It is liberated'; and he knows: 'Birth is exhausted, the life of purity has been lived, the task is done, there is no more of this to come.' Such a monk is called 'one bathed with the inner bathing.'"[17]

15. Now at that time the Brahmin Sundarika Bharadvaja [18] was seated not far from the Blessed One, and he spoke to the Blessed One thus: "But does Master Gotama go to the Bahuka River to bathe?"

"What good, Brahmin, is the Bahuka River? What can the Bahuka River do?"

"Truly, Master Gotama, many people believe that the Bahuka River gives purification, many people believe that the Bahuka River gives merit. For in the Bahuka River many people wash away the evil deeds they have done."

16. Then the Blessed One addressed the Brahmin Sundarika Bharadvaja in these stanzas: [19]

Bahuka and Adhikakka, [20]

Gaya and Sundarika,

Payaga and Sarassati,

And the stream Bahumati --

A fool may there forever bathe, Yet will not purify his black deeds.

What can Sundarika bring to pass?

What can the Payaga and the Bahuka?

They cannot purify an evildoer,

A man performing brutal and cruel acts.

One pure in heart has evermore

The Feast of Cleansing [21] and the Holy Day;[22]

One pure in heart who does good deeds

Has his observances perfect for all times.

It is here, O Brahmin, that you should bathe [23]

To make yourself a safe refuge for all beings.

And if you speak no untruth,

Nor work any harm for breathing things,

Nor take what is not offered,

With faith and with no avarice,

To Gaya gone, what would it do for you?
Let any well your Gaya be!

17. When this was said, the Brahmin Sundarika Bharadvaja spoke thus:

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

18. "I go to Master Gotama for refuge, and to the Dhamma, and to the Sangha. May I receive the [first ordination of] going forth under Master Gotama, may I receive the full admission!

19. And the Brahmin Sundarika Bharadvaja received the [first ordination of] going forth under the Blessed One, and he received the full admission. And not long after his full admission, dwelling alone, secluded, diligent, ardent and resolute, the venerable Bharadvaja by his own realization understood and attained in this very life that supreme goal of the pure life, for which men of good family go forth from home life into homelessness. And he had direct knowledge thus: "Birth is exhausted, the pure life has been lived, the task is done, there is no more of this to come."

And the venerable Bharadvaja became one of the Arahats.

Footnotes

1. *"So too, monks, if the mind is defiled..."* Comy: "It may be asked why the Buddha had given this simile of the soiled cloth. He did so to show that effort brings great results. A cloth soiled by dirt that is adventitious (i.e., comes from outside; *agantukehi malehi*), if it is washed can again become clean because of the cloth's natural purity. But in the case of what is naturally black, as for instance

(black) goat's fur, any effort (of washing it) will be in vain. Similarly, the mind too is soiled by adventitious defilements (*agantukehi kilesehi*). But originally, at the phases of rebirth(-consciousness) and the (sub-conscious) life-continuum, it is pure throughout (*pakatiya pana sakale pi patisandhi-bhavanga-vare pandaram eva*). As it was said (by the Enlightened One): 'This mind, monks, is luminous, but it becomes soiled by adventitious defilements' (AN I.49). But by cleansing it one can make it more luminous, and effort therein is not in vain."

2. "*Defilements of the mind*" (*cittassa upakkilesa*). Comy.: "When explaining the mental defilements, why did the Blessed One mention greed first? Because it arises first. For with all beings wherever they arise, up to the level of the (Brahma heaven of the) Pure Abodes, it is first greed that arises by way of lust for existence (*bhava-nikanti*). Then the other defilements will appear, being produced according to circumstances. The defilements of mind, however, are not limited to the sixteen mentioned in this discourse. But one should understand that, by indicating here the method, all defilements are included." Sub.Comy. mentions the following additional defilements: fear, cowardice, shamelessness and lack of scruples, insatiability, evil ambitions, etc.

3. The Sixteen Defilements of Mind:

1. *abhijjha-visama-lobha*, covetousness and unrighteous greed
2. *byapada*, ill will
3. *kodha*, anger
4. *upanaha*, hostility or malice
5. *makkha*, denigration or detraction; contempt
6. *palasa*, domineering or presumption
7. *issa*, envy
8. *macchariya*, jealousy, or avarice; selfishness
9. *maya*, hypocrisy or deceit
10. *satheyya*, fraud
11. *thambha*, obstinacy, obduracy
12. *sarambha*, presumption or rivalry; impetuosity
13. *mana*, conceit
14. *atimana*, arrogance, haughtiness

15. *mada*, vanity or pride

16. *pamada*, negligence or heedlessness; in social behavior, this leads to lack of consideration.

The defilements (3) to (16) appear frequently as a group in the discourses, e.g., in Majjh. 3; while in Majjh. 8 (reproduced in this publication) No. 15 is omitted. A list of seventeen defilements appears regularly in each last discourse of Books 3 to 11 of the Anguttara Nikáya, which carry the title *Ragapeyyala*, the Repetitive Text on Greed (etc.). In these texts of the Anguttara Nikáya, the first two defilements in the above list are called greed (*lobha*) and hate (*dosa*), to which delusion (*moha*) is added; all the fourteen other defilements are identical with the above list.

4. "*Knowing covetousness and unrighteous greed to be a defilement of the mind, the monk abandons them.*"

Knowing (viditva). Sub.Comy.: "Having known it either through the incipient wisdom (*pubbabhaga-pañña*) of the worldling, i.e., before attaining to Stream-entry) or through the wisdom of the two lower paths (Stream-entry and Once-returning). He knows the defilements as to their nature, cause, cessation and means of effecting cessation." This application of the formula of the Four Noble Truths to the defilements deserves close attention.

Abandons them (pajahati). Comy.: "He abandons the respective defilement through (his attainment of) the noble path where there is 'abandoning by eradication' (*samucchedappahana-vasena ariya-maggena*)," which according to Sub.Comy. is the "final abandoning" (*accantappahana*). Before the attainment of the noble paths, all "abandoning" of defilements is of a temporary nature. See Nyanatiloka Thera, *Buddhist Dictionary*, s.v. *pahana*.

According to the Comy., the sixteen defilements are finally abandoned by the noble paths (or stages of sanctity) in the following order:

"By the *path of Stream-entry (sotapatti-magga)* are abandoned: (5) denigration, (6) domineering, (7) envy, (8) jealousy, (9) hypocrisy, (10) fraud.

"By the *path of Non-returning (anagami-magga)*: (2) ill will, (3) anger, (4) malice, (16) negligence.

"By the *path of Arahatship (arahatta-magga)*: (1) covetousness and unrighteous greed, (11) obstinacy, (12) presumption, (13) conceit, (14) arrogance, (15) vanity."

If, in the last group of terms, covetousness is taken in a restricted sense as referring only to the craving for the five sense objects, it is finally abandoned by the path of Non-returning; and this is according to Comy. the meaning intended here. All greed, however, including the hankering after fine material and immaterial existence, is eradicated only on the path of Arahatship; hence the classification under the latter in the list above.

Comy. repeatedly stresses that wherever in our text "abandoning" is mentioned, reference is to the Non-returner (*anagami*); for also in the case of defilements overcome on Stream-entry (see above), the states of mind which produce those defilements are eliminated only by the path of Non-returning.

5. Comy. emphasizes the connection of this paragraph with the following, saying that the statements on each of the sixteen defilements should be connected with the next' paragraphs, e.g., "when in him...ill will has been abandoned, he thereupon gains unwavering confidence..." Hence the grammatical construction of the original Pali passage -- though rather awkward in English -- has been retained in this translation.

The disciple's direct experience of being freed of this or that defilement becomes for him a living test of his former still imperfectly proven trust in the Buddha, Dhamma and Sangha. Now this trust has become a firm conviction, an unshakable confidence, based on experience.

6. "*Unwavering confidence*" (*aveccappasada*). Comy.: "unshakable and immutable trust." Confidence of that nature is not attained before Stream-entry because only at that stage is the fetter of sceptical doubt (*vicikiccha-samyojana*) finally eliminated. Unwavering confidence in the Buddha, Dhamma and Sangha are three of four characteristic qualities of a Stream-winner (*sotapaññassa angani*); the fourth is unbroken morality, which may be taken to be implied in Sec. 9 of our discourse referring to the relinquishment of the defilements.

7. "*When he has given up...(the defilements) in part*" (*yatodhi*): that is, to the extent to which the respective defilements are eliminated by the paths of sanctitude (see Note 4). *Odhi*: limit, limitation. *yatodhi* = *yato odhi*; another reading: *yathodhi* = *yatha-odhi*.

Bhikkhu Ñanamoli translates this paragraph thus: "And whatever (from among those imperfections) has, according to the limitation (set by whichever of the first three paths he has attained), been given up, has been (forever) dropped, let go, abandoned, relinquished. "

In the *Vibhanga* of the Abhidhamma Pitaka, we read in the chapter *Jhana-vibhanga*: "He is a bhikkhu because he has abandoned defilements limitedly; or because he has abandoned defilements without limitation" (*odhiso kilesanam pahana bhikkhu; anodhiso kilesanam pahana bhikkhu*).

8. "*Gains enthusiasm for the goal, gains enthusiasm for the Dhamma*" (*labhati atthavedam labhati dhammavedam*).

Comy.: "When reviewing (*paccavekkhato*)* the abandonment of the defilements and his unwavering confidence, strong joy arises in the Non-returner in the thought: 'Such and such defilements are now abandoned by me.' It is like the joy of a king who learns that a rebellion in the frontier region has been quelled."

*["Reviewing" (*paccavekkhana*) is a commentarial term, but is derived, apart from actual meditative experience, from close

scrutiny of Sutta passages like our present one. "Reviewing" may occur immediately after attainment of the jhanas or the paths and fruitions (e.g., the last sentence of Sec. 14), or as a reviewing of the defilements abandoned (as in Sec. 10) or those remaining. See *Visuddhimagga*, transl. by Ñānamoli, p. 789.]

Enthusiasm (*veda*). According to Comy., the word *veda* occurs in the Pali texts with three connotations: 1. (Vedic) scripture (*gantha*), 2. joy (*somanassa*), 3. knowledge (*ñāna*). "Here it signifies joy and the knowledge connected with that joy."

Attha (rendered here as "goal") and *Dhamma* are a frequently occurring pair of terms obviously intended to supplement each other. Often they mean letter (*Dhamma*) and spirit (or meaning: *attha*) of the doctrine; but this hardly fits here. These two terms occur also among the four kinds of analytic knowledge (*patisambhida-ñāna*; or knowledge of doctrinal discrimination). *Attha-patisambhida* is explained as the discriminative knowledge of "the result of a cause"; while *dhamma-patisambhida* is concerned with the cause or condition.

The Comy. applies now the same interpretation to our present textual passage, saying: "*Attha-veda* is the enthusiasm arisen in him who reviews his unwavering confidence; *dhamma-veda* is the enthusiasm arisen in him who reviews 'the abandonment of the defilement in part,' which is the cause of that unwavering confidence..." Hence the two terms refer to "the joy that has as its object the unwavering confidence in the Buddha, and so forth; and the joy inherent in the knowledge (of the abandonment; *somanassa-maya ñāna*)."

Our rendering of *attha* (Skt.: *artha*) b; "goal" is supported by Comy.: "The unwavering confidence is called *attha* because it has to be reached (*araniyato*), i.e., to be approached (*upagantabbato*)," in the sense of a limited goal, or resultant blessing.

Cf. Ang 5:10: *tasmim dhamme attha-patisamvedi ca hoti dhammapatisamvedi ca; tassa atthapatisamvedino dhammapatisamvedino pamojjam jayati...* This text continues, as

our present discourse does, with the arising of joy (or rapture; *piti*) from gladness (*pamojja*). *Attha* and *Dhamma* refer here to the meaning and text of the Buddha word.

9. The Pali equivalents for this series of terms* are: 1. *pamojja* (gladness), 2. *piti* (joy or rapture), 3. *passaddhi* (tranquility), 4. *sukha* (happiness), 5. *Samádhi* (concentration). Nos. 2, 3, 5 are factors of enlightenment (*bojjhanga*). The function of tranquility is here the calming of any slight bodily and mental unrest resulting from rapturous joy, and so transforming the latter into serene happiness followed by meditative absorption. This frequently occurring passage illustrates the importance given in the Buddha's Teaching to happiness as a necessary condition for the attainment of concentration and of spiritual progress in general.

* [Here the noun forms are given, while the original has, in some cases, the verbal forms.]

10. "Of such virtue, such concentration, such wisdom" (*evam-silo evam-dhammo evam-pañño*). Comy.: "This refers to the (three) parts (of the Noble Eightfold Path), namely, virtue, concentration and wisdom (*síla-*, *samádhi-*, *paññá-kkhandha*), associated (here) with the path of Non-returning." Comy. merely refers *dhammo* to the path-category of concentration (*samadhi-kkhandha*). Sub.Comy. quotes a parallel passage "*evam-dhamma ti Bhagavanto ahesum*," found in the Mahapadana Sutta (Digha 14), the Acchariya-abbhutadhamma Sutta (Majjh. 123), and the Nalanda Sutta of the Satipatthána Samyutta. The Digha Comy. explains *samadhi-pakkha-dhamma* as "mental states belonging to concentration."

11. "No obstacle," i.e., for the attainment of the path and fruition (of Arahatsip), says Comy. For a Non-returner who has eliminated the fetter of sense-desire, there is no attachment to tasty food.

12. "With a mind of Loving-kindness" (*metta-sahagatena cetasa*). This, and the following, refer to the four Divine Abidings (*brahma-vihara*). On these see Wheel Nos. 6 and 7.

13. "*He understands what exists, what is low, what is excellent*" (so '*atthi idam atthi hinam atthi panitam...*' *pajanati*).

Comy.: "Having shown the Non-returner's meditation on the Divine Abidings, the Blessed One now shows his practice of insight (*vipassana*), aiming at Arahathship; and he indicates his attainment of it by the words: 'He understands what exists,' etc. This Non-returner, having arisen from the meditation on any of the four Divine Abidings, defines as 'mind' (*nama*) those very states of the Divine Abidings and the mental factors associated with them. He then defines as 'matter' (*rupa*) the heart base (*hadaya-vatthu*) being the physical support (of mind) and the four elements, which on their part, are the support of the heart base. In that way he defines as 'matter' the elements and corporeal phenomena derived from them (*bhutupadayadhamma*). When defining 'mind and matter' in this manner, '*he understands what exists*' (*atthi idan'ti*; lit. 'There is this'). Hereby a definition of the truth of suffering has been given."

"Then, in comprehending the origin of that suffering, he understands '*what is low.*' Thereby the truth of the origin of suffering has been defined. Further, by investigating the means of giving it up, he understands '*what is excellent.*' Hereby the truth of the path has been defined."

14. "*...and what escape there is from this (whole) field of perception*" (*atthi uttari imassa saññaga-tassa nissaranam*).

Comy.: "He knows: 'There is Nibbana as an escape beyond that perception of the Divine Abidings attained by me.' Hereby the truth of cessation has been defined."

15. Comy.: "When, by insight-wisdom (*vipassana*), he thus knows the Four Noble Truths in these four ways (i.e., 'what exists,' etc.); and when he thus sees them by path-wisdom (*magga-pañña*).

16. *Kamasava bhavasava avijjasava*. The mention of liberation from the cankers (*asava*) indicates the monk's attainment of Arahathship, which is also called "exhaustion of the cankers" (*asavakkhaya*).

17. "*Bathed with the inner bathing*" (*sinato antarena sinanena*). According to the Comy., the Buddha used this phrase to rouse the attention of the Brahmin Sundarika Bharadvaja, who was in the assembly and who believed in purification by ritual bathing. The Buddha foresaw that if he were to speak in praise of "purification by bathing," the Brahmin would feel inspired to take ordination under him and finally attain to Arahathship.

18. *Bharadvaja* was the clan name of the Brahmin. *Sundarika* was the name of the river to which that brahmin ascribed purifying power. See also the Sundarika-Bharadvaja Sutta in the *Sutta Nipata*.

19. Based on Bhikkhu Ñanamoli's version, with a few alterations.

20. Three are fords; the other four are rivers.

21. The text has *Phaggu* which is a day of Brahminic purification in the month of Phagguna (February-March). Ñanamoli translates it as "Feast of Spring."

22. Uposatha.

23. "*It is here, O brahmin, that you should bathe.*" Comy.: i.e., in the Buddha's Dispensation, in the waters of the Noble Eightfold Path.

In the *Psalms of the Sisters (Therigatha)*, the nun Punnika speaks to a brahmin as follows:

Nay now, who, ignorant to the ignorant,
Hath told thee this: that water-baptism
From evil kamma can avail to free?
Why then the fishes and the tortoises,
The frogs, the water snake, the crocodiles
And all that haunt the water straight to heaven
Will go. Yea, all who evil kamma work --
Butchers of sheep and swine, fishers, hunters of game,
Thieves, murderers -- so they but splash themselves
With water, are from evil kamma free!

-- Transl. by C. A. F. Rhys Davids, from *Early Buddhist Poetry*, ed. I. B. Horner Publ. by Ananda Semage, Colombo 11

The Discourse on Effacement

Introduction

The Buddha's Discourse on Effacement (Sallekha Sutta; quoted as M. 8) is the eighth of the Collection of Middle Length Texts (Majjhima Nikáya). Its subject matter is closely connected with that of preceding text, The Simile of the Cloth (M. 7), these two discourses supplement each other in several ways.

The Simile of the Cloth speaks of sixteen defilements of social conduct as impeding the progress on higher stages of the path to deliverance. The present Discourse on Effacement widens the range to forty-four detrimental qualities of mind, which must effaced. These include thirteen of the sixteen defilements in M. 7,* but they go beyond the realm of social ethics, extending also to the hindrances, the path factors, etc.; and special attention is given to the effacement of wrong views (Sec. 12, No. 44). This discourse supplements M. 7 also by dealing with the practical methods of effacement, from the very beginning with thought-arising (Sec. 13), on to avoidance (Sec. 14), etc.; and these methods apply as well to the purification from the sixteen defilements given in M. 7. On the other hand, the 7th discourse gives more details about the higher stages of progress that follow after the initial and partial purification.

*[Items 1-11 and 16 of list in Sec. 3 of M. 7.]

(Sec. 12) "Effacement" means the radical removal of detrimental qualities of mind. The forty-four Modes of Effacement (as we may call them) are enumerated in this discourse no less than five times, and the first formulation (in Sec. 12) is very significant: "Others will be harmful, we shall not be harmful here," and so forth through all the other items. This bespeaks of the Buddha's realistic outlook as befitting a world that cannot be improved by mere wishing or by "preaching at it." There is no use or hope in waiting for our

neighbor to change his ways. "Cleanup campaigns" should start at our own door, and then the neighbors may well be more responsive to our own example than to our preaching. Besides, if the aim is the radical effacement of mental defilements, we cannot afford to waste time and be deviated from our task by sidelong glances at the behavior of others. Here lurks, in addition, the danger of pride. Hence the *Sutta Nipata* (v. 918) warns that "though possessing many a virtue one should not compare oneself with others by deeming oneself better or equal or inferior." It is a virtue that squints" (Chungtze) that win deprive the progress on the path of the element of self-forgetting joyous spontaneity.

There is yet another reason for the injunction not to look to others' behavior or misbehavior, and this applies particularly to the defilements of social conduct mentioned in the Simile of the Cloth. It is quite human to feel disappointed if one's selflessness, kindness, modesty, and so on, do not find much response in the behavior of others. Such disappointment may well discourage a person not only from continuing to live according to his moral standard, but also from advancing further on the road to selflessness towards higher states of mental development. Such a person, after an initial disappointment, may easily be led to retire into the role of the "disgruntled moralist" as a respectable cloak for an egocentric life. Here we meet the limitations and risks of a morality solely motivated by the social response to it. To avoid such a blind alley on one's road of progress, it is important to make from the very beginning that "declaration of moral independence," which we may summarize thus: "Others may act, speak and think wrongly, but we shall act, speak and think rightly - thus effacement can be done."

(Sec. 13) But the Buddha, as a knower of the human heart, was well aware that such a single or even repeated resolve will not always be strong enough to stir people into action. Hence, as an encouragement to those who may feel disheartened by their failures, he speaks now of the importance of the "arising of thoughts" aiming at carrying out those acts of effacement. But again, these thoughts will not be effective unless they are regularly and systematically cultivated and are not allowed to

lapse into oblivion. Then gradually they will be absorbed by our mind and heart, and we shall fully identify ourselves with those values. In that way these thoughts and aspirations will grow stronger and will be able to overcome the resistance of inertia and antagonistic forces, from within and without. The Master said: "To whatsoever one frequently gives attention and repeatedly reflects on, to that the mind will turn" (M. 19). The great German mystic of the Middle Ages, Meister Eckhart, goes even a step further by saying: "If you do not have the longing, have at least a longing for the longing."

(Sec. 14) Next to cultivating "the heart's resolve," the first direct step towards effacing the defilements is to know them, that is, the clear and honest confrontation with them in one's own mind, as we pointed out when considering the Simile of the Cloth (see the Introduction to it, p. 3). This will surely help in preventing their re-appearing. But for strengthening and extending that effect, it is necessary to cultivate also the positive counterparts of those forty-four negative qualities, as taught in the instruction on avoidance. The Buddha's formulation in this section conveys the encouraging word that there actually exists such a road for avoiding or circumventing the wrong path. The Buddha said: "If it were not possible to give up what is evil, I would not tell you to give it up; if it were not possible to develop what is good, I would not tell you to develop it" (Ang. 2:2).

In the field of insight (*vipassana*), this method is called "abandoning by the opposite" (*tadangapahana*), but by extension we may apply this term also to the wider range of our present context.

(Sec. 15) Apart from its highest purpose, the cultivation of positive qualities of mind is, on any level, a road of progress, a "way that leads upwards." It brings results here and now, and leads to a favorable and happy rebirth. It will preserve and unfold what is best in us and prevent it from deterioration. Considering the fearful possibilities in man's own nature and in the realms of existence, this is no mean benefit of training the mind for the final effacement of defilements, even if the results remain modest for a long time.

(Sec. 16) For him who has advanced so far, there is now the warning in the text that he should not set himself up as a savior of others while "there is still more to do" for him. At this stage, the disciple may have effected some partial effacement, but still the fires of greed, hatred and delusion are not quenched in him; or, to express it with the other metaphor here used, he is still immersed in the mire. Though his chances for freeing himself from that bog of samsára have improved, any wrong step, or just his negligence and lack of persevering effort, may cause a setback. Hence a determined effort should now be made for the final "quenching," for radical effacement.

(Secs. 1-11) This warning against an overestimation of one's position links up with the first sections of our text, which we have still to consider. They likewise deal with the overrating of one's achievements, here in the fields of insight and meditative absorptions. Even initial steps in these fields may result in experiences having such a strong impact on the mind that it is psychologically understandable if they lead to overestimation. This does not necessarily mean overrating oneself through pride, but overrating the position of one's achievements on the path of progress. One may believe them to be complete in their field while they are only partial or to be final while they are only temporary suppressions.

(Sec. 3) If confronted with "wrong views on self and world," one will, at first sight, be inclined to believe that any trace of them in oneself can be eliminated by intellectual refutation, that is, by proving to one's own satisfaction that they are untenable. And if one has a firm conviction in the truth of the Dhamma, it will be easy to assume that one has discarded wrong views for good. In that overestimation one may even go as far as to believe that one has entirely overcome the first of the ten fetters, personality-belief, and hence is on the way to Stream-entry, or has even reached it. But this can never be achieved on the intellectual level alone, nor even on the first stages of insight-meditation, which in themselves are no mean achievement.

Misconceptions of self and world, which may be quite instinctive and un-philosophical, are deeply anchored in man's nature. They are rooted not only in his intellectual opinions (*ditthi*), but also in his cravings (*tanha*) and in his pride and self-assertion (*mana*). All these three roots of wrong attitudes identify the alleged self or ego with the five aggregates (*khandha*) comprising personality-and-environment. These wrong attitudes towards self and world may manifest themselves on various levels: as casual thought-arising, as a habitual bias, and in words and deeds (see Note 8). Only if the self-identification with the actual "objects of wrong views," i.e. the five aggregates, is radically dissolved on the stage of Stream-entry, can it be said that wrong views of self and world have been totally eliminated, together with the bias towards them. As also craving and pride are involved in the formation of wrong views, efforts for their effacement have to be undertaken also on the level of ethical behavior. Hence the ethical part of the forty-four Modes of Effacement has validity also for the removal of wrong views.

(Secs. 4-11) The eight meditative attainments lift the human consciousness to sublime heights of refinement; yet, in the case of each, the Buddha emphatically says that they are not states of effacement, as he understands them. They can effect only temporary subsidence of defilements, and if unsupported by mature virtue and insight, they cannot penetrate deep enough into the recesses of the mind for a radical removal of moral and intellectual defilements. It comes as a kind of anti-climax that after mentioning those sublime meditative attainments, the Buddha now speaks (in Sec. 12) of such quite "ordinary and earth-bound" ethical qualities as harmlessness, and ascribes to them, and not to the meditative absorptions, the capacity of leading to effacement. This juxtaposition implies, indeed, a very strong emphasis on the necessity of a sound ethical foundation for any spiritual progress. Often we find that mystic thought, in India and elsewhere, evolving a monastic system from wrongly interpreted unificatory meditative experience, has either ignored ethics or found it difficult to give it a convincing place and motivation in its system. The exultation of mystic experience also often leads the

meditator to a premature feeling of having gone "beyond good and evil". Such developments illustrate the wisdom of the Buddha in insisting on a sound ethical basis instead of an exclusive reliance on mystic experience.

When examining closely the structure of this discourse, we find in it a repeated balancing of contrasting attitudes of mind and of complementary qualities required for progress on the path. Just now we have observed that meditative achievements have to be balanced with deeply rooted ethical virtues, which will also provide a link between the "lone meditator" and "common humanity." With the last of the forty-four Modes of Effacement the effacing of wrong views is taken up again, linking up with the beginning of the discourse and balancing the stress on ethical values in most of the other modes. In the phrasing of that last mode we note the stress laid on the overcoming of opinionated-ness and tenacity. This points to the fact that, for the initial "loosening up" and final overcoming of wrong views, the following ethical modes are of decisive importance: amenability (34) and an increasing freedom from a domineering attitude (27), obstinacy (32) and arrogance (33).

The entire discourse seems to be designed to meet, in a very thorough manner, two opposite psychological obstacles on the path: discouragement in the face of its difficulties, and overrating of partial results. The first part of the discourse (Sees. 1-11) deals with the latter extreme, by stressing the limitations of initial and partial progress. But for meeting any discouragement caused by these warnings, the Compassionate Master speaks of the value of seemingly simple ethical virtues and stresses the importance of the heart's earnest resolve (Sec. 13) as the first step which anyone can take who is serious about treading the path of actual effacement.

These features of the discourse, without being stated explicitly, are inherent in its very structure. They will reveal themselves by a close scrutiny as here attempted, and particularly by the actual practice of the teachings concerned. The Buddha appears here as the great Teacher of the Middle Path and the incomparable guide

of men's hearts, deeply concerned that those who tread the path may avoid the pitfalls of extreme emotional reactions and of one-sided emphasis on any single aspect of the threefold totality of training: in virtue, concentration and insight.

As in the preceding discourse, the rendering of the present one also has been chiefly based on Ñānamoli Thera's manuscript translation. To a lesser extent use has been made of phrasings by Soma Thera and I. B. Horner; and for some passages the Editor's own version has been included.

The Discourse on Effacement (Sallekha Sutta)

Thus have I heard:

1. Once the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's monastery.

2. Then one evening the venerable Maha-Cunda [1] rose from meditative seclusion and went to the Blessed One. Having paid homage to him, he sat down at one side and spoke thus to the Blessed One:

3. "Venerable sir, there are these various views that arise in the world concerning self-doctrines or world-doctrines. [2] Does the abandoning and discarding of such views come about in a monk who is only at the beginning of his [meditative] reflections?"[3]

"Cunda, as to those several views that arise in the world concerning self-doctrines and world-doctrines, if [the object] in which [4] these views arise, in which they underlie and become active, [5] is seen with right wisdom [6] as it actually is, [7] thus: 'This is not mine, [8] this I am not, [9] this is not my self'[10] -- then

the abandoning of these views, their discarding,[11] takes place in him [who thus sees].

The Eight Attainments

4. "It may be, Cunda, that some monk, detached from sense-objects, detached from un-salutary ideas, enters into the first absorption that is born of detachment, accompanied by thought-conception and discursive thinking, and filled with rapture and joy, and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these [attainments] that are called 'effacement'; in the Noble One's discipline they are called 'abidings in ease here and now.'[12]

5. "It may be that after the stilling of thought conception and discursive thinking, he gains the inner tranquility and harmony of the second absorption that is free of thought-conception and discursive thinking, born of concentration and filled with rapture and joy; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these [attainments] that are called 'effacement'; in the Noble One's discipline they are called 'abidings in ease here and now.'

6. "It may be that after the fading away of rapture, the monk dwells in equanimity, mindful and clearly aware, and he experiences a happiness in his body of which the Noble Ones say: 'Happily lives he who dwells in equanimity and is mindful!' -- that third absorption he wins; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these [attainments] that are called 'effacement'; in the Noble One's discipline they are called 'abidings in ease here and now.'

7. "It may be that with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, he enters upon and abides in the fourth absorption, which is beyond pleasure and pain and has purity of mindfulness due to equanimity; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these [attainments] that are called 'effacement';

in the Noble One's discipline they are called 'abidings in ease here and now.'

8. "It may be that, with the entire transcending of perceptions of corporeality, [13] with the disappearance of perceptions of sense-response, [14] with non-attention to perceptions of variety, [15] thinking: 'Space is infinite,' some monk enters upon and abides in the sphere of infinite space; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these [attainments] that are called 'effacement'; in the Noble One's discipline they are called 'peaceful abidings.'

9. "It may be that by entirely transcending the sphere of infinite space, thinking: 'Consciousness is infinite,' some monk enters and abides in the sphere of infinite consciousness; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these [attainments] that are called 'effacement'; in the Noble One's discipline they are called 'peaceful abidings.'

10. "It may be that by entirely transcending the sphere of infinite consciousness, some monk enters and abides in the sphere of nothingness; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these [attainments] that are called 'effacement'; in the Noble One's discipline they are called 'peaceful abidings.'

11. "It may be that, by entirely transcending the sphere of nothingness, some monk enters and abides in the sphere of neither-perception-nor-non-perception; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these [attainments] that are called 'effacement'; in the Noble one's discipline they are called 'peaceful abidings.'

(Effacement)

12. "But herein, Cunda, effacement should be practiced by you: [16]

- (1) Others will be harmful; we shall not be harmful here -- thus effacement can be done. [17]
- (2) Others will kill living beings; we shall abstain from killing living beings here -- thus effacement can be done.
- (3) Others will take what is not given; we shall abstain from taking what is not given here -- thus effacement can be done.
- (4) Others will be unchaste; we shall be chaste here -- thus effacement can be done.
- (5) Others will speak falsehood; we shall abstain from false speech here -- thus effacement can be done.
- (6) Others will speak maliciously; we shall abstain from malicious speech here -- thus effacement can be done.
- (7) Others will speak harshly; we shall abstain from harsh speech here -- thus effacement can be done.
- (8) Others will gossip; we shall abstain from gossip here -- thus effacement can be done.
- (9) Others will be covetous; we shall not be covetous here -- thus effacement can be done.
- (10) Others will have thoughts of ill will; we shall not have thoughts of ill will here -- thus effacement can be done.
- (11) Others will have wrong views; we shall have right view here -- thus effacement can be done.
- (12) Others will have wrong intention; we shall have right intention here -- thus effacement can be done.
- (13) Others will use wrong speech; we shall use right speech here -- thus effacement can be done.
- (14) Others will commit wrong actions; we shall do right actions here -- thus effacement can be done.
- (15) Others will have wrong livelihood; we shall have right livelihood here -- thus effacement can be done.
- (16) Others will make wrong effort; we shall make right effort here -- thus effacement can be done.
- (17) Others will have wrong mindfulness; we shall have right mindfulness here -- thus effacement can be done.
- (18) Others will have wrong concentration; we shall have right concentration here -- thus effacement can be done.
- (19) Others will have wrong knowledge; we shall have right knowledge here -- thus effacement can be done.

- (20) Others will have wrong deliverance; we shall have right deliverance here -- thus effacement can be done.
- (21) Others will be overcome by sloth and torpor; we shall be free from sloth and torpor here -- thus effacement can be done.
- (22) Others will be agitated; we shall be un-agitated here -- thus effacement can be done.
- (23) Others will be doubting; we shall be free from doubt here -- thus effacement can be done.
- (24) Others will be angry; we shall not be angry here -- thus effacement can be done.
- (25) Others will be hostile; we shall not be hostile here -- thus effacement can be done.
- (26) Others will denigrate; we shall not denigrate here -- thus effacement can be done.
- (27) Others will be domineering; we shall not be domineering here -- thus effacement can be done.
- (28) Others will be envious; we shall not be envious here -- thus effacement can be done.
- (29) Others will be jealous; we shall not be jealous here -- thus effacement can be done.
- (30) Others will be fraudulent; we shall not be fraudulent here -- thus effacement can be done.
- (31) Others will be hypocrites; we shall not be hypocrites here -- thus effacement can be done.
- (32) Others will be obstinate; we shall not be obstinate here -- thus effacement can be done.
- (33) Others will be arrogant; we shall not be arrogant here -- thus effacement can be done.
- (34) Others will be difficult to admonish; we shall be easy to admonish here -- thus effacement can be done.
- (35) Others will have bad friends; we shall have noble friends here -- thus effacement can be done.
- (36) Others will be negligent; we shall be heedful here -- thus effacement can be done.
- (37) Others will be faithless; we shall be faithful here -- thus effacement can be done.
- (38) Others will be shameless; we shall be shameful here -- thus effacement can be done.

(39) Others will be without conscience; we shall have conscience here -- thus effacement can be done.

(40) Others will have no learning; we shall be learned here -- thus effacement can be done.

(41) Others will be idle; we shall be energetic here -- thus effacement can be done.

(42) Others will be lacking in mindfulness; we shall be established in mindfulness here -- thus effacement can be done.

(43) Others will be without wisdom; we shall be endowed with wisdom -- thus effacement can be done.

(44) Others will misapprehend according to their individual views, hold on to them tenaciously and not easily discard them; [18] we shall not misapprehend according to individual views nor hold on to them tenaciously, but shall discard them with ease -- thus effacement can be done.

(The Arising of Thought)

13. "Cunda, I say that even the arising of a thought concerned with salutary things [and ideas][19] is of great importance, not to speak of bodily acts and words conforming [to such thought]. [20] Therefore, Cunda:

(1) The thought should be produced: 'Others will be harmful; we shall not be harmful here.'

(2) The thought should be produced: 'Others will kill living beings; we shall abstain from killing living beings here.'

(3)-(43)...

(44) The thought should be produced: 'Others will misapprehend according to their individual views, hold on to them tenaciously and not easily discard them; we shall not misapprehend according to individual views nor hold on to them tenaciously, but shall discard them with ease.'

(Avoidance)

14. "Suppose, Cunda, there were an uneven road and another even road by which to avoid it; and suppose there were an uneven ford and another even ford by which to avoid it. [21] So too:

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

(2) A person given to killing living beings has abstention from killing by which to avoid it.

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

(4) A person given to un-chastity has chastity by which to avoid it.

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

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

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

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

(9) A person given to covetousness has non-covetousness by which to avoid it.

(10) A person given to thoughts of ill will has non-ill will by which to avoid it.

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

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

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

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

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

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

(17) A person given to wrong mindfulness has right mindfulness

by which to avoid it.

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

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

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

(21) A person overcome by sloth and torpor has freedom from sloth and torpor by which to avoid it.

(22) A person given to agitation has non-agitation by which to avoid it.

(23) A person given to doubting has freedom from doubt by which to avoid it.

(24) A person given to anger has freedom from anger by which to avoid it.

(25) A person given to hostility has freedom from hostility by which to avoid it.

(26) A person given to denigrating has non-denigrating by which to avoid it.

(27) A person given to domineering has non-domineering by which to avoid it.

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

(29) A person given to jealousy has non-jealousy by which to avoid it.

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

(31) A person given to hypocrisy has non-hypocrisy by which to avoid it.

(32) A person given to obstinacy has non-obstinacy by which to avoid it.

(33) A person given to arrogance has non-arrogance by which to avoid it.

(34) A person difficult to admonish has amenability by which to avoid it.

(35) A person given to making bad friends has making good friends by which to avoid it.

(36) A person given to negligence has heedfulness by which to avoid it.

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

- (38) A person given to shamelessness has shame by which to avoid it.
- (39) A person without conscience has conscience by which to avoid it.
- (40) A person without learning has acquisition of great learning by which to avoid it.
- (41) A person given to idleness has energetic endeavor by which to avoid it.
- (42) A person without mindfulness has the establishment of mindfulness by which to avoid it.
- (43) A person without wisdom has wisdom by which to avoid it.
- (44) A person given to misapprehending according to his individual views, to holding on to them tenaciously and not discarding them easily, has non-misapprehension of individual views, non-holding on tenaciously and ease in discarding by which to avoid it.

(The Way Upward)

15. "Cunda, as all un-salutary states lead downward and all salutary states lead upward, even so, Cunda:

- (1) A person given to harmfulness has harmlessness to lead him upward. [22]
- (2) A person given to killing living beings has abstention from killing to lead him upwards.
- (3)-(43)...
- (44) A person given to misapprehending according to his individual views, to holding on to them tenaciously and not discarding them easily, has non-misapprehension of individual views, non-holding on tenaciously and ease in discarding to lead him upward.

(Quenching)

16. "Cunda, it is impossible that one who is himself sunk in the mire [23] should pull out another who is sunk in the mire. But it is possible, Cunda, that one not sunk in the mire himself should pull out another who is sunk in the mire.

"It is not possible, Cunda, that one who is himself not restrained, not disciplined and not quenched [as to his passions], [24] should make others restrained and disciplined, should make them attain to the full quenching [of passions].[25] But it is possible, Cunda, that one who is himself restrained, disciplined and fully quenched [as to his passions] should make others restrained and disciplined, should make them attain to the full quenching [of passions]. Even so, Cunda: [26]

(1) A person given to harmfulness has harmlessness by which to attain to the full quenching [of it].

(2) A person given to killing living beings has abstention from killing by which to attain to the full quenching [of it].

(3)-(43)...

(44) A person given to misapprehending according to his individual views, to holding on to them tenaciously and not discarding them easily, has non-misapprehension of individual views, non-holding on tenaciously and ease in discarding by which to attain the quenching [of them].

(Conclusion)

17. "Thus, Cunda, I have shown to you the instruction on effacement, I have shown to you the instruction on thought's arising, I have shown to you the instruction on avoidance, I have shown to you the instruction on the way upward, I have shown to you the instruction on quenching.

18. "What can be done for his disciples by a Master who seeks their welfare and has compassion and pity on them, that I have done for you, Cunda. [27] There are these roots of trees, there are

empty places. Meditate, Cunda, do not delay, lest you later regret it. 'This is my message to you.'

Thus spoke the Blessed One. Satisfied, the venerable Cunda rejoiced in the Blessed One's words.

[The concluding verse added by the Theras of the First Council:]

Deep like the ocean is this Suttanta on Effacement,
Dealing with forty-four items,
showing them in five sections.

Footnotes

1. Maha-Cunda Thera was the brother of the venerable Shariputra Thera.

2. *Self-doctrines or world-doctrines (atta-vada, lokavada)*. According to Comy., this refers: (a) to the twenty types of personality-belief (*sakkaya-ditthi*), i.e., four for each of the five aggregates (*khandha*); (b) to eight wrong views about self and world, as being eternal, not eternal, both eternal and not eternal, neither eternal nor not eternal, and the same four alternatives concerning finite and infinite.

3. *In a monk who is only at the beginning of his (meditative) reflections (adim-eva manasikaroto)*. Comy.: "This refers to one who is at the beginning of his insight-meditation (*vipassana-bhāvanā*) and has not yet attained to Stream-entry," when the fetter of personality-belief is finally eliminated. The beginner's insight-practice extends from the "discernment of mentality and corporeality" (*namarupa-pariccheda*) up to the "knowledge of rise and fall" (*udayabbaya-ñāna*), on which see *Path of Purification (Visuddhimagga)*, Chs. XVIII, XX, XXI.

According to the Comy., the Thera's question concerns those who overrate the degree of their achievement, i.e., those who believe that, in their meditative practice, they have achieved this or that result while actually they have not. Overestimation (*abhimana*), in that sense, "does not arise in ignorant common people (*bala-*

puthujjana) who are entirely engrossed in worldly life, nor does it arise in Noble Disciples (*ariya-savaka*); because in a Stream-winner the overestimation does not arise that he is a Once-returned, etc. Self-overestimation can occur only in one who actually practices (meditation) and has temporarily subdued the defilements by way of tranquility or insight. Maha-Cunda Thera, being an Arahant, was no self-overrater himself, but in formulating his question, he put himself in the place of one who is; or, as others say, there may have been such "self-overraters" among his pupils, and for conveying to them the Buddha's reply, he put his question.

4. (*The object*) in which (*yattha*). Comy.: *yattha* (where) = *yasmim arammane*. The object, or basis, the five aggregates, because all false views on self and world can refer only to the five aggregates to one of them. See *Discourse on the Snake Simile* (Wheel No. 47/48), p. 8, and *Anattá and Nibbána*, by Nyanaponika Thera (Wheel No. 11), p. 18 (quotation).

5. *In which these views arise (yattha uppajjanti)*, i.e., arise for the first time, without having occurred earlier (Comy.).

Underlie (anusenti), i.e., habitually occur (cf. *anusaya*, "tendency," which may be latent or active). Comy.: "This refers to views which, having been indulged in repeatedly, have become strong and have not been removed." Sub.Comy.: "By ultimate elimination (*samuccheda-vinaya-vasena*)."

Become active (samudacaranti). Comy.: "Wrong views have arrived at the (action-) doors of body and speech," i.e., which have found expression in words and deeds.

6. *With right wisdom (sammappaññaya)*. Comy.: "With insight-wisdom, ending with the knowledge pertaining to the path of Stream-entry."

7. *As it actually is (yatha-bhutam)*. Comy.: "Because the five aggregates exist only in that manner (i.e., as something 'that is not

mine,' etc.). But if conceived in the way 'It is mine,' etc., it simply does not exist (*n'ev'atthi*)."

8. *This is not mine*: hereby craving (*tanha*) is rejected.

9. *This I am not*: this refers to the rejection of conceit (*mana*).

10. *This is not my self*: this refers to the rejection of false views (*ditthi*).

11. *Abandoning...discarding* (*pahanam...patinissaggo*). Comy.: "Both terms are synonymous with the ultimate eradication of wrong views, taking place at Stream-entry when the fetter of personality belief is destroyed."

12. Now the Buddha speaks, on his own, of another type of "self-overrater," i.e., of those who have realized any of the eight meditative attainments (*samapatti*) and believe that this signifies true "effacement" (*sallekha*).

The common meaning of *sallekha** is austere practice or asceticism; but in the Buddha's usage it is the radical "effacing" or removal of the defilements.

*[*Sallekha* (= *sam-lekha*) is derived from the verbal root *likh*, to scratch; hence *likhati* (a) to scratch in, to write; (b) to scratch off, to remove: *samlikhati*, "to remove fully." An interesting parallel is "ascesis," derived from the Greek *askeuein*, to scratch. The rendering by "effacement" is Ñānamoli Thera's; Soma Thera has "canceling"; I. B. Horner, "expunging."]

The eight stages of meditation given here in the discourse consist of the four fine-material absorptions (*rupajjhana*) and the four immaterial absorptions (*arupajjhana*). Comy. says that these meditative attainments "are in common with the ascetics outside (the Buddha's Dispensation)."

Comy.: "The overrater's meditative absorption is neither 'effacement' nor is it the 'path of practice for effacement' (*sallekha-patipada*). And why not? Because that jhana is not used by him as

a basis for insight; that is, after rising from jhana he does not scrutinize the (physical and mental) formations" (see *Visuddhimagga* transl. by Ñanamoli, Ch. XVIII, 3). His jhana produces only one-pointed-ness of mind, and is, as our text says, an "abiding in ease here and now."

13. "By '*perceptions of corporeality*' (*rupasañña*) are meant the absorptions of the fine-material sphere (*rupajjhana*) as well as those things that are their objects" (*Visuddhimagga*).

14. *Perceptions of sense-response* (lit. resistance, *patigha-sañña*) are perceptions arisen through the impact of the physical sense bases (eye, etc.) and their objects.

15. *Perceptions of variety* (*ñanatta-sañña*) are perceptions that arise in a variety of fields, or various perceptions in various fields. This refers to all perceptions belonging to the sense sphere (*kamavacara*).

16. Comy.: "Now, the Blessed One shows in forty-four ways where effacement should be practiced. But why are harmlessness and the other states regarded as effacement, unlike the eight meditative attainments? Because they are a basis for the supra-mundane (*lokuttara-padaka*); while, for outsiders, the eight attainments are merely a basis for (continuing) the round of existence (*vatta-padaka*), (because by non-Buddhists they are practiced for the sake of rebirth in higher worlds). But in the Buddha's Dispensation, even the Going for Refuge is a basis for the supra-mundane.

Sub.Comy.: "If one, wishing to overcome the suffering of samsāra, goes with joyful confidence for refuge to the Triple Gem, then this Refuge will be for him a supporting condition for higher virtue, etc. (i.e., higher mentality and higher wisdom), and it may gradually lead him to the attainment of the path of understanding (*dassana-magga*; i.e., Stream-entry)."

The Forty-four Ways of Effacement

□(1) *Harmful and harmless* are not attached to a group of standard doctrinal categories as most of the other qualities are. On "harmlessness" see Note 17.

□(2)-(11) are the courses of action (*kammapatha*), un-salutary (*akusala*) and salutary (*kusala*), referring to body (2-4), speech (5-8) and mind (9-11).

□(12)-(18) are the last seven factors of the eightfold path (wrong and right), also called the eight states of wrongness or rightness (*micchatta, sammatta*). The first path factor, right (or wrong) view, is not separately mentioned, being identical with (11).

□(19)-(20) are often added to the eightfold path.

□(21)-(23) are the last three of the five hindrances (*nivarana*); the first two are identical with (9) and (10), and therefore not repeated here.

□(24)-(33) are ten of the sixteen defilements (*upakkilesa*) mentioned in M.7 (Simile of the Cloth).

□(34)-(36) are called in the Commentary the miscellaneous factors (*pakinnaka*).

□(37)-(43) are the seven "good qualities" (*saddhamma*), mentioned in M. 53. Comy.: "In this connection they are mentioned as forming the complete equipment required for insight (*vipassana-sambharo paripuro*)."

□(44) is unattached to any group of terms. (See Note 18).

17. Comy.: "Harmlessness is called 'effacement,' because it effaces harmfulness, i.e., it cuts it off (*chindati*). This method of explanation applies to all other terms."

Sub.Comy.: "But why is harmlessness (or nonviolence, *ahimsa*) mentioned at the very beginning? Because it is the root of all virtues; harmlessness, namely, is a synonym of compassion. Especially, it is the root-cause of morality because it makes one refrain from immorality, which has as its characteristic mark the harming of others. Just as the killing of living beings has the harming of others as its mark, so also the taking away of others' property; for 'robbing a man's wealth is worse than stabbing him.'* Similarly, chastity removes the cause for the pains of child bearing, etc., and there is hardly a need to mention the harm done by adultery.

*[This is given in Pali as direct speech or quote; perhaps it was a common adage.]

"Obvious is also the harm done to others by deception, by causing dissension and by backbiting. The mark of harming others is also attached to gossip because it takes away what is beneficial and causes to arise what is not beneficial; to covetousness, as it causes one to take what is not given; to ill will, as it causes killing, etc.; to wrong views, as they are the cause of all that is unbeneficial. One who holds wrong views may, in the conviction of acting righteously, kill living beings and incite others to do likewise. There is nothing to say about other (and lesser immoral acts induced by false views).

"Harmlessness (i.e., the principle of non-violence) has the characteristic mark of making one refrain from immorality which, on its part, has the mark of harming. Hence harmlessness is an especially strong productive cause of morality; and morality, again, is the basis for concentration of mind, while concentration is the basis for wisdom. In that way harmlessness (non-violence) is the root of all virtues.

"Furthermore, in the case of the highest type of men (*uttamapurisa*) who have noble aspirations, who act considerately and wisely, also their mental concentration and their wisdom, just as their morality, is conducive to the weal and happiness of others.

In that way, too, compassion is the root of all virtues, and therefore it has been mentioned at the beginning.

"Now, (after harmlessness), the salutary courses of action (*kusala-kammapatha*; 2-11) are to show that these states are produced by harmlessness. Then follow the eight states of rightness (11-18) to show that they must be brought about by basing them on morality, which is the root of these virtues. Now the separation from the hindrances (21-23, and 16, 17) is included to indicate that this is the primary task for one intent on purifying (his practice of) the eightfold path. Then follows the cleansing from the defilements (24-33) to indicate that effacement is accomplished by giving up anger (24), etc. And the cleansing from the defilements will be successful when aided by amenability to advice, noble friendship and heedful diligence (34-36).

"Now the seven noble qualities (37-43) are included to show that they will come to perfection in him who is endowed with amenability and the other (two factors); and that they, on their part, after having strengthened insight, will lead to the paths of sanctitude. (See end of Note 16.)

"Finally, the passage on 'misapprehending according to one's individual views,' etc. (44) is meant to indicate that for such a one (i.e., for one bent on effacement) that wrong attitude is an obstacle to the attainment of the supra-mundane virtues and is, therefore, to be avoided totally. This passage on misapprehending (about which see Note 18) is also meant to show that one who, by the right conduct here described, is in the process of attaining one of the paths of sanctitude, will be led to the acme of effacement (by this last-mentioned threefold way of effacement).

"In this manner should be understood the purpose of stating these forty-four modes of effacement as well as the order in which they appear in the discourse."

18. Comy.: "A single wrong view (or wrong attitude), which is an obstacle for the supra-mundane qualities and hence does not lead to emancipation, is here described in three aspects:

□(a) *Others will misapprehend according to their individual views (sanditthi-paramasi)*. Sub.Comy.: *sa(m) = attano*, one's own. *Paramasi* means setting aside the actual nature of a thing, one conceives it differently (*sabhavam atikkamitva parato amasana*).

□(b) Hold on tenaciously (*adhanaggahi*). Sub. Comy.: *adhana = dalha*, tight, firm.

□(c) Discards not easily. Comy.: "There are those who can discard their views on seeing a convincing reason. But others, even if shown many reasons, cannot give up their views; and of them it is said that they 'do not discard easily.' It refers to those who cling firmly to a subjective view that has occurred to them, believing 'only this is the truth.' Even if the Buddhas or others show them reasons, they do not relinquish their views. Such people, whatever idea they conceive, be it in accordance with Dhamma or not, will say: 'So it has been told by our teacher. So we have learned it'; and they will withdraw into themselves like a turtle drawing its limbs into its shell. They hold on to their views with the tight grip of a crocodile and do not let go."

19. *Salutary: kusala*, also translated by wholesome, profitable, skilful. There salutary things, says Sub. Comy., are the modes of effacement mentioned.

20. Sub.Comy.: "For those who cannot take up, by actual application, the practice of effacement, even the arising of a thought (*cittuppado*), i.e., an inclination for it, is of great importance.

Comy. Says that a salutary thought is of great importance as it leads entirely to weal and happiness, and as it is the cause for the subsequent actions conforming to it. Examples are given beginning with the intention to give alms-food to monks, up to the aspiration for Buddhahood. The Sub.Comy., however, says that in some cases the importance is not in the thought itself but only in the actual execution of it. This certainly applies to the intention to give alms, etc. But in the efforts for effacing the defilements, the

formation of a mental attitude directed towards it, in other words, the heart's resolve, is certainly an important factor.

This section of the discourse has been condensed in the present translation. But he who has chosen the path of effacement as his way of practice (*patipada*) is well advised to repeat all forty-four items, linking them with his heart's earnest resolve. Also, the last two sections of the discourse have been condensed.

21. Comy.: "*Parikkamana* (lit. Going around, circumventing) has the meaning of 'avoiding' (*parivajjana*). For the avoiding of harmfulness there is the ready road of harmlessness, walking on which one may easily experience felicity among humans or deities, or one may cross over (by that ford) from this world (to the other shore, Nibbána). The same method of explanation applies to the other sentences."

22. Comy.: "The meaning is this: Any un-salutary states of mind, whether they produce rebirth or not, and whether, in a given rebirth, they produce kamma results or not -- all, because of their type, i.e., by being un-salutary, lead downwards (to lower worlds). They are just like that because, on the occasion of their yielding a kamma result, that result will be undesirable and unpleasant.

"Any salutary states of mind, whether they produce rebirth or not, and whether, in a given rebirth, they produce kamma results or not -- all, because of their type, lead upwards. They are just like that because, on the occasion of their yielding a kamma result, that result will be desirable and pleasant.

"The connection (in the discourse, between the general principle stated first, and its specific application to the forty-four cases) is as follows: just as un-salutary states lead downwards, so it is with that one state of harmfulness for him who is harmful. Just as all salutary states lead upwards, so it is with that one state of harmlessness for him who is harmless."

23. Comy.: "In the Noble One's discipline, the 'mire' is a name for the five sense desires."

24. *Not fully quenched (aparinibbuto)* Comy.: "with defilements not extinguished (*anibbuta-kilesa*)."

25. Comy.: "There may be those who object that this is not correct because some come to penetration of the Dhamma (*dhammabhisamaya*, i.e., Stream-entry) after listening to an exposition of the Teaching by monks or nuns, male or female lay followers, who are still worldlings (*puthujjana*; i.e., have not attained to any of the paths of sanctitude). Hence one who is still in the mire can pull out others. (Reply:) This should not be understood in that way. It is the Blessed One who here does the pulling out.

"Suppose there is a king who sends a letter to the border region, and the people there, unable to read it by themselves, have the letter read to them by another able to do it. Having learned of the contents, they respond with respect, knowing it as the king's order. But they do not think that it is the letter reader's order; he will receive praise only for his smooth and fluent reading of the letter. Similarly, even if preachers of the ability of Shariputra Thera expound the Dhamma, still they are just like readers of a letter written by another. Their sermon should truly be attributed to the Blessed One, like the decree to the king. The preachers, however, receive their limited praise, just because they expound the Dhamma with a smooth and fluent diction. Hence that statement in the discourse is correct."

26. For the connection between the modes of effacement and the preceding simile, Comy gives two alternative explanations:

□(a) Just as one who is not sunk in the mire himself can pull others out of it, similarly he who is harmless himself can quench another's harmful volition.

□(b) Just as only he who has quenched his own passions can help one who has not quenched them, similarly only a volition of harmlessness can quench a harmful volition.

27. Comy.: "So far goes a compassionate teacher's task namely, the correct exposition of his teaching; that, namely, the practice (according to the teaching; *patipatti*), is the task of the disciples."

Sisupacala Sutta

Sister Sisupacala

At Savatthi: Then, early in the morning, Sisupacala the nun put on her robes and, taking her bowl and outer robe, went into Savatthi for alms. When she had gone for alms in Savatthi and had returned from her alms round, after her meal she went to the Grove of the Blind to spend the day. Having gone deep into the Grove of the Blind, she sat down at the foot of a tree for the day's abiding.

Then Mara the Evil One, wanting to arouse fear, "horripilation," (sic) and terror in her, wanting to make her fall from solitude, approached her and said, "Whose philosophy do you approve of, nun?"

"I don't approve of anyone's philosophy, my friend."

[Mara:]

"For whose sake
have you shaved your head?
You look like a contemplative
but don't approve of a philosophy,
so why are you wandering here
confused?"

[Sister Sisupacala:]

"Outside philosophers place
their confidence in views.
I don't approve
of their teaching.
They're not adept
in the Dhamma.
But there is
the Awakened One,
born in the Sakyan clan,

a person without peer:
all-conquering,
Mara's subduer,
everywhere undefeated,
everywhere freed, independent;
endowed with an Eye
all-seeing, reaching the end of
all kamma --
with the ending of acquisitions,
released.
He, that Blessed One,
is my teacher.
It's in his Dhamma
that I delight."

Then Mara the Evil One -- sad and dejected at realizing,
"Sisupacala the nun knows me" -- vanished right there.

Bhikkhuní Samyutta -- The Bhikkhunis (nuns). In these Suttas
Mara, the personification of doubt and evil, tries in vain to lure the
nuns away from their meditation spots in the forest by asking them
provocative questions. Without exception, these wise women
conquer Mara decisively.

The Snake Simile

Thus have I heard:

At one time the Buddha was at Mala, and taught thus.

"To those who do not wisely examine their purpose, these teachings will not yield insight. Some people, for example, study the teachings only to use them in argument. To them, these teachings, wrongly grasped, will bring harm and suffering.

"Suppose a man wants a snake. He sees a snake, and when he grasps its tail, the snake bites him. Because of that, he suffers death or pain, and why, because of his wrong grasp of the snake.

"But suppose a man wants a snake, sees a snake, and with a forked stick holds it firmly down. Having done so, he catches it firmly by the neck. Similarly, there are some here who, having learned, examine wisely the purpose of the teachings. To them, these teachings will bring welfare and happiness.

"Having crossed a river on a raft he made by tying together bundles of reeds, and having arrived at the other shore, a man thinks 'This raft has been helpful. I will lift it onto my back and go on'. Will the raft then be help or hindrance to that man?

"In this way, the Dharma is like a raft. It has the purpose of crossing over, not of being clung to."

Soma Sutta

Sister Soma

At Savatthi: Then, early in the morning, Soma the nun put on her robes and, taking her bowl and outer robe, went into Savatthi for alms. When she had gone for alms in Savatthi and had returned from her alms round, after her meal she went to the Grove of the Blind to spend the day. Having gone deep into the Grove of the Blind, she sat down at the foot of a tree for the day's abiding.

Then Mara the Evil One, wanting to arouse fear, "horripilation," (sic) and terror in her, wanting to make her fall away from concentration, approached her and addressed her in verse:

"That
which is
to be attained by seers
-- the place so very hard to reach --
women can't
-- with their two-inch discernment --attain."

Then the thought occurred to Soma the nun: "Now who has recited this verse -- a human being or a non-human one?" Then it occurred to her: "This is Mara the Evil One, who has recited this verse wanting to arouse fear, "horripilation," and terror in me, wanting to make me fall away from concentration."

Then, having understood that "This is Mara the Evil One," she replied to him in verses:

"What
difference
does being a woman make
when the mind's well-centered,
when knowledge is progressing,
seeing clearly, rightly,
into the Dhamma.

Anyone who thinks
`I'm a woman'
or `a man'
or `Am I anything at all?' --
that's who Mara's
fit to address."

Then Mara the Evil One -- sad and dejected at realizing, "Soma
the nun knows me" -- vanished right there.

Sona Sutta

About Sona

I have heard that on one occasion the Blessed One was staying near Rajagaha, on Vulture Peak Mountain. And on that occasion Ven. Sona was staying near Rajagaha in the Cool Wood. Then, as Ven. Sona was meditating in seclusion [after doing walking meditation until the skin of his soles was split and bleeding], this train of thought arose in his awareness: "Of the Blessed One's disciples who have aroused their persistence, I am one, but my mind is not released from the effluents through lack of clinging/sustenance. Now, my family has enough wealth that it would be possible to enjoy wealth and make merit. What if I were to disavow the training, return to the lower life, enjoy wealth, and make merit?"

Then the Blessed One, as soon as he perceived with his awareness the train of thought in Ven. Sona's awareness -- as a strong man might stretch out his bent arm or bend his outstretched arm -- disappeared from Vulture Peak Mountain, appeared in the Cool Wood right in front of Ven. Sona, and sat down on a prepared seat. Ven. Sona, after bowing down to the Blessed One, sat down to one side. As he was sitting there, the Blessed One said to him, "Just now, as you were meditating in seclusion, didn't this train of thought appear to your awareness: 'Of the Blessed One's disciples who have aroused their persistence, I am one, but my mind is not released from the effluents... What if I were to disavow the training, return to the lower life, enjoy wealth, and make merit?'"

"Yes, lord."

"Now what do you think, Sona. Before, when you were a house-dweller, were you skilled at playing the vina?"

"Yes, lord."

"And what do you think: when the strings of your vina were too taut, was your vina in tune and playable?"

"No, lord."

"And what do you think: when the strings of your vina were too loose, was your vina in tune and playable?"

"No, lord."

"And what do you think: when the strings of your vina were neither too taut nor too loose, but tuned (lit: 'established') to be right on pitch, was your vina in tune and playable?"

"Yes, lord."

"In the same way, Sona, over-aroused persistence leads to restlessness, overly slack persistence leads to laziness. Thus you should determine the right pitch for your persistence, attune ('penetrate,' 'ferret out') the pitch of the [five] faculties [to that], and there pick up your theme."

"Yes, lord," Ven. Sona answered the Blessed One. Then, having given this exhortation to Ven. Sona, the Blessed One -- as a strong man might stretch out his bent arm or bend his outstretched arm -- disappeared from the Cool Wood and appeared on Vulture Peak Mountain.

So after that, Ven. Sona determined the right pitch for his persistence, attuned the pitch of the [five] faculties [to that], and there picked up his theme. Dwelling alone, secluded, heedful, ardent, and resolute, he in no long time reached and remained in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing and realizing it for himself in the here and now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus Ven. Sona became another one of the Arahants.

Then, on the attainment of Arahantship, this thought occurred to Ven. Sona: "What if I were to go to the Blessed One and, on

arrival, to declare gnosis in his presence?" So he then went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "When a monk is an arahant, his fermentations ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and is released through right gnosis, he is dedicated to six things: renunciation, seclusion, non-afflictive-ness, the ending of craving, the ending of clinging/sustenance, and non-deluded-ness.

"Now it may occur to a certain venerable one to think, 'Perhaps it is entirely dependent on conviction that this venerable one is dedicated to renunciation,' but it should not be seen in that way. The monk whose fermentations are ended, having fulfilled [the holy life], does not see in himself anything further to do, or anything further to add to what he has done. It is because of the ending of passion, because of his being free of passion, that he is dedicated to renunciation. It is because of the ending of aversion, because of his being free of aversion, that he is dedicated to renunciation. It is because of the ending of delusion, because of his being free of delusion, that he is dedicated to renunciation.

"Now it may occur to a certain venerable one to think, 'Perhaps it is because he desires gain, honor, and fame that this venerable one is dedicated to seclusion'... 'Perhaps it is because he falls back on attachment to precepts and practices as being essential that he is dedicated to non-afflictive-ness,' but it should not be seen in that way. The monk whose fermentations are ended, having fulfilled [the holy life], does not see in himself anything further to do, or anything further to add to what he has done. It is because of the ending of passion, because of his being free of passion, that he is dedicated to non-afflictive-ness. It is because of the ending of aversion, because of his being free of aversion, that he is dedicated to non-afflictive-ness. It is because of the ending of delusion, because of his being free of delusion, that he is dedicated to non-afflictive-ness.

"It is because of the ending of passion, because of his being free of passion... because of the ending of aversion, because of his

being free of aversion... because of the ending of delusion, because of his being free of delusion, that he is dedicated to the ending of craving... the ending of clinging/sustenance... non-deluded-ness.

"Even if powerful forms cognizable by the eye come into the visual range of a monk whose mind is thus rightly released, his mind is neither overpowered nor even engaged. Being still, having reached imperturbability, he focuses on their passing away. And even if powerful sounds... aromas... flavors... tactile sensations... Even if powerful ideas cognizable by the intellect come into the mental range of a monk whose mind is thus rightly released, his mind is neither overpowered nor even engaged. Being still, having reached imperturbability, he focuses on their passing away.

"Just as if there were a mountain of rock -- without cracks, without fissures, one solid mass -- and then from the east there were to come a powerful storm of wind and rain: the mountain would neither shiver nor quiver nor shake. And then from the west... the north... the south there were to come a powerful storm of wind and rain: the mountain would neither shiver nor quiver nor shake. In the same way, even if powerful forms cognizable by the eye come into the visual range of a monk whose mind is thus rightly released, his mind is neither overpowered nor even engaged. Being still, having reached imperturbability, he focuses on their passing away. And even if powerful sounds... aromas... flavors... tactile sensations... Even if powerful ideas cognizable by the intellect come into the mental range of a monk whose mind is thus rightly released, his mind is neither overpowered nor even engaged. Being still, having reached imperturbability, he focuses on their passing away."

When one's awareness is dedicated to renunciation, seclusion, non-afflictive-ness, the ending of clinging, the ending of craving, and non-deluded-ness, seeing the arising of the sense media, the mind is rightly released. For that monk, rightly released,

his heart at peace,
there's nothing to be done,
nothing to add
to what's done.

As a single mass of rock isn't moved by the wind,
even so all forms, flavors, sounds,
aromas, contacts,
ideas desirable and not,
have no effect on one who is such.
The mind -- still, totally released --
focuses on their passing away.

Sonadanda Sutta

The Qualities Of A True Brahmin

Thus Have I Heard:

Once the Lord was traveling among the Angas with a large company of some five hundred monks, and he arrived at Campa. At Campa he stayed by Gaggara's lotus-pond. At that time the Brahmin Sonadanda was living at Campa, a populous place, full of grass, timber, water and corn, which had been given to him by King Seniya Bimbisara of Magadha as a royal gift and with royal powers.

And the Brahmins and householders of Campa heard say: "The ascetic Gotama of the Sakyans, who has gone forth from the Sakya clan is traveling among the Angas...and is staying by Gaggara's lotus-pond. And concerning that Blessed Lord Gotama a good report has been spread about: "This Blessed Lord is an Arahant, a fully- enlightened Buddha, perfected in knowledge and conduct, a Well-Farer, Knower of the worlds, unequalled Trainer of men to be tamed, Teacher of Gods and humans, a Buddha, a Blessed Lord." He proclaims this world with its Gods, Maras, Brahmas, the world of ascetics and Brahmins with its princes and people, having come to know it by his own knowledge. He teaches a Dhamma that is lovely in its beginning, lovely in its middle and lovely in its ending, in the spirit and in the letter, and he displays the fully-perfected, thoroughly purified holy life. And indeed it is good to see such Arahants. Thereupon the Brahmins and householders of Campa, leaving Campa in great crowds, in vast numbers, went to Gaggara's lotus-pond.

Just then, the Brahmin Sonadanda had gone up to his verandah for his midday rest. Seeing all the Brahmins and householders making for Gaggara's lotus-pond, he asked his steward the reason.

"Sir, it is the ascetic Gotama of the Sakyans...That is why they are going to see him."

"Well then, steward, go to the Brahmins and householders of Campa and say to them: "Please wait, gentlemen, the Brahmin Sonadanda will come to see the ascetic Gotama."

And the steward conveyed this message to the Brahmins and the householders of Campa.

Now at that time some five hundred Brahmins from various provinces were in Campa on some business, and they heard that Sonadanda intended to visit the ascetic Gotama. So they called upon him and asked if this was true. "So it is, gentlemen, I am going to visit the ascetic Gotama."

"Sir, do not visit the ascetic Gotama, it is not fitting that you should do so! If the Reverend Sonadanda goes to visit the ascetic Gotama, his reputation will decrease, and that of the ascetic Gotama will increase. This being so, it is not right that the Reverend Sonandanda should visit the ascetic Gotama, but rather the ascetic Gotama should visit him."

"The Reverend Sonadanda is well-born on both the mother's and the father's side, of pure descent to the seventh generation, unbroken, of irreproachable birth, and therefore he should not call on the ascetic Gotama, but rather the ascetic Gotama should call on him. The Reverend Sonadanda is possessed of great wealth and resources...The Reverend Sonadanda is a scholar, versed in the mantras, accomplished in the Three Vedas, a skilled expounder of the rules and rituals, the lore of sounds and meanings and, fifthly, oral tradition - an expounder, fully versed in natural philosophy and the marks of a Great Man. The Reverend Sonadanda is handsome, good-looking, pleasing, of the most beautiful complexion, in form and countenance like Brahma, of no mean appearance. He is virtuous, of increasing virtue, endowed with increasing virtue. He is well-spoken, of pleasing address, polite, of pure and clear enunciation, speaking to the point. He is the teacher's teacher of many, teaching the mantras to three hundred youths, and many young men come from different districts and regions seeking to learn the mantras in his presence, desirous to learn them from him. He is aged, grown old,

venerable, advanced in years, long past his youth, whereas the ascetic Gotama is youthful and newly gone forth as a wanderer. The Reverend Sonadanda is esteemed, made much of, honored, revered, worshipped by King Seniya Bimbisara and by the Brahmin Pokkharasati. He lives at Campa, a populous place, full of grass, timber, water and corn, which has been given to him by King Seniya Bimbisara of Magadha as a royal gift, and with royal powers. This being so, it is not proper that he should visit the ascetic Gotama, but rather the ascetic Gotama should visit him.

At this Sonadanda replied: "Now listen, gentlemen, as to why it is fitting for us to visit the Reverend Gotama, and why it is not fitting for him to visit us. The ascetic Gotama is well-born on both sides of pure descent to the seventh generation, unbroken, of irreproachable birth...*(as verse 5)*. Therefore it is fitting for us to visit him. He went forth, leaving a great body of kinsmen. In fact he gave up much gold and wealth to go forth, both hidden away and openly displayed. The ascetic Gotama, while youthful, a black-haired youth, in the prime of his young days, in the first stage of life went forth from the household life into homelessness. Leaving his grieving parents weeping with tear-stained faces, having cut off his hair and beard and put on yellow robes, he went forth into homelessness. He is handsome...virtuous...well-spoken...the teacher's teacher of many. He has abandoned sensuality and dispelled vanity. He teaches action and the results of action, honoring the blameless Brahmin way of life. He is a wanderer of high birth, of a leading Khattiya family. He is a wanderer from a wealthy family, of great wealth and possessions. People come to consult him from foreign kingdoms and foreign lands. Many thousands of Devas have taken refuge with him.

This good report has been spread about him: "This Blessed Lord is an Arahant, a fully-enlightened Buddha, perfected in knowledge and conduct..." *(as verse 2)*. He bears the thirty-two marks of a Great Man. He is welcoming, kindly of speech, courteous, genial, clear and ready of speech. He is attended by four assemblies, revered, honored, esteemed and worshipped by them. Many

Devas and humans are devoted to him. Whenever he stays in any town or village, that place is not troubled by non-human beings. He has a crowd, a multitude of followers, is a teacher of many, he is consulted by the chief of the various leaders of sects. It is not the way with the ascetic Gotama's reputation, as it is with that of some ascetics and Brahmins, about whom this or that is reported - the ascetic Gotama's fame is based on his achievement of unsurpassed wisdom and conduct. Indeed King Seniya Bimbisara of Magadha has gone for refuge to him together with his son, his wife, his followers and his ministers. So have King Pasenadi of Kosala and the Brahmin Pokkharasati. He is revered, honored, esteemed and worshipped by them.

The ascetic Gotama has arrived in Campa and is staying by Gaggara's lotus-pond. And whatever ascetics and Brahmins come to our territory are our guests. And we should revere, honor, esteem and worship guests. Having come to Gaggara's lotus-pond, the ascetic Gotama is such a guest, and should be treated as such. Therefore it is not proper that he should come to us, but rather we should go to him. However much I might praise the ascetic Gotama, that praise is insufficient, he is beyond all praise."

On hearing this, the Brahmins said to Sonadanda: "Sir, since you praise the ascetic Gotama so much, then even if he were to live a hundred yojanas from here, it would be fitting for a believing clansman to go with a shoulder-bag to visit him. And so, sir, we shall all go to visit the ascetic Gotama." And so Sonadanda went with a large company of Brahmins to Gaggara's lotus-pond.

But when Sonadanda had traversed the jungle-thickets, he thought: "If I ask the ascetic Gotama a question, he might say to me: "That, Brahmin, is not a fitting question, it is not all a fitting question," and then the company might despise me, saying: "Sonadanda is a fool, he has no sense, he can't put a proper question to the ascetic Gotama." And if anyone were despised by this company, his reputation would suffer, and then his income would suffer, for our income depends on the gaining of a reputation. Of if the ascetic Gotama were ask me a question, my answer might not satisfy him, and he might say: "That is not

the right way to answer this question." And then the company might despise me...And if, having come into the presence of the ascetic Gotama, I were to turn away without showing myself, this company might despise me..."

Then Sonadanda approached the Lord, exchanged courtesies with him, and sat down to one side. Some of the Brahmins and householders made obeisance to the Lord, some exchanged courtesies with him, some saluted him with joined palms, some announced their names and clan, and some sat down to one side in silence.

So Sonadanda took his seat with many thoughts going through his mind: "If I ask the ascetic Gotama a question, he might say to me: "That, Brahmin, is not a fitting question..." "If only the ascetic Gotama would ask me a question from my own field of the Three Vedas! Then I could give him an answer that would satisfy him!"

And the Lord, reading his mind, thought: "This Sonadanda is worried. Suppose I were to ask him a question from his own field as a teacher of the Three Vedas!" So he said to Sonadanda: "By how many qualities do Brahmins recognize a Brahmin? How would one declare truthfully and without falling into falsehood: "I am a Brahmin?"

Then Sonadanda thought: "Now what I wanted, hoped for, desired and longed for has happened...Now I can give him an answer that will satisfy him."

Straightening up, and looking around the assembly, he said: "Reverend Gotama, there are five such qualities...What are they? A Brahmin is well-born on both the mother's and father's side, of pure descent to the seventh generation...he is a scholar versed in the mantras...he is handsome, pleasing...he is virtuous...he is learned and wise, and is the first or second to hold the sacrificial ladle. These are the five qualities of a true Brahmin."

"But if one of these qualities were omitted, could not one be recognized as a true Brahmin, being possessed of four of these qualities?"

"It is possible, Reverend Gotama. We could leave out appearance, for what does that matter? If a Brahmin had the other four qualities he could be recognized as a true Brahmin."

"But could not one of these four qualities be omitted, leaving three whereby one could be recognized as a true Brahmin?"

"It is possible, Reverend Gotama. We could leave out the mantras, for what do they matter? If he had the other three qualities he could be recognized as a true Brahmin."

"But could not one of these three qualities be omitted...?"

"It is possible, Reverend Gotama. We could leave out birth, for what does that matter? If a Brahmin is virtuous, of increasing virtue...and if he is learned and wise, and is the first or second to hold the sacrificial ladle - then he can be recognized as a true Brahmin and truthfully claim to be so."

At this the Brahmins said to Sonadanda: "Don't say that, Sonadanda don't say it! The Reverend Sonadanda is decrying appearance, the mantras and birth, he is actually adopting the ascetic Gotama's own words!"

Then the Lord said to the Brahmins: "If you think the Brahmin Sonadanda is not concentrating on his task, is using wrong words, is lacking in wisdom, and is not fit to converse with the ascetic Gotama, then let him cease, and you talk to me. But if you think he is learned, speaks properly, is wise and fit to converse with the ascetic Gotama, then you cease and let him speak."

Then Sonadanda said to the Lord: "Let that be, Reverend Gotama, and be silent. I will answer in this matter." To the Brahmins he said: "Do not say the Reverend Sonadanda is decrying appearance...and adopting the ascetic Gotama's own words! I do not decry appearance, mantras, or birth."

Now at that time Sonadanda's nephew, a young man called Angaka, was sitting in the assembly, and Sonadanda said: "Gentlemen, do you see my nephew Angaka?" "Yes, Sir."

"Angaka is handsome, good-looking, pleasing, of supremely fair complexion, in form and countenance like Brahma, of no mean appearance, and there is none in this assembly his equal except the ascetic Gotama. He is a scholar...I was his mantra-teacher. He is well-born on both sides...I know his parents. But if Angaka were to take life, take what is not given, commit adultery, tell lies and drink strong drinks - what would good looks, mantras, or birth profit him? But it is because a Brahmin is virtuous...because he is wise...on account of these two points that he can truthfully declare: "I am a Brahmin."

"But, Brahmin, if one were to omit one of these two points, could one truthfully declare: "I am a Brahmin?" "No, Reverend Gotama. For wisdom is purified by morality, and morality is purified by wisdom: where one is, the other is, the moral man has wisdom and the wise man has morality, and the combination of morality and wisdom is called the highest thing in the world. Just as one hand washes the other, or one foot the other, so wisdom is purified by morality and this combination is called the highest thing in the world."

"So it is, Brahmin. Wisdom is purified by morality, and morality is purified by wisdom: where one is, the other is, the moral man has wisdom and the wise man has morality, and the combination of morality and wisdom is called the highest thing in the world. But Brahmin, what is this morality and what is this wisdom?"

"We only know this much, Reverend Gotama. It would be well if the Reverend Gotama were to explain the meaning of this."

"Then listen, Brahmin, pay proper attention, and I will tell you." "Yes, Sir," said Sonadanda in reply, and the Lord said:

"Brahmin, a Tathágata arises in this world, an Arahant, a fully-enlightened Buddha, endowed with wisdom and conduct, Well-

Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of Gods and humans, enlightened and blessed. He, having realized it by his own super-knowledge, proclaims this world with its Devas, Maras and Brahmas, its princes and people. He preaches the Dhamma which is lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life. *A disciple goes forth and practices the moralities (Digha Nikáya 2 verses 41-63); he guards the sense-doors, etc (Digha Nikáya 2 verses 64-74). That, Brahmin, is morality. [1] He attains the four jhanas (Digha Nikáya 2 verses 75-82); he attains various insights (Digha Nikáya 2 verses 83-95), and the cessation of the corruptions (Digha Nikáya 2 verses 97). Thus he develops wisdom. That, Brahmin, is wisdom."*

At these words, Sonadanda said: "Excellent, Lord, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil-lamp into a dark place, so that those with eyes could see what was there. Just so the Blessed Lord has expounded the Dhamma in various ways. And I go for refuge to the Blessed Lord Gotama, to the Dhamma and to the Sangha. May the Reverend Gotama accept me from this day forth as a lay-follower as long as life shall last! And may the Reverend Gotama and his order of monks accept a meal from me tomorrow!"

The Lord assented by silence. Then Sonadanda, seeing his assent, rose, saluted the Lord, passed by to his right and departed. As day was breaking, he caused hard and soft food to be prepared in his own home, and when it was ready he announced: "Reverend Gotama, it is time; the meal is ready."

And the Lord, having risen early, went with robe and bowl and attended by his monks to Sonadanda's residence and sat down on the prepared seat. And Sonadanda served the Buddha and his monks with the finest foods with his own hands until they were satisfied. And when the Lord had eaten and taken his hand away from the bowl, Sonadanda took a low stool and sat down to one side. Then he said to the Lord:

"Reverend Gotama, if when I have gone into the assembly I were to rise and salute the Lord, the company would despise me. In that case my reputation would suffer, and if a man's reputation suffers, his income suffers... So if, on entering the assembly, I should join my palms in greeting, may the Reverend Gotama take it as if I had risen from my seat. And if on entering the assembly I should take off my turban, may you take it as if I had bowed at your feet. Of if, when riding in my carriage, I were to alight to salute the Lord, the company would despise me ... So if, when I am riding in my carriage, I raise my goad, may you take it as if I had alighted from my carriage, and if I lower my hand, may you take it as if I had bowed my head at your feet. [2]

Then the Lord, having instructed Sonadanda with a talk on Dhamma, inspired him, fired him with enthusiasm and delighted him, rose from his seat and departed.

Footnotes:

[1] The *jhanas* are here put, not under morality [*síla*] but under wisdom [*paññá*]. But their proper place is under concentration [*samádhi*], which is not specifically mentioned. Not "objects for self-hypnosis." The *jhanas* differ from hypnotic trance in that one has full control and is not suggestible.

[2]As RD remarks, Sonadanda is "represented as being a convert only to a limited extent." Accordingly, there is no mention in his case of the arising of the "pure and spotless Dhamma-eye" as in the case of Pokkharasati and others. Sonadanda remained a *puthujjana* : an "ordinary person" who, not having broken through the first three fetters [personality-view, doubt, attachment to rites and rituals], has not yet "entered the stream" and so started on the higher [supra-mundane] path.

Sotar Sutta

The Listener

"Endowed with five qualities, a king's elephant is worthy of a king, is a king's asset, counts as a very limb of his king. Which five? There is the case where a king's elephant is a listener, a destroyer, a protector, an endurer, and a goer.

"And how is a king's elephant a listener? There is the case where, whenever the tamer of tamable elephants gives him a task, then -- regardless of whether he has or hasn't done it before -- he pays attention, applies his whole mind, and lends ear. This is how a king's elephant is a listener.

"And how is a king's elephant a destroyer? There is the case where a king's elephant, having gone into battle, destroys an elephant together with its rider, destroys a horse together with its rider, destroys a chariot together with its driver, destroys a foot soldier. This is how a king's elephant is a destroyer.

"And how is a king's elephant a protector? There is the case where a king's elephant, having gone into battle, protects his forequarters, protects his hindquarters, protects his forefeet, protects his hind-feet, protects his head, protects his ears, protects his tusks, protects his trunk, protects his tail, protects his rider. This is how a king's elephant is a protector.

"And how is a king's elephant an endurer? There is the case where a king's elephant, having gone into battle, endures blows from spears, swords, arrows, and axes; he endures the resounding din of drums, cymbals, conchs, and tom-toms. This is how a king's elephant is an endurer.

"And how is a king's elephant a goer? There is the case where -- in whichever direction the tamer of tamable elephants sends him, regardless of whether he has or hasn't gone there before -- a

king's elephant goes there right away. This is how a king's elephant is a goer.

"Endowed with these five qualities, a king's elephant is worthy of a king, is a king's asset, counts as a very limb of his king.

"In the same way, a monk endowed with five qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world. Which five? There is the case where a monk is a listener, a destroyer, a protector, an endurer, and a goer.

"And how is a monk a listener? There is the case where, when the Dhamma and Discipline declared by the Tathágata is being taught, a monk pays attention, applies his whole mind, and lends ear to the Dhamma. This is how a monk is a listener.

"And how is a monk a destroyer? There is the case where a monk does not tolerate an arisen thought of sensuality. He abandons it, destroys it, dispels it, and wipes it out of existence. He does not tolerate an arisen thought of ill will... an arisen thought of cruelty... He does not tolerate arisen evil, unskillful mental qualities. He abandons them, destroys them, dispels them, and wipes them out of existence. This is how a monk is a destroyer.

"And how is a monk a protector? There is the case where a monk, on seeing a form with the eye, does not grasp at any theme or particulars by which -- if he were to dwell without restraint over the faculty of the eye -- evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the eye. He achieves restraint with regard to the faculty of the eye.

"On hearing a sound with the ear...

"On smelling an aroma with the nose...

"On tasting a flavor with the tongue...

"On touching a tactile sensation with the body...

"On cognizing an idea with the intellect, he does not grasp at any theme or particulars by which -- if he were to dwell without restraint over the faculty of the intellect -- evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the intellect. He achieves restraint with regard to the faculty of the intellect.

"This is how a monk is a protector.

"And how is a monk an endurer? There is the case where a monk is resilient to cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; ill-spoken, unwelcome words and bodily feelings that, when they arise, are painful, racking, sharp, piercing, disagreeable, displeasing, and menacing to life. This is how a monk is an endurer.

"And how is a monk a goer? There is the case where a monk goes right away to that direction to which he has never been before in the course of this long stretch of time -- in other words, to the resolution of all fabrications, the relinquishment of all acquisitions, the ending of craving, dispassion, cessation, Unbinding. This is how a monk is a goer.

"Endowed with these five qualities a monk is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world."

Subha Sutta

(To the Brahmin Subha)

The Equality Of Lay And Monastic Believers

I heard thus:

At one time the Blessed One was abiding in the monastery offered by Anathapindika in Jeta's grove in Savatthi. At that time Subha the young man, the son of Todeyya, had come to Savatthi for some purpose and was living with a certain householder. Todeyya said to that householder: "Savatthi is rich with arahants, what if we associate with a recluse or Brahmin today?"

"Good sir, there is the Blessed One abiding in the monastery offered by Anathapindika in Jeta's grove. We will associate with that good Blessed One."

Subha the young man the son of Todeyya agreeing approached the Blessed One, exchanged friendly greetings and sat on a side. Then Todeyya said to the Blessed One, "Good Gotama, the Brahmins say that householders are capable of earning noble merit and those gone forth homeless are not capable of earning merit. What does good Gotama say about that?"

"Young man, here I have to give an analytical reply, not an absolute reply. I do not praise the wrong method of a householder or of one gone forth homeless. Whether a householder or one gone forth homeless, if fallen to the wrong method, it is not possible that he should be capable of earning noble merit. I praise the right method of a householder or of one gone forth homeless. Whether a householder or one gone forth homeless, if fallen to the right method, it is possible that he should be capable of earning noble merit."

"Good Gotama, Brahmins say, the undertakings of householders, are with much importance, activity, attendance and destruction and bring much merit. The undertakings of those gone forth

homeless, are with little importance, activity, attendance and destruction, so they bring little merit. What does good Gotama say about this?"

"Young man, here too, I have to give an analytical reply, not an absolute reply. Young man, there are undertakings of much importance, activity, attendance, and destruction not prospering, becoming fruitless. There are undertakings of much importance, activity, attendance and destruction, prospering and becoming fruitful. Young man, there are undertakings of little importance, activity, attendance and destruction, prospering, they become fruitless. There are undertakings of little importance, activity, attendance and destruction, prospering, they become fruitful."

"Young man, what undertakings are of much importance, activity, attendance and destruction, not prospering they become fruitless? Young man, cultivation is an undertaking of much importance, activity, attendance and destruction, not prospering, they become fruitless. Young man, what undertaking is of much importance, activity, attendance and destruction, prospering they become fruitful? Cultivation is also an undertaking of much importance, activity, attendance and destruction, prospering they become fruitful. What undertaking is of little importance, activity, attendance and destruction, not prospering, they becomes fruitless? Young man, trading is an undertaking of little importance, activity, attendance, and destruction, not prospering it becomes fruitless. What undertaking is of little importance, activity, attendance and destruction, prospering it becomes fruitful? Trading is also an undertaking of little importance, activity, attendance and destruction, prospering, it becomes fruitful."

"Young man, just as the undertaking of cultivation, of much importance, activity, attendance and destruction, not prospering becomes fruitless, so also household life is an undertaking of much importance, activity, attendance and destruction, not prospering it becomes fruitless. Young man, just as the undertaking of cultivation itself, of much importance, activity, attendance and destruction, prospering it becomes fruitful, so also household life is an undertaking of much importance, activity,

attendance and destruction, prospering it becomes fruitful. Young man, just as the undertaking of trading, of little importance, activity, attendance and destruction not prospering, becomes fruitless, so also the undertaking of going forth homeless, of little importance, activity, attendance and destruction, not prospering becomes fruitless. Young man just as the undertaking of trading itself, of little importance, activity, attendance and destruction, prospering becomes of much fruit."

"Good Gotama, Brahmins make known five things for accomplishment and accumulation of merit."

"Young man, if it is no problem to you, would you tell this gathering the five things made known by the Brahmins for the accomplishment and accumulation of merit?"

"Good Gotama, it is no problem to me, if good Gotama and this gathering wants to hear it."

"Then young man, tell them."

"Good Gotama, truth is the first thing, made known by the Brahmins, for the accomplishment and accumulation of merit. Austerity is the second thing. Holy life is the third. Education is the fourth and benevolence is the fifth thing made known by the Brahmins for the accomplishment and accumulation of merit. What does good Gotama say about them?"

"Young man is there a single Brahmin, who says, 'I know these five things are with results by realization and declare them?'"

"There isn't good Gotama."

"Young man, is there a single teacher among the Brahmins, or a teacher's teacher, up to the seventh generation, who says, 'I know these five things are with results by realization and declare them?'"

"There isn't good Gotama."

"Is there a single sage of the Brahmins, in the past like Atthaka Vaamaka, Vaamadeva, Vessamitta, Yamataggi, Angiirasa, Bharadvaaja, Vaasettha, Kassapa and Bhagu who made and protected the ancient sayings like the Brahmins who protect, reciting the verses, over and over again now. Of them did anyone say, 'I know these five things are with results by realization and declare them?'"

"There isn't good Gotama."

"So then young man, a single Brahmin, among the Brahmins did not say, 'I know these five things are with results by realization and declare them.' A single teacher, or a teacher's teacher up to the seventh generation did not say, 'I know these five things are with results by realization and declare them.' A single sage of the Brahmins, in the past like Atthaka Vaamaka, Vaamadeva, Vessamitta, Yamataggi, Angiirasa, Bharadvaaja, Vaasettha, Kassapa and Bhagu who made and protected the ancient sayings like the Brahmins who protect reciting the verses, over and over again now, did not say 'I know these five things are with results by realization and declare them.' Young man, it is like a line of blind men holding hands. The first does not see, the middle one does not see and the last one does not see. When this is so, the words of the Brahmins are similar to the words of a line of blind men."

When the Blessed One gave the simile of the line of blind men, the young man Subha was angry, cursing the Blessed One and said. "'The recluse Gotama says defiled words."

Then the young man Subha said to the Blessed One. "Good Gotama, the Brahmin Pokkharasaati, who has a pleasant face says, 'Here a certain recluse or Brahmin acknowledges some noble knowledge and vision above human. They are useless words that provoke laughter. How could humans know, see and realize some noble knowledge and vision above human?'"

"Young man, does the Brahmin Pokkharasaati, who has a pleasant face penetrate and see the minds of all recluses and Brahmins?"

"The Brahmin Pokkharasaati cannot penetrate and see the mind of his own slave woman Punnaa, how could he penetrate and see the minds of all recluses and Brahmins."

"Young man, like a man born blind, who does not see black and white forms, blue forms, yellow forms, red forms, brown forms, stars, moon and sun, would say, 'There aren't black and white forms, and those who have seen them. Blue forms, yellow forms, red forms and brown forms and those who have seen them. There aren't stars, moon and sun and those who have seen them. I do not know these and I haven't seen these. Therefore, they are not present.' Young man, are these words rightly said?"

"No, good Gotama, that is not so. There are black and white forms, and those who have seen them. There are blue forms, yellow forms, red forms and brown forms and those who have seen them. There are stars, moon and sun and those who have seen them. The words, 'I do not know these, I haven't seen these, therefore they are not present,' are not rightly said."

"Young man, in the same way, the Brahmin Pokkharasaati, with happy face, is blind and has no eyes. It is not possible that he could see, know or realize, that noble knowledge and vision above human. Young man of the Brahmin householders of Kosala, such as Cankii, Taarukkha, Pokkharasaati, Jaanussoni and your father Todeyya. Who is superior, those who speak the generally accepted version, or those who do not speak the generally accepted version?"

"Good Gotama, those who speak the accepted version are superior."

"Who are superior, those who think well before speaking, or those who do not think well before speaking?"

"Good Gotama, those who think well before speaking are superior."

"Who are superior, those speak after reflecting, or those who speaking without reflecting?"

"Good Gotama, those who speak after reflecting are superior."

"Who are superior, those who speak meaningful words or those who speak words that are not meaningful?"

"Good Gotama, those who speak meaningful words are superior."

"Young man when that is so, does the Brahmin Pokkharasaati speak the generally accepted or the not generally accepted version?"

"Good Gotama, he speaks the generally not accepted."

"Does he speak well thought words or words not well thought?"

"Good Gotama, he speaks words not well thought."

"Does he speak words after reflecting, or without reflecting?"

"Good Gotama, he speaks words without reflecting"

"Does he speak meaningful words, or words that are not meaningful?"

"Good Gotama, he speaks words that are not meaningful"

"Young man, these five are hindrances. What are the five? Interest for sensuality is a hindrance. Anger is a hindrance. Sloth and torpor is a hindrance. Restlessness and worry is a hindrance. To doubt is a hindrance. The Brahmin Pokkharasaati who has a happy face is covered up veiled and hemmed in by these five hindrances; that he could see, know and realize some noble distinction above human is not possible."

"Young man, these five are the strands of sensual pleasures. What are the five? Agreeable pleasant forms cognizable by eye consciousness, arousing fondness and sensual desires...re... sounds,...re..... smells,...re....tastes,...re...and agreeable pleasant touches, cognizable by body consciousness, arousing fondness and sensual desires. These are the five strands of sensual pleasures. The Brahmin Pokkharasaati who has a happy

face partakes the five strands of sensual pleasures, bound, swooned and enslaved not seeing the danger and the escape from it, that he could see, know and realize some noble distinction above human is not possible. Young man does fire burn supported on grass and sticks, or not supported on grass and sticks? What would the fire's flame, color and effulgence be?"

"Good Gotama, if fire burns without the support of grass and sticks, yet it's flame, color and effulgence would be present."

"Young man, it is not possible that fire should burn without grass and sticks, other than by some supernormal power. The joy that arises on account of the five strands of sensual pleasures is comparable to the fire that burns supported on grass and sticks. Young man what is that joy that arises away from the five strands of sensual pleasures and away from thoughts of demerit? Here, young man, the Bhikkhu away from sensual desires, and angry thoughts abides in the first jhana. This is joy away from sensual desires and angry thoughts. Again, the Bhikkhu overcoming thoughts and thought processes...re.... abides in the second jhana. This too is joy away from sensual desires and angry thoughts. Young man of the five things made known by the Brahmins, which one is most important for the accomplishment and accumulation of merit?"

"Good Gotama, of the five things, made known by the Brahmins for the accomplishment and accumulation of merit, the most important is benevolence."

"Young man, a certain Brahmin makes a great sacrifice. Two Brahmins come there, knowing about the sacrifice of that Brahmin. It occurs to one of those Brahmins, 'Good, if I'm offered the most prominent place in the refectory, the most prominent seat, the first vessel of water, the first morsel.' It happens that some other Brahmin gains the most prominent place in the refectory, the most prominent seat, the first vessel of water and the first morsel. He becomes angry and averse, thinking another Brahmin gained the most prominent seat, the first vessel of water and the first morsel. What results does this Brahmin gain?"

"Good Gotama, Brahmins, do not make sacrifices in such a manner, that others become angry and averse. Brahmins give gifts out of compassion."

"Young man when that is so, do the Brahmins have a sixth thing for the accomplishment and accumulation of merit?"

"Good Gotama, when that is so, the Brahmins do have a sixth thing for the accomplishment and accumulation of merit."

"Young man, the Brahmins have made known five things for the accomplishment and accumulation of merit, with whom do you see these things more prevalent, is it among householders or those gone forth homeless?"

"Good Gotama, these five things made known by the Brahmins for the accomplishment and accumulation of merit, I see mostly among those gone forth homeless and less among the householders. The undertakings of householders of much importance, activity, attendance and destruction are not always sincere. The undertakings of those gone forth homeless, of little, importance, activity, attendance and destruction, are always sincere. Householders with undertakings of much importance, activity, attendance and destruction, are not always, austere, of noble livelihood, not with much education and not with benevolence. Those gone forth homeless with undertakings of little importance, activity, attendance and destruction, are always austere, of noble livelihood, with much education and benevolence. These five things made known by the Brahmins for the accomplishment and accumulation of merit, I see mostly among those gone forth and less among the householders."

"Young man, these five things made known by the Brahmins for the accomplishment and accumulation of merit, I declare are the accessories to develop the mind freeing it from ill will and anger. Young man, the Bhikkhu becomes truthful. He experiences its meaning knowing 'I'm truthful,' experiences the Teaching and joy of knowing the Teaching. That joy accompanied with merit, I call the accessory of the mind, to develop the mind freeing it from ill

will and anger. The Bhikkhu becomes austere, leads a holy life, becomes learned, becomes benevolent. He experiences its meaning knowing I'm benevolent, experiences the Teaching and joy, of knowing the Teaching. That joy accompanied with merit, I call the accessory of the mind, to develop the mind freeing it from ill will and anger. Young man, these five things made known by the Brahmins for the accomplishment and accumulation of merit, I declare are the accessories to develop the mind freeing it from ill will and anger."

Then the young man Subha the son of Todeyya said to the Blessed One. "I have heard that the recluse Gotama knows the path to be born with Brahma."

"Young man, is the village Nalakaara close to this place?"

"Yes, good Gotama, it is close to this place."

"Young man, from a man born and bred in the village Nalakaara, and who has moved from there is asked the way to go to the village Nalakaara. Would he hesitate or show stupidity in telling the path to go to the village Nalakaara? In the same manner, when the Thus Gone One is asked the path to be born with Brahma, there's no hesitation or stupidity. I know the world of Brahma, and the path leading to the world of Brahma."

"Good Gotama, it's good if I'm taught the path to be born in the world of Brahma."

"Then young man, listen carefully I will tell." The young man agreed and the Blessed One said: "The practitioner pervades one direction with thoughts of loving kindness, so too the second, the third, the fourth, above, below, across, in every respect, in all circumstances, the entire world, he pervades with the thought of loving kindness grown great and immeasurable without anger and ill will. Young man, when the release of the mind in loving kindness is developed thus, none of the measured actions remain. [1] Just as a clever drummer in no time would make known the message in the four directions. In the same manner, when the

release of the mind in loving kindness, is developed thus, none of the measured actions remain. This is the method to be born with Brahma...Again the practitioner pervades one direction with the thought of compassion...re.... with intrinsic joy...re... with equanimity, so too the second, the third, the fourth, above, below, across, in every respect, in all circumstances, the entire world, he pervades with equanimity grown great and immeasurable without anger and ill will. Young man, when the release of the mind in equanimity is developed thus, none of the measured actions remain. [1] Just as a clever drummer in no time would make known the message in the four directions. In the same manner, when the release of the mind in equanimity is developed thus, none of the measured actions remain. This is the method to be born with Brahma."

Then the young man Subha the son of Todeyya said: "Good Gotama, now I understand. It is like something overturned is reinstated. Something covered is made manifest. As though the path is told to someone who has lost his way. It is as though a light was carried because of the darkness, for those who have sight to see forms. In various ways good Gotama has explained the Teaching. Now I take refuge in good Gotama, in the Teaching and the noble Sangha. May good Gotama bear me as a lay disciple from today until life ends. Good Gotama, now we go. There's much work to be done."

"Young man, go! If you think it is fit."

The young man Subha delighted and pleased, got up from his seat, worshipped and circumambulated the Blessed One and went away

At that time the Brahmin Jaanussoni, was going through Saavatthi in a completely white carriage yoked to a mare. Seeing the young man Subha, he asked. "From where does good Bhaaradvaaja come at this time?"

"Now I come from the presence of the recluse Gotama."

"What does good Bhaaradvaaja think of the wisdom of the recluse Gotama? Do you think he is wise?"

"Who am I to know the wisdom of the recluse Gotama, it should be done by one like him, who knows the depth, of his wisdom."

"Indeed good Bhaaradvaaja praises the recluse Gotama."

"Who am I, and who is the recluse Gotama. Indeed those who need praise should be praised. Good Gotama is the chief among gods and men. The five things declared by the Brahmins for the accomplishment and accumulation of merit, he says are the accessories to develop the mind, without anger and ill will."

When this was said, the Brahmin Jaanussoni got down from his white carriage, arranged his shawl on one shoulder, turning to where the Blessed One was abiding with clasped hands said. 'It is gain for king Pasenadi of Kosala, it is rare gain for him that the Thus Gone One, perfect and rightfully enlightened abides in king Pasenadi Kosala's kingdom.'

Footnotes:

[1] Young man, when the release of mind in loving kindness is developed thus, none of the measured actions remain. 'Eva.m bhaavitaaya kho maanava mettaaya cetovimuttiyaa ya.m pamaanakata.m kamma.m na ta.m tatraavasissati, na tam tatraavatitthati.' The measured actions that remain in the mind are small bits of greed, hate and delusion, which from time to time pollute data that come through the six doors of mental contact and promote actions and reactions through body speech and mind

Subhasita Jaya Sutta

Victory Through What is Well Spoken

On one occasion the Blessed One was staying near Savatthi at Jeta's Grove, Anathapindika's monastery. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded.

The Blessed One said, "Once in the past the devas & asuras^[1] were arrayed for battle. Then Vepacitti the asura-king said to Sakka the deva-king: 'Let there be victory through what is well spoken.'

"Yes, Vepacitti, let there be victory through what is well spoken.'

"So the devas & asuras appointed a panel of judges, [thinking,] 'These will decide for us what is well spoken & poorly spoken.'

"Then Vepacitti the asura-king said to Sakka the deva-king, 'Say a verse, deva-king!'

"When this was said, Sakka the deva-king said to Vepacitti the asura-king, 'But you are the senior deity here, Vepacitti. You say a verse.'

"When this was said, Vepacitti recited this verse:

'Fools would flare up even more
if there were no constraints.
Thus an enlightened one
should restrain the fool
with a heavy stick.'

"When Vepacitti had said this verse, the asuras applauded but the devas were silent. So Vepacitti said to Sakka, 'Say a verse, deva-king!'

"When this was said, Sakka recited this verse:

'This, I think,
is the only constraint for a fool:
When, knowing the other's provoked,
you mindfully grow calm.'

"When Sakka had said this verse, the devas applauded but the asuras were silent. So Sakka said to Vepacitti, 'Say a verse, Vepacitti!'

"When this was said, Vepacitti recited this verse:

'Vasava,^[2] I see a fault
in this very forbearance:
When the fool thinks,
"He's forbearing
out of fear of me,"
the idiot pursues you even more --
as a cow, someone who runs away.'

"When Vepacitti had said this verse, the asuras applauded but the devas were silent. So Vepacitti said to Sakka, 'Say a verse, deva-king!'

"When this was said, Sakka recited this verse:

'It doesn't matter
whether he thinks,
"He's forbearing
out of fear of me."
One's own true good
is the foremost good.
Nothing better
than patience
is found.

Whoever, when strong,
is forbearing
to one who is weak:
that's the foremost patience.
The weak must constantly endure.

They call that strength
no strength at all:
 whoever's strength
 is the strength of a fool.
There's no reproach
for one who is strong,
guarding -- guarded by -- Dhamma.

You make things worse
when you flare up
at someone who's angry.
Whoever doesn't flare up
at someone who's angry
 wins a battle
 hard to win.

You live for the good of both
 -- your own, the other's --
when, knowing the other's provoked,
 you mindfully grow calm.
When you work the cure of both
 -- your own, the other's --
those who think you a fool
know nothing of Dhamma.'

"When Sakka had said this verse, the devas applauded but the asuras were silent. Then the deva & asura panel of judges said, 'The verses said by Vepacitti the asura-king lie in the sphere of swords & weapons -- thence arguments, quarrels, & strife. Whereas the verses said by Sakka the deva-king lies outside the sphere of swords & weapons -- thence no arguments, no quarrels, no strife. The victory through what is well spoken goes to Sakka the deva-king.'

"And that, monks, is how the victory through what was well spoken went to Sakka the deva-king."

Notes

1. The devas & asuras were two groups of deities who fought for control of heaven (like the gods & titans in Greek mythology). The devas eventually won. The asuras, known for their fierce anger, later became classed as angry demons and, in some Buddhist cosmologies, are regarded as a class of being lower than human.
2. Vasava -- "Powerful" -- is one of Sakka's epithets.

Subhasita Sutta

Well-Spoken

I have heard that on one occasion the Blessed One was staying in Savatthi at Jeta's Grove, Anathapindika's park. There he addressed the monks, "Monks!"

"Yes, lord," the monks replied.

The Blessed One said: "Monks, speech endowed with four characteristics is well-spoken, not poorly spoken -- faultless & not to be faulted by the wise. Which four? There is the case where a monk says only what is well-spoken, not what is poorly spoken; only what is just, not what is unjust; only what is endearing, not what is un-endearing; only what is true, not what is false. Speech endowed with these four characteristics is well-spoken, not poorly spoken -- faultless & not to be faulted by the wise."

That is what the Blessed One said. Having said this, the One Well-Gone, the Teacher, said further:

The calm say that what is well-spoken is best;
second, that one should say
what is just, not unjust;
third, what is endearing, not un-endearing;
fourth, what is true, not false.

Then Ven. Vangisa, rising from his seat, arranging his robe over one shoulder, faced the Blessed One with his hands palm-to-palm in front of his heart and said, "An inspiration has come to me, Blessed One! An inspiration has come to me, One Well-Gone!"

"Let the inspiration come to you, Vangisa," the Blessed One said.

Then Ven. Vangisa praised the Blessed One to his face with these attractive verses:

Speak only the speech
that neither torments self
nor does harm to others.
That speech is truly well spoken.

Speak only endearing speech,
speech that is welcomed.
Speech when it brings no evil
to others is pleasant.

Truth, indeed, is deathless speech:
This is an ancient principle.
The goal and the Dhamma
-- so say the calm --
are firmly established on truth.

The speech the Awakened One speaks,
for attaining Unbinding,
rest,
for making an end
to the mass of stress:
That is the speech unexcelled.

Suda Sutta

The Cook

"Suppose that there is a foolish, inexperienced, unskillful cook who has presented a king or a king's minister with various kinds of curry: mainly sour, mainly bitter, mainly peppery, mainly sweet, alkaline or non-alkaline, salty or non-salty. He does not take note of (lit: pick up on the theme of) his master, thinking, 'Today my master likes this curry, or he reaches out for that curry, or he takes a lot of this curry, or he praises that curry. Today my master likes mainly sour curry... Today my master likes mainly bitter curry... mainly peppery curry... mainly sweet curry... alkaline curry... non-alkaline curry... salty curry... Today my master likes non-salty curry, or he reaches out for non-salty curry, or he takes a lot of non-salty curry, or he praises non-salty curry.' As a result, he is not rewarded with clothing or wages or gifts. Why is that? Because the foolish, inexperienced, unskillful cook does not pick up on the theme of his own master.

"In the same way, there are cases where a foolish, inexperienced, unskillful monk remains focused on the body in and of itself -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. As he remains thus focused on the body in and of itself, his mind does not become concentrated; his defilements [the five Hindrances] are not abandoned. He does not take note of that fact (does not pick up on that theme). He remains focused on feelings in and of themselves... the mind in and of itself... mental qualities in and of themselves -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. As he remains thus focused on mental qualities in and of themselves, his mind does not become concentrated his defilements are not abandoned. He does not take note of that fact. As a result, he is not rewarded with a pleasant abiding here and now, or with mindfulness and alertness. Why is that? Because the foolish, inexperienced, unskillful monk does not take note of his own mind does not pick up on the theme of his own mind.

"Now suppose that there is a wise, experienced, skillful cook who has presented a king or a king's minister with various kinds of curry: mainly sour, mainly bitter, mainly peppery, mainly sweet, alkaline or non-alkaline, salty or non-salty. He takes note of his master, thinking, 'Today my master likes this curry, or he reaches out for that curry, or he takes a lot of this curry or he praises that curry. Today my master likes mainly sour curry... Today my master likes mainly bitter curry... mainly peppery curry... mainly sweet curry... alkaline curry... non-alkaline curry... salty curry... Today my master likes non-salty curry, or he reaches out for non-salty curry, or he takes a lot of non-salty curry, or he praises non-salty curry.' As a result, he is rewarded with clothing, wages, and gifts. Why is that? Because the wise, experienced, skillful cook picks up on the theme of his own master.

"In the same way, there are cases where a wise, experienced, skillful monk remains focused on the body in and of itself... feelings in and of themselves... the mind in and of itself... mental qualities in and of themselves -- ardent, alert, and mindful -- putting aside greed and distress with reference to the world. As he remains thus focused on mental qualities in and of themselves, his mind becomes concentrated his defilements are abandoned. He takes note of that fact. As a result, he is rewarded with a pleasant abiding here and now, together with mindfulness and alertness. Why is that? Because the wise, experienced, skillful monk picks up on the theme of his own mind."

Suddhatthaka Sutta

On Purity

"Here I see one who is pure, entirely free of sickness. By seeing him a man may attain to purity!"

"Convinced of that and thinking it 'the highest,' he believes it to be knowledge when he contemplates 'the pure one.' [1] But if by sights man can gain purification or if through such knowledge he could leave suffering behind, then, one who still has attachments could be purified by another. [2] However, this is merely the opinion of those who so assert.

"The true brahmana [3] has said one is not purified by another, nor by what is seen, heard or perceived by the other senses, nor, by the performance of ritual observances. He (the true brahmana) is not defiled by merit or demerit. Having given up what he had previously grasped at, he no longer engages in producing (any kamma). Having left a former object they attach themselves to another, dominated by craving they do not go beyond attachment. They reject and seize, like a monkey letting go of a branch to take hold of another.

"A person having undertaken a ritual act goes this way and that, fettered by his senses. But one with a wide wisdom, having understood and gone into the Dhamma with his experience, does not go this way and that. For a person indifferent towards all conditions, whatever is seen, heard or cognized, he is one who sees it as it really is and lives with clarity of mind. With what could he be identified in the world?

"They do not speculate nor pursue any notion, they do not claim perfect purity. Loosening the knot of clinging with which they are bound, they do not have longing anywhere in the world. The true brahmana who has gone beyond limitations, having understood and seen there is no longer any assumption for him, he is neither

disturbed by lust nor agitated by revulsion. For him there is nothing upheld as 'the highest.'"

Footnotes:

1. This refers to the old Indian belief in "auspicious sights" (*dittha-mangala*), the belief that by merely beholding something or someone regarded as a holy object or person, purity, or whatever else is desired, may be gained.

2. By another method, other than that of the Noble Eightfold Path (Comy.); but it could also mean, "by the sight of another person."

3. I.e., the Buddha.

Sukhamala Sutta

Refinement

"Monks, I lived in refinement, utmost refinement, total refinement. My father even had lotus ponds made in our palace: one where red-lotuses bloomed, one where white lotuses bloomed, one where blue lotuses bloomed, all for my sake. I used no sandalwood that was not from Varanasi. My turban was from Varanasi, as were my tunic, my lower garments, and my outer cloak. A white sunshade was held over me day and night to protect me from cold, heat, dust, dirt, and dew.

"I had three palaces: one for the cold season, one for the hot season, one for the rainy season. During the four months of the rainy season I was entertained in the rainy-season palace by minstrels without a single man among them, and I did not once come down from the palace. Whereas the servants, workers, and retainers in other people's homes are fed meals of lentil soup and broken rice, in my father's home the servants, workers, and retainers were fed wheat, rice, and meat.

"Even though I was endowed with such fortune, such total refinement, the thought occurred to me: 'When an untaught, run-of-the-mill person, himself subject to aging, not beyond aging, sees another who is aged, he is horrified, humiliated, and disgusted, oblivious to himself that he too is subject to aging, not beyond aging. If I -- who am subject to aging, not beyond aging -- were to be horrified, humiliated, and disgusted on seeing another person who is aged, that would not be fitting for me.' As I noticed this, the [typical] young person's intoxication with youth entirely dropped away.

"Even though I was endowed with such fortune, such total refinement, the thought occurred to me: 'When an untaught, run-of-the-mill person, himself subject to illness, not beyond illness, sees another who is ill, he is horrified, humiliated, and disgusted, oblivious to himself that he too is subject to illness, not beyond

illness. And if I -- who am subject to illness, not beyond illness -- were to be horrified, humiliated, and disgusted on seeing another person who is ill, that would not be fitting for me.' As I noticed this, the healthy person's intoxication with health entirely dropped away.

"Even though I was endowed with such fortune, such total refinement, the thought occurred to me: 'When an untaught, run-of-the-mill person, himself subject to death, not beyond death, sees another who is dead, he is horrified, humiliated, and disgusted, oblivious to himself that he too is subject to death, not beyond death. And if I -- who am subject to death, not beyond death -- were to be horrified, humiliated, and disgusted on seeing another person who is dead, that would not be fitting for me.' As I noticed this, the living person's intoxication with life entirely dropped away.

"Monks, there are these three forms of intoxication. Which three? Intoxication with youth, intoxication with health, intoxication with life.

"Drunk with the intoxication of youth, an uninstructed, run-of-the-mill person engages in bodily misconduct, verbal misconduct, and mental misconduct. Having engaged in bodily misconduct, verbal misconduct, and mental misconduct, he -- on the break-up of the body, after death -- reappears in the plane of deprivation, the bad destination, the lower realms, in hell.

"Drunk with the intoxication of health, an uninstructed, run-of-the-mill person engages in bodily misconduct, verbal misconduct, and mental misconduct. Having engaged in bodily misconduct, verbal misconduct, and mental misconduct, he -- on the break-up of the body, after death -- reappears in the plane of deprivation, the bad destination, the lower realms, in hell.

"Drunk with the intoxication of life, an uninstructed, run-of-the-mill person engages in bodily misconduct, verbal misconduct, and mental misconduct. Having engaged in bodily misconduct, verbal misconduct, and mental misconduct, he -- on the break-up of the

body, after death -- reappears in the plane of deprivation, the bad destination, the lower realms, in hell.

"Drunk with the intoxication of youth, a monk leaves the training and returns to the lower life. Drunk with the intoxication of health, a monk leaves the training and returns to the lower life. Drunk with the intoxication of life, a monk leaves the training and returns to the lower life."

'Subject to birth, subject to aging,
subject to death,
run-of-the-mill people
are repelled by those who suffer
from that to which they are subject.
And if I were to be repelled
by beings subject to these things,
it would not be fitting for me,
living as they do.'

As I maintained this attitude --
knowing the Dhamma
without acquisitions --
I overcame all intoxication
with health, youth, and life
as one who sees
renunciation as rest.

For me, energy arose,
Unbinding was clearly seen.
There's now no way
I could partake of sensual pleasures.
Having followed the holy life,
I will not return.

Sunakkhatta Sutta

To Sunakkhatta

I have heard that on one occasion the Blessed One was staying near Vesali in the Great Forest, at the Peaked Pavilion. Now at that time a large number of monks had declared final gnosis in the Blessed One's presence: "We discern that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world.'"

Sunakkhatta the Licchavin heard that "A large number of monks, it seems, have declared final gnosis in the Blessed One's presence: 'we discern that "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world.'"" Then Sunakkhatta the Licchavin went to the Blessed One and, on arrival, have bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "I have heard, lord, that a large number of monks have declared final gnosis in the Blessed One's presence: 'we discern that "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world.'" Now, have they rightly declared final gnosis, or is it the case that some of them have declared final gnosis out of over-estimation?"

"Sunakkhatta, of the monks who have declared final gnosis in my presence... it is the case that some have rightly declared final gnosis, whereas others have declared final gnosis out of over-estimation. As for those who have rightly declared final gnosis, that is their truth. As for those who have declared final gnosis out of over-estimation, the thought occurs to the Tathágata, 'I will teach them the Dhamma.' But there are cases when the thought has occurred to the Tathágata, 'I will teach them the Dhamma,' but there are worthless men who come to him having formulated question after question, so that his thought, 'I will teach them the Dhamma,' changes into something else."

"Now is the time, O Blessed One. Now is the time, O One Well-Gone, for the Blessed One to teach the Dhamma. Having heard the Blessed One, the monks will remember it."

"Then in that case, Sunakkhatta, listen and pay close attention. I will speak."

"As you say, lord," Sunakkhatta the Licchavin responded to the Blessed One.

The Blessed One said: "Sunakkhatta, there are these five strands of sensuality. Which five? Forms cognizable via the eye -- agreeable, pleasing, charming, endearing, fostering desire, enticing. Sounds cognizable via the ear... Aromas cognizable via the nose... Flavors cognizable via the tongue... Tactile sensations cognizable the body -- agreeable, pleasing, charming, endearing, fostering desire, enticing. These are the five strands of sensuality.

"Now there's the possible case where a certain person is intent on the baits of the world. When a person is intent on the baits of the world, that sort of talk interests him, his thinking and evaluating follow along those lines, he feels at home with that sort of person, and his mind gets along with that sort of person. But when talk concerning the imperturbable [the fourth jhana and the spheres of the infinitude of space and the infinitude of consciousness] is going on, he does not listen, does not lend ear, and does not exert his mind to know. He does not get along with that sort of person; his mind does not feel at home with him.

"Suppose that there were a man who had left his home village or town a long time ago. And he were to meet with a man who had left the village or town only a short time ago. He would ask if the people in the village or town were secure, well-fed, and free of disease, and the second man would tell him is they were secure, well-fed, and free of disease. Now, what do you think, Sunakkhatta. Would the first man listen to the second man, lend ear, and exert his mind to know? Would he get along with the second man; would his mind feel at home with him?"

"Yes, lord."

"In the same way, it is possible that there is the case where a certain person is intent on the baits of the world. When a person is intent on the baits of the world, that sort of talk interests him, his thinking and evaluating follow along those lines, he feels at home with that sort of person, and his mind gets along with that sort of person. But when talk concerning the imperturbable [the fourth jhana and the spheres of the infinitude of space and the infinitude of consciousness] is going on, he does not listen, does not lend ear, and does not exert his mind to know. He does not get along with that sort of person; his mind does not feel at home with him. This is how it can be known that 'This person is intent on the baits of the world.'

"Now, there's the possible case where a certain person is intent on the imperturbable. When a person is intent on the imperturbable, that sort of talk interests him, his thinking and evaluating follow along those lines, he feels at home with that sort of person, and his mind gets along with that sort of person. But when talk concerning the baits of the world is going on, he does not listen, does not lend ear, and does not exert his mind to know. He does not get along with that sort of person; his mind does not feel at home with him.

"Just as a yellow leaf released from its stem is incapable of ever again becoming green, in the same way, when a person is intent on the imperturbable, he is released from the fetter of the baits of the world. This is how it can be known that 'This person, disjoined from the fetter of the baits of the world, is intent on the imperturbable.'

"Now, there's the possible case where a certain person is intent on the dimension of nothingness. When a person is intent on the dimension of nothingness, that sort of talk interests him, his thinking and evaluating follow along those lines, he feels at home with that sort of person, and his mind gets along with that sort of person. But when talk concerning the imperturbable is going on, he does not listen, does not lend ear, and does not exert his mind

to know. He does not get along with that sort of person; his mind does not feel at home with him.

"Just as a thick rock broken in two cannot be put back together again, in the same way, when a person is intent on the dimension of nothingness, he has broken the fetter of the imperturbable. This is how it can be known that 'This person, disjoined from the fetter of the imperturbable, is intent on the dimension of nothingness.'

"Now, there's the possible case where a certain person is intent on the dimension of neither perception nor non-perception. When a person is intent on the dimension of neither perception nor non-perception, that sort of talk interests him, his thinking and evaluating follow along those lines, he feels at home with that sort of person, and his mind gets along with that sort of person. But when talk concerning the dimension of nothingness is going on, he does not listen, does not lend ear, and does not exert his mind to know. He does not get along with that sort of person; his mind does not feel at home with him.

"Sunakkhatta, suppose that a person, having eaten some delicious food, were to vomit it up. What do you think -- would he have any desire for that food?"

"No, lord. Why is that? Because he would consider that food to be disgusting."

"In the same way, when a person is intent on the dimension of neither perception nor non-perception, he has vomited up the fetter of the dimension of nothingness. This is how it can be known that 'This person, disjoined from the fetter of the dimension of nothingness, is intent on the dimension of neither perception nor non-perception.'

"Now, there's the possible case where a certain person is rightly intent on Unbinding. When a person is rightly intent on Unbinding, that sort of talk interests him, his thinking and evaluating follow along those lines, he feels at home with that sort of person, and his mind gets along with that sort of person. But when talk

concerning the dimension of neither perception nor non-perception is going on, he does not listen, does not lend ear, and does not exert his mind to know. He does not get along with that sort of person; his mind does not feel at home with him.

"Just as a palm tree with its top cut off is incapable of further growth, in the same way, when a person is rightly intent on Unbinding, he has destroyed the fetter of the dimension of neither perception nor non-perception, has destroyed it by the root, like an uprooted palm tree deprived of the conditions of existence, not destined for future arising. This is how it can be known that 'This person, disjoined from the fetter of the baits of the world, is intent on Unbinding.'

"Now, there's the possible case where a certain monk thinks, 'Craving is said by the Contemplative [the Buddha] to be an arrow. The poison of ignorance spreads its toxin through desire, passion, and ill will. I have abandoned the arrow. I have expelled the poison of ignorance. I am rightly intent on Unbinding.' Because this is not true of him, he might pursue those things that are unsuitable for a person rightly intent on Unbinding. He might pursue unsuitable forms and sights with the eye. He might pursue unsuitable sounds with the ear... unsuitable aromas with the nose... unsuitable flavors with the tongue... unsuitable tactile sensations with the body. He might pursue unsuitable ideas with the intellect. When he pursues unsuitable forms and sights with the eye... pursue unsuitable ideas with the intellect, lust invades the mind. With his mind invaded by lust, he incurs death or death-like suffering.

"Suppose that a man were wounded with an arrow thickly smeared with poison. His friends and companions, kinsmen and relatives would provide him with a surgeon. The surgeon would cut around the opening of the wound with a knife and then would probe for the arrow with a probe. He then would pull out the arrow and extract the poison, leaving a residue behind. Knowing that a residue was left behind, he would say, 'My good man, your arrow has been pulled out. The poison has been extracted, with a residue left behind, but it is not enough to do you harm. Eat

suitable food. Don't eat unsuitable food, or else the wound will fester. Wash the wound frequently; smear it with an ointment frequently, so that blood and pus don't fill the opening of the wound. Don't walk around in the wind and sun, or else dust and dirt may contaminate the opening of the wound. Keep looking after the wound, my good man, and work for its healing.'

"The thought would occur to the man: 'my arrow has been pulled out. The poison has been extracted, with a residue left behind, but it is not enough to do me harm.' He would eat unsuitable food, so the wound would fester. He wouldn't wash the wound or smear it with an ointment frequently, so blood and pus would fill the opening of the wound. He would walk around in the wind and sun, so dust and dirt would contaminate the opening of the wound. He wouldn't keep looking after the wound or work for its healing. Now, both because of these unsuitable actions of his and because of the residue of the dirty poison left behind, the wound would swell. With the swelling of the wound he would incur death or death-like suffering.

"In the same way, there's the possible case where a certain monk thinks, 'Craving is said by the Contemplative to be an arrow. The poison of ignorance spreads its toxin through desire, passion, and ill will. I have abandoned the arrow. I have expelled the poison of ignorance. I am rightly intent on Unbinding.' Because this is not true of him, he might pursue those things that are unsuitable for a person rightly intent on Unbinding. He might pursue unsuitable forms and sights with the eye. He might pursue unsuitable sounds with the ear... unsuitable aromas with the nose... unsuitable flavors with the tongue... unsuitable tactile sensations with the body. He might pursue unsuitable ideas with the intellect. When he pursues unsuitable forms and sights with the eye... pursue unsuitable ideas with the intellect, lust invades the mind. With his mind invaded by lust, he incurs death or death-like suffering. For this is death in the discipline of the noble ones: when one renounces the training and returns to the lower life. And this is death-like suffering: when one commits a defiled offense.

"Now, there's the possible case where a certain monk thinks, 'Craving is said by the Contemplative to be an arrow. The poison of ignorance spreads its toxin through desire, passion, and ill will. I have abandoned the arrow. I have expelled the poison of ignorance. I am rightly intent on Unbinding.' Because he is rightly intent on Unbinding, he wouldn't pursue those things that are unsuitable for a person rightly intent on Unbinding. He wouldn't pursue unsuitable forms and sights with the eye. He wouldn't pursue unsuitable sounds with the ear... unsuitable aromas with the nose... unsuitable flavors with the tongue... unsuitable tactile sensations with the body. He wouldn't pursue unsuitable ideas with the intellect. When he doesn't pursue unsuitable forms and sights with the eye... doesn't pursue unsuitable ideas with the intellect, lust doesn't invade the mind. With his mind not invaded by lust, he doesn't incur death or death-like suffering.

"Suppose that a man were wounded with an arrow thickly smeared with poison. His friends and companions, kinsmen and relatives would provide him with a surgeon. The surgeon would cut around the opening of the wound with a knife and then would probe for the arrow with a probe. He then would pull out the arrow and extract the poison, leaving no residue behind. Knowing that no residue was left behind, he would say, 'my good man, your arrow has been pulled out. The poison has been extracted, with no residue left behind, so it is not enough to do you harm. Eat suitable food. Don't eat unsuitable food, or else the wound will fester. Wash the wound frequently; smear it with an ointment frequently, so that blood and pus don't fill the opening of the wound. Don't walk around in the wind and sun, or else dust and dirt may contaminate the opening of the wound. Keep looking after the wound, my good man, and work for its healing.'

"The thought would occur to the man: 'my arrow has been pulled out. The poison has been extracted with no residue left behind, so it is not enough to do me harm.' He would eat suitable food, so the wound wouldn't fester. He would wash the wound and smear it with an ointment frequently, so blood and pus wouldn't fill the opening of the wound. He would not walk around in the wind and sun, so dust and dirt wouldn't contaminate the opening of the

wound. He would keep looking after the wound and would work for it's healing. Now, both because of these suitable actions of his and because of there being no residue of the poison left behind, the wound would heal. With the healing of the wound and its being covered with skin, he wouldn't incur death or death-like suffering.

"In the same way, there's the possible case where a certain monk thinks, 'Craving is said by the Contemplative to be an arrow. The poison of ignorance spreads its toxin through desire, passion, and ill will. I have abandoned the arrow. I have expelled the poison of ignorance. I am rightly intent on Unbinding.' Because he is rightly intent on Unbinding, he wouldn't pursue those things that are unsuitable for a person rightly intent on Unbinding. He wouldn't pursue unsuitable forms and sights with the eye. He wouldn't pursue unsuitable sounds with the ear... unsuitable aromas with the nose... unsuitable flavors with the tongue... unsuitable tactile sensations with the body. He wouldn't pursue unsuitable ideas with the intellect. When he doesn't pursue unsuitable forms and sights with the eye... doesn't pursue unsuitable ideas with the intellect, lust doesn't invade the mind. With his mind not invaded by lust, he doesn't incur death or death-like suffering.

"I have given this simile to convey a meaning. The meaning is this: the wound stands for the six internal sense media; the poison, for ignorance; the arrow, for craving; the probe, for mindfulness; the knife, for noble discernment; the surgeon, for the Tathágata, worthy and rightly self-awakened.

"Now, when a monk -- maintaining restraint over the six spheres of contact, knowing that 'Acquisition is the root of stress' -- is free from acquisition, released in the total ending of acquisition, it's not possible that, with regard to acquisition, he would stir his body or arouse his mind.

"Suppose there were a beverage in a bronze cup -- consummate in its color, smell, and flavor -- but mixed with poison. And suppose a man were to come along, wanting to live, not wanting to die, desiring pleasure, and abhorring pain. What do you think, Sunakkhatta -- would he drink the beverage in the bronze cup

knowing that 'Having drunk this, I will incur death or death-like suffering'?"

"No, lord."

"In the same way, when a monk -- maintaining restraint over the six spheres of contact, knowing that 'Acquisition is the root of stress' -- is free from acquisition, released in the total ending of acquisition, it's not possible that, with regard to acquisition, he would stir his body or arouse his mind.

"Suppose there were a deadly poisonous viper, and a man were to come along, wanting to live, not wanting to die, desiring pleasure, and abhorring pain. What do you think, Sunakkhatta -- would he give his hand or finger to the snake knowing that 'Having been bitten by this, I will incur death or death-like suffering'?"

"No, lord."

"In the same way, when a monk -- maintaining restraint over the six spheres of contact, knowing that 'Acquisition is the root of stress' -- is free from acquisition, released in the total ending of acquisition, it's not possible that, with regard to acquisition, he would stir his body or arouse his mind."

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

Suñña Sutta

Empty

Then Ven. Ánanda went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "It is said that the world is empty, the world is empty, lord. In what respect is it said that the world is void?"

"Insofar as it is empty of a self or of anything pertaining to a self: Thus it is said, Ánanda, that the world is empty. And what is empty of a self or of anything pertaining to a self? The eye is empty of a self or of anything pertaining to a self. Forms... Eye-consciousness... Eye-contact is empty of a self or of anything pertaining to a self.

"The ear is empty...

"The nose is empty...

"The tongue is empty...

"The body is empty...

"The intellect is empty of a self or of anything pertaining to a self. Ideas... Intellect-consciousness... Intellect-contact is empty of a self or of anything pertaining to a self. Thus it is said that the world is empty."

Susima Sutta

About Susima

I have heard that on one occasion the Blessed One was staying near Rajagaha in the Bamboo Grove, the squirrels' sanctuary. Now at that time the Blessed One was worshipped, revered, honored, venerated, given homage -- a recipient of robes, alms-food, lodgings, and medical requisites for the sick. The community of monks was also worshipped, revered, honored, venerated, given homage -- a recipient of robes, alms-food, lodgings, and medical requisites for the sick. But the wanderers of other sects were not worshipped, revered, honored, venerated, or given homage, nor were they recipients of robes, alms-food, lodgings, or medical requisites for the sick.

Now at that time Susima the wanderer was living in Rajagaha with a large following of wanderers. And so Susima's following of wanderers said to him, "Come now, friend Susima. Go live the holy life under Gotama the contemplative. When you have completely mastered the Dhamma, tell it to us; when we have completely mastered it, we will teach it to householders and then we, too, will be worshipped, revered, honored, venerated, given homage; we too will become recipients of robes, alms-food, lodgings, and medical requisites for the sick."

Responding, "As you say, friends," to his own following, Susima the wanderer went to Ven. Ánanda and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, he sat to one side. As he was sitting there, he said to Ven. Ánanda, "Friend Ánanda, I want to live the holy life in this Dhamma and Discipline."

Then Ven. Ánanda took Susima the wanderer to the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One, "Lord, this wanderer, Susima, has said, 'Friend Ánanda, I want to live the holy life in this Dhamma and Discipline.'"

"Then in that case, Ánanda, give him the Going Forth." So Susima the wanderer gained the Going Forth in the presence of the Blessed One, he gained the Acceptance into the community of monks.

Now at that time a large number of monks had declared final gnosis in the Blessed One's presence: "We discern that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world.'"

Ven. Susima heard that "A large number of monks, it seems, have declared final gnosis in the Blessed One's presence: 'we discern that "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world.'"" Then Ven. Susima went to those monks and, on arrival, exchanged courteous greetings with them. After an exchange of friendly greetings and courtesies, he sat to one side. As he was sitting there, he said to them, "Is it true, as they say, that you have declared final gnosis in the Blessed One's presence: 'we discern that "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world'""?"

"Yes, friend."

"Then, having known thus, having seen thus, do you wield manifold supra-normal powers? Having been one you become many; having been many you become one? You appear? You vanish? You go unimpeded through walls, ramparts, and mountains as if through space? You dive in and out of the earth as if it were water? You walk on water without sinking as if it were dry land? Sitting cross-legged you fly through the air like a winged bird? With your hand you touch and stroke even the sun and moon, so mighty and powerful? You exercise influence with your body even as far as the Brahma worlds?"

"No, friend."

"Then, having known thus, having seen thus, do you hear -- by means of the divine ear-element, purified and surpassing the

human -- both kinds of sounds: divine and human, whether near or far?"

"No, friend."

"Then, having known thus, having seen thus, do you know the awareness of other beings, other individuals, having encompassed it with your own awareness? Do you discern a mind with passion as a mind with passion, and a mind without passion as a mind without passion; a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion; a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion; a restricted mind as a restricted mind, and a scattered mind as a scattered mind; an enlarged mind as an enlarged mind, and an un-enlarged mind as an un-enlarged mind; an excelled mind one that is not on the most excellent level as an excelled mind, and an unexcelled mind as an unexcelled mind; a concentrated mind as a concentrated mind, and an un-concentrated mind as an un-concentrated mind; a released mind as a released mind, and an unreleased mind as an unreleased mind?"

"No, friend."

"Then, having known thus, having seen thus, do you recollect your manifold past lives (lit: previous homes), i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand births, many aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction and expansion, [recollecting], 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose here'?"

"No, friend."

"Then, having known thus, having seen thus, do you see -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and do you discern how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings -- who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views -- with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world'?"

"No, friend."

"Then, having known thus, having seen thus, do you dwell touching with your body the peaceful emancipations, the formless states beyond form [the formless jhanas]?"

"No, friend."

"So just now, friends, didn't you make that declaration without having attained any of these Dhammas?"

"We're released through discernment, friend Susima."

"I don't understand the detailed meaning of your brief statement. It would be good if you would speak in such a way that I would understand its detailed meaning."

"Whether or not you understand, friend Susima, we are still released through discernment."

So Ven. Susima got up from his seat and went to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there, he told the Blessed One the entire conversation he had had with those monks.

The Blessed One said: "First, Susima, there is the knowledge of the regularity of the Dhamma [dependent co-arising], after which there is the knowledge of Unbinding."

"I don't understand the detailed meaning of the Blessed One's brief statement. It would be good if the Blessed One would speak in such a way that I would understand its detailed meaning."

"Whether or not you understand, Susima, it is still the case that first there is the knowledge of the regularity of the Dhamma, after which there is the knowledge of Unbinding.

"What do you think, Susima: Is form [any physical phenomenon] constant or inconstant?" -- "Inconstant, lord." -- "And is that which is inconstant easeful or stressful?" -- "Stressful, lord." -- "And is it fitting to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my self. This is what I am'?"

"No, lord."

"...Is feeling constant or inconstant?" -- "Inconstant, lord."...

"...Is perception constant or inconstant?" -- "Inconstant, lord."...

"...Are fabrications constant or inconstant?" -- "Inconstant, lord."...

"What do you think, Susima: Is consciousness constant or inconstant?" -- "Inconstant, lord." -- "And is that which is inconstant easeful or stressful?" -- "Stressful, lord." -- "And is it fitting to regard what is inconstant, stressful, subject to change as: 'this is mine. This is my self. This is what I am'?"

"No, lord."

"Thus, Susima, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every form is to be seen as it actually is with right discernment as: 'this is not mine. This is not my self. This is not what I am.'

"Any feeling whatsoever..."

"Any perception whatsoever..."

"Any fabrications whatsoever..."

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness is to be seen as it actually is with right discernment as: 'this is not mine. This is not my self. This is not what I am.'

"Seeing thus, the well-instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'Fully released.' He discerns that 'Birth is depleted, the holy life fulfilled, the task done. There is nothing further for this world.'"

"Susima, do you see that from birth as a requisite condition there is aging and death?"

"Yes, lord."

"Do you see that from becoming as a requisite condition there is birth?"

"Yes, lord."

"Do you see that from clinging/sustenance as a requisite condition there is becoming?"

"Yes, lord."

"Do you see that from craving as a requisite condition there is clinging/sustenance?"

"Yes, lord."

"Do you see that from feeling as a requisite condition there is craving?"

"Yes, lord."

"Do you see that from contact as a requisite condition there is feeling?"

"Yes, lord."

"Do you see that from the six sense media as a requisite condition there is contact?"

"Yes, lord."

"Do you see that from name-and-form as a requisite condition there are the six sense media?"

"Yes, lord."

"Do you see that from consciousness as a requisite condition there is name-and-form?"

"Yes, lord."

"Do you see that from fabrications as a requisite condition there is consciousness?"

"Yes, lord."

"Do you see that from ignorance as a requisite condition there are fabrications?"

"Yes, lord."

"Now, Susima, do you see that from the cessation of birth there is the cessation of aging and death?"

"Yes, lord."

"Do you see that from the cessation of becoming there is the cessation of birth?"

"Yes, lord."

"Do you see that from the cessation of clinging/sustenance there is the cessation of becoming?"

"Yes, lord."

"Do you see that from the cessation of craving there is the cessation of clinging/sustenance?"

"Yes, lord."

"Do you see that from the cessation of feeling there is the cessation of craving?"

"Yes, lord."

"Do you see that from the cessation of contact there is the cessation of feeling?"

"Yes, lord."

"Do you see that from the cessation of the six sense media there is the cessation of contact?"

"Yes, lord."

"Do you see that from the cessation of name-and-form there is the cessation of the six sense media?"

"Yes, lord."

"Do you see that from the cessation of consciousness there is the cessation of name-and-form?"

"Yes, lord."

"Do you see that from the cessation of fabrications there is the cessation of consciousness?"

"Yes, lord."

"Do you see that from the cessation of ignorance there is the cessation of fabrications?"

"Yes, lord."

"Then, having known thus, having seen thus, Susima, do you wield manifold supra-normal powers? Having been one you become many; having been many you become one? You appear? You vanish? You go unimpeded through walls, ramparts, and mountains as if through space? You dive in and out of the earth as if it were water? You walk on water without sinking as if it were dry land? Sitting cross-legged you fly through the air like a winged bird? With your hand you touch and stroke even the sun and moon, so mighty and powerful? You exercise influence with your body even as far as the Brahma worlds?"

"No, lord."

"Then, having known thus, having seen thus, Susima, do you hear -- by means of the divine ear-element, purified and surpassing the human -- both kinds of sounds: divine and human, whether near or far?"

"No, lord."

"Then, having known thus, having seen thus, Susima, do you know the awareness of other beings, other individuals, having encompassed it with your own awareness? Do you discern a mind with passion as a mind with passion, and a mind without passion as a mind without passion; a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion; a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion; a restricted mind as a restricted mind, and a scattered mind as a scattered mind; an enlarged mind as an enlarged mind, and an un-enlarged mind as an un-enlarged mind; an excelled mind [one that is not on the most excellent level] as an excelled mind, and an unexcelled mind as an unexcelled mind; a concentrated mind as a concentrated mind, and an un-concentrated mind as an un-concentrated mind; a released mind as a released mind, and an unreleased mind as an unreleased mind?"

"No, lord."

"Then, having known thus, having seen thus, Susima, do you recollect your manifold past lives, i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand births, many aeons of cosmic contraction, many aeons of cosmic expansion, many aeons of cosmic contraction and expansion, [recollecting], 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose here'?"

"No, lord."

"Then, having known thus, having seen thus, Susima, do you see -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and do you discern how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma: 'These beings -- who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views -- with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world'?"

"No, lord."

"Then, having known thus, having seen thus, Susima, do you dwell touching with your body the peaceful emancipations, the formless states beyond form?"

"No, lord."

"So just now, Susima, didn't you make that declaration without having attained any of these Dhammas?"

Then, throwing himself down with his head at the Blessed One's feet, Ven. Susima said to the Blessed One, "A transgression has overcome me, lord, in that I was so foolish, so muddle-headed, and so unskilled as to go forth as a thief of the Dhamma in this well-taught Dhamma and Discipline! May the Blessed One please accept this confession of my transgression as such, so that I may restrain myself in the future."

"Yes, Susima, a transgression overcame you in that you were so foolish, so muddle-headed, and so unskilled as to go forth as a thief of the Dhamma in this well-taught Dhamma and Discipline. Suppose, Susima, that a robber, an evil-doer, having been caught, were shown to a king: 'This, your majesty, is a robber, an evil-doer. Decree what punishment you want for him.' And so the king would say, 'Go and -- having bound him with a stout rope with his arms pinned tightly against his back, having shaved him bald -- march him to a harsh-sounding drum from street to street, crossroads to crossroads; evict him out the south gate of the city and there, to the south of the city, cut off his head.' Then the king's men, having bound the man with a stout rope with his arms pinned tightly against his back, would march him from street to street, crossroads to crossroads, evict him out the south gate of the city and there, to the south of the city, cut off his head. What do you think, Susima? Wouldn't that man, for that reason, experience pain and distress?"

"Yes, lord."

"However much the pain and distress that man would experience for that reason, Susima, the Going Forth of a thief of the Dhamma in this well-taught Dhamma and Discipline is still more painful in its result, more bitter in its result, in that it leads even to the lower realms. But because you see your transgression as such and make amends in accordance with the Dhamma, we accept your

confession. For, Susima, it is a cause of growth in the Dhamma and discipline of the noble ones when, seeing a transgression as such, one makes amends in accordance with the Dhamma and exercises restraint in the future."

Sussusa Sutta

Listening Well

"Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful mental qualities even when listening to the true Dhamma. Which six?"

"When the Doctrine and Discipline declared by the Tathágata is being taught, he does not listen well, does not give ear, does not apply his mind to gnosis, grabs hold of what is worthless, rejects what is worthwhile, and is not endowed with the patience to conform with the teaching.

"Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful mental qualities even when listening to the true Dhamma.

"Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful mental qualities even while listening to the true Dhamma. Which six?"

"When the Doctrine and Discipline declared by the Tathágata is being taught, he listens well, gives ear, applies his mind to gnosis, rejects what is worthless, grabs hold of what is worthwhile, and is endowed with the patience to conform with the teaching.

"Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful mental qualities even while listening to the true Dhamma."

Sutava Sutta

To Sutavan

I have heard that on one occasion the Blessed One was staying in Rajagaha, on Vulture Peak Mountain. Then Sutavan the wanderer went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, he sat to one side. As he was sitting there, he said to the Blessed One: "One day recently when I was staying right here in Rajagaha, at Giribbaja, I heard it in the Blessed One's presence, learned it in the Blessed One's presence: 'Sutavan, an arahant monk whose mental fermentations are ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who is released through right gnosis, cannot possibly transgress these five principles. It is impossible for a monk whose mental fermentations are ended to intentionally deprive a living being of life. It is impossible for a monk whose mental fermentations are ended to take, in the manner of stealing, what is not given. It is impossible for a monk whose mental fermentations are ended to engage in sexual intercourse. It is impossible for a monk whose mental fermentations are ended to tell a conscious lie. It is impossible for a monk whose mental fermentations are ended to consume stored-up sensual things as he did before, when he was a householder.' Now, did I hear this rightly from the Blessed One? Did I learn it rightly, attend to it rightly, understand it rightly?"

"Yes, Sutavan, you heard it rightly, learned it rightly, attended to it rightly, and understood it rightly. Both before and now I say to you that an arahant monk whose mental fermentations are ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who is released through right gnosis, cannot possibly transgress these *nine* principles.

"[1] It is impossible for a monk whose mental fermentations are ended to intentionally deprive a living being of life. [2] It is

impossible for a monk whose mental fermentations are ended to take, in the manner of stealing, what is not given. [3] It is impossible for a monk whose mental fermentations are ended to engage in sexual intercourse. [4] It is impossible for a monk whose mental fermentations are ended to tell a conscious lie. [5] It is impossible for a monk whose mental fermentations are ended to consume stored-up sensual things as he did before, when he was a householder.

"[6] It is impossible for a monk whose mental fermentations are ended to follow a bias based on desire. [7] It is impossible for a monk whose mental fermentations are ended to follow a bias based on aversion. [8] It is impossible for a monk whose mental fermentations are ended to follow a bias based on fear. [9] It is impossible for a monk whose mental fermentations are ended to follow a bias based on delusion.

"Both before and now I say to you that an arahant monk whose mental fermentations are ended, who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and who is released through right gnosis, cannot possibly transgress these nine principles

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Talaputa Sutta

To Talaputa the Actor

On one occasion the Blessed One was staying near Rajagaha in the Bamboo Grove, the Squirrel's Sanctuary.

Then Talaputa, the head of an acting troupe, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "Venerable sir, I have heard that it has been passed down by the ancient teaching lineage of actors that 'When an actor on the stage, in the midst of a festival, makes people laugh and gives them delight with his imitation of reality, then with the breakup of the body, after death, he is reborn in the company of the laughing devas.' What does the Blessed One have to say about that?"

"Enough, headman, put that aside. Don't ask me that."

A second time... A third time Talaputa, the head of an acting troupe, said: "Venerable sir, I have heard that it has been passed down by the ancient teaching lineage of actors that 'When an actor on the stage, in the midst of a festival, makes people laugh and gives them delight with his imitation of reality, then with the breakup of the body, after death, he is reborn in the company of the laughing devas.' What does the Blessed One have to say about that?"

"Apparently, headman, I haven't been able to get past you by saying, 'enough, headman, put that aside. Don't ask me that.' So I will simply answer you. Any beings who are not devoid of passion to begin with, who are bound by the bond of passion, focus with even more passion on things inspiring passion presented by an actor on stage in the midst of a festival. Any beings who are not devoid of aversion to begin with, who are bound by the bond of aversion, focus with even more aversion on things inspiring aversion presented by an actor on stage in the midst of a festival. Any beings who are not devoid of delusion to begin with, who are bound by the bond of delusion, focus with even more delusion on things inspiring delusion presented by an actor on stage in the midst of a festival. Thus

the actor -- himself intoxicated and heedless, having made others intoxicated and heedless -- with the breakup of the body, after death, is reborn in what is called the hell of laughter. But if he holds such a view as this: 'When an actor on the stage, in the midst of a festival, makes people laugh and gives them delight with his imitation of reality, then with the breakup of the body, after death, he is reborn in the company of the laughing devas,' that is his wrong view. Now, there are two destinations for a person with wrong view, I tell you: either hell or the animal womb."

When this was said, Talaputa, the head of an acting troupe, sobbed and burst into tears. The Blessed One said: "That is what I couldn't get past you by saying, 'enough, headman, put that aside. Don't ask me that.'"

"I'm not crying, venerable sir, because of what the Blessed One said to me, but simply because I have been deceived, cheated, and fooled for a long time by that ancient teaching lineage of actors who said: 'When an actor on the stage, in the midst of a festival, makes people laugh and gives them delight with his imitation of reality, then with the breakup of the body, after death, he is reborn in the company of the laughing devas.'"

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

Tamonata Sutta

Darkness

"There are these four types of people to be found existing in the world. Which four? One in darkness who is headed for darkness, one in darkness who is headed for light, one in light who is headed for darkness, and one in light who is headed for light.

"And how is one the type of person in darkness who is headed for darkness? There is the case where a person is born into a lowly family -- the family of a scavenger, a hunter, a basket-weaver, a wheelwright, or a sweeper -- a family that is poor, with little food or drink, living in hardship, where food and clothing are hard to come by. And he is ugly, misshapen, stunted, and sickly: half-blind or deformed or lame or crippled. He doesn't receive any [gifts of] food, drink, clothing, or vehicles; garlands, perfumes, or ointments; bedding, shelter, or lamps. He engages in bodily misconduct, verbal misconduct, and mental misconduct. Having engaged in bodily misconduct, verbal misconduct, and mental misconduct, he -- on the break-up of the body, after death -- reappears in the plane of deprivation, the bad destination, the lower realms, in hell. This is the type of person in darkness who is headed for darkness.

"And how is one the type of person in darkness who is headed for light? There is the case where a person is born into a lower class family -- the family of a scavenger, a hunter, a basket-weaver, a wheelwright, or a sweeper -- a family that is poor, with little food or drink, living in hardship, where food and clothing are hard to come by. And he is ugly, misshapen, stunted, and sickly: half-blind or deformed or lame or crippled. He doesn't receive any [gifts of] food, drink, clothing, or vehicles; garlands, perfumes, or ointments; bedding, shelter, or lamps. He engages in good bodily conduct, good verbal conduct, and good mental conduct. Having engaged in good bodily conduct, good verbal conduct, and good mental conduct, he -- on the break-up of the body, after death -- reappears in the good destination, the heavenly world. This is the type of person in darkness who is headed for light.

"And how is one the type of person in light who is headed for darkness? There is the case where a person is born into an upper class family -- a noble warrior family, a priestly family, a prosperous householder family -- a family that is rich, with much wealth, with many possessions, with a great deal of money, a great many accoutrements of wealth, a great many commodities. And he is well-built, handsome, extremely inspiring, endowed with a lotus-like complexion. He receives [gifts of] food, drink, clothing, and vehicles; garlands, perfumes, and ointments; bedding, shelter, and lamps. He engages in bodily misconduct, verbal misconduct, and mental misconduct. Having engaged in bodily misconduct, verbal misconduct, and mental misconduct, he -- on the break-up of the body, after death -- reappears in the plane of deprivation, the bad destination, the lower realms, in hell. This is the type of person in light who is headed for darkness.

"And how is one the type of person in light who is headed for light? There is the case where a person is born into an upper class family -- a noble warrior family, a priestly family, a prosperous householder family -- a family that is rich, with much wealth, with many possessions, with a great deal of money, a great many accoutrements of wealth, a great many commodities. And he is well-built, handsome, extremely inspiring, endowed with a lotus-like complexion. He receives [gifts of] food, drink, clothing, and vehicles; garlands, perfumes, and ointments; bedding, shelter, and lamps. He engages in good bodily conduct, good verbal conduct, and good mental conduct. Having engaged in good bodily conduct, good verbal conduct, and good mental conduct, he -- on the break-up of the body, after death -- reappears in the good destination, the heavenly world. This is the type of person in light who is headed for light.

"These are the four types of people to be found existing in the world."

Tanha Sutta

Craving

At Savatthi. "Monks, craving for forms is inconstant, changeable, alterable. Craving for sounds... Craving for smells... Craving for tastes... Craving for tactile sensations... Craving for ideas is inconstant, changeable, alterable.

"One who has conviction & belief that these phenomena are this way is called a faith-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who, after pondering with a modicum of discernment, has accepted that these phenomena are this way is called a Dhamma-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who knows and sees that these phenomena are this way is called a stream-enterer, steadfast, never again destined for states of woe, headed for self-awakening."

Tapussa Sutta

To Tapussa

I have heard that on one occasion the Blessed One was staying among the Mallans near a Mallan town named Uruvelakappa. Then early in the morning the Blessed One, having put on his robes and carrying his bowl and outer robe, went into Uruvelakappa for alms. Having gone into Uruvelakappa for alms, after his meal, on his return from his alms round, he said to Ven. Ánanda, "Stay right here, Ánanda, while I go into the Great Wood for the day's abiding."

"As you say, lord," Ven. Ánanda responded.

Then the Blessed One went into the Great Wood and sat down at the root of a certain tree for the day's abiding.

Then Tapussa the householder went to Ven. Ánanda and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to Ven. Ánanda: "Venerable Ánanda, sir, we are householders who indulge in sensuality, delight in sensuality, enjoy sensuality, rejoice in sensuality. For us -- indulging in sensuality, delighting in sensuality, enjoying sensuality, rejoicing in sensuality -- renunciation seems like a sheer drop-off. Yet I've heard that in this doctrine and discipline the hearts of the very young monks leap up at renunciation grow confident, steadfast, and firm, seeing it as peace. So right here is where this doctrine and discipline is contrary to the great mass of people: i.e., [this issue of] renunciation."

"This calls for a talk, householder. Let's go see the Blessed One. Let's approach him and, on arrival, tell him this matter. However he explains it to us, we will bear it in mind."

"As you say, sir," Tapussa the householder responded to Ven. Ánanda.

Then Ven. Ánanda, together with Tapussa the householder, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "Tapussa the householder, here, has said to me,

'Venerable Ánanda, sir, we are householders who indulge in sensuality, delight in sensuality, enjoy sensuality, rejoice in sensuality. For us -- indulging in sensuality, delighting in sensuality, enjoying sensuality, rejoicing in sensuality -- renunciation seems like a sheer drop-off. Yet I've heard that in this doctrine and discipline the hearts of the very young monks leap up at renunciation grow confident, steadfast, and firm, seeing it as peace. So right here is where this doctrine and discipline is contrary to the great mass of people: i.e., [this issue of] renunciation.'

"So it is, Ánanda. So it is. Even I myself, before my Awakening, when I was still an un-awakened Bodhisattva, thought: 'Renunciation is good. Seclusion is good.' But my heart didn't leap up at renunciation, didn't grow confident, steadfast, or firm, seeing it as peace. The thought occurred to me: 'What is the cause, what is the reason, why my heart doesn't leap up at renunciation, doesn't grow confident, steadfast, or firm, seeing it as peace?' Then the thought occurred to me: 'I haven't seen the drawback of sensual pleasures; I haven't pursued [that theme]. I haven't understood the reward of renunciation; I haven't familiarized myself with it. That's why my heart doesn't leap up at renunciation, doesn't grow confident, steadfast, or firm, seeing it as peace.'

[1] "Then the thought occurred to me: 'If, having seen the drawback of sensual pleasures, I were to pursue that theme; and if, having understood the reward of renunciation, I were to familiarize myself with it, there's the possibility that my heart would leap up at renunciation, grow confident, steadfast, and firm, seeing it as peace.'

"So at a later time, having seen the drawback of sensual pleasures, I pursued that theme; having understood the reward of renunciation, I familiarized myself with it. My heart leaped up at renunciation, grew confident, steadfast, and firm, seeing it as peace. Then, quite withdrawn from sensuality, withdrawn from unskillful qualities, I entered and remained in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation.

"As I remained there, I was beset with attention to perceptions dealing with sensuality. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with sensuality that beset me was an affliction for me.

[2] "The thought occurred to me: 'what if, with the stilling of directed thought and evaluation, I were to enter and remain in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance.' But my heart didn't leap up at being without directed thought, didn't grow confident, steadfast, or firm, seeing it as peace. The thought occurred to me: 'What is the cause, what is the reason, why my heart doesn't leap up at being without directed thought, doesn't grow confident, steadfast, or firm, seeing it as peace?' Then the thought occurred to me: 'I haven't seen the drawback of directed thought; I haven't pursued that theme. I haven't understood the reward of being without directed thought; I haven't familiarized myself with it. That's why my heart doesn't leap up at being without directed thought, doesn't grow confident, steadfast, or firm, seeing it as peace.'

"Then the thought occurred to me: 'If, having seen the drawback of directed thought, I were to pursue that theme; and if, having understood the reward of being without directed thought, I were to familiarize myself with it, there's the possibility that my heart would leap up at being without directed thought, grow confident, steadfast, and firm, seeing it as peace.'

"So at a later time, having seen the drawback of directed thought, I pursued that theme; having understood the reward of being without directed thought, I familiarized myself with it. My heart leaped up at being without directed thought, grew confident, steadfast, and firm, seeing it as peace. With the stilling of directed thought and evaluation, I entered and remained in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance.

"As I remained there, I was beset with attention to perceptions dealing with directed thought. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the

attention to perceptions dealing with directed thought that beset me was an affliction for me.

[3] "The thought occurred to me: 'What if, with the fading of rapture, I were to remain in equanimity, mindful and alert, to be physically sensitive to pleasure, and to enter and remain in the third jhana, of which the Noble Ones declare, "Equanimous and mindful, he has a pleasurable abiding"?' But my heart didn't leap up at being without rapture, didn't grow confident, steadfast, or firm, seeing it as peace... So at a later time, having seen the drawback of rapture, I pursued that theme; having understood the reward of being without rapture, I familiarized myself with it. My heart leaped up at being without rapture, grew confident, steadfast, and firm, seeing it as peace. With the fading of rapture, I remained in equanimity, mindful and alert, physically sensitive to pleasure, and entered and remained in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.'

"As I remained there, I was beset with attention to perceptions dealing with rapture. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with rapture that beset me was an affliction for me.

[4] "The thought occurred to me: 'What if, with the abandoning of pleasure and stress -- as with the earlier disappearance of elation and distress -- I were to enter and remain in the fourth jhana: purity of equanimity and mindfulness, neither-pleasure-nor-pain?' But my heart didn't leap up at being without the pleasure of equanimity, didn't grow confident, steadfast, or firm, seeing it as peace... So at a later time, having seen the drawback of the pleasure of equanimity, I pursued that theme; having understood the reward of neither-pleasure-nor-pain, I familiarized myself with it. My heart leaped up at neither-pleasure-nor-pain, grew confident, steadfast, and firm, seeing it as peace. With the abandoning of pleasure and stress -- as with the earlier disappearance of elation and distress -- I entered and remained in the fourth jhana: purity of equanimity and mindfulness, neither-pleasure-nor-pain.

"As I remained there, I was beset with attention to perceptions dealing with equanimity. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with equanimity that beset me was an affliction for me.

[5] "The thought occurred to me: 'What if, with the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, thinking, "Infinite space," I were to enter and remain in the dimension of the infinitude of space?' But my heart didn't leap up at the dimension of the infinitude of space, didn't grow confident, steadfast, or firm, seeing it as peace... So at a later time, having seen the drawback of forms, I pursued that theme; having understood the reward of the dimension of the infinitude of space, I familiarized myself with it. My heart leaped up at the dimension of the infinitude of space, grew confident, steadfast, and firm, seeing it as peace. With the complete transcending of perceptions of form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, thinking, 'Infinite space,' I entered and remained in the dimension of the infinitude of space.

"As I remained there, I was beset with attention to perceptions dealing with forms. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with forms that beset me was an affliction for me.

[6] "The thought occurred to me: 'What if, with the complete transcending of the dimension of the infinitude of space, thinking, "Infinite consciousness," I were to enter and remain in the dimension of the infinitude of consciousness?' But my heart didn't leap up at the dimension of the infinitude of consciousness, didn't grow confident, steadfast, or firm, seeing it as peace... So at a later time, having seen the drawback of the dimension of the infinitude of space, I pursued that theme; having understood the reward of the dimension of the infinitude of consciousness, I familiarized myself with it. My heart leaped up at the dimension of the infinitude of consciousness, grew confident, steadfast, and firm, seeing it as peace. With the complete transcending of the dimension of the infinitude of space, thinking, 'Infinite

consciousness,' I entered and remained in the dimension of the infinitude of consciousness.

"As I remained there, I was beset with attention to perceptions dealing with the dimension of the infinitude of space. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with the dimension of the infinitude of space that beset me was an affliction for me.

[7] "The thought occurred to me: 'What if, with the complete transcending of the dimension of the infinitude of consciousness, thinking, "There is nothing," I were to enter and remain in the dimension of nothingness?' But my heart didn't leap up at the dimension of nothingness, didn't grow confident, steadfast, or firm, seeing it as peace... So at a later time, having seen the drawback of the dimension of the infinitude of consciousness, I pursued that theme; having understood the reward of the dimension of nothingness, I familiarized myself with it. My heart leaped up at the dimension of nothingness, grew confident, steadfast, and firm, seeing it as peace. With the complete transcending of the dimension of the infinitude of consciousness, thinking, 'There is nothing,' I entered and remained in the dimension of nothingness.

"As I remained there, I was beset with attention to perceptions dealing with the dimension of the infinitude of consciousness. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with the dimension of the infinitude of consciousness that beset me was an affliction for me.

[8] "The thought occurred to me: 'What if I, with the complete transcending of the dimension of nothingness, were to enter and remain in the dimension of neither perception nor non-perception?' But my heart didn't leap up at the dimension of neither perception nor non-perception, didn't grow confident, steadfast, or firm, seeing it as peace... So at a later time, having seen the drawback of the dimension of nothingness, I pursued that theme; having understood the reward of the dimension of neither perception nor non-perception, I familiarized myself with it. My heart leaped up at the dimension of neither perception nor

non-perception, grew confident, steadfast, and firm, seeing it as peace. With the complete transcending of the dimension of nothingness, I entered and remained in the dimension of neither perception nor non-perception.

"As I remained there, I was beset with attention to perceptions dealing with the dimension of nothingness. That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with the dimension of nothingness that beset me was an affliction for me.

[9] "The thought occurred to me: 'What if I, with the complete transcending of the dimension of neither perception nor non-perception, were to enter and remain in the cessation of perception and feeling?' But my heart didn't leap up at the cessation of perception and feeling, didn't grow confident, steadfast, or firm, seeing it as peace. The thought occurred to me: 'What is the cause, what is the reason, why my heart doesn't leap up at the cessation of perception and feeling, doesn't grow confident, steadfast, or firm, seeing it as peace?' Then the thought occurred to me: 'I haven't seen the drawback of the dimension of neither perception nor non-perception; I haven't pursued that theme. I haven't understood the reward of the cessation of perception and feeling; I haven't familiarized myself with it. That's why my heart doesn't leap up at the cessation of perception and feeling, doesn't grow confident, steadfast, or firm, seeing it as peace.'

"Then the thought occurred to me: 'If, having seen the drawback of the dimension of neither perception nor non-perception, I were to pursue that theme; and if, having understood the reward of the cessation of perception and feeling, I were to familiarize myself with it, there's the possibility that my heart would leap up at the cessation of perception and feeling, grow confident, steadfast, and firm, seeing it as peace.'

"So at a later time, having seen the drawback of the dimension of neither perception nor non-perception, I pursued that theme; having understood the reward of the cessation of perception and feeling, I familiarized myself with it. My heart leaped up at the cessation of perception and feeling, grew confident, steadfast, and firm, seeing it as peace. With the complete transcending of

the dimension of neither perception nor non-perception, I entered and remained in the cessation of perception and feeling. And as I saw with discernment, the mental fermentations went to their total end.

"Ánanda, as long as I had not attained and emerged from these nine step-by-step dwelling-attainments in forward and backward order in this way, I did not claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its deities, Maras, and Brahmas, with its contemplatives and priests, its royalty and common people. But as soon as I had attained and emerged from these nine step-by-step dwelling-attainments in forward and backward order in this way, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its deities, Maras, and Brahmas, with its contemplatives and priests, its royalty and common people. Knowledge and vision arose in me: 'my release is unshakable. This is the last birth. There is now no further becoming.'"

The Discourse On The Ten Wholesome Ways Of Action

Thus have I heard:

At one time, the Buddha stayed in the palace of the Dragon King of the Ocean together with an assembly of eight thousand great Bhikshus and thirty- two thousand Bodhisattvas and Mahasattvas altogether. At that time the World Honored One told the Dragon King saying:

Because all beings have different consciousness and thoughts, they perform too different actions and as a consequence there is the turning around in all the different courses of existence. Oh Dragon King, do you see the variety of shapes and appearances in this meeting and in the great ocean, are they not different from one another.

Thus among all of them there is none which is not made by the mind, whether it is brought about by whole- some or unwholesome bodily, verbal, and mental actions, and yet the mind is formless it cannot be grasped or perceived, but it is the unreal accumulation and arising of all dharmas which are ultimately without owner, without I and mine. Although that which is manifested by each (being) according to its actions is not the same, there is nevertheless really no creator in these (actions). Therefore all dharmas are inconceivable and inexpressible, their own nature is phantom like. The wise ones knowing this ought to cultivate wholesome actions. Through this the aggregates sense-bases and elements that will be given rise to, will all be upright and those who will see them will not grow tired of them.

Oh Dragon King, when you behold the body of the Buddha born from a hundred thousand of Kotis of merit, with all the marks adorned, the splendor of its radiance covering the whole of the great assembly, even if there were immeasurable Kotis of Ishvara and Brahma devas they all would not come again into appearance.

Those who look with reverence at the Tathágata's body how can they but not be dazzled. You again behold all these great

Bodhisattvas of marvelous appearance, dignified and pure. All this comes into being entirely through the merit of cultivating wholesome actions. Again all the powerful ones like the eight classes of devas and dragons, and suchlike they also come into being because of the merits of wholesome actions.

Now all beings in the great ocean are of course and mean shapes and appearances, they all whether small or large performed unwholesome bodily, verbal, and mental actions out of all kinds of thoughts from their own minds.

Thus is that each being receives its own result according to its action. You ought to practice and to study constantly in this way, and also to bring beings to a thorough understanding of cause and effect and to the practice of wholesome actions.

In this you must have unshakable right view and you must not fall again into the views of annihilation and eternity. As to the fields of merit you rejoice in them, respect them and support them because of this you will also be respected and supported by men and devas.

Oh Dragon King you must know that Bodhisattva has one method which enables him to cut off all sufferings of evil destinies. What kind of methods is this? It is constantly, day and night, to recollect, to reflect on and to contemplate on the wholesome dharmas so as to cause the wholesome dharmas to increase from thought- moment to thought-moment, without allowing the least unwholesome thought to mingle in. This will then enable you to cut off all evil forever, to bring the wholesome dharmas to completion and to be constantly near all the Buddhas, Bodhisattvas, and other holy communities.

Speaking about wholesome dharmas, the bodies of men and devas, the Illumination of the Sravakas, the Illumination of the Pratyekas, and the Highest Illumination, they are all accomplished depending on these dharmas which are to be considered as fundamental. Therefore they are called wholesome dharmas.

These dharmas are the ten wholesome ways of actions. What are these ten? They are the ability to give up forever killing,

stealing, wrong conduct, lying, slandering, harsh language, frivolous speech, lust, hate, and wrong views.

Oh Dragon King, if one gives up taking life then one will accomplish ten ways of being free from vexations.

What are the ten?

- 1]. One give universally to all beings without fear
- 2]. One always has a heart of great compassion towards all beings
- 3]. All habitual tendencies of hate in oneself will be cut off forever
- 4]. One's body is always free from illness
- 5]. One's life is long
- 6]. One is constantly protected by non-human beings
- 7]. One is always without bad dreams, one sleeps and wakes happily
- 8]. The entanglement of enmity is eradicated and one is free from all hatred
- 9]. One is free from the dread of evil destinies
- 10]. When one's life comes to an end one will be born as a Deva

These are the ten. If one is one who is able to turn-towards the Highest Perfect Illumination, one will at a later time become a Buddha and attain to the ability peculiar to the Buddha, to live as long as one wishes.

Again, oh Dragon King, if one gives up stealing then one will attain to ten kinds of dharmas which can protect one's confidence. what are the ten?

- 1]. One's wealth will increase and accumulate and cannot be scattered or destroyed by Kings, robbers, floods, fires, and careless sons.

- 2]. One is thought of with fondness by many people.
- 3]. People do not take advantage of one.
- 4]. Everywhere one is praised
- 5]. One is above the worry, that one oneself could be injured.
- 6]. One's good name spreads
- 7]. One is without fear in public.
- 8]. One is endowed with wealth, long life, strength, peace, happiness, and skill in speech, without deficiencies
- 9]. One always thinks of giving
- 10]. At the end of one's life, one will be born as a Deva

These are the ten. If one is one who is able to turn towards the Highest Perfect Illumination, one will at a later time become a Buddha, and attain to the realization of the purified great illumination wisdom.

Again the Dragon King, if one gives up wrong conduct one will attain to four kinds of dharmas which are praised by the wise. What are the four?

- 1]. All one's faculties are tuned and adjusted.
- 2]. One is free from turmoil and excitement.
- 3]. One is praised and extolled by the world
- 4]. One's wife cannot be encroached upon by anybody

These are the four. If one is one who is able to turn towards the Highest Perfect Illumination one will at a later time become a Buddha, and attain the master sign of the Buddha, of a concealed organ.

Again, oh Dragon King, if one gives up lying then one will attain to the eight dharmas which are praised by the devas. What are the eight?

1]. One's mouth is always pure and has the fragrance of a blue lotus flower.

2]. One is trusted and obeyed by all the world.

3]. What one says is true and one is loved by men and devas.

4]. One always comforts beings with loving words.

5]. One attains to excellent bliss of mind and one's actions, speech, and thoughts are pure.

6]. One's speech is faultless and one's mind is always joyful.

7]. One's words are respected and are followed by men and devas.

8]. One's wisdom is extraordinary and cannot be subdued

These are the eight. If one is one who is able to turn towards the Highest Perfect Illumination, one will at a later time become a Buddha, and attain to the true speech of the Tathágata.

Again, oh Dragon King, if one gives up slandering one will then attain to five kinds of incorruptible dharmas. What are the five?

1]. One attains to an incorruptible body because no harm can be done to one.

2]. One gets an incorruptible family because no one can destroy it.

3]. One attains to incorruptible confidence because this is in line with one's own actions.

4]. One attains to an incorruptible spiritual life because what one cultivates is firmly grounded.

5]. One gets incorruptible spiritual friends because one does not mislead or delude anybody.

These are the five. If one is one who is able to turn-towards the Highest Perfect Illumination, one will at a later time become a Buddha, and receive a holy retinue which cannot be corrupted by any Mara or heretic.

Again, oh Dragon King, if one gives up harsh language then one will attain to the accomplishment of eight kinds of pure actions. What are the eight?

- 1]. One's speech is meaningful and reasonable
- 2]. All that one says is profitable.
- 3]. One's words are bound to be truthful.
- 4]. One's language is beautiful and marvelous.
- 5]. One's words are accepted by others.
- 6]. One's words are trusted.
- 7]. One's words cannot be ridiculed.
- 8]. All one's words are spoken in love and enjoyed by others.

These are the eight. If one is one who is able to turn towards the Highest Perfect Illumination, he will be endowed with the perfect characteristic of the Brahma voice of the Tathágata.

Again, oh Dragon King, if one gives up frivolous speech then one will attain to the accomplishment of the three certainties. What are the three?

- 1]. One is certain to be loved by the wise
- 2]. One is certain to be able to answer questions with wisdom and according to reality
- 3]. One is certain to have the most excellent dignity and virtue among men and devas and one is without falsehood.

These are the three. If one is one who is able to turn towards the Highest Perfect Illumination, one will at a later time become a

Buddha, attain to the Tathágata's ability to predict everything, and none of the predictions are ever in vain.

Again, oh Dragon King, if one gives up lust, then one will attain to the accomplishment of the five kinds of freedom. What are the five?

- 1]. Freedom of bodily, verbal, and mental actions because one's six faculties are perfect
- 2]. Freedom as regards property because all enemies and robbers cannot rob one.
- 3]. Freedom with regard to merit because whatever one wishes one will be provided with.
- 4]. Freedom of being in the position of a King, because precious, rare and marvelous things will be reverently offered to one.
- 5]. The things one will get will surpass in excellency by a hundred times that what one is looking for, because in times by-gone one was neither stingy nor envious.

These are the five. If one is able to turn towards the Highest Perfect Illumination, one will at a later time become a Buddha, be especially revered in all three realms and all of the beings of the three realms will respectfully make offering to one.

Again, oh Dragon King, if one gives up hatred then one will attain to eight kinds of dharmas of joy of mind. What are the eight?

- 1]. One's mind is free from the desire to injure and to annoy others.
- 2]. One's mind is free from hatred.
- 3]. One's mind is free from the desire to dispute and to argue.
- 4]. One's mind is gentle and upright.
- 5]. One has attained to the mind of loving kindness of a saint.

6]. One is of a mind that always acts beneficially giving peace to beings.

7]. One's bodily appearance is dignified and one is respectfully treated by all.

8]. Because one is kind and forbearing, one will be born soon in the Brahma World.

These are the eight. If one is one who is able to turn towards to the Highest Perfect Illumination, one will in later times become a Buddha, attain to the mind of the Buddha that is free from obstacles. People will not become tired of looking at him.

Again, Oh Dragon King, if one gives up wrong views, one will attain to the accomplishment of ten meritorious dharmas. What are the ten?

1]. One attains to genuinely good bliss of mind and one gets genuinely good companions.

2]. One has deep confidence in the law of cause and effect and one would rather lose one's life than do evil.

3]. One takes refuge in the Buddha only and not in devas or others.

4]. One is of a straight mind and right views, and leaves behind the net of doubts about good and evil fortune.

5]. One will not be born again in an evil course of existence but will always be born as a man or Deva.

6]. Immeasurable blessings and wisdom will increase sublimely from turn to turn.

7]. One will forever leave the wrong path and tread the holy path.

8]. The view of a personality will not arise in one and one gives up all evil actions.

9]. One will abide in unobstructed understanding.

10]. One will not fall into any difficult conditions.

These are the ten. If one is one who is able to turn towards the Highest Perfect Illumination, one will at a later time become a Buddha, realize quickly all Buddha- dharmas and accomplish the mastery of the higher spiritual powers."

At that time the World Honored One further told the Dragon King saying:

"If there is a Bodhisattva who is able to give up killing and harming, and practice giving, follow these wholesome actions at the time he treads the path, he will therefore always be rich in wealth, without anybody being able to rob him. he will have a long life and not die untimely, and he will not be injured by any robbers or enemies.

Because he gives up taking what is not given and practice giving, he will always be rich in wealth without there being anybody who can rob him. He will be most excelling beyond comparison (in this respect), and will be able to collect completely all the store of Buddha-dharmas.

Because he gives up the impure way of living and practices giving, he will always be rich in wealth without anybody being able to rob him. His family will be virtuous and obedient. There will be nobody who can look at his mother, wife, and daughter with a lustful mind.

Because he gives up false speech and practices giving, he will always be rich in wealth without anybody being able to rob him. Giving up all slandering he takes up the true Dharma. That which he does according to his vows will certainly bear fruit.

Because he gives up speech that causes dissension and practices giving, he will always be rich in wealth without anybody being able to rob him. His family will be harmonious and all the members of the family have the same aspirations and joys in common and will never unreasonably dispute with one another.

Because he gives up coarse evil speech and practices giving, he will always be rich in wealth without anybody being able to rob him. At all gatherings people joyfully accept him as their teacher. His words will be received with trust without opposition.

Because he gives up meaningless speech and practices giving, he will always be rich in wealth without anybody being able to rob him. His words are not spoken in vain, but are received with respect by all people. He is able and skilled in solving doubts and uncertainties.

Because he gives up the greedy mind and practices giving, he is always rich in wealth without anybody being able to rob him. All he has he gives to others with kindness. His confidence is firm and his understanding well grounded. He is endowed with great authority and strength.

Because he gives up the angry mind and practices giving he is always rich in wealth without anybody being able to rob him. He quickly accomplishes by himself the wisdom of the mind that is free from obstruction. All his faculties are well dignified and all those who see him respect and love him.

Because he gives up the perverted mind and practices giving, he is always rich in wealth without anybody being able to rob him. He is always born in family, which is possessed of right views, reverence and confidence. He sees the Buddha, hears the dharma and supports the Community of Monks. He never forgets or loses the great Illumination Mind.

These are the great benefits obtained by a Great Being (Mahasattva), who at the time he cultivates the Bodhisattva path, practices the ten wholesome actions and adorns them without giving.

Thus, oh Dragon King, I am summarizing. Because one adorns the practice of the ten wholesome ways of action with morality, the meaning and benefit of all the Buddha-dharma can arise and the great vows are brought to completion.

Because one adorns this practice of the ten wholesome ways of actions with patience, one attains to the perfect voice of the Buddha and all the marks will be lovely.

Because one adorns this practice with effort, one is able to destroy the Mara enemy and enter into the store of Buddha-dharmas.

Because one adorns this practice with meditation, therefore mindfulness, wisdom, shame, conscientiousness and calm will arise.

Because one adorns this practice with wisdom one is able to cut off wrong views arising from discrimination.

Because one adorns this practice with loving kindness no thought of anger or harming will arise in oneself towards any being.

Because one adorns this practice with compassion, one will have sympathy towards all beings and will never get weary of and indifferent to them.

Because one adorns this practice with sympathetic joy, one's mind when seeing somebody cultivating the good will be free from envy and jealousy.

Because one adorns this practice with serenity, one will not have a mind that is neither attached to favorable circumstances or that resents adverse circumstances.

Because one adorns this practice with the four ways of helping others, one will always be diligent in helping and teaching all beings.

Because one adorns this practice with the foundations of mindfulness, one will be able to be skillful in the practice of the contemplation of the four foundations of mindfulness.

Because one adorns this practice with the four right efforts, one will be able to cut off and remove entirely all unwholesome dharmas.

Because one adorns this practice with the four roads to power, one's body and mind will always be calm and at ease.

Because one adorns this practice with the five faculties, deep confidence will be firmly established, there will be unremitting effort, one is always free from confusion and from delusion, one is at peace and well balanced, and all the defilement will be cut off.

Because one adorns this practice with the five powers, all enmity will be entirely destroyed and one cannot be harmed.

Because one adorns this practice with the seven factors of illumination, one will always well awake to all dharmas.

Because one adorns this practice with the Noble eightfold Path, one will attain to perfect wisdom which will always be present before oneself.

Because one adorns this practice with calm meditation, one is able to wash away all the bonds and latent tendencies.

Because one adorns this practice with insight meditation, one is able to know the self nature of all dharmas according to reality.

Because one adorns this practice with the means, one will quickly attain to the fulfillment of the conditioned and unconditioned happiness.

Oh Dragon King, you should know that these ten wholesome actions can lead up to the completion of the Ten Powers of the Tathágata, of the Four Kinds of Fearlessness, of the Eighteen Dharmas that distinguish the Buddha and of all Buddha-dharmas. You should therefore practice and and train with diligence.

Oh Dragon King, it is like the towns and villages, they all depend on the great ground where they stand. All the herbs, grasses, flowers, trees, and woods also depend on the ground for their growth. With these ten wholesome ways of actions it is the same. All men and devas are established (in their human and Deva nature) depending on them. The illumination of all the Sravakas, of all the Pratyekas, the way of the Bodhisattva, all Buddha-dharmas they all are attained and come to fruition due to these ten wholesome great grounds. After the Buddha had spoken this discourse, the Dragon King of the Ocean, together with the great assembly, all the devas, asuras, and so on, all rejoiced greatly, received it with confidence and put it reverently into practice.

Tevigga Suttanta

THIS is the twelfth and last Sutta in the first division of the Dîgha Nikâya, which is called the Sîlakkhandha Vaggo, because the whole of its twelve Dialogues deal, from one point of view or another, with Sîla, or Right Conduct.

There is another Sutta sometimes called by the same name, No. 21 in the Middle Fifty of the *Magghima* Nikâya: but it has nothing, except the name, in common with the present. It is called *Tevigga Sutta* merely because Gotama is there described by the complimentary title of *Tevigga*, 'Wise in the Vedas;' and its full name is the *Tevigga-vakkhagotta-sutta*[1].

I have made the present translation from a text constituted from three MSS.,--my own MS. of the Dîgha Nikâya, referred to as D; the Turnour MS. of the same in the Indian Office, referred to as T; both in Sinhalese characters: and the Phayre MS. in the same place, in Burmese characters, referred to as P.

In this book we have Right Conduct used as a sort of *argumentum ad hominem* for the conversion of two earnest young Brâhmans.

They ask which is the true path to a state of union (in the next birth) with God. After arguing, in a kind of Socratic dialogue, that on their own showing, on the

[1. It may be noted, in passing, that the substance of it recurs as the *Vakkhagotta Samyutta* in the *Samyutta Nikâya*.]

basis of facts they themselves admitted, the Brâhmans could have no real knowledge of their God, Gotama maintains that union with a God whom they admitted to be pure and holy must be unattainable by men impure and sinful and self-righteous, however great their knowledge of the Vedas. And he then lays down, not without occasional beauty of language, that system of Right Conduct, which must be the only direct way to a real union with God.

One would think perhaps that such a Sutta might be adapted, without very great difficulty, for use as a missionary tract, so

closely does it remind us of the argument of many a sermon on the text, 'Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter the kingdom of heaven!' And it is true that the Teviggâ--the men of special knowledge in the three Vedas--correspond exactly in most essential particulars with the Scribes and Pharisees of the New Testament. They were the official preservers by repeating, as the Scribes were by copying, the sacred books; and they were the recognised interpreters, and the sole custodians of the traditional interpretation--which too often explained away the real meaning--of those books. It follows that as the law in both cases was included in the sacred books, it was they who, in both cases, were the real lawgivers, and practically the only lawyers. And as almost all learning was confined to, or in close connection with the sacred books, the Teviggâ were the chief *Pandîts*, as the Scribes were the 'Doctors of the Law.' Like the Pharisees, too, the Brâhmans laid claim to peculiar sanctity; and many of them in the pride of their education, their birth, and their wealth, looked down with self-righteous scorn on the masses of the people. And while, on the other hand, the Brâhmans further resembled the Scribes and Pharisees in that many of them were justly deserving of the respect in which they were held; it is only the undeserving who, in both cases, are intended to be condemned.

But whatever interpretation of the 'kingdom of heaven' the reader may adopt, it must be very different from anything the Sutta can mean by 'a state of union with Brahmâ.' It is not easy to say what opinion is really imputed to the young Brâhmans before their conversion. It is probably meant that they were seeking a way by which their Self should become identified, after death, with Brâhman; a way by which they could escape from the immortality of transmigration, from existence altogether as separate individuals[1]. And in holding out a hope of union with Brahmâ as a result of the practice of universal love[2], the Buddha is most probably intended to mean 'a union with Brahmâ' in the Buddhist sense--that is to say, a temporary companionship as a separate being with the Buddhist Brahmâ, to be enjoyed by a new individual not consciously identical with its predecessor. It is just possible that the *argumentum ad hominem* should be extended to this part of the Sutta; and that

the statement in III, 1 should be taken to mean, 'This (universal love) is the only way to that kind of union with your own Brahmâ which you desire.' But such a yielding to heretical opinion at the close of his own exposition of the truth would scarcely be imputed to a Buddha.

Just as during the time of the early Christians, in the way which Archbishop Trench has so instructively pointed out, it was not men only who received a new birth and a new baptism, but old words and terms of common use were also infused with a new spirit; so the Indian reformer, while clothing his new system in the current phraseology, infused a different and in many cases a higher meaning into the old expressions.

Thus, for instance, Tevigga (Sanskrit Traividya) meant either knowledge of the Three Vedas, or as an adjective, a Brâhman possessed of that knowledge; and then, as a noun of multitude, such an assembly of those Brâhmans

[1. Compare Professor Max Müller's Preface to the Sacred Books of the East, vol. i. p. xxx.

2. See Chapter III, §§ 1, 2.]

as is described in the first sections of our Sutta. As there were many Brâhmans who had not that knowledge, the word naturally came to imply a person worthy of the respect due to special learning, and was used as a complimentary title, not very different from our Doctor. It is preserved as an epithet of Arahats in the Buddhist writings, but as meaning one possessed of the knowledge of a fundamental threefold doctrine of Buddhism, the doctrine of the impermanency, the inherent pain, and the absence of any abiding principle (any Self) in the confections or component things[1]. That is to say, the knowledge of the Vedas was replaced by a knowledge of the real character of the deceptive and evanescent phenomena by which we are encircled, and of which we form a part.

So also with regard to Brahmâ. The name was retained, but the idea was entirely changed. The course of religious belief had passed among the Indian section of the Aryan tribes through the usual stages of animism and polytheism to a kind of pantheism

peculiar to India, in which Brahman was held to be a first cause, the highest self, emotionless, infinite, absolute. As the Buddhist system was constructed without any use of the previous idea of a separate soul, or self, or ghost, or spirit, supposed to exist inside the human body, this woven chain of previous speculation had as little importance for it as theological discussions have for positivism. But Buddhism fell into what to the positivist would be the unpardonable sin--perhaps inevitable at the time and place of its youth--of continuing to express a belief in the external spirits, big and little, of the then Hindu pantheon.

They were preserved very much in the previous order of precedence, and were all--except Mâra, the Evil One, and his personal following, and a few others--supposed to be passably good Buddhists. They were not feared any more; they were patronized as a kind of fairies, usually beneficent,

[1. See *Kulla Vagga* VI, 6, 2, = *Gâtaka*, vol. i. p. 217; *Mahâvamsa*, p. 79; *Dîpavamsa* XV, 80 (where the Arahats are women); and on 'confections' below, in the Introduction to the 'Book of the Great King of Glory.']

though always more or less foolish and ignorant. They were of course not worshipped any more, for they were much less worthy of reverence than any wise and good man. And they were not eternal,--all of them, even the very best or highest, being liable, like all things and all other creatures, to dissolution. If they had behaved well they were then reborn under happy outward conditions, and might even look forward to being some day born as men, so that they could attain to the supreme goal of the Buddhist faith, to that bliss which passeth not away,--the *Nirvâna* of a perfect life in Arahatship.

The duty of a Buddhist who had entered the Noble Path towards these light and airy shapes--for to such vain things had the great gods fallen--was the same as his duty towards every fellow creature; pity for his ignorance, sympathy with his weakness, equanimity (the absence of fear or malice, or the sense of any differing or opposing interest), and the constant feeling of a deep and lasting love, all pervading, grown great, and beyond measure.

No exception was made in the case of Brahmâ. He, like every other creature that had life, was evanescent, was bound by the chain of existence, the result of ignorance, and could only find salvation by walking along the Noble Eightfold Path. It must be remembered that the Brahmâ of modern times, the God of the ardent theism of some of the best of the later Hindus, had not then come into existence: that conception was one effect of the influence of Mohamman and Christian thought upon Hindu minds. And it would be useless to conjecture how the Buddhist theory might have been modified by contact with that ideal.

While regarded however as essentially of the same class as all other external spirits, Brahmâ was still regarded as a superior spirit, as a very devout Buddhist, and as a kind of king among the angels. The Brahmâ of this world system, who was living in Gotama's time, and who is living now, acquired his present exalted position from his virtue in a previous birth as a Bhikkhu named Sahaka in the time when Kassapa Buddha's religion flourished upon earth[1]. According to the author of the *Gâtaka* commentary, he assisted at the future Buddha's birth[2]; and twice afterwards he rendered service to the Bodisat just before the great conflict with Mâra[3]. And when after the victory the Blessed One hesitated whether it would be of any use to tell to others the truth he had found, it was Brahmâ who appeared and besought him to proclaim the truth[4]. Brahmâ Sahampati was the first to give utterance to the universal sorrow which followed on the death of the Buddha[5]; and at a critical period in the later history of the Buddhist church he is represented to have descended from heaven, and to have appeared to the Thera *Sâlha*, to confirm his wavering faith[6].

These instances will show the high character ascribed to the Brahmâ of the world system in which we live; and in each of the infinite world systems which are scattered through space there is supposed to be a like finite, temporary, virtuous Brahmâ sitting as king over the most exalted of the angel hosts.

It must be evident that it follows, without the possibility of question, that the early Buddhists cannot with any accuracy be described as 'monotheists,' and it is much to be regretted that even cultured and scholarly writers still speak of them as such, and can suggest that the independent monotheism of the later

Jews can be paralleled by a supposed monotheism among the Buddhists[7].

And even if the idea of Brahmâ were at all the same as the idea of God, a union with this Brahmâ would mean a merely temporary life as an angel in the Brahmâ heaven--such a life as is represented below to have been the result

[1. Teste a comment quoted by Childers, Dict. p. 227.

2. 'Buddhist Birth Stories,' p. 66.

3. Ibid. pp. 92, 97.

4. Ibid. p. 111. Related already in the Mahâ Vagga I, 2; 6, 7.

5. Book of the Great Decease, Chapter VI, § 4.

6. 'Mahâvamsa, p. 17.

7 'Their (the Jews') monotheism was perhaps independently evolved; but the Buddhists at least showed a contemporary monotheism.' Mr. Huth, in 'Life &c. of Buckle,' p. 238.]

of the noble life and noble thoughts of the Great King of Glory. But this was not the supreme goal of the Buddhist faith; and the angel, though the same person as the king, from the Buddhist point of view (as resulting from, and carrying on, the same Karma), would be a different person from the king, according to the Christian point of view; for there is no mention of the passage of a soul from the earth to heaven, no conscious identity, no continuing memory.

We may draw, from the above, two conclusions. Firstly, that the use of a word in Sanskrit authors is but very little guide to the meaning of the corresponding word in the Pâli Buddhist scriptures whenever the word has reference to an idea of a religious character.

And, secondly, that very little reliance can be placed, without careful investigation, on a resemblance--however close at first sight--between a passage in the Pâli Pitakas and a passage in the New Testament.

It is true that many passages in these two literatures can be easily shown to have a similar tendency. But when some writers on the basis of such similarities proceed to argue that there must have been some historical connection between the two, and that the New Testament, as the later, must be the borrower, I venture to think that they are wrong. There does not seem to me to be the slightest evidence of any historical connection between them; and whenever the resemblance is a real one--and it often turns out to be really least when it first seems to be greatest, and really greatest when it first seems least--it is due, not to any borrowing on the one side or on the other, but solely to the similarity of the conditions under which the two movements grew.

This does not of course apply to the later literature of the two religions; and it ought not to detract from the very great value and interest of the parallels which may be adduced from the earlier books. If we wish to understand what it was that gave such life and force to the stupendous movement which is called Buddhism, we cannot refrain from comparing it--not only in the points in which it agrees with it, but also in the points in which it differs from it--with our own faith. I trust I have not been wrong in making use occasionally of this method, though the absence of any historical connection between the New Testament and the Pâli Pitakas has always seemed to me so clear, that it would be unnecessary to mention it. But when a reviewer who has been kind enough to appreciate, I am afraid too highly, what he calls my 'service in giving, for the first time, a thoroughly human, acceptable, and coherent' account of the 'life of Buddha,' and of the 'simple groundwork of his religion' has gone on to conclude that the parallels I had thus adduced are 'an unanswerable indication of the obligations of the New Testament to Buddhism,' I must ask to be allowed to enter a protest against an inference which seems to me to be against the rules of sound historical criticism.

Tevigga-Sutta

On Knowledge Of The Vedas

Chapter I

1. This have I heard. At one time when the Blessed One was journeying through Kosala with a great company of the brethren, with about five hundred brethren, he came to the Brâhman village in Kosala which is called *Manasâkata*. And there at *Manasâkata* the Blessed One stayed in the mango grove, on the bank of the river *Akiravatî*, to the south of *Manasâkata* [1].

2. Now at that time many very distinguished and wealthy Brâhmans were staying at *Manasâkata*--to wit, *Kaṅkî* the Brâhman, *Târukkha* the Brâhman, *Pokkharasâti* the Brâhman, *Gânussoni* the Brâhman, *Todeyya* the Brâhman, and other very distinguished and wealthy Brâhmans[2].

[1. Burnouf, in a long note at 'Lotus,' &c., p. 491, already attempted to show that the river *Akiravatî* is the same as the modern *Rapti*, which he supposed to be a corruption of the latter part of the longer name. Hiouen Thsang mentions a river *A-chi-lo-fa-ti*, which is doubtless the same. It is evidently the river on which stood the town of *Sâvatthi*, and near to which lay the *Getavana* monastery (see 'Buddhist Birth Stories,' p. 331); and it must therefore, in accordance with Burnouf's conjecture, be the *Rapti*, which is the Sanskrit *Irâvati*. The Phayre Burmese MS. has almost always *Akîravatî*.

2 *Buddhaghosa* says that

Kaṅkî lived at *Opasâda*,
Târukkha lived at *Ikkhagala*, {footnote p. 167}
Pokkharasâdi (sic MS.) lived at *Ukkattha*,
Gânussoni lived at *Sâvatthi*, and
Todeyya lived at *Tudigâma*.

There is some difference in the MSS. as to the spelling of these names: T. reads *Kaṅkî*; P. T. and D. *Pokkharasâti* (Sanskrit *Paushkarasâdi*); P. *Gânuyoni*, T. *Gânusoni*, D. *Gânusoni*; P. *Toreyya*, and Burnouf *Nodeyya* (which is possibly merely a

misreading). *Gānusoṇi* was converted by the *Bhaya-bherava Sutta*, and I think it very probable that the other names are also those of subsequent converts.

Buddhaghosa adds that because *Manasākata* was a pleasant place the Brāhmins had built huts there on the bank of the river and fenced them in, and used to go and stay there from time to time to repeat their mantras.]

3. Now a conversation sprung up between *Vāsettha* and *Bhāradvāga*, when they were taking exercise (after their bath) and walking up and down in thoughtful mood, as to which was the true path, and which the false[1].

4. The young Brāhmin *Vāsettha* spake thus:

'This is the straight path, this the direct way which leads him, who acts according to it, into a state of union with *Brahmā*[2]--I mean that which has been announced by the Brāhmin *Pokkarasāti*.'

5. The young Brāhmin *Bhāradvāga* spake thus:

[1. *Gaṅghāvihāram anukāṅkamantānam anuvikarantānam*. On the first word see *Gātaka II*, 2 7 2 (and comp. I 1, 2 40). *Kankamati* is to walk up and down thinking. I have added 'after their bath' from Buddhaghosa, who says that this must be understood to have taken place when, after learning by heart and repeating all day, they went down in the evening to the river-side to bathe, and then walked up and down on the sand.

2. *Brahma-sahavyatāya*. The first part of the compound is masculine (see below, § 12), but the Buddhists probably included under the name, when put into the mouth of Brāhmins, all that the Brahmins included under both *Brahmā* and Brāhmin. The Buddhist archangel or god *Brahmā* is different from both, being part of an entirely different system of thought.]

'This is the straight path, this the direct way which leads him, who acts according to it, into a state of union with *Brahmā*--I mean that which has been announced by the Brāhmin *Tārukkha*.'

6. But neither was the young Brâhman *Vâsettha* able to convince the young Brâhman *Bhâradvâga*, nor was the young Brâhman *Bhâradvâga* able to convince the young Brâhman *Vâsettha*.

7. Then the young Brâhman *Vâsettha* said to the young Brâhman *Bhâradvâga*:

'That *Samana* Gotama, *Bhâradvâga*, of the Sakya clan, who left the Sakya tribe to adopt the religious life, is now staying at *Manasâkata*, in the mango grove, on the bank of the river *Akiravatî*, to the south of *Manasâkata*. Now regarding that venerable Gotama, such is the high reputation that has been noised abroad, that he is said to be "a fully enlightened one, blessed and worthy, abounding in wisdom and goodness, happy, with knowledge of the world, unsurpassed as a guide to erring mortals, a teacher of gods and men, a blessed Buddha[1]." Come, then, *Bhâradvâga*, let us go to the place where the *Samana* Gotama is; and when we have come there, let us ask the *Samana* Gotama touching this matter. What the *Samana* Gotama shall declare unto us, that let us bear in mind.'

'Very well, my friend!' said the young Brâhman *Bhâradvâga*, in assent, to the young Brâhman *Vâsettha*.

8. Then the young Brâhman *Vâsettha* and the young Brâhman *Bhâradvâga* went on to the place where the Blessed One was.

[1. See below, § 46.]

And when they had come there, they exchanged with the Blessed One the greetings and compliments of friendship and civility, and sat down beside him.

And while they were thus seated the young Brâhman *Vâsettha* said to the Blessed One:

'As we, Gotama, were taking exercise and walking up and down, there sprung up a conversation between us on which was the true path and which the false. I said thus:

"This is the straight path, this the direct way which leads him, who acts according to it, into a state of union with *Brahmâ*--I

mean that which has been announced by the Brâhman Pokkarasâti."

'Bhâradvâga said thus:

"This is the straight path, this the direct way which leads him, who acts according to it, into a state of union with Brahmâ--I mean that which has been announced by the Brâhman Târukkha."

'Regarding this matter, Gotama, there is a strife, a dispute, a difference of opinion between us.'

9. 'So you say, Vâsettha, that you said thus:

"This is the straight path, this the direct way which leads him, who acts according to it, into a state of union with Brahmâ--I mean that which has been announced by the Brâhman Pokkarasâti."

'While Bhâradvâga said thus:

"This is the straight path, this the direct way which leads him, who acts according to it, into a state of union with Brahmâ--I mean that which has been announced by the Brâhman Târukkha."

'Wherein, then, O Vâsettha, is there a strife, a dispute, a difference of opinion between you[1]?''

10. 'Concerning the true path and the false, Gotama. Various Brâhmans, Gotama, teach various paths--the Addhariya Brâhmans, the Tittiriya Brâhmans, the *Khandoka* Brâhmans, the *Khandava* Brâhmans, the Brahmakariya Brâhmans[2]. Are all those saving paths? Are they all paths which will lead him, who acts according to them, into a state of union with Brahmâ?

'Just, Gotama, as near a village or a town there are many and various paths[3], yet they all meet together in the village--just in that way are all the various paths taught by various Brâhmans--the Addhariya Brâhmans, the Tittiriya Brâhmans, the *Khandoka* Brâhmans, the *Khandava* Brâhmans, the Brahmakariya Brâhmans. Are all these saving paths? Are they all paths which

will lead him, who acts according to them, into a state of union with Brahmâ?'

11. 'Do you say that they all lead aright, *Vâsettha*

'I say so, Gotama.'

'Do you really say that they all lead aright, *Vâsettha*?'

'So I say, Gotama.'

[1. This is either mildly sarcastic--as much as to say, 'that is six to one, and half a dozen to the other'--or is intended to lead on *Vâsettha* to confess still more directly the fact that the different theologians held inconsistent opinions.

2. P. here *Atthariyâ*, but below *Addhariyâ* (Sans. *Adhvaryu*); D. *Titittiriyâ*, T. *Tattiriyâ*, P. apparently *Titthiriyâ* (Sans. *Taittirîya*); D. *Khandâva*, T. P. omit (? Sans. *Khândasa*); all three MSS. *Khandoka* (Sans. *Khandoga*); p. *Bavhadigâ* here and below *Kavhadigâ* for *Brahmakariyâ* (? Sans. *Brahmakârî*). See 'Lotus,' p. 493.

3. *Maggâni*, which is noteworthy as a curious change of gender.]

12. 'But then, *Vâsettha*, is there a single one of the Brâhmans versed in the Three Vedas who has ever seen Brahmâ face to face?'

'No, indeed, Gotama!'

'But is there then, *Vâsettha*, a single one of the teachers of the Brâhmans versed in the Three Vedas who has seen Brahmâ face to face?'

'No, indeed, Gotama!'

'But is there then, *Vâsettha*, a single one of the pupils of the teachers of the Brâhmans versed in the Three Vedas who has seen Brahmâ face to face?'

'No, indeed, Gotama!'

'But is there then, *Vâsettha*, a single one of the Brâhmans up to the seventh generation who has seen Brahmâ face to face?'

'No, indeed, Gotama!'

13. 'Well then, *Vâsettha*, those ancient *Rishis* of the Brâhmans versed in the Three Vedas, the authors of the verses, the utterers of the verses, whose ancient form of words so chaunted, uttered, or composed, the Brâhmans of to-day chaunt over again or repeat; intoning or reciting exactly as has been intoned or recited--to wit, *Atthaka*, *Vâmaka*, *Vâmadeva*, *Vessâmitta*, *Yamataggi*, *Anḡirasa*, *Bhâradvâga*, *Vâsettha*, *Kassapa*, and *Bhagu*[1]--did even they speak thus, saying: "We know it, we have seen it, where Brahmâ is, whence Brahmâ is, whither Brahmâ is?"'

'Not so, Gotama!'

14. 'Then you say, *Vâsettha* [that not one of the Brâhmans, or of their teachers, or of their pupils, even up to the seventh generation, has ever seen Brahmâ face to face. And that even the *Rishis* of

[1. See Mahâ Vagga VI, 35, 2.]

old, the authors and utterers of the verses, of the ancient form of words which the Brâhmans of to-day so carefully intone and recite precisely as they have been handed down--even they did not pretend to know or to have seen where or whence or whither Brahmâ is]^[1]. So that the Brâhmans versed in the Three Vedas have forsooth said thus: "What we know not, what we have not seen, to a state of union with that we can show the way, and can say: 'This is the straight path, this is the direct way which leads him, who acts according to it, into a state of union with Brahmâ!'"

'Now what think you, *Vâsettha*? Does it not follow, this being so, that the talk of the Brâhmans, versed though they be in the Three Vedas, is foolish talk?'

'In sooth, Gotama, that being so, it follows that the talk of the Brâhmans versed in the Three Vedas is foolish talk!'

15. 'Verily, *Vâsettha*, that Brâhmans versed in the Three Vedas should be able to show the way to a state of union with that which they do not know, neither have seen--such a condition of things has no existence!

'Just, *Vâsettha*, as when a string of blind men are clinging one to the other[2], neither can the foremost

[1. In the text §§ 12, 13 are repeated word for word.

2. *Andhavenî paramparam samsattâ*. The Phayre MS. has replaced *venî* by *pavenî*, after the constant custom of the Burmese MSS. to improve away unusual or difficult expressions. Buddhaghosa explains *andhaveri* by *andhapaveri*, and tells a tale of a wicked wight, who meeting a company of blind men, told them of a certain village wherein plenty of good food was to be had. When they besought him for hire to lead them there, he took the money, made one blind man catch hold of his stick, the next of that one, and so on, and then led them on till they came to a wilderness. There he deserted them, and they all--still {footnote p. 174} holding each the other, and vainly, and with tears, seeking both their guide and the path--came to a miserable end!]

see, nor can the middle one see, nor can the hindmost see--just even so, methinks, *Vâsettha*, is the talk of the Brâhmans versed in the Three Vedas but blind talk: the first sees not, the middle one sees not, nor can the latest see. The talk then of these Brâhmans versed in the Three Vedas turns out to be ridiculous, mere words, a vain and empty thing!

16. 'Now what think you, *Vâsettha*? Can the Brâhmans versed in the Three Vedas--like other, ordinary, folk--see the sun and the moon as they pray to, and praise, and worship them, turning round with clasped hands towards the place whence they rise and where they set?'

'Certainly, Gotama, they [can]^[1].'

17. 'Now what think you, *Vâsettha*? The Brâhmans versed in the Three Vedas, who can very well--like other, ordinary, folk--see the sun and the moon as they pray to, and praise, and worship

them, turning round with clasped hands to the place whence they rise and where they set--are those Brâhmans, versed in the Three Vedas, able to point out the way to a state of union with the sun or the moon, saying: "This is the straight path, this the direct way which leads him, who acts according to it, to a state of union with the sun or the moon?"

'Certainly not, Gotama!'

18. 'So you say, *Vâsettha*, that the Brâhmans [are not able to point out the way to union with that

[1. The words of the question are repeated in the text in this and the following answers. It must be remembered, for these sections, that the sun and moon were Gods just as much as Brahmâ.]

which they have seen], and you further say that [neither any one of them, nor of their pupils, nor of their predecessors even to the seventh generation has ever seen Brahmâ]. And you further say that even the *Rishis* of old, [whose words they hold in such deep respect, did not pretend to know, or to have seen where, or whence, or whither Brahmâ is. Yet these Brâhmans versed in the Three Vedas say, forsooth, that they can point out the way to union with that which they know not, neither have seen!]' Now what think you, *Vâsettha*? Does it not follow that, this being so, the talk of the Brâhmans, versed though they be in the Three Vedas, is foolish talk?'

'In sooth, Gotama, that being so, it follows that the talk of the Brâhmans versed in the Three Vedas is foolish talk!'

19. 'Very good, *Vâsettha*. Verily then, *Vâsettha*, that Brâhmans versed in the Three Vedas should be able to show the way to a state of union with that which they do not know, neither have seen--such a condition of things has no existence.

'Just, *Vâsettha*, as if a man should say, "How I long for, how I love the most beautiful woman in this land!"

'And people should ask him, "Well! good friend! this most beautiful woman in the land whom you thus love and long for, do

you know whether that beautiful woman is a noble lady or a Brâhman woman, or of the trader class, or a Sûdra?"

'But when so asked he should answer "No."

'And when people should ask him, "Well! good

[1. The text repeats at length the words of §§ 12, 13, 14.]

friend! this most beautiful woman in all the land, whom you so love and long for, do you know what the name of that most beautiful woman is, or what is her family name, whether she be tall or short, dark or of medium complexion, black or fair, or in what village or town or city she dwells?"

'But when so asked he should answer "No."

'And then people should say to him, "So then, good friend, whom you know not, neither have seen, her do you love and long for?"

'And then when so asked he should answer "Yes."

'Now what think you, *Vâsettha*? Would it not turn out, that being so, that the talk of that man was foolish talk?'

'In sooth, Gotama, it would turn out, that being so, that the talk of that man was foolish talk!'

20. 'And just even so, *Vâsettha*, though you say that the Brahmans [are not able to point out the way to union with that which they have seen], and you further say that [neither any one of them, nor of their pupils, nor of their predecessors even to the seventh generation has ever seen Brahmâ]. And you further say that even the *Rishis* of old, [whose words they hold in such deep respect, did not pretend to know, or to have seen where, or whence, or whither Brahmâ is. Yet these Brâhmans versed in the Three Vedas say, forsooth, that they can point out the way to union with that which they know not, neither have seen!] Now what think you, *Vâsettha*? Does it not follow that, this being so, the talk of the Brâhmans, versed though they be in the Three Vedas, is foolish talk?'

'In sooth, Gotama, that being so, it follows that the talk of the Brâhmans versed in the Three Vedas is foolish talk!'

'Very good, *Vâsettha*. Verily then, *Vâsettha*, that Brâhmans versed in the Three Vedas should be able to show the way to a state of union with that which they do not know, neither have seen--such a condition of things has no existence.'

21. 'Just, *Vâsettha*, as if a man should make a staircase in the place where four roads cross, to mount up into a mansion. And people should say to him, "Well, good friend, this mansion, to mount up into which you are making this staircase, do you know whether it is in the east, or in the south, or in the west, or in the north? whether it is high or low or of medium size?'

'And when so asked he should answer "No."'

'And people should say to him, "But then, good friend, you are making a staircase to mount up into something--taking it for a mansion--which, all the while, you know not, neither have seen!"'

'And when so asked he should answer "Yes."'

'Now what think you, *Vâsettha*? Would it not turn out, that being so, that the talk of that man was foolish talk?'

'In sooth, Gotama, it would turn out, that being so, that the talk of that man was foolish talk!'

22. 'And just even so, *Vâsettha*, though you say that the Brâhmans [are not able to point out the way to union with that which they have seen], and you further say that [neither any one of them, nor of their pupils, nor of their predecessors even to the seventh generation has ever seen Brahmâ]. And you further say that even the *Rishis* of old, [whose words they hold in such deep respect, did not pretend to know, or to have seen where, or whence, or whither Brahmâ is. Yet these Brâhmans versed in the Three Vedas say, forsooth, that they can point out the way to union with that which they know not, neither have seen!] Now what think you, *Vâsettha*? Does it not follow that, this being so, the talk of the Brahmins versed in the Three Vedas is foolish talk?'

'In sooth, Gotama, that being so, it follows that the talk of the Brâhmans versed in the Three Vedas is foolish talk!'

23. 'Very good, *Vâsettha*. Verily then, *Vâsettha*, that Brâhmans versed in the Three Vedas should be able to show the way to a state of union with that which they do not know, neither have seen--such condition of things has no existence.'

24. 'Again, *Vâsettha*, if this river *Akiravatî* were full of water even to the brim, and overflowing[1]. And a man with business on the other

[1. *Samatittikâ kâkapeyyâ*, a stock phrase used of a river in flood time. Buddhaghosa says, *Samatittikâ ti samaharitâ* (sic ? *samâharitâ*): *kâkapeyyâ ti yatthakatthaki tîre thitena kâkena sakkâ pârun ti kâkapeyyâ*, which does not seem to me to solve the question as to the origin and history of these difficult terms. With respect to the right form of *samatittikâ* it should be noticed that the northern Buddhist spelling is *samatîrthakâ* (*Sukhavatîvyûha*, ed. Max Müller in J. R. A. S. for 1880, p. 182), and that both Childers and Oldenberg have read *samatitthikâ* in the Burmese MSS. of *Mahâparinibbâna Sutta I, 33 = Mahâ Vagga VI, 28*. Now the difference in Burmese letters between *tt* and *tth* (#### and ####) is so very small that the copyists frequently write one for the other; and even in good MSS. where the two are not confounded, it is sometimes difficult to tell which is really meant. When talking of rivers the mention of *tittas* seems so appropriate {footnote p. 179} that a copyist, and especially a Burmese copyist, would naturally read a doubtful combination as *tth*; so that even if all Burmese MSS. spell this word with *tth* (which is by no means certain), very little reliance should be placed upon the fact. On the other hand, the distinction in Sinhalese between *tt* and *tth* is very marked (#### and ####) and the Sinhalese MSS. all read *tt*. I think therefore that Childers was right in finally adopting *samatittikâ* as the correct Pâli form. In the numerous words in which Buddhist Sanskrit has a form differing in a way which sets philological rules at defiance from the corresponding Pâli form, Childers thought (see Dict. p. xi, where the list of words might be greatly extended) that the Sanskrit was always derived from the Pâli, and the Sanskrit writers had merely blundered. I venture, with great diffidence, to doubt this. It seems more likely that, at least

in many instances, both Pâli and Sanskrit were alike derived from a previous Prâkrit form, and that in differently interpreting a difficult word, both Sanskrit and Pâli authors made mistakes. That may be the case here; and it is almost certain that the original word had nothing to do with tîrtha. How easily this idea could be adopted we see from the fact that Childers when first editing the MSS. (in the J. R. A. S. for 1874), and when he had only Sinhalese MSS. then before him, altered their reading into samatitthikâ, and put this form into his Dictionary; though he afterwards (in the separate edition), and after noting that reading in the Phayre MS., chose the other. But what, after all, does 'having equal or level tîrthas or landing-places' mean, when spoken of a river? Comp. Samatittikam bhuñgâmi (Mil. 213, 214); Sabbato tittam pokkharanim (Gât. I, 339, text tittam); and Samatittiko telapatto (ibid. 393, text °iyo, but see p. 400). The root perhaps is TR/P.

Kâkapeyya, according to Buddhaghosa, would mean 'crow-drinkable.' Crows do not drink on the wing; and they could stand to drink either when a river actually overflowed its banks and formed shallows on the adjoining land; or when in the hot season it had formed shallows in its own bed. 'Crow-drinkable' might mean therefore just as well 'shallow' as 'overflowing.' Had the word originally anything to do with kâka after all?]

side, bound for the other side, should come up, and want to cross over. And he, standing on this bank, should invoke the further bank, and say, "Come hither, O further bank! come over to this side!"

'Now what think you, Vâsettha? Would the further bank of the river Akiravatî, by reason of that man's invoking and praying and hoping and praising, come over to this side?'

'Certainly not, Gotama!'

25. 'In just the same way, Vâsettha, do the Brahmans versed in the Three Vedas--omitting the practice of those qualities which really make a man a Brâhman, and adopting the practice of those qualities which really make men not Brâhmans--say thus: "Indra we call upon, Soma we call upon, Varuna we call upon, Îsâna we call upon, Pagâpati we call upon, Brahma we call upon,

Mahiddhi we call upon, Yama we call upon[1]" Verily, *Vâsettha*, that those Brâhmans versed in the Three Vedas, but omitting the practice of those qualities which really make a man a Brâhman, and adopting the practice of those qualities which really make men not Brâhmans--that they, by reason of their invoking and praying and hoping and praising, should, after death and when the body is dissolved, become united with Brahmâ--verily such a condition of things has no existence!

26. 'Just, *Vâsettha*, as if this river *Akiravatî* were full, even to the brim, and overflowing. And a man with business on the other side, bound for the other side, should come up, and want to cross over. And he, on this bank, were to be bound tightly, with his arms behind his back, by a strong

[1. The Sinhalese MSS. omit Mahiddhi and Yama, but repeat the verb 'we call upon' three times after Brahmâ. It is possible that the Burmese copyist has wrongly inserted them to remove the strangeness of this repetition. The comment is silent.]

chain. Now what think you, *Vâsettha*, would that man be able to get over from this bank of the river *Akiravatî* to the further bank?'

'Certainly not, Gotama!'

27. 'In the same way, *Vâsettha*, there are five things leading to lust, which are called in the Discipline of the Noble One a "chain" and a "bond."

'What are the five?'

'Forms perceptible to the eye; desirable, agreeable, pleasant, attractive forms, that are accompanied by lust and cause delight. Sounds of the same kind perceptible to the ear. Odours of the same kind perceptible to the nose. Tastes of the same kind perceptible to the tongue. Substances of the same kind perceptible to the body by touch. These five things predisposing to passion are called in the Discipline of the Noble One a "chain" and a "bond." And these five things predisposing to lust, *Vâsettha*, do the Brâhmans versed in the Three Vedas cling to, they are infatuated by them, guilty of them, see not the danger of them, know not how unreliable they are, and so enjoy them.

28. 'And verily, *Vâsettha*, that Brâhmans versed in the Three Vedas, but omitting the practice of those qualities which really make a man a Brâhman, and adopting the practice of those qualities which really make men non-Brâhmans--clinging to these five things predisposing to passion, Infatuated by them, guilty of them, seeing not their danger, knowing not their unreliability, and so enjoying them--that these Brâhmans should after death, on the dissolution of the body, become united to Brahmâ--such a condition of things has no existence.'

29. 'Again, *Vâsettha*, if this river *Akiravati* were full of water even to the brim, and overflowing. And a man with business on the other side, bound for the other side, should come up, and want to cross over. And if he covering himself up, even to his head, were to lie down, on this bank, to sleep.

'Now what think you, *Vâsettha*? Would that man be able to get over from this bank of the river *Akiravati* to the further bank?'

'Certainly not, Gotama!'

30. 'And in the same way, *Vâsettha*, there are these five hindrances, in the Discipline of the Noble One, which are called "veils[1]," and are called "hindrances[2]," and are called "obstacles[3]," and are called entanglements[4]."

'Which are the five?'

'The hindrance of lustful desire,

The hindrance of malice,

The hindrance of sloth and idleness,

The hindrance of pride and self-righteousness,

The hindrance of doubt.

These are the five hindrances, *Vâsettha*, which, in the Discipline of the Noble One, are called veils, and are called hindrances, and are called obstacles, and are called entanglements.

31. 'Now with these five hindrances, *Vâsettha*, the Brâhmans versed in the Three Vedas are veiled, hindered, obstructed, and entangled.

32. 'And verily, *Vâsettha*, that Brahmins versed

[1. *Âvaranâ*.

2. *Nîvaranâ*.

3. All three MSS. *onahâ*. S. V. reads *onaddham* in the text, and explains it by *onahâ*.

4. All three MSS. *pariyonahâ*. S. V. reads *pariyoddham* in the text, and explains it by *pariyonahâ*.]

in the Three Vedas, but omitting the practice of those qualities which really make a man a Brâhman, and adopting the practice of those qualities which really make men non-Brâhmans--veiled, hindered, obstructed, and entangled by these Five Hindrances--that these Brahmins should after death, on the dissolution of the body, become united to Brahmâ--such a condition of things has no existence.'

33. 'Now what think you, *Vâsettha*, and what have you heard from the Brâhmans aged and well-stricken in years, when the learners and teachers are talking together? Is Brahmâ in possession of wives and wealth, or is he not[1]?'

'He is not, Gotama.'

'Is his mind full of anger, or free from anger?'

'Free from anger, Gotama.'

'Is his mind full of malice, or free from malice?'

'Free from malice, Gotama.'

'Is his mind depraved, or pure?'

'It is pure, Gotama.'

'Has he self-mastery, or has he not[3]?'

'He has, Gotama.'

34. 'Now what think you, *Vâsettha*, are the

[1. *Sapariggaho vâ Brahmâ apariggaho vâ ti*. Buddhaghosa says on *Vâsettha*'s reply, '*Kâmakhandassa abhâvato itthipariggaheno apariggaho*,' thus restricting the 'possession' to women, with especial reference to the first 'hindrance;' but the word in the text, though doubtless alluding to possession of women in particular, includes more. Compare, on the general idea of the passage, the English expression 'no encumbrances.'

2. *Asaṅkilittha-kitto*. That is, says Buddhaghosa, 'free from mental sloth and idleness, self-righteousness, and pride.'

3. *Vasavattî vi avasavattî va*. Buddhaghosa says, in explanation of the answer: 'By the absence of doubt he has his mind under control' (*vase vatteti*).]

Brahmans versed in the Vedas in the possession of wives and wealth, or are they not?'

'They are, Gotama.'

'Have they anger in their hearts, or have they not?'

'They have, Gotama.'

'Do they bear malice, or do they not?'

'They do, Gotama.'

'Are they pure in heart, or are they not?'

'They are not, Gotama.'

'Have they self-mastery, or have they not?'

'They have not, Gotama.'

35. 'Then you say, *Vâsettha*, that the Brahmans are in possession of wives and wealth, and that Brahmâ is not. Can there, then, be agreement and likeness between the Brâhmans

with their wives and property, and Brahmâ, who has none of these things?'

'Certainly not, Gotama!'

36. 'Very good, *Vâsettha*. But, verily, that these Brahmans versed in the Vedas, who live married and wealthy should after death, when the body is dissolved, become united with Brahmâ, who has none of these things--such a condition of things has no existence.'

37. 'Then you say, too, *Vâsettha*, that the Brâhmans bear anger and malice in their hearts, and are sinful and uncontrolled, whilst Brahmâ is free from anger and malice, and sinless, and has self-mastery. Now can there, then, be concord and likeness between the Brahmans and Brahmâ?'

'Certainly not, Gotama!'

38. 'Very good, *Vâsettha*. That these Brâhmans versed in the Vedas and yet bearing anger and malice in their hearts, sinful, and uncontrolled, should after death, when the body is dissolved, become united to Brahmâ, who is free from anger and malice, sinless, and has self-mastery--such a condition of things has no existence.'

39. 'So that thus then, *Vâsettha*, the Brâhmans, versed though they be in the Three Vedas, while they sit down (in confidence), are sinking down (in the mire)[1]; and so sinking they are arriving only at despair, thinking the while that they are crossing over into some happier land.

'Therefore is it that the threefold wisdom of the Brâhmans, wise in their Three Vedas, is called a waterless desert, their threefold wisdom is called a pathless jungle, their threefold wisdom is called destruction!'

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40. When he had thus spoken, the young Brâhman *Vâsettha* said to the Blessed One:

'It has been told me, Gotama, that the Samana Gotama knows the way to the state of union with Brahmâ.

41. 'What do you think, *Vâsettha*, is not *Manasâkata* near to this spot, not distant from this spot?'

'Just so, Gotama. *Manasâkata* is near to, is not far from here.'

42. 'Now what think you, *Vâsettha*, suppose there were a man born in *Manasâkata*, and people should

[1. *Âsîditva samsîdanti*. I have no doubt the commentator is right in his explanation of these figurative expressions. Confident in their knowledge of the Vedas, and in their practice of Vedic ceremonies, they neglect higher things; and so, sinking into sin and superstition, 'they are arriving only at despair, thinking the while that they are crossing over into some happier land.']

ask him, who never till that time had left *Manasâkata*, which was the way to *Manasâkata*. Would that man, born and brought up in *Manasâkata*, be in any doubt or difficulty?'

'Certainly not, Gotama! And why? If the man had been born and brought up in *Manasâkata*, every road that leads to *Manasâkata* would be perfectly familiar to him.'

43. 'That man, *Vâsettha*, born and brought up at *Manasâkata* might, if he were asked the way to *Manasâkata*, fall into doubt and difficulty, but to the Tathâgata, when asked touching the path which leads to the world of Brahmâ, there can be neither doubt nor difficulty. For Brahmâ, I know, *Vâsettha*, and the world of Brahmâ, and the path which leadeth unto it. Yea, I know it even as one who has entered the Brahma world, and has been born within it!'

44. When he had thus spoken, *Vâsettha* the young Brâhman said to the Blessed One:

'So has it been told me, Gotama, even that the Samana Gotama knows the way to a state of union with Brahmâ. It is well! Let the venerable Gotama be pleased to show us the way to a state of union with Brahma, let the venerable Gotama save the Brâhman race!'

45. 'Listen then, *Vâsettha*, and give ear attentively, and I will speak!'

'So be it, Lord!' said the young Brâhman *Vâsettha*, in assent, to the Blessed One.

46. Then the Blessed One spake, and said:

Know, *Vâsettha*, that[1] (from time to time) a

[1. From here down to the end of p. 200 is a repetition word for {footnote p. 187} word of *Sâmañña Phala Sutta*, pp. 133 and following; including the passages there parallel to those in *Subha Sutta*, p. 157, and in *Brahma-gâla Sutta*, pp. 5-16.]

Tathâgata is born into the world, a fully Enlightened One, blessed and worthy, abounding in wisdom and goodness, happy, with knowledge of the world, unsurpassed as a guide to erring mortals, a teacher of gods and men, a Blessed Buddha[1]. He, by himself, thoroughly understands, and sees, as it were, face to face this universe--the world below with all its spirits, and the worlds above, of Mara and of Brahma--and all creatures, *Samanas* and Brâhmans, gods and men, and he then makes his knowledge known to others. The truth doth he proclaim both in its letter and in its spirit, lovely in its origin, lovely in its progress, lovely in its consummation: the higher life doth he make known, in all its purity and in all its perfectness.

47. 'A householder (*gahapati*), or one of his children, or a man of inferior birth in any class, listens to that truth[2]. On hearing the truth he has faith in the Tathâgata, and when he has acquired that faith he thus considers with himself:

"Full of hindrances is household life, a path defiled by passion: free as the air is the life of him who has renounced all worldly things. How difficult is it for the man who dwells at home to live the higher life in all its fulness, in all its purity, in all its bright perfection! Let me then cut off my hair and beard, let me clothe myself in the

[1. See above, § 7.

2. The point is, that the acceptance of this 'Doctrine and Discipline' is open to all, not of course that Brâhmans never accept it.]

orange-coloured robes, and let me go forth from a household life into the homeless state!"

48. 'Then before long, forsaking his portion of wealth, be it great or be it small; forsaking his circle of relatives, be they many or be they few, he cuts off his hair and beard, he clothes himself in the orange-coloured robes, and he goes forth from the household life into the homeless state.

49. 'When he has thus become a recluse he passes a life self-restrained according to the rules of the Pâtimokkha; uprightness is his delight, and he sees danger in the least of those things he should avoid; he adopts and trains himself in the precepts; he encompasses himself with holiness in word and deed; he sustains his life by means that are quite pure; good is his conduct, guarded the door of his senses; mindful and self-possessed, he is altogether happy[1]!'

[1. The argument is resumed after the Three Sîlas, or Descriptions of Conduct--a text, doubtless older than the Suttas in which it occurs, setting forth the distinguishing moral characteristics of a member of the Order.

The First Sîla is an expansion of the Ten Precepts ('Buddhism,' p. 160), but omitting the fifth, against the use of intoxicating drinks. The Second Sîla is a further expansion of the first and then of the last four, and finally of the fourth Precept. The Third Sîla is directed against auguries, divinations, prophecies, astrology, quackery, ritualism, and the worship of Gods (including Brahmâ).

These Three Sîlas may perhaps have been inserted in the Sutta as a kind of counterpoise to the Three Vedas. Our Sutta really reads better without them; but they are interesting in themselves, and the third is especially valuable as evidence of ancient customs and beliefs.]

Chapter II

The Short Paragraphs On Conduct

The *Kûla Sîlam*^[1]

1. 'Now wherein, *Vâsettha*, is his conduct good?'

'Herein, O *Vâsettha*, that putting away the murder of that which lives, he abstains from destroying life. The cudgel and the sword he lays aside; and, full of modesty and pity, he is compassionate and kind to all creatures that have life!

'This is the kind of goodness that he has.

2. 'Putting away the theft of that which is not his, he abstains from taking anything not given. He takes only what is given, therewith is he content, and he passes his life in honesty and in purity of heart!

'This, too, is the kind of goodness that he has.

3. 'Putting away in chastity, he lives a life of chastity and purity, averse to the low habit of sexual intercourse.

'This, too, (&c., see § II, 2.)[2]

[1. There is no division into actual chapters in the original, but it is convenient to arrange the following enumeration of moral precepts separately, as they occur in various suttas in the same order--and are always divided into the three divisions of Lower, Medium, and Higher Morality.

2. The clause 'this, too, is the kind of goodness that he has' is repeated in the text after each section. The clause, which differs {footnote p. 190} in the different suttas in which this enumeration of Buddhist morality is found, is distinct from the enumeration itself, and, like the opening reference to *Vâsettha*, characteristic only of the particular Sutta.]

4. 'Putting away lying, he abstains from speaking falsehood. He speaks truth, from the truth he never swerves; faithful and trustworthy, he injures not his fellow man by deceit.

'This, too, (&c., see § II, 2)

5. 'Putting away slander, he abstains from calumny. What he hears here he repeats not elsewhere to raise a quarrel against the people here: what he hears elsewhere he repeats not here to raise a quarrel against the people there. Thus he lives as a binder together of those who are divided, an encourager of those who are friends, a peacemaker, a lover of peace, impassioned for peace, a speaker of words that make for peace.

'This, too, (&c., see § II, 2)

6. 'Putting away bitterness of speech, he abstains from harsh language. Whatever word is humane, pleasant to the ear, lovely, reaching to the heart, urbane, pleasing to the people, beloved of the people--such are the words he speaks.

'This, too, (&c., see § II, 2)

7. 'Putting away foolish talk, he abstains from vain conversation. In season he speaks; he speaks that which is; he speaks fact; he utters good doctrine; he utters good discipline; he speaks, and at the right time, that which redounds to profit, is well-grounded, is well-defined, and is full of wisdom.

'This, too, (&c., see § II, 2)

8. 'He refrains from injuring any herb or any creature. He takes but one meal a day; abstaining from food at night time, or at the wrong time. He abstains from dancing, singing, music, and theatrical shows. He abstains from wearing, using, or adorning himself with garlands, and scents, and unguents, and he abstains from lofty couches and large beds.

'This, too, (&c., see § II, 2)

9. 'He abstains from the getting of silver or gold. He abstains from the getting of grain uncooked. He abstains from the getting of flesh that is raw. He abstains from the getting of any woman or girl. He abstains from the getting of bondmen or bondwomen. He abstains from the getting of sheep or goats. He abstains from the getting of fowls or swine. He abstains from the getting of

elephants, cattle, horses, and mares. He abstains from the getting of fields or lands.

'This, too, (&c., see § II, 2)

10. 'He refrains from carrying out those commissions on which messengers can be sent. He refrains from buying and selling. He abstains from tricks with false weights, alloyed metals, or false measures. He abstains from bribery, cheating, fraud, and crooked ways.

'This, too, (&c., see § II, 2)

11. 'He refrains from maiming, killing, imprisoning, highway robbery, plundering villages, or obtaining money by threats of violence.

'This, too, (&c., see § II, 2)'

End of the Short Paragraphs on Conduct.

The Middle Paragraphs On Conduct

The Magghima Sîlam

1. 'Or whereas some *Samana*-Brâhmans, who live on the food provided by the faithful, continue addicted to injuring plants or vegetables: that is to say, the germs arising from roots, the germs arising from trunks of trees, the germs arising from joints, the germs arising from buds, or the germs arising, from seeds. He, on the other hand, refrains from injuring such plants or animals.

'This, too, (&c., see § II, 2)

2. 'Or whereas some *Samana*-Brâhmans, who live on the food provided by the faithful, continue addicted to storing up property: that is to say, meat, drink, clothes, equipages, beds, perfumes, and grain. He, on the other hand, refrains from storing up such property.

'This, too, (&c., see § II, 2.)

3. 'Or whereas some *Samana*-Brahmans, who live on the food provided by the faithful, continue addicted to witnessing public spectacles: that is to say, dancing, singing, concerts, theatrical representations, recitations, instrumental music, funeral ceremonies, drummings, balls, gymnastics, tumblings, feasts in honour of the dead, combats between elephants, horses, buffaloes, bulls, goats, rams, cocks, and quails, cudgel playing, boxing, wrestling, fencing, musters, marching, and reviews of troops. He, on the other hand, refrains from such public spectacles.

'This, too, (&c., see § II, 2.)

4. 'Or whereas some *Samana*-Brâhmans, who live on the food provided by the faithful, continue addicted to occupying their time with games detrimental to their progress in virtue: that is to say, with a board of sixty-four squares, or of one hundred squares; tossing up; hopping over diagrams formed on the ground; removing substances from a heap without shaking the remainder; dicing; trap-ball; sketching rude figures; tossing balls; blowing trumpets; ploughing matches; tumbling; forming mimic windmills; guessing at measures; chariot races; archery; shooting marbles from the fingers; guessing other people's thoughts; and mimicking other people's acts. He, on the other hand, refrains from such games detrimental to virtue.

'This, too, (&c., see § II, 2.)

5. 'Or whereas some *Samana*-Brâhmans, who live on the food provided by the faithful, continue addicted to the use of elevated and ornamented couches or things to recline upon: that is to say, of large couches; ornamented beds; coverlets with long fleece; embroidered counterpanes; woollen coverlets, plain or worked with thick flowers; cotton coverlets, worked with knots, or dyed with figures of animals; fleecy carpets; carpets inwrought with gold or with silk; far-spreading carpets; rich elephant housings, trappings, or harness; rugs for chariots; skins of the tiger or antelope; and pillows or cushions ornamented with gold lace or embroidery. He, on the other hand, refrains from the use of such elevated or ornamented couches or things to recline upon.

'This, too, (&c., see § II, 2.)

6. 'Or whereas some Samana-Brâhmans, who live on the food provided by the faithful, continue addicted to the use of articles for the adornment of their persons: that is to say, unguents; fragrant oils; perfumed baths; shampoos; mirrors; antimony for the eyebrows and eyelashes; flowers; cosmetics; dentifrices; bracelets; diadems; handsome walking-sticks; tiaras; swords; umbrellas; embroidered slippers; fillets; jewelry; fans of the buffalo tail; and long white garments. He, on the other hand, refrains from the use of such articles for the adornment of the person.

'This, too, (&c., see § II, 2)

7. 'Or whereas some Samana-Brâhmans, who live on the food provided by the faithful, continue addicted to mean talk: that is to say, tales of kings, of robbers, or of ministers of state; tales of arms, of war, of terror; conversation respecting meats, drinks, clothes, couches, garlands, perfumes, relationships, equipages, streets, villages, towns, cities, provinces, women, warriors, demigods; fortune-telling; hidden treasures in jars; ghost stories; empty tales; disasters by sea; accidents on shore; things which are, and things which are not. He, on the other hand, refrains from such mean conversation.

'This, too, (&c., see § II, 2)

8. 'Or whereas some Samana-Brâhmans, who live on the food provided by the faithful, continue addicted to wrangling: that is to say, to saying, "You are ignorant of this doctrine and discipline, but I understand them!" "What do you know of doctrine or discipline?" "You are heterodox, but I am orthodox!" "My discourse is profitable, but yours is worthless!" "That which you should speak first you speak last, and that which you should speak last you speak first!" "What you have long studied I have completely overturned!" "Your errors are made quite plain!" "You are disgraced!" "Go away and escape from this disputation; or if not, extricate yourself from your difficulties!" He, on the other hand, refrains from such wrangling.

'This, too, (&c., see § II, 2)

9. 'Or whereas some *Samana*-Brahmans, who live on the food provided by the faithful, continue addicted to performing the servile duties of a go-between: that is to say, between kings, ministers of state, soldiers, Brahmans, people of property, or young men, who say, "Come here!" "Go there!" "Take this to such a place!" "Bring that here!" But he refrains from such servile duties of a messenger.

'This, too, (&c., see § II, 2)

10. 'Or whereas some *Samana*-Brâhmans, who live on the food provided by the faithful, continue addicted to hypocrisy: that is to say, they speak much; they make high professions; they disparage others; and they are continually thirsting after gain. But he refrains from such hypocritical craft.

'This, too, (&c., see § II, 2.)'

End of the Middle Paragraphs on Conduct.

The Long Paragraphs On Conduct

The Mahâ Sîlam

1. 'Or whereas some *Samana*-Brâhmans, who live on the food provided by the faithful, continue to gain a livelihood by such low arts, by such lying practices as these: that is to say, by divination from marks on the body; by auguries; by the interpretation of prognostics, of dreams, and of omens, good or bad; by divinations from the manner in which cloth and other such things have been bitten by rats; by sacrifices to the god of fire, offerings of Dabba grass, offerings with a ladle, offerings of husks, of bran, of rice, of clarified butter, of oil, and of liquids ejected from the mouth; and by bloody sacrifices; by teaching spells for preserving the body, for determining lucky sites, for protecting fields, for luck in war, against ghosts and goblins, to secure good harvests, to cure snake bites, to serve as antidotes for poison, and to cure bites of scorpions or rats; by divination, by the flight of hawks, or by the croaking of ravens; by guessing at length of life; by teaching spells to ward off wounds; and by pretended knowledge of the language of beasts.--

'He, on the other hand, refrains from seeking a livelihood by such low arts, by such lying practices.

'This, too, (&c., see § II, 2.)

2. 'Or whereas some Samana-Brâhmans, who live on the food provided by the faithful, continue to gain a livelihood by such low arts, by such lying practices as these: that is to say, by explaining the good and bad points in jewels, sticks, garments, swords, arrows, bows, weapons of war, women, men, youths, maidens, male and female slaves, elephants, horses, bulls, oxen, goats, sheep, fowl, snipe, iguanas, long-eared creatures, turtle, and deer.--

'He, on the other hand, refrains from seeking a livelihood by such low arts, by such lying practices.

'This, too, (&c., see § II, 2.)

3. 'Or whereas some Samana-Brâhmans, who live on the food provided by the faithful, continue to gain a livelihood by such low arts and such lying practices as these: that is to say, by foretelling future events, as these:

"There will be a sortie by the king." "There will not be a sortie by the king." "The king within the city will attack." "The king outside the city will retreat." "The king within the city will gain the victory." "The king outside the city will be defeated." "The king outside the city will be the conqueror." "The king inside the city will be vanquished." Thus prophesying to this one victory and to that one defeat.--

'He, on the other hand, refrains from seeking a livelihood by such low arts, by such lying practices.

'This, too, (&c., see § II, 2.)

4. 'Or whereas some Samana-Brahmans, who live on the food provided by the faithful, continue to gain a livelihood by such low arts and such lying practices as these: that is to say, by predicting--

"There will be an eclipse of the moon." "There will be an eclipse of the sun." "There will be an eclipse of a planet." "The sun and the moon will be in conjunction." "The sun and the moon will be in opposition." "The planets will be in conjunction." "The planets will be in opposition." "There will be falling meteors, and fiery coruscations in the atmosphere." "There will be earthquakes, thunderbolts, and forked lightnings." "The rising and setting of the sun, moon, or planets will be cloudy or clear." And then: "The eclipse of the moon will have such and such a result." "The eclipse of the sun will have such and such a result." "The eclipse of the moon will have such and such a result." "The sun and the moon being in conjunction will have such and such a result." "The sun and the moon being in opposition will have such and such a result." "The planets being in conjunction will have such and such a result." "The planets being in opposition will have such and such a result." "The falling meteors and fiery coruscations in the atmosphere will have such and such a result." "The earthquakes, thunderbolts, and forked lightnings will have such and such a result." "The rising and setting of the sun, moon, or planets, cloudy or clear, will have such and such a result."

'He, on the other hand, refrains from seeking a livelihood by such low arts, by such lying practices.

'This, too, (&c., see § II, 2.)

5. 'Or whereas some Samana-Brâhmans, who live on the food provided by the faithful, continue to gain a livelihood by such low arts and such lying practices as these: that is to say, by predicting--

"There will be an abundant rainfall." "There will be a deficient rainfall." "There will be an abundant harvest." "There will be famine." "There will be tranquillity." "There will be disturbances." "The season will be sickly." "The season will be healthy." p. 199
Or by drawing deeds, making up accounts, giving pills, making verses, or arguing points of casuistry.--

'He, on the other hand, refrains from seeking a livelihood by such low arts, by such lying practices.

'This, too, (&c., see § II, 2)

6. 'Or whereas some *Samana-Brâhmans*, who live on the food provided by the faithful, continue to gain a livelihood by such low arts and such lying practices as these: that is to say, by giving advice touching the taking in marriage, or the giving in marriage; the forming of alliances, or the dissolution of connections; the calling in property, or the laying of it out. By teaching spells to procure prosperity, or to cause adversity to others; to remove sterility; to produce dumbness, locked-jaw, deformity, or deafness. By obtaining oracular responses by the aid of a mirror, or from a young girl, or from a god. By worshipping the sun, or by worshipping *Brahmâ*; by spitting fire out of their mouths, or by laying hands on people's heads.--

'He, on the other hand, refrains from seeking a livelihood by such low arts, by such lying practices.

'This, too, (&c., see § II, 2)

7. 'Or whereas some *Samana-Brâhmans*, who live on the food provided by the faithful, continue to gain a livelihood by such low arts and such lying practices as these: that is to say, by teaching the ritual for making vows and performing them; for blessing fields; for imparting virility and rendering impotent; for choosing the site of a house; for performing a house-warming. By teaching forms of words to be used when cleansing the mouth, when bathing, and when making offerings to the god of fire. By prescribing medicines to produce vomiting or purging, or to remove obstructions in the higher or lower intestines, or to relieve head-ache. By preparing oils for the ear, collyriums, catholicons, antimony, and cooling drinks. By practising cautery, midwifery, or the use of root decoctions or salves.--

'He, on the other hand, refrains from seeking a livelihood by such low arts, by such lying practices.

'This, too, (&c., see § II, 2.)'

End of the Long Paragraphs on Conduct.

Chapter III

1. ^[1] 'And he lets his mind pervade one quarter of the world with thoughts of Love, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of Love, far-reaching, grown great, and beyond measure.

2. 'Just, *Vâsettha*, as a mighty trumpeter makes himself heard--and that without difficulty--in all the four directions; even so of all things that have shape or life, there is not one that he passes by or leaves aside, but regards them all with mind set free, and deep-felt love.

'Verily this, *Vâsettha*, is the way to a state of union with Brahmâ.

3. 'And he lets his mind pervade one quarter of the world with thoughts of pity, sympathy, and equanimity, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of pity, sympathy, and equanimity, far-reaching, grown great, and beyond measure.

4. 'Just, *Vâsettha*, as a mighty trumpeter makes himself heard--and that without difficulty--in all the four directions; even so of all things that have

[1. This paragraph occurs frequently; see, inter alia, below, Mahâ-Sudassana Sutta II, 8. It will be seen from 'Buddhism,' pp. 170, 171, that these meditations play a great part in later Buddhism, and occupy very much the place that prayer takes in Christianity. A fifth, the meditation on Impurity, has been added, at what time I do not know, before the last. All five are practised in Siam (Alabaster, 'Wheel of the Law,' p. 168).]

shape or life, there is not one that he passes by or leaves aside, but regards them all with mind set free, and deep-felt pity, sympathy, and equanimity.

'Verily this, *Vâsettha*, is the way to a state of union with Brahmâ.'

5. 'Now what think you, *Vâsettha*, will the Bhikkhu[1] who lives thus be in possession of women and of wealth, or will he not?'

'He will not, Gotama!'

'Will he be full of anger, or free from anger?'

'He will be free from anger, Gotama!'

'Will his mind be full of malice, or free from malice?'

'Free from malice, Gotama!'

'Will his mind be sinful, or pure?'

'It will be pure, Gotama!'

'Will he have self-mastery, or will he not?'

'Surely he will, Gotama!'

6. 'Then you say, *Vâsettha*, that the Bhikkhu is free from household cares, and that Brahmâ is free from household cares. Is there then agreement and likeness between the Bhikkhu and Brahmâ?'

'There is, Gotama!'

7. 'Very good, *Vâsettha*. Then in sooth, *Vâsettha*, that the Bhikkhu who is free from household cares should after death, when the body is dissolved, become united with Brahmâ, who is the same--such a condition of things is every way possible!

8. 'And so you say, *Vâsettha*, that the Bhikkhu is free from anger, and free from malice, pure in mind, and master of himself; and that Brahmâ is

[1. Or 'Member of our Order.' See the note on Mahâparinibbâna Sutta I, 6.]

free from anger, and free from malice, pure in mind, and master of himself. Then in sooth, *Vâsettha*, that the Bhikkhu who is free from anger, free from malice, pure in mind, and master of himself should after death, when the body is dissolved, become united with Brahmâ, who is the same--such a condition of things is every way possible!'

9. When he had thus spoken, the young Brahmans *Vâsettha* and *Bhâradvâga* addressed the Blessed One, and said:

'Most excellent, Lord, are the words of thy mouth, most excellent! just as if a man were to set up that which is thrown down, or were to reveal that which is hidden away, or were to point out the right road to him who has gone astray, or were to bring a lamp into the darkness, so that those who have eyes can see external forms;--just even so, Lord, has the truth been made known to us, in many a figure, by the Blessed One. And we, even we, betake ourselves, Lord, to the Blessed One as our refuge, to the Truth, and to the Brotherhood. May the Blessed One accept us as disciples, as true believers, from this day forth, as long as life endures!'

Tevijjavacchagotta Sutta

"The Three Vedas to Vacchagotta"

I heard thus:

At one time the Blessed One was living in the gabled hall in the great forest in Vesali. At that time the wandering ascetic Vacchagotta was living in the wandering ascetic's hall Ekapundarikaa. The Blessed One putting on robes in the morning and taking bowl and robes entered Vesali for alms. It occurred to the Blessed One, it is too early to go for alms in Vesali. What if I approach the wandering ascetic's hall Ekapundarikaa and approach the ascetic Vacchagotta. Then the Blessed One approached the wandering ascetic's hall and the ascetic Vacchagotta. He saw the Blessed One approaching and said, "Come! Blessed One. It's after a long time that the Blessed One came, may the Blessed One take a seat. Here—the seat is ready!" The Blessed One sat on the prepared seat and the wandering ascetic Vacchagotta too taking a low seat sat on a side, and said to the Blessed One.

'Venerable sir, I have heard this said: The recluse Gotama is all knowing and all seeing and acknowledges remainder-less knowledge and vision in this manner, 'while walking, standing, lying or awake, constantly and continually knowledge and vision is established to me'. Venerable sir, those who say, these words, 'The recluse Gotama is all knowing and all seeing and acknowledges remainder-less knowledge and vision: while walking, standing, lying or awake, constantly and continually.' Are they saying the words of good Gotama and are they not blaming the Blessed One falsely?" "Vaccha, those who say, the recluse Gotama is all knowing and all seeing and acknowledges remainder-less knowledge and vision, while walking, standing, lying or awake, constantly and continually. They, do not say my words, they blame me falsely."

"Venerable sir, saying how would it be said, correctly not blaming the Blessed One falsely?"

"The recluse Gotama knows the three knowledge's. Saying it thus they would be saying the right thing, and not blaming me

falsely. Vaccha, whenever I desire, I recollect the manifold previous births, such as one birth, two births, with all modes and all details, thus I recall the manifold previous births. Vaccha, when I desire, with the purified heavenly eye beyond human, see beings disappearing and appearing, in un-exalted and exalted states, beautiful and ugly, in good and bad states—I see beings, according their actions. Vaccha, destroying desires, my mind released and released through wisdom, here and now by myself realizing I abide. Vaccha, if it is said, the recluse Gotama knows the three knowledge's, saying it thus, you would be saying the right thing and not blaming me falsely'.

When this was said, the wandering ascetic Vacchagotta said thus to the Blessed One: "Good Gotama, are there any laymen who without giving up the lay bonds, would make an end of unpleasantness after death?"

"No, Vaccha, there aren't any laymen who, without giving up the fetters of attachment have made an end of unpleasantness.."

"Good Gotama, are there any laymen born in heaven after death without giving up the fetters of attachment?"

"Vaccha, not one hundred, not two hundred, not three hundred, not four hundred, not five hundred, many more, are born in heaven after death without giving up the fetters of attachment."

"Good Gotama, are there any ascetics who have made an end of unpleasantness after death?"

"No, Vaccha, there isn't any ascetic, who has made an end of unpleasantness, after death."

"Good Gotama, are there any ascetics who are born in heaven after death?"

"Vaccha, I recollected so many as ninety one world cycles and did not see any ascetic born in heaven, except for a certain one who was of the view, there are results for actions."

"Good Gotama, if that is so, all other faiths are useless even without a birth in heaven."

The Blessed One said thus and wandering ascetic Vacchagotta delighted in the words of the Blessed One.

Thana Sutta

Traits

"Monks, these four traits may be known by means of four other traits. Which four?"

"It is through living together that a person's virtue may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

"It is through dealing with a person that his purity may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

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

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

[1] "'It is through living together that a person's virtue may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to what was it said?"

"There is the case where one individual, through living with another, knows this: 'For a long time this person has been torn, broken, spotted, splattered in his actions. He hasn't been consistent in his actions. He hasn't practiced consistently with regard to the precepts. He is an unprincipled person, not a virtuous, principled one.' And then there is the case where one individual, through living with another, knows this: 'for a long time this person has been un-torn, unbroken, unspotted, un-splattered in his actions. He has been consistent in his actions.

He has practiced consistently with regard to the precepts. He is a virtuous, principled person, not an unprincipled one.'

"It is through living together that a person's virtue may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to this was it said.

[2] "It is through dealing with a person that his purity may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to what was it said?

"There is the case where one individual, through dealing with another, knows this: 'this person deals one way when one-on-one, another way when with two, another way when with three, another way when with many. His earlier dealings do not jibe with his later dealings. He is impure in his dealings, not pure.' And then there is the case where one individual, through dealing with another, knows this: 'The way this person deals when one-on-one, is the same way he deals when with two, when with three, when with many. His earlier dealings jibe with his later dealings. He is pure in his dealings, not impure.'

"It is through dealing with a person that his purity may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to this was it said.

[3] "It is through adversity that a person's endurance may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to what was it said?

"There is the case where a person, suffering loss of relatives, loss of wealth, or loss through disease, does not reflect: 'that's how it is when living together in the world. That's how it is when gaining a personal identity [*atta-bhava*, literally "self-state"]'.

When there is living in the world, when there is the gaining of a personal identity, these eight worldly conditions spin after the world, and the world spins after these eight worldly conditions: gain, loss, status, disgrace, censure, praise, pleasure, and pain.' Suffering loss of relatives, loss of wealth, or loss through disease, he sorrows, grieves, and laments, beats his breast, becomes distraught. And then there is the case where a person, suffering loss of relatives, loss of wealth, or loss through disease, reflects: 'that's how it is when living together in the world. That's how it is when gaining a personal identity. When there is living in the world, when there is the gaining of a personal identity, these eight worldly conditions spin after the world, and the world spins after these eight worldly conditions: gain, loss, status, disgrace, censure, praise, pleasure, and pain.' Suffering loss of relatives, loss of wealth, or loss through disease, he does not sorrow, grieve, or lament, does not beat his breast or becomes distraught.

"It is through adversity that a person's endurance may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to this was it said.

[4] "It is through discussion that a person's discernment may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to what was it said?

"There is the case where one individual, through discussion with another, knows this: 'from the way this person rises to an issue, from the way he applies his reasoning, from the way he addresses a question, he is dull, not discerning. Why is that? He does not make statements that are deep, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. He cannot declare the meaning, teach it, describe it, set it forth, reveal it, explain it, or make it plain. He is dull, not discerning.' Just as if a man with good eyesight standing on the shore of a body of water were to see a small fish rise. The thought would occur to him, 'From the rise of this fish, from the break of its ripples, from its speed, it is a small fish, not a large

one.' In the same way, one individual, in discussion with another, knows this: 'From the way this person rises to an issue, from the way he applies his reasoning, from the way he addresses a question... he is dull, not discerning.'

"And then there is the case where one individual, through discussion with another, knows this: 'From the way this person rises to an issue, from the way he applies his reasoning, from the way he addresses a question, he is discerning, not dull. Why is that? He makes statements that are deep, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. He can declare the meaning, teach it, describe it, set it forth, reveal it, explain it, and make it plain. He is discerning, not dull.' Just as if a man with good eyesight standing on the shore of a body of water were to see a large fish rise. The thought would occur to him, 'From the rise of this fish, from the break of its ripples, from its speed, it is a large fish, not a small one.' In the same way, one individual, in discussion with another, knows this: 'From the way this person rises to an issue, from the way he applies his reasoning, from the way he addresses a question... he is discerning, not dull.'

"It is through discussion that a person's discernment may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning': Thus it was said. And in reference to this was it said.

"These, monks, are the four traits that may be known by means of these four other traits."

The Diamond Cutter,

An Exalted Sutra of the Greater Way on the

Perfection of Wisdom

In the language of India, this teaching is called the *Arya Vajra Chedaka Nama Prajnya Paramita Mahayana Sutra*. In the language of Tibet, it is called the *Pakpa Sherab Kyi Parultu Chinpa Dorje Chupa Shejawa Tekpa Chenpoy Do*. [In the English language, it is called "*The Diamond Cutter, "An Exalted Sutra of the Greater Way on the Perfection of Wisdom.*"]
I bow down to all Buddhas and bodhisattvas.

These words once I heard. The Conqueror was residing at Shravasti, in the park of Anatakindada in the gardens of Prince Jeta. In convocation with him was a great gathering of 1,250 monks who were listeners, as well as an immense number of bodhisattvas who were great beings. In the morning then the Conqueror donned his monk's robes and outer shawl, took up his sage's bowl, and entered the great city of Shravasti for requesting his meal. After collecting the food, he returned from the city and partook of it. When he had finished eating, he put away his bowl and shawl, for he was a person who had given up eating in the latter part of the day. Lord Buddha then washed his feet and seated himself on a cushion that had been set forth for him. He crossed his legs in the full lotus position, straightened his back, and placed his thoughts into a state of contemplation. Then a great number of monks advanced towards the Conqueror and, when they had reached his side, bowed and touched their heads to his feet. They circled him in respect three times, and seated themselves to one side. At this point the junior monk Subhuti was with this same group of disciples, and he took his seat with them. Then the junior monk Subhuti rose from his cushion, dropped the corner of his upper robe from one shoulder in a gesture of respect, and knelt with his right knee to the ground. He faced the Conqueror, joined his palms at his heart, and bowed. Then he beseeched the Conqueror, in the following words:

O Conqueror, the Buddha, the One Gone Thus, the Destroyer of the Foe, the Totally Enlightened One, has given much beneficial instruction to the bodhisattvas who are great beings. All the instruction he has ever given has been of benefit. And the One Gone Thus, the Destroyer of the Foe, the Totally Enlightened One, has as well instructed these bodhisattvas who are great beings by granting them clear direction. All the clear direction he has ever granted, o Conqueror, has been a wondrous thing. It is, o Conqueror, a wondrous thing. And now, o Conquering One, what of those who have entered well into the way of the bodhisattva? How shall they live? How shall they practice? How should they keep their thoughts?

This did Subhuti ask, and then the Conqueror spoke the following words, in reply to Subhuti's question: O Subhuti, it is good, it is good. O Subhuti, thus it is, and thus is it: the One Thus Gone has indeed done benefit to the bodhisattvas who are great beings, by granting them beneficial instruction. The One Thus Gone has indeed given clear direction to the bodhisattvas who are great beings, by granting them the clearest of instruction. And since it is so, o Subhuti, listen now to what I speak, and be sure that it stays firmly in your heart, for I shall reveal to you how it is that those who have entered well into the way of the bodhisattva should live, and how they should practice, and how they should keep their thoughts.

"Thus shall I do," replied the junior monk Subhuti, and he sat to listen as instructed by the Conqueror. The Conqueror too then began, with the following words:

Subhuti, this is how those who have entered well into the way of the bodhisattva must think to themselves as they feel the Wish to achieve enlightenment:

I will bring to nirvana the total amount of living beings, every single one numbered among the ranks of living kind: those who were born from eggs, those who were born from a womb, those who were born through warmth and moisture, those who were born miraculously, those who have a physical form, those with none, those with conceptions, those with none, and those with neither conceptions nor no conceptions. However many living beings there are, in whatever realms there may be, anyone

at all labelled with the name of "living being," all these will I bring to total nirvana, to the sphere beyond all grief, where none of the parts of the suffering person are left at all. Yet even if I do manage to bring this limitless number of living beings to total nirvana, there will be no living being at all who was brought to their total nirvana. Why is it so? Because, Subhuti, if a bodhisattva were to slip into conceiving of someone as a living being, then we could never call them a "bodhisattva."

Why is it so? Because, o Subhuti, if anyone were to slip into conceiving of someone as a living being, or as something that lives, or as a person, then we could never call them a "bodhisattva."

And I say, o Subhuti, that a bodhisattva performs the act of giving without staying in things. They perform the act of giving without staying in any object at all. They perform the act of giving without staying in things that you see. They perform the act of giving without staying in sounds, and without staying in smells, or tastes, or things that you touch, or in objects of the thought.

O Subhuti, bodhisattvas perform the act of giving without conceiving of any thing in any way as a sign. That is how they give. Why is it so? Think, o Subhuti, of the mountains of merit collected by any bodhisattva who performs the act of giving without staying. This merit, o Subhuti, is not something that you could easily ever measure. O Subhuti, what do you think? Would it be easy to measure the space to the east of us?

And Subhuti respectfully replied, O Conqueror, it would not. The Conqueror said, And just so, would it be easy to measure the space in any of the main directions to the south of us, or to the west of us, or to the north of us, or above us, or below us, or in any of the other directions from us? Would it be easy to measure the space to any of the ten directions from where we now stand? And Subhuti respectfully replied, Conqueror, it would not. Then the Conqueror said: And just so, Subhuti, it would be no easy thing to measure the mountains of merit collected by any bodhisattva who performs the act of giving without staying. Now Subhuti, what do you think? Should we consider someone to be One Thus Gone, just because they possess the totally exquisite marks that we find on a Buddha's body?

And Subhuti respectfully replied, O Conquering One, we should not. We should not consider anyone One Thus Gone just because they possess the totally exquisite marks that we find on a Buddha's body. And why not? Because when the One Thus Gone himself described the totally exquisite marks on a Buddha's body, he stated at the same time that they were impossible. And then the Conqueror spoke to the junior monk Subhuti again, as follows: O Subhuti, what do you think? The totally exquisite marks on a Buddha's body are, as such, are deceptive. The totally exquisite marks on a Buddha's body are also not deceptive, but only insofar as they do not exist. And so you should see the One Thus Gone as having no marks, no marks at all.

Thus did the Conqueror speak. And then the junior monk Subhuti replied to the Conquering One, as follows: O Conqueror, what will happen in the future, in the days of the last five hundred, when the holy Dharma is approaching its final destruction? How could anyone of those times ever see accurately the meaning of the explanations given in sutras such as this one? And the Conqueror replied, Subhuti, you should never ask the question you have just asked: "What will happen in the future, in the days of the last five hundred, when the Dharma is approaching its final destruction? How could anyone of those times ever see accurately the meaning of the explanations given in sutras such as this one?"

I say to you, o Subhuti, that in the future, in the days of the last five hundred, when the holy Dharma is approaching its final destruction, there will come bodhisattvas who are great beings, who possess morality, who possess the fine quality, and who possess wisdom. And these bodhisattvas who are great beings, o Subhuti, will not be ones who have rendered honor to but a single Buddha, or who have collected stores of virtue with a single Buddha. Instead, o Subhuti, they will be ones who have rendered honor to many hundreds of thousands of Buddhas, and who have collected stores of virtue with many hundreds of thousands of Buddhas. Such are the bodhisattvas, the great beings, who then will come.

Suppose, o Subhuti, that a person reaches even just a single feeling of faith for the words of a sutra such as this one. The One Thus Gone, Subhuti, knows any such person. The One Thus Gone, Subhuti, sees any such person. Such a person, o Subhuti, has produced, and gathered safely into themselves, a mountain of merit beyond any calculation. Why is it so? Because, Subhuti, these bodhisattvas who are great beings never slip into any conception of something as a self, nor do they slip into any conception of something as a living being, nor any conception of something as being alive, nor any conception of something as a person. Subhuti, these bodhisattvas who are great beings neither slip into any conception of things as things, nor do they slip into any conception of things as not being things. They neither slip into any conception of a thought as a conception, nor do they slip into any conception of a thought as not being a conception.

Why is it so? Because if, Subhuti, these bodhisattvas who are great beings were to slip into any conception of things as things, then they would grasp these same things as being a "self"; they would grasp them as being a living being; they would grasp them as being something that lives; they would grasp them as a person. And even if they were to slip into thinking of them as not being things, that too they would grasp as being a "self"; and as being a living being; and as being something that lives; and as being a person.

Why is it so? Because, Subhuti, the bodhisattvas never hold the Dharma in the wrong way either. Nor do they hold what is not the Dharma. This then is what the One Thus Gone meant when he said: Those who understand that this presentation of the Dharma is like a ship leave even these teachings of Dharma behind. What need is there to mention then what they do with that which is not the Dharma? And the Conqueror said these words as well to the junior monk Subhuti: Subhuti, what do you think? Is there any such thing as an enlightenment where Those Gone Thus reach some incomparable, perfect, and total Buddhahood? And does the One Thus Gone ever teach any Dharma at all?

Then the junior monk Subhuti replied to the Conqueror, in the following words: O Conqueror, as far as I can catch the thrust of what the Conqueror has spoken thus far, then I would have to say that it is impossible for there to be any such thing as an enlightenment where Those Gone Thus could ever reach some incomparable, perfect, and total enlightenment. And it is impossible as well for there to be any such thing as a Dharma that the One Thus Gone could ever teach. And why is this the case? Because it is impossible for there to be any such thing as an enlightenment which the One Thus Gone has reached, or a Dharma which he has taught, which could ever be held. It is impossible for there to be any such thing that could ever be described. And this is because it is neither true that these things exist, nor that it is impossible for them to exist. And why is that? Because these persons who are realized beings distinguish all these things, perfectly, through that which is unproduced.

And once more the Conqueror spoke: O Subhuti, what do you think? Suppose some son or daughter of noble family were to take all the planets of this great world system, a system with a thousand of a thousand of a thousand planets, and cover them with the seven kinds of precious substances, and offer them to someone. Would that son or daughter of noble family create many great mountains of merit from such a deed?

Subhuti respectfully replied, O Conqueror, many would it be. O You who have Gone to Bliss, it would be many. This son or daughter of noble family would indeed create many great mountains of merit from such a deed. And why is it so? Because, o Conqueror, these same great mountains of merit are great mountains of merit that could never exist. And for this very reason do the Ones Gone Thus speak of "great mountains of merit, great mountains of merit." And then the Conqueror said, Suppose, o Subhuti, that some son or daughter of noble family were to take all the planets of this great world system, a system with a thousand of a thousand of a thousand planets, and cover them all with the seven kinds of precious substances, and offer them to someone. Suppose on the other hand that anyone held but a single verse of four lines from this particular presentation of the Dharma, and explained it to others, and taught it correctly.

By doing the latter, a person would create many more great mountains of merit than with the former: the mountains of their merit would be countless, and beyond all calculation.

Why is it so? Because, Subhuti, this is where the matchless and totally perfect enlightenment of the Ones Thus Gone, the Destroyers of the Foe, the Totally Enlightened Buddhas, comes from. It is from this as well that the Buddhas, the Conquerors, are born. Why is it so? Because, o Subhuti, these qualities of an Enlightened Being—what we call the "qualities of an Enlightened Being"—are qualities of an Enlightened Being which Those Gone Thus have said could never even exist. And that is in fact why we can call them the "qualities of an Enlightened Being."

Now Subhuti, what do you think? Do those who have entered the stream ever think to themselves, "Now I have attained the goal of entering the stream"? And Subhuti respectfully replied, O Conqueror, they do not. And why is it so? It is, o Conqueror, because it would be impossible for them to enter anything at all. And this is precisely why we can call them a "stream enterer." They neither enter into things that you can see, nor into words, nor into smells, nor into tastes, nor into things you can touch, nor into objects of the thought. And this again is precisely why we can say they have "entered the stream."

And if it happened, o Conqueror, that a stream-enterer were to think to themselves, "I have attained the goal of entering the stream," then they would begin to grasp to some self in it. And they would begin to grasp to a living being, and to something that lives, and to a person. Then the Conqueror spoke again: What, o Subhuti, do you think? Do those who are to return but once ever think to themselves, "Now I have achieved the goal of returning but once"? And Subhuti respectfully replied, O Conqueror, they do not. And why is it so? Because it is impossible for there ever to be any such state, of having reached the point of needing to return but once. And this is precisely why we can call them "someone who needs to return but once."

And once again did the Conqueror speak: Subhuti, what do you think? Do those who need never return at all ever think to

themselves, "Now I have achieved the goal of never having to return at all"? Subhuti respectfully replied, O Conqueror, they do not. And why is it so? Because it is impossible for there ever to be any such state, of having reached the point of never needing to return at all. And this is precisely why we can call them "someone who need never return at all."

And the Conqueror said, Subhuti, what do you think? Do those who have destroyed the foe ever think to themselves, "Now I have achieved the state of destroying the foe"? To this Subhuti respectfully replied, O Conqueror, they do not. And why is it so? Because it is impossible for there ever to be any such state, of having destroyed the foe. For suppose, o Conqueror, that such a destroyer of the foe were to think to themselves, "Now I have achieved the state of destroying the foe." They again would then begin to grasp to some self in it. And they would begin to grasp to a living being, and to something that lives, and to a person.

O Conqueror, I declare that the Ones Thus Gone—those Destroyers of the Foe who are Totally Enlightened Buddhas—reside in the highest of all those states that are free of the mental afflictions. And I am, o Conqueror, a person who is free of desire; I am a Foe Destroyer. But I do not, o Conqueror, think to myself, "I am a Destroyer of the Foe." For suppose, o Conqueror, that I did think to myself, "I have attained the state of a Foe Destroyer." If I did think this way, then the One Thus Gone could never have given me the final prediction; he could never have said: O son of noble family, o Subhuti, you will reach the highest of all those states that are free of the mental afflictions. Because you stay in no state at all, you have reached the state free of mental afflictions; you have reached what we call the "state free of mental afflictions."

And then the Conqueror spoke again: O Subhuti, what do you think? Was there anything at all which the One Thus Gone ever received from that One Thus Gone, the Destroyer of the Foe, the Perfectly Enlightened Buddha called "Maker of Light"? And Subhuti respectfully replied, O Conqueror, there was not. There exists nothing at all which the One Thus Gone received from that

One Thus Gone, the Destroyer of the Foe, the Perfectly Enlightened Buddha called "Maker of Light."

Then the Conqueror spoke once more, Suppose, o Subhuti, that some bodhisattva were to say, "I am working to bring about my paradise." This would not be spoken true. Why is it so? Because the Ones Thus Gone have stated that these paradises, what we call "paradises," these lands that we work to create, do not even exist. And this is precisely why we can even call them paradise." Since this is so, o Subhuti, those bodhisattvas who are great beings develop their wish without staying in these thoughts. They develop their wish without staying in anything at all. They develop their wish without staying in anything you can see. They develop their wish without staying either in sounds, nor in smells, nor in tastes, nor in things you can touch, nor in objects of the thought.

O Subhuti, it is thus: Suppose, for example, that someone's body were to grow this large—suppose it were to grow as large as the king of all mountains, Mt. Sumeru. What do you think, Subhuti? Would that person's body be large? And Subhuti respectfully replied, O Conqueror, such a body would be large. o You who have Gone to Bliss, such a body would be large. And why is it so? Because Those Gone Thus have stated that it could never be a thing at all. And this is precisely why we can call it a "body." Because Those Gone Thus have stated that it could never be a thing at all, we call it a "large body."

And again did the Conqueror speak: O Subhuti, what do you think? Suppose you counted every drop of water in the Ganges River, and then had exactly that many Ganges Rivers. Would the number of drops in this many Ganges Rivers be very many? And Subhuti respectfully replied, O Conqueror, if the amount of drops in just this one Ganges River is so great, then what need mention the amount of drops in so very many Ganges Rivers?

Then the Conqueror said, O Subhuti, try to imagine it. Try to comprehend it. Think now of a mass of planets equal in number to the number of drops in all these Ganges Rivers. And then imagine that some son or daughter of noble family has come and covered all of them with the seven kinds of precious

substances, and then gone and made a gift of these planets to the One Gone Thus, to the Destroyer of the Foe, to the Totally Enlightened One, the Buddha. What do you think, Subhuti? Would they create much merit from such a deed? Subhuti respectfully replied, O Conqueror, many would it be. o You who have Gone to Bliss, it would be many. This son or daughter of noble family would indeed create much merit from such a deed.

And the Conqueror said, Yes Subhuti, suppose that someone did do this: suppose they did take all these planets, and cover them with the seven kinds of precious substances, and offer them as a gift to the One Gone Thus, the Destroyer of the Foe, the Totally Enlightened One, the Buddha. And now suppose that someone else held but a single verse of four lines from this particular presentation of the Dharma, and explained it to others, and taught it correctly. This second person would create much more merit from their action; their merit would be countless, and beyond all calculation. And I say to you further, o Subhuti: any place where even just a single verse of four lines from this particular presentation of the Dharma is read out loud, or has ever before been read out loud, thereby becomes a temple; it becomes a place where the entire world, along with its gods, and men, and demigods, can come and pay them honor.

And if this is so, then there is no need to say that any person who takes up this particular presentation of the Dharma, or who holds it, or who reads it, or who comprehends it, or who thinks of it in the proper way, thereby becomes someone who is truly wondrous. And this is because we can then say that the Teacher himself is in that place, as is every other spiritual teacher who has ever lived. Thus did the Buddha speak. And then the junior monk Subhuti addressed the following words, with great respect, to the Conqueror: O Conqueror, what is the name of this particular presentation of the Dharma? How are we to consider it?

Then the Conqueror spoke the following to the junior monk Subhuti: Subhuti, this particular presentation of the Dharma is known as the "perfection of wisdom," and that is how you should consider it. Why is it so? Because, o Subhuti, that same perfection of wisdom spoken by the Ones Thus Gone is a

perfection of wisdom that does not even exist. And this is precisely why we can call it the "perfection of wisdom."
O Subhuti, what do you think? Is there any dharma at all which the Ones Thus Gone ever speak? And Subhuti respectfully replied, O Conqueror, none of the dharmas ever spoken by the Ones Thus Gone exists at all.

And the Conqueror spoke again: O Subhuti, what do you think? If we took all the atoms of dust that exist in all the planets of the great world system— a system with a thousand of a thousand of a thousand planets—would that be a great many atoms of dust? Subhuti respectfully replied, O Conqueror, it would indeed be a great many atoms of dust. O One who has Gone to Bliss, a great many would that be. And why is it so? Because, o Conqueror, the Ones Gone Thus have stated that whatever atoms of dust there may be are atoms of dust that could never exist. And this is precisely why we can call them "atoms of dust."

The Ones Thus Gone have stated as well that whatever planets there may be are planets that could never exist. And this is precisely why we can call them "planets." The Conqueror spoke once more: O Subhuti, what do you think? Should we consider someone to be One Thus Gone, a Destroyer of the Foe, a Totally Enlightened One, a Buddha, just because they possess the 32 marks of a great being?

Subhuti respectfully replied, O Conqueror, we should not. Why is it so? Because these 32 marks of a great being described by Those Gone Thus were said, by Those Gone Thus, to be marks that could never exist. And this is precisely why we can call them "the 32 marks of One Gone Thus." Then the Conqueror said, And I tell you further, o Subhuti: Suppose some woman or man were to give away their own body, and do this with as many bodies as there are drops of water in the Ganges. And suppose on the other hand that someone held even so little as four lines of verse from this teaching, and taught it to others. The second person would create much greater merit from their act than the former; their merit would be countless, and beyond all calculation.

And then, by the sheer power of the teaching, the junior monk Subhuti began to weep. And when he had wiped away his tears, he spoke to the Conqueror in the following words: This presentation of the Dharma given by Those Gone Thus, o Conqueror, is wondrous. O You who have Gone to Bliss, it is truly a wonder. O Conqueror, in all the time that has passed from the time I was able to gain wisdom until now, I have never heard such a presentation of the Dharma.

O Conqueror, any living being who can think correctly of the sutra that you have just taught is wondrous in the highest. And why is it so? Because, o Conqueror, this same correct thinking is something that could never exist. And this is precisely why Those Gone Thus have spoken of thinking correctly; of what we call "thinking correctly." O Conqueror, the fact that I can feel this way towards this presentation of the Dharma that you have made, the fact that I believe in it, is for me no surprising belief. But when I think, o Conqueror, of those to come in the future—of those in the last five hundred who take up this particular presentation of the Dharma, or who hold it, or who read it, or who comprehend it—then truly do they seem to me wondrous in the highest.

And these beings who come, o Conquering One, will not be beings who ever slip into any conception of something as a self; or into any conception of something as a living being; or into any conception of something as being alive; or into any conception of something as being a person. And why is it so? Because, o Conqueror, these same conceptions—conceiving of something as a self, or as a living being, or as being alive, or as being a person—could never exist at all. And why is it so? Because the Enlightened Ones, the Conquerors, are free of every kind of conception.

And when Subhuti had spoken these words, the Conqueror spoke to the junior monk Subhuti as follows: O Subhuti, thus it is, and thus is it. Any living being who receives an explanation of this sutra and who is not made afraid, and is not frightened, and who does not become frightened, is wondrous in the highest. Why is it so? Because, o Subhuti, the One Thus Gone now speaks to you the highest perfection; and the highest perfection

which the One Thus Gone now speaks to you is that same highest perfection which Conquering Buddhas beyond any number to count have spoken as well. And this is precisely why we can call it the "highest perfection." And I say to you further, o Subhuti, that the perfection of patience spoken by the Ones Thus Gone is a perfection that does not even exist.

Why is it so? Because, o Subhuti, there was a time when the King of Kalingka was cutting off the larger limbs, and the smaller appendages, of my body. At that moment there came into my mind no conception of a self, nor of a sentient being, nor of a living being, nor of a person—I had no conception at all. But neither did I have no conception. Why is it so? Suppose, o Subhuti, that at that moment any conception of a self had come into my mind. Then the thought to harm someone would have come into my mind as well. The conception of some sentient being, and the conception of some living being, and the conception of some person, would have come into my mind. And because of that, the thought to harm someone would have come into my mind as well.

I see it, o Subhuti, with my clairvoyance: I took, in times past, five hundred births as the sage called "Teacher of Patience." And all during that time I never had any conception of a self, nor of a living being, nor of something being alive, nor of a person. And this is why, o Subhuti, that the bodhisattvas who are great beings give up every kind of conception, and develop within themselves the Wish to achieve perfect and total enlightenment.

And they develop the Wish within them without staying in any of the things you see, nor in sounds, nor in smells, nor in tastes, nor in the things you can touch, nor in any object of the thought as well. Neither do they develop this Wish within them staying in what these objects lack. They develop the Wish without staying in anything at all. And why is it so? Because these things to stay in never stay themselves. And this then is why the One Thus Gone has said that "Bodhisattvas should undertake the practice of giving without staying." And I say to you further, o Subhuti, that this is how bodhisattvas give all that they have, for the sake of every

living being. And this same conception of anyone as a living being is a conception that does not exist; when the One Gone Thus speaks of "every living being," they too are living beings that do not even exist.

And why is it so? Because, o Subhuti, the One Thus Gone is one who speaks right. He is one who speaks true. He is one who speaks precisely what is. The One Thus Gone is one that speaks, without error, precisely that which is. And I speak to you further, o Subhuti, of that thing where Those Gone Thus reach some absolutely total enlightenment; and of that thing which is the Dharma that they teach. It has no truth, and it has no deception. This, Subhuti, is how it is. Think of the example of a man who has eyes to see, but who is sitting in the dark. He sees nothing at all. You should consider a bodhisattva who has fallen into things, and who then practices the act of giving, to be just like this man.

And now, Subhuti, think of this man, a man who has eyes to see, as dawn breaks and the sun rises into the sky; think how then he sees a whole variety of different forms. You should consider a bodhisattva who has not fallen into things, and who then practices the act of giving, to be just like this man.

I speak to you further, o Subhuti, of those sons or daughters of noble family who take up this particular presentation of the Dharma, or who hold it, or who read it, or who comprehend it, or who go on to impart it to others in detail, and accurately. These are the kind of people that the Ones Gone Thus know. These are the kind of people that the Ones Gone Thus look upon. Any living being like these people has created a mountain of merit which is beyond all calculation.

And I say to you further, o Subhuti: suppose there were some man or woman who could give away, in a single morning, their own body, the same number of times that there are drops of water in the Ganges River itself. And suppose then at midday, and in the evening, they would again give away their own body, the same number of times that there are drops of water in the Ganges River. And suppose they were to keep up this kind of behavior for many billion upon trillions of eons, giving their bodies away.

I say to you that anyone who hears this particular presentation of the Dharma, and who never thereafter gives it up, creates much greater merit from this single act than the others do: their merit is countless, and beyond all calculation. And what need have I to mention then the merit of those who take it up by writing it down, or who hold it, or who read it, or who comprehend it, or who go on to impart it to others in detail, and accurately?

Again I say to you, o Subhuti, that this presentation of the Dharma is inconceivably great, and beyond all compare. This presentation of the Dharma was spoken by the Ones Gone Thus for those living beings who have entered well into the highest of all ways; and it was spoken for those living beings who have entered well into the foremost of all ways. Think of those who take up this particular presentation of the Dharma, or hold it, or who read it, or who comprehend it, or who go on to impart it to others in detail, and accurately. These are the kind of people that the Ones Gone Thus know. These are the kind of people that the Ones Gone Thus look upon. Any living being like these people is possessed of a mountain of merit beyond all calculation.

They are possessed of a mountain of merit which is inconceivable, which is beyond all comparison, which cannot be measured, which is beyond all measure. Any such living being is one that I lift up, and carry forth upon my own shoulders, to the enlightenment I have reached. And why is it so? O Subhuti, those who are attracted to lesser things are incapable of hearing this presentation of the Dharma. Neither is it something for those who see some self, or for those who see some living being, or for those who see something that lives, or for those who see some person. They are incapable of hearing it; they are incapable of taking it up; they are incapable of holding it; they are incapable of reading it; and they are incapable too of comprehending it. There would never be any place for them to do so.

And I say further to you, o Subhuti: Any place where this sutra is taught thereby becomes a place worthy of the offerings of the entire world, with its gods, and men, and demigods. It

becomes a place which is worthy of their prostrations, and worthy of their circumambulations. That place becomes a temple. O Subhuti, any son or daughter of noble family who takes up a sutra like this, or who holds it, or who reads it, or who comprehends it, will suffer. They will suffer intensely.

Why is it so? Because, o Subhuti, such beings are purifying non-virtuous karma from the entire string of their past lives, karma that would have taken them to the three lower realms. As they purify this karma, it causes them to suffer here in this life. As such they will succeed in cleaning away the karma of these non-virtuous deeds of their previous lifetimes, and they will as well achieve the enlightenment of a Buddha. Subhuti, I see this with my powers of clairvoyance. In days long past—over the course of countless eons that are themselves even more than uncountable—far beyond the time even before the time of the One Gone Thus, the Destroyer of the Foe, the Perfect and Totally Enlightened One named "Maker of Light"—there came 840 billion billion Buddhas. And I was able to please them all, and never disturb their hearts.

But then Subhuti, there are those who, in the days of the last five hundred, will take up this sutra, and they will hold it, and they will read it, and they will comprehend it. And I tell you, o Subhuti, that the great mountains of merit that I collected from pleasing all those Buddhas, all those Conquerors, and from never disturbing their hearts, would not come to a hundredth of the mountains of merit that the ones to come will create. Nor would it come to a thousandth part, nor one part in a hundred thousand, nor any other countable part, any part at all; the difference could never be put in numbers; there is no example I could use; no comparison; no reason at all to attempt any comparison. And suppose, o Subhuti, that I were to describe just how many mountains of virtue would come to be possessed by one of these women or men of noble family, the ones to come who will create those mountains of merit. The living beings who heard me would go mad; their minds would be thrown into chaos.

I tell you further, o Subhuti; and you must understand it: this presentation of the Dharma is absolutely inconceivable; and

how its power ripens in the future is nothing less than absolutely inconceivable as well. O Conquering One, what of those who have entered well into the way of the bodhisattva? How shall they live? How shall they practice? How should they keep their thoughts?

And the Conqueror replied, Subhuti, this is how those who have entered well into the way of the bodhisattva must think to themselves as they feel the Wish to achieve enlightenment: I will bring every single living being to total nirvana, to that realm beyond all grief, where they no longer possess any of the heaps of things that make up a suffering person. Yet even if I do manage to bring all these living beings to total nirvana, there will be no living being at all who was brought to their total nirvana. And why is it so? Because, Subhuti, if a bodhisattva were to slip into conceiving of someone as a living being, then we could never call them a "bodhisattva." And so too if they were to slip into thinking of someone in all the ways up to thinking of them as a person, neither then could we ever call them a "bodhisattva." Why is it so? Because, Subhuti, there doesn't even exist any such thing as what we have called "those who have entered well into the way of the bodhisattva."

O Subhuti, what do you think? Was there anything at all which the One Thus Gone ever received from the One Thus Gone called "Maker of Light," which helped bring about my total enlightenment within the unsurpassed, perfect, and total state of a Buddha? Thus did the Conqueror speak, and then did the junior monk Subhuti reply to him, as follows: O Conqueror, there never could have been anything at all which the One Thus Gone ever received from the One Thus Gone called "Maker of Light" which helped bring about your total enlightenment within the unsurpassed, perfect, and total state of a Buddha.

Thus did he speak, and then did the Conqueror reply to the junior monk Subhuti, in the following words: O Subhuti, it is thus, and thus is it. There is nothing at all which the One Thus Gone ever received from the One Thus Gone called "Maker of Light" which helped me bring about my total enlightenment within the unsurpassed, perfect, and total state of a Buddha. And if there had been, o Subhuti, anything of the sort where the One Thus

Gone reached his total enlightenment, well then the One Gone Thus, "Maker of Light," could never have granted me my final prediction, by saying— O child of Brahman family, in days to come you will become One who has Gone Thus, a Destroyer of the Foe, a Totally Enlightened Buddha called "Able One of the Shakyas."

But since, o Subhuti, there was nothing of the sort where the One Thus Gone before you now reached his total enlightenment within the unsurpassed, perfect, and total state of a Buddha, well then the One Gone Thus named "Maker of Light" did in fact grant me my final prediction, by saying— O child of Brahman family, in days to come you will become One who has Gone Thus, a Destroyer of the Foe, a Totally Enlightened Buddha called "Able One of the Shakyas." And why is it so? Because, o Subhuti, the very words "One Gone Thus" are an expression that refers to the real nature of things.

Now suppose, o Subhuti, that someone were to say, "The One Gone Thus, the Destroyer of the Foe, the Perfect and Totally Enlightened One, reaches his total enlightenment within the unsurpassed, perfect, and total state of a Buddha." This would not be spoken true. And why is it so, Subhuti? Because there is no such thing as One Gone Thus reaching their total enlightenment within the unsurpassed, perfect, and total state of a Buddha.

Subhuti, this thing—where One Gone Thus has reached their total enlightenment—is something which involves neither anything which is real nor anything which is false. And this is why the Ones Gone Thus have said that "Every existing thing is something of the Buddhas." And when we speak of "every existing thing," o Subhuti, we are talking about every existing thing that has no existence. And this is, in fact, why we can call them "every existing thing" and say that they are "something of the Buddhas." You can think, o Subhuti, of the illustration of a person with a body, whose body becomes larger.

And then the junior monk Subhuti spoke again: O Conqueror, the One Gone Thus has just spoken of a person with a body, whose body becomes larger. This same body, the One Thus

Gone has also stated, is a body that could never exist. And this is precisely why we can call them a "person with a body," or "a larger body." And then the Conqueror spoke again: O Subhuti, this is how it is. Suppose some bodhisattva were to say, "I will bring all living beings to total nirvana." We could never then call them a "bodhisattva." Why is it so? Subhuti, do you think there is any such thing as what we call a "bodhisattva?" And Subhuti respectfully replied, O Conqueror, no such thing could ever be.

The Conqueror then said, This is why, o Subhuti, that the One Thus Gone says that all existing things are such that no living being exists, and nothing that lives exists, and no person exists. And suppose, o Subhuti, that some bodhisattva were to say, "I am working to bring about my paradise." That would not be spoken rightly. Why is it so? Because, o Subhuti, that paradise that you are working to bring about when you say "I am working to bring about my paradise" is something that the One Thus Gone has said that you could never bring about. And this is precisely why we can call them "paradises to bring about."

And suppose again, o Subhuti, that there were a bodhisattva who believed that no existing object has a self, that "no existing object has a self." This now is a person that the One Thus Gone, the Destroyer of the Foe, the Perfect and Totally Enlightened One would call a bodhisattva: a "bodhisattva." O Subhuti, what do you think? Does the One Thus Gone possess the eyes of flesh? And Subhuti respectfully replied, O Conqueror, it is indeed so: the One Thus Gone does possess the eyes of flesh.

And the Conqueror said, O Subhuti, what do you think? Does the One Thus Gone possess the eyes of a god? And Subhuti respectfully replied, O Conqueror, it is indeed so: the One Thus Gone does possess the eyes of a god. And the Conqueror said, O Subhuti, what do you think? Does the One Thus Gone possess the eyes of wisdom? And Subhuti respectfully replied, O Conqueror, it is indeed so: the One Thus Gone does possess the eyes of wisdom.

And the Conqueror said, O Subhuti, what do you think? Does the One Thus Gone possess the eyes of all things? And Subhuti

respectfully replied, O Conqueror, it is indeed so: the One Thus Gone does possess the eyes of all things. And then the Conqueror said, O Subhuti, what do you think? Does the One Thus Gone possess the eyes of an Enlightened Being?

And Subhuti respectfully replied, O Conqueror, it is indeed so: the One Thus Gone does possess the eyes of an Enlightened Being. Then the Conqueror said, O Subhuti, what do you think? Suppose you had a quantity of Ganges Rivers equal themselves in number to the number of drops of water in the Ganges River. And suppose that every one of the drops of water in all these rivers became a separate planet. Would this be very many planets? And Subhuti respectfully replied, O Conqueror, it is indeed so: that would be a great many planets.

And the Conqueror said, O Subhuti, I know, perfectly, the separate mindstreams—each of the thoughts—that each of the total number of living beings in each of these planets possesses. Why is it so? Because, o Subhuti, that thing we call a "mindstream" is a mindstream that the One Thus Gone has said does not even exist. And this is precisely why we can call it a "mindstream." And why is it so? Because, o Subhuti, a mind which is past is non-existent. And a mind in the future is non-existent. And a mind that is going on at the present is non-existent as well.

O Subhuti, what do you think? Suppose someone were to take all the planets of this great world system, a system with a thousand of a thousand of a thousand planets, and cover them all with the seven kinds of precious substances, and offer them to someone. Would that son or daughter of noble family create many great mountains of merit from such a deed? And Subhuti respectfully replied, O Conqueror, many would it be. O You who have Gone to Bliss, it would be many.

The Conqueror said, O Subhuti, thus it is, and thus is it. That son or daughter of noble family would indeed create many great mountains of merit from such a deed. And yet, o Subhuti, if these great mountains of merit were in fact great mountains of merit, then the One Thus Gone would never call these great mountains of merit "great mountains of merit."

O Subhuti, what do you think? Should we ever consider someone One Gone Thus simply because they have attained the physical form of an Enlightened Being?

And Subhuti respectfully replied, O Conqueror, it is not so: we should never consider someone One Gone Thus simply because they have attained the physical form of an Enlightened Being. And why is it so? Because, o Conqueror, the attainment of the physical form of an Enlightened Being—this thing we call the "attainment of the physical form of an Enlightened Being"—is an attainment that the One Thus Gone has said could never exist. And this is precisely why we can even call it the "attainment of the physical form of an Enlightened Being." Then the Conqueror said, O Subhuti, what do you think? Should we ever consider someone One Gone Thus simply because they possess the exquisite marks of an Enlightened Being?

And Subhuti respectfully replied, O Conqueror, it is not so: we should never consider someone One Gone Thus simply because they possess the exquisite marks of an Enlightened Being. And why is it so? Because the marks of an Enlightened Being which have been described by the One Gone Thus are marks of an Enlightened Being that the One Gone Thus has said could never exist. And this is precisely why we can even call them "marks of an Enlightened Being."

And the Conqueror said, O Subhuti, what do you think? Does the One Thus Gone ever think to himself, "Now I will teach the Dharma?" If you think he does, then I tell you, o Subhuti, that you should never look at it that way, for there doesn't exist any Dharma that the One Thus Gone ever teaches.

Subhuti, anyone who ever says that "The One Thus Gone teaches the Dharma" is talking about something that does not even exist; they are completely mistaken, and they are denying who I am. Why is it so? Because, o Subhuti, the teaching of the Dharma that you are thinking of when you say "teaching of the Dharma" is a "teaching of the Dharma" that does not exist at all. And then the junior monk again addressed the Conqueror, in the following words: O Conqueror, will there be, in days to come,

any living being who ever hears a teaching of the Dharma like this and who believes completely what it says?

And the Conqueror replied, O Subhuti, such beings will not be living beings, nor will they not be a living being. Why is it so? Because, o Subhuti, the things we call "living beings" are living beings that the Ones Gone Thus have said are not. And that is precisely why we can call them "living beings." O Subhuti, what do you think? Is there any such thing as Ones Gone Thus reaching their total enlightenment within the unsurpassed, perfect, and total state of a Buddha? The junior monk Subhuti replied, O Conqueror, there could never be any such thing as the Ones Gone Thus reaching their total enlightenment within the unsurpassed, perfect, and total state of a Buddha.

And then the Conqueror said, O Subhuti, thus it is, and thus is it. There is no such thing, not in the least: it is something non-existent. And that is precisely why we can even call it the "unsurpassed, perfect, and total state of a Buddha." I say to you further, o Subhuti, that this thing too is completely equal; there is nothing at all about it which is not equal. This too is precisely why we can call it the "unsurpassed, perfect, and total state of a Buddha." This unsurpassed, perfect, and total state of a Buddha is "completely equal" in being something without a self, and without a living being, and without something that lives, and without any person. Every single thing which is virtue leads to this total enlightenment.

O Subhuti, the One Gone Thus has said that these same things of virtue that we are talking about when we speak of "things of virtue" are things of virtue that don't even exist. And this is precisely why we can call them "things of virtue." And I say to you further, o Subhuti: think of all the number of universal mountains that you would find on all the planets of this great world system: a system with a thousand of a thousand of a thousand planets. And suppose that some daughter or son of noble family were to pile together the same number of heaps of the seven precious things, each heap the same size as the mountain, and offer it as a gift to someone.

Suppose that someone else were to take up, and teach to

others, even so little as a single verse of four lines from this perfection of wisdom. I tell you, o Subhuti, that the mountain of created by the first person would not come to even a hundredth part of the mountain of merit created by the second; it would not come to any of the parts we spoke of before, all the way up to saying that there would be no reason to attempt any comparison between the two. Subhuti, what do you think? Do the Ones Thus Gone ever think to himself, "I am going to free all living beings"? If you think that they do, then I tell you, o Subhuti, you should never look at it like this. And why is it so? Because, o Subhuti, there is no living being at all that Those Gone Thus could ever free. And if, o Subhuti, the One Gone Thus ever did free some living being, then he would be grasping to some self of the One Gone Thus, and to some living being, or to something that lives, or to some person of the One Gone Thus.

And the One Gone Thus, o Subhuti, has said that this very act that we call "grasping to some self" is a grasping to a self that does not even exist. It is, in fact, something that common beings, those who are still children, grasp to. And these same common beings, o Subhuti, those who are still children, are beings that the One Gone Thus has said never existed at all. And that's precisely why we can call them "common beings." O Subhuti, what do you think? Should we consider someone One Gone Thus simply because they possess exquisite marks?

And Subhuti respectfully replied, O Conqueror, it is not so: we should never consider someone One Gone Thus simply because they possess the exquisite marks of One Gone Thus. And the Conqueror said, O Subhuti, thus it is, and thus is it. We should never consider someone the One Gone Thus just because they possess exquisite marks. If we were, Subhuti, to consider someone One Gone Thus simply because they possessed exquisite marks, then a Wheel Emperor would have to be One Gone Thus. As such, we should never consider someone One Gone Thus simply because they possess exquisite marks.

Then the junior monk Subhuti addressed the Conqueror in the following words: As far as I grasp the thrust of what the

Conqueror has said, we should never consider someone One Gone Thus simply because they possess exquisite marks. At this point then the Conqueror spoke the following lines of verse: Whoever sees me in things you can see, Whoever knows me in sounds to hear, Is living in error, has given me up; People like this cannot see me at all.

See that Buddhas are the nature of things.
Our guides are the Dharma bodies.
Those for whom this nature of things
Is beyond the things they know
Will never be able to know.

O Subhuti, what do you think? Suppose a person thought to themselves that someone was One Gone Thus, a Destroyer of the Foe, a Perfect and Total Buddha, just because they possessed the exquisite marks of an Enlightened Being. Subhuti, you should never think the way they do. This is because, Subhuti, of the fact that there is no such thing as the exquisite marks meaning that One Gone Thus, a Destroyer of the Foe, a Perfect and Total Buddha, has reached their total enlightenment within the unsurpassed, perfect, and total state of an Enlightened Being.

O Subhuti, suppose you were to think to yourself that those who have entered well into the way of the bodhisattva ever deny any particular thing that exists, or that they imagine that there is nothing which exists. You should never, Subhuti, think that this is so. Those who have entered well into the way of the bodhisattva never deny any particular thing, nor do they imagine that there is nothing which exists.

And I say to you again, o Subhuti: Suppose that some son or daughter of noble family were to take planets equal in number to the drops of water in the Ganges River, and cover them with the seven kinds of precious things, and offer it as a gift to someone.

Suppose on the other hand that a particular bodhisattva were able to gain the state of mastery towards the fact that no object in the universe has any self-nature, nor ever begins. This

second person would create from his act mountains of merit that are infinitely greater than those of the first.

I say to you again, o Subhuti, that bodhisattvas never gather into themselves great mountains of merit.

And the junior monk Subhuti then said,
O Conqueror, do you mean to say that bodhisattvas should never try to gather into themselves great mountains of merit?

And the Conqueror replied,
Of course they should gather them in, Subhuti. But they should never gather them in in the wrong way. And this is precisely why we can call it "gathering them in."

And suppose, o Subhuti, that someone were to say that "the One Thus Gone goes, and comes; and he stands, and sits; and he lies down as well." Such a person has failed to understand what I am teaching you here. Why is it so, Subhuti? Because the one we call "One Thus Gone" neither goes anywhere nor comes from anywhere. And this is precisely why we can call them "Ones Gone Thus, Destroyers of the Foe, Perfect and Totally Enlightened Ones." And I say again to you, Subhuti. Suppose some daughter or son of noble family were to take all the atoms of dust that made up all the planets in the great world system, of a thousand of a thousand of a thousand planets. And suppose for example that they were to crush each of these atoms into a pile of even tinier atoms that were equal in number to all these atoms of the planets. What do you think, Subhuti? Would the tiny atoms in these piles be very many?

And Subhuti respectfully replied,
O Conqueror, it is so: the tiny atoms in those piles would be very great in number. And why is it so? Because, o Conqueror, if such a pile were even possible, then the Conqueror would never have even bothered to mention any piles of tiny atoms. And why is it so? Because the One Thus Gone has said that the "piles of tiny atoms" described by the Conqueror are piles that could never exist. And this is precisely why we can call them "piles of tiny atoms."

And the One Thus Gone has also said that those "planets in a great world system, a system of a thousand of a thousand of a thousand planets," are planets that could never exist. This is precisely why we can call them "planets in a great world system, a system of a thousand of a thousand of a thousand planets." Why is it so? Because, o Conqueror, if there were any such thing as a planet, then one would have to be grasping to it as one whole solid thing. And the One Thus Gone has said that the "tendency to grasp things as one whole solid thing" described by the One Thus Gone is a kind of grasping that could never exist anyway. And this is precisely why we can call it "grasping something as a whole solid thing."

And then the Conqueror said,
O Subhuti, this very tendency to grasp things as one whole solid thing is nominal; the thing is beyond all words. Nonetheless those who are still children—common beings—hold on to it.

And suppose, o Subhuti, that someone were to say: "The One Thus Gone talks about seeing something as a self. The One Thus Gone talks about seeing something as a living being. The One Thus Gone talks about seeing something as something that lives. And the One Thus Gone talks too about seeing something as a person." Do you think, Subhuti, that this would ever be said by someone who was speaking correctly? And Subhuti respectfully replied, O Conqueror, it would not be so. O You who have Gone to Bliss, that would not be so. And why is it so? Because, o Conqueror, the One Gone Thus has said that this same seeing something as a self described by the One Gone Thus is a way of seeing things that could never exist anyway. And this is precisely why we can call it "seeing something as a self."

Then the Conqueror said,
O Subhuti, this is how those who have entered well into the way of the bodhisattva should understand every single object in the universe. This is how they should see these things; this is how they should think of them. They should never live in a way where they conceive of anything as an object at all, and thus should they think of things. Why is it so? Because, o Subhuti, the One Thus Gone has said that conceiving of

something as an object, this thing we call "conceiving of something as something," is a conception that does not exist anyway. And this is precisely why we can call it "conceiving of something as something."

And I say to you again, o Subhuti: Suppose some great bodhisattva were to take a countless number of planets, a number of planets beyond all calculation, and cover them with the seven kinds of precious things, and offer them as a gift to someone. Suppose on the other hand that some son or daughter of noble family were to take up even so little as a single verse of four lines from this perfection of wisdom, or hold it, or read it, or comprehend it, or teach it to others in detail, and accurately. They would from this act create infinitely more great mountains of merit, beyond all count, and beyond all calculation.

And what would it be, to teach this perfection accurately to others? It would be just the same as not teaching it to others. And that is precisely why we can call it "teaching it to others, accurately."

See anything
Brought about by causes
As like a star,
An obstruction of the eye,
A lamp, an illusion,
The dew, or a bubble;
A dream, or lightning,
Or else a cloud.

When the Conqueror had spoken these words, then the elder Subhuti rejoiced. And so did the bodhisattvas there rejoice, and all four groups of disciples—the monks, and the nuns, and the men with lifetime vows, and the women with lifetime vows.

The entire world rejoiced: the gods, and humans, and near-gods, and spirits too. They rejoiced, and they sang the praises of what the Conquering One had spoken.

Meghiya Sutta

About Meghiya

I have heard:

On one occasion the Blessed One was staying among the Calikans, at Calika Mountain. At that time Ven. Meghiya was his attendant. Then Ven. Meghiya went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As he was standing there he said to the Blessed One, "I would like to go into Jantu Village for alms."

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

Then in the early morning, Ven. Meghiya, having put on his robes and carrying his bowl and outer robe, went into Jantu Village for alms. Having gone for alms in Jantu Village, after the meal, returning from his alms round, he went to the banks of the Kimikala River. As he was walking along the banks of the river to exercise his legs, he saw a pleasing, charming mango grove. Seeing it, the thought occurred to him: "How pleasing and charming is this mango grove! It's an ideal place for a young man of good family intent on exertion to exert himself in meditation. If the Blessed One gives me permission, I would like to exert myself in meditation in this mango grove."

So Ven. Meghiya went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Just now, in the early morning, having put on my robes and carrying my bowl and outer robe, I went into Jantu Village for alms. Having gone for alms in Jantu Village, after the meal, returning from my alms round, I went to the banks of the Kimikala River. As I was walking along the banks of the river to exercise my legs, I saw a pleasing, charming mango grove. Seeing it, the thought occurred to me: 'How pleasing and charming is this mango grove! It's an ideal place for a young man of good family intent on exertion to exert himself in meditation. If the Blessed One gives me permission, I would like to exert myself in meditation in this mango grove.' If the Blessed One gives me permission, I would like to go to the mango grove to exert myself in meditation."

When this was said, the Blessed One responded to Ven. Meghiya, "As long as I am still alone, stay here until another monk comes."

A second time, Ven. Meghiya said to the Blessed One, "Lord, the Blessed One has nothing further to do, and nothing further to add to what he has done. I, however, have something further to do, and something further to add to what I have done. If the Blessed One gives me permission, I would like to go to the mango grove to exert myself in meditation."

A second time, the Blessed One responded to Ven. Meghiya, "As long as I am still alone, stay here until another monk comes."

A third time, Ven. Meghiya said to the Blessed One, "Lord, the Blessed One has nothing further to do, and nothing further to add to what he has done. I, however, have something further to do, and something further to add to what I have done. If the Blessed One gives me permission, I would like to go to the mango grove to exert myself in meditation."

"As you are talking about exertion, Meghiya, what can I say? Do what you think it is now time to do."

Then Ven. Meghiya, rising from his seat, bowing down to the Blessed One and circling him to the right, went to the mango grove. On arrival, having gone deep into the grove, he sat down at the foot of a certain tree for the day's abiding.

Now while Ven. Meghiya was staying in the mango grove, he was for the most part assailed by three kinds of unskillful thoughts: sensual thoughts, thoughts of ill will, and thoughts of doing harm. The thought occurred to him: "How amazing! How awesome! Even though it was through faith that I went forth from home to the homeless life, still I am overpowered by these three kinds of unskillful thoughts: sensual thoughts, thoughts of ill will, and thoughts of doing harm." Emerging from his seclusion in the late afternoon, he went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, "Just now, while I was staying in the mango grove, I was for the most part assailed by three

kinds of unskillful thoughts: sensual thoughts, thoughts of ill will, and thoughts of doing harm. The thought occurred to me: 'How amazing! How awesome! Even though it was through faith that I went forth from home to the homeless life, still I am overpowered by these three kinds of unskillful thoughts: sensual thoughts, thoughts of ill will, and thoughts of doing harm.'"

"Meghiya, in one whose release of awareness is still immature, five qualities bring it to maturity. Which five?"

"There is the case where a monk has admirable people as friends, companions, and colleagues. In one whose release of awareness is still immature, this is the first quality that brings it to maturity.

"Furthermore, the monk is virtuous. He dwells restrained in accordance with the Patimokkha, consummate in his behavior and sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. In one whose release of awareness is still immature, this is the second quality that brings it to maturity.

"Furthermore, he gets to hear at will, easily and without difficulty, talk that is truly sobering and conducive to the opening of awareness, i.e., talk on having few wants, on contentment, on seclusion, on non-entanglement, on arousing persistence, on virtue, on concentration, on discernment, on release, and on the knowledge and vision of release. In one whose release of awareness is still immature, this is the third quality that brings it to maturity.

"Furthermore, he keeps his persistence aroused for abandoning unskillful [mental] qualities and for taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities. In one whose release of awareness is still immature, this is the fourth quality that brings it to maturity.

"Furthermore, he is discerning, endowed with the discernment of arising and passing away -- noble, penetrating, leading to the right ending of stress. In one whose release of awareness is still immature, this is the fifth quality that brings it to maturity.

"Meghiya, when a monk has admirable people as friends, companions, and colleagues, it is to be expected that he will be virtuous, will dwell restrained in accordance with the Patimokkha, consummate in his behavior and sphere of activity, and will train himself, having undertaken the training rules, seeing danger in the slightest faults.

"When a monk has admirable people as friends, companions, and colleagues, it is to be expected that he will get to hear at will, easily and without difficulty, talk that is truly sobering and conducive to the opening of awareness, i.e., talk on having few wants, on contentment, on seclusion, on non-entanglement, on arousing persistence, on virtue, on concentration, on discernment, on release, and on the knowledge and vision of release.

"When a monk has admirable people as friends, companions, and colleagues, it is to be expected that he will keep his persistence aroused for abandoning unskillful qualities, and for taking on skillful qualities -- steadfast, solid in his effort, not shirking his duties with regard to skillful qualities.

"When a monk has admirable people as friends, companions, and colleagues, it is to be expected that he will be discerning, endowed with discernment of arising and passing away -- noble, penetrating, leading to the right ending of stress.

"And furthermore, when the monk is established in these five qualities, there are four additional qualities he should develop: He should develop [contemplation of] the unattractive so as to abandon lust. He should develop good will so as to abandon ill will. He should develop mindfulness of in-and-out breathing so as to cut off distractive thinking. He should develop the perception of inconstancy so as to uproot the conceit, 'I am.' For a monk perceiving inconstancy, the perception of not-self is made firm. One perceiving not-self attains the uprooting of the conceit, 'I am' -- Unbinding in the here and now."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

Little thoughts, subtle thoughts,
when followed, stir up the heart.
Not comprehending the thoughts of the heart,
one runs here & there,
the mind out of control.
But comprehending the thoughts of the heart,
one who is ardent, mindful,
restrains them.
When, followed, they stir up the heart,
one who is awakened
lets them go without trace.

The Patimokkha

The Bhikkhus' Code of Discipline

Parajika

- 1.** Should any Bhikkhu -- participating in the training and livelihood of the Bhikkhus, without having renounced the training, without having declared his weakness -- engage in the sexual act, even with a female animal, he is defeated and no longer in communion.
- 2.** Should any Bhikkhu, in the manner of stealing, take what is not given from an inhabited area or from the wilderness -- just as when, in the taking of what is not given, kings arresting the criminal would flog, imprison, or banish him, saying, "You are a robber, you are a fool, you are benighted, you are a thief" -- a Bhikkhu in the same way taking what is not given is defeated and no longer in communion.
- 3.** Should any Bhikkhu intentionally deprive a human being of life, or search for an assassin for him, or praise the advantages of death, or incite him to die (thus): "My good man, what use is this wretched, miserable life to you? Death would be better for you than life," or with such an idea in mind, such a purpose in mind, should in various ways praise the advantages of death or incite him to die, he also is defeated and no longer in communion.
- 4.** Should any Bhikkhu, without direct knowledge, boast of a superior human state, a truly noble knowledge and vision as present in himself, saying, "Thus do I know; thus do I see," such that regardless of whether or not he is cross-examined on a later occasion, he -- being remorseful and desirous of purification -- might say, "Friends, not knowing, I said I know; not seeing, I said I see -- vainly, falsely, idly," unless it was from over-estimation, he also is defeated and no longer in communion.

Sanghadisesa

- 1.** Intentional discharge of semen, except while dreaming, entails initial and subsequent meetings of the Community.
- 2.** Should any Bhikkhu, overcome by lust, with altered mind, engage in bodily contact with a woman, or in holding her hand, holding a lock of her hair, or caressing any of her limbs, it entails initial and subsequent meetings of the Community.
- 3.** Should any Bhikkhu, overcome by lust, with altered mind, address lewd words to a woman in the manner of young men to a young woman alluding to sexual intercourse, it entails initial and subsequent meetings of the Community.
- 4.** Should any Bhikkhu, overcome by lust, with altered mind, speak in the presence of a woman in praise of ministering to his own sensuality thus: "This, sister, is the highest ministration, that of ministering to a virtuous, fine-natured follower of the celibate life such as myself with this act" -- alluding to sexual intercourse -- it entails initial and subsequent meetings of the Community.
- 5.** Should any Bhikkhu engage in conveying a man's intentions to a woman or a woman's intentions to a man, proposing marriage or paramourage -- even if only for a momentary liaison -- it entails initial and subsequent meetings of the Community.
- 6.** When a Bhikkhu is building a hut from (gains acquired by) his own begging -- having no sponsor, destined for himself -- he is to build it to the standard measurement. Here the standard is this: twelve spans, using the sugata span, in length (measuring outside); seven in width, (measuring) inside. Bhikkhus are to be assembled to designate the site. The site the Bhikkhus designate should be without disturbances and with adequate space. If the Bhikkhu should build a hut from his own begging on a site with disturbances and without adequate space, or if he should not assemble the Bhikkhus to designate the site, or if he should exceed the standard, it entails initial and subsequent meetings of the Community.
- 7.** When a Bhikkhu is building a large dwelling -- having a sponsor and destined for himself -- he is to assemble Bhikkhus

to designate the site. The site the Bhikkhus designate should be without disturbances and with adequate space. If the Bhikkhu should build a large dwelling on a site with disturbances and without adequate space, or if he should not assemble the Bhikkhus to designate the site, it entails initial and subsequent meetings of the Community.

8. Should any Bhikkhu, malicious, angered, displeased, charge a (fellow) Bhikkhu with an unfounded case involving defeat, (thinking), "Surely with this I may bring about his fall from the celibate life," then regardless of whether or not he is cross-examined on a later occasion, if the issue is unfounded and the Bhikkhu confesses his anger, it entails initial and subsequent meetings of the Community.

9. Should any Bhikkhu, malicious, angered, displeased, using as a mere ploy an aspect of an issue that pertains otherwise, charge a Bhikkhu with a case involving defeat, (thinking), "Surely with this I may bring about his fall from the celibate life," then regardless of whether or not he is cross-examined on a later occasion, if the issue pertains otherwise, an aspect used as a mere ploy, and the Bhikkhu confesses his anger, it entails initial and subsequent meetings of the Community.

10. Should any Bhikkhu agitate for a schism in a Community in concord, or should he persist in taking up an issue conducive to schism, the Bhikkhus should admonish him thus: "Do not, Ven. sir, agitate for a schism in a Community in concord or persist in taking up an issue conducive to schism. Let the venerable one be reconciled with the Community, for a Community in concord, on complimentary terms, free from dispute, having a common recitation, dwells in peace."

And should that Bhikkhu, admonished thus by the Bhikkhus, persist as before, the Bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it entails initial and subsequent meetings of the Community.

11. Should Bhikkhus -- one, two, or three -- who are followers and partisans of that Bhikkhu, say, "Do not, Ven. sirs, admonish that Bhikkhu in any way. He is an exponent of the Dhamma, an

exponent of the Vinaya. He acts with our consent and approval. He knows, he speaks for us, and that is pleasing to us," other Bhikkhus are to admonish them thus: "Do not say that, Ven. sirs. That Bhikkhu is not an exponent of the Dhamma and he is not an exponent of the Vinaya. Do not, Ven. sirs, approve of a schism in the Community. Let the venerable ones' (minds) be reconciled with the Community, for a Community in concord, on complimentary terms, without dispute, with a common recitation, dwells in peace."

And should those Bhikkhus, thus admonished, persist as before, the Bhikkhus are to rebuke them up to three times so as to desist. If while being rebuked up to three times by the Bhikkhus they desist, that is good. If they do not desist, it entails initial and subsequent meetings of the Community.

12. In case a Bhikkhu is by nature difficult to admonish -- who, when being legitimately admonished by the Bhikkhus with reference to the training rules included in the (Patimokkha) recitation, makes himself un-admonish-able (saying), "Do not, venerable ones, say anything to me, good or bad; and I will not say anything to the venerable ones, good or bad. Refrain, venerable ones, from admonishing me" -- the Bhikkhus should admonish him thus: "Let the venerable one not make himself un-admonish-able. Let the venerable one make himself admonish-able. Let the venerable one admonish the Bhikkhus in accordance with what is right, and the Bhikkhus will admonish the venerable one in accordance with what is right; for it is thus that the Blessed One's following is nurtured: through mutual admonition, through mutual rehabilitation."

And should that Bhikkhu, thus admonished by the Bhikkhus, persist as before, the Bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it entails initial and subsequent meetings of the Community.

13. In case a Bhikkhu living in dependence on a certain village or town is a corrupter of families, a man of depraved conduct -- whose depraved conduct is both seen and heard about, and the families he has corrupted are both seen and heard about -- the Bhikkhus are to admonish him thus: "You, Ven. sir, are a

corrupter of families, a man of depraved conduct. Your depraved conduct is both seen and heard about; the families you have corrupted are both seen and heard about. Leave this monastery, Ven. sir. Enough of your staying here."

And should that Bhikkhu, thus admonished by the Bhikkhus, say about the Bhikkhus, "The Bhikkhus are prejudiced by favoritism, prejudiced by aversion, prejudiced by delusion, prejudiced by fear, in that for this sort of offense they banish some and do not banish others," the Bhikkhus are to admonish him thus: "Do not say that, Ven. sir. The Bhikkhus are not prejudiced by favoritism, are not prejudiced by aversion, are not prejudiced by delusion, are not prejudiced by fear. You, Ven. sir, are a corrupter of families, a man of depraved conduct. Your depraved conduct is both seen and heard about, and the families you have corrupted are both seen and heard about. Leave this monastery, Ven. sir. Enough of your staying here."

And should that Bhikkhu, thus admonished by the Bhikkhus, persist as before, the Bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it entails initial and subsequent meetings of the Community.

Aniyata

1. Should any Bhikkhu sit in private, alone with a woman in a seat secluded enough to lend itself (to the sexual act), so that a female lay follower whose word can be trusted, having seen (them), might describe it as constituting any of three cases -- involving either defeat, communal meetings, or confession -- then the Bhikkhu, acknowledging having sat (there), may be dealt with for any of the three cases -- involving defeat, communal meetings, or confession -- or he may be dealt with for whichever case the female lay follower described. This case is undetermined.

2. In case a seat is not sufficiently secluded to lend itself (to the sexual act) but sufficiently so to address lewd words to a woman, should any Bhikkhu sit in private, alone with a woman in such a seat, so that a female lay follower whose word can be trusted, having seen them, would describe it as constituting either of two

cases -- involving communal meetings or confession -- then the Bhikkhu, acknowledging having sat (there), is to be dealt with for either of the two cases -- involving communal meetings or confession -- or he is to be dealt with for whichever case the female lay follower described. This case too is undetermined.

Nissaggiya Pacittiya

Part One: The Robe-cloth Chapter

1. When a Bhikkhu has finished his robe-making and the frame is destroyed (his kathina privileges are in abeyance), he is to keep an extra robe-cloth ten days at most. Beyond that, it is to be forfeited and confessed.

2. When a Bhikkhu has finished his robe-making and the frame is destroyed (his kathina privileges are in abeyance): If he dwells apart from (any of) his three robes even for one night -- unless authorized by the Bhikkhus -- it is to be forfeited and confessed.

3. When a Bhikkhu has finished his robe-making and the kathina privileges are in abeyance: If out-of-season robe-cloth accrues to him, he may accept it if he so desires. Once he accepts it, he is to make it up immediately (into a cloth requisite). If it should not be enough, he may lay it aside for a month at most if he has an expectation for filling the lack. Should he keep it beyond that, even when there is an expectation (for further cloth), it is to be forfeited and confessed.

4. Should any Bhikkhu have a used robe washed, dyed, or beaten by a Bhikkhuni unrelated to him, it is to be forfeited and confessed.

5. Should any Bhikkhu accept robe-cloth from a Bhikkhuni unrelated to him -- unless it is in exchange -- it is to be forfeited and confessed.

6. Should any Bhikkhu ask for robe-cloth from a man or woman householder unrelated to him, except at the proper occasion, it is to be forfeited and confessed. Here the proper occasion is this: The Bhikkhu's robe has been stolen or destroyed. This is the proper occasion in this case.

7. If that unrelated man or woman householder presents the Bhikkhu with many robes (pieces of robe-cloth), he is to accept at most (enough for) an upper and an under robe. If he accepts more than that, it is to be forfeited and confessed.

8. In case a man or woman householder prepares a robe fund for the sake of an unrelated Bhikkhu, thinking, "Having purchased a robe with this robe fund, I will supply the Bhikkhu named so-and-so with a robe:" If the Bhikkhu, not previously invited, approaching (the householder) should make a stipulation with regard to the robe, saying, "It would be good indeed, sir, if you supplied me (with a robe), having purchased a robe of such-and-such a sort with this robe fund" -- out of a desire for something fine -- it is to be forfeited and confessed.

9. In case two householders -- men or women -- prepare separate robe funds for the sake of a Bhikkhu unrelated to them, thinking, "Having purchased separate robes with these separate robe funds of ours, we will supply the Bhikkhu named so-and-so with robes": If the Bhikkhu, not previously invited, approaching (them) should make a stipulation with regard to the robe, saying, "It would be good indeed, sirs, if you supplied me (with a robe), having purchased a robe of such-and-such a sort with these separate robe funds, the two (funds) together for one (robe)" -- out of a desire for something fine -- it is to be forfeited and confessed.

10. In case a king, a royal official, a Brahmin or a householder sends a robe fund for the sake of a Bhikkhu via a messenger (saying), "Having purchased a robe with this robe fund, supply the Bhikkhu named so-and-so with a robe": If the messenger, approaching the Bhikkhu, should say, "This is a robe fund being delivered for the sake of the venerable one. May the venerable one accept this robe fund," then the Bhikkhu is to tell the messenger: "We do not accept robe funds, my friend. We accept robes (robe-cloth) as are proper according to season."

If the messenger should say to the Bhikkhu, "Does the venerable one have a steward?" then, Bhikkhus, if the Bhikkhu desires a robe, he may indicate a steward -- either a monastery attendant or a lay follower -- (saying), "That, my friend, is the Bhikkhus' steward."

If the messenger, having instructed the steward and going to the Bhikkhu, should say, "I have instructed the steward the venerable one indicated. May the venerable one go (to him) and he will supply you with a robe in season," then the Bhikkhu, desiring a robe and approaching the steward, may prompt and remind him two or three times, "I have need of a robe." Should (the steward) produce the robe after being prompted and reminded two or three times that is good.

If he does not produce the robe, (the Bhikkhu) should stand in silence four times, five times, six times at most for that purpose. Should (the steward) produce the robe after (the Bhikkhu) has stood in silence for the purpose four, five, six times at most, that is good.

If he should not produce the robe (at that point), should he then produce the robe after (the Bhikkhu) has endeavored further than that, it is to be forfeited and confessed.

If he should not produce (the robe), then the Bhikkhu himself should go to the place from which the robe fund was brought, or a messenger should be sent (to say), "The robe fund that you, venerable sirs, sent for the sake of the Bhikkhu has given no benefit to the Bhikkhu at all. May the you be united with what is yours. May what is yours not be lost." This is the proper course here.

Part Two: The Silk Chapter

11. Should any Bhikkhu have a felt (blanket/rug) made of a mixture containing silk, it is to be forfeited and confessed.

12. Should any Bhikkhu have a felt (blanket/rug) made of pure black wool, it is to be forfeited and confessed.

13. When a Bhikkhu is making a new felt (blanket/rug), two parts of pure black wool are to be incorporated, a third (part) of white, and a fourth of brown. If a Bhikkhu should have a new felt (blanket/rug) made without incorporating two parts of pure black wool, a third of white, and a fourth of brown, it is to be forfeited and confessed.

14. When a new felt (blanket/rug) has been made by a Bhikkhu, it is to be kept for (at least) six years. If after less than six years he should have another new felt (blanket/rug) made, regardless of whether or not he has disposed of the first, then -- unless he has been authorized by the Bhikkhus -- it is to be forfeited and confessed.

15. When a felt sitting rug is being made by a Bhikkhu, a piece of old felt a sugata span (25 cm.) on each side is to be incorporated for the sake of discoloring it. If, without incorporating a piece of old felt a sugata span on each side, he should have a new felt sitting rug made, it is to be forfeited and confessed.

16. If wool accrues to a Bhikkhu as he is going on a journey, he may accept it if he so desires. Once he accepts it, he may carry it by hand -- there being no one else to carry it -- three leagues (48 km.=30 miles) at most. Should he carry it farther than that, even if there is no one else to carry it, it is to be forfeited and confessed.

17. Should any Bhikkhu have wool washed, dyed, or carded by a Bhikkhuni unrelated to him, it is to be forfeited and confessed.

18. Should any Bhikkhu take gold and silver, or have it taken, or consent to its being deposited (near him), it is to be forfeited and confessed.

19. Should any Bhikkhu engage in various types of monetary exchange, it (the income) is to be forfeited and confessed.

20. Should any Bhikkhu engage in various types of trade, (the article obtained) is to be forfeited and confessed.

21. An extra alms bowl may be kept ten days at most. Beyond that, it is to be forfeited and confessed.

22. Should a Bhikkhu with an alms bowl having less than five mends ask for another new bowl, it is to be forfeited and confessed. The bowl is to be forfeited by the Bhikkhu to the company of Bhikkhus. That company of Bhikkhus' final bowl should be presented to the Bhikkhu, (saying,) "This, Bhikkhu, is

your bowl. It is to be kept until broken." This is the proper procedure here.

23. There are these tonics to be taken by sick Bhikkhus: ghee, fresh butter, oil, honey, sugar/molasses. Having been received, they are to be used from storage seven days at most. Beyond that, they are to be forfeited and confessed.

24. When a month is left to the hot season, a Bhikkhu may seek a rains-bathing cloth. When a half-month is left to the hot season, (the cloth) having been made, may be worn. If when more than a month is left to the hot season he should seek a rains-bathing cloth, (or) when more than a half-month is left to the hot season, (the cloth) having been made should be worn, it is to be forfeited and confessed.

25. Should any Bhikkhu, having himself given a robe-cloth to (another) Bhikkhu, and then being angered and displeased, snatch it back or have it snatched back, it is to be forfeited and confessed.

26. Should any Bhikkhu, having requested thread, have a robe woven by weavers, it is to be forfeited and confessed.

27. In case a man or woman householder unrelated to a Bhikkhu has weavers weave robe-cloth for his sake, and if the Bhikkhu, not previously invited (by the householder), having approached the weavers, should make stipulations with regard to the cloth, saying, "This cloth, friends, is to be woven for my sake. Make it long, make it broad, make it tightly woven, well woven, well spread, well scraped, well smoothed, and perhaps I may reward you with a little something;" and should the Bhikkhu, having said that, reward them with a little something, even as much as alms-food, it (the cloth) is to be forfeited and confessed.

28. Ten days prior to the third-month Kattika full moon, should robe-cloth offered in urgency accrue to a Bhikkhu, he is to accept it if he regards it as offered in urgency. Once he has accepted it, he may keep it throughout the robe season. Beyond that, it is to be forfeited and confessed.

29. There are wilderness abodes that are considered dubious and risky. A Bhikkhu living in such abodes after the (fourth-month) Kattika full moon has passed may keep any one of his three robes in a village if he so desires. Should he have any reason to live apart from the robe, he may do so for six nights at most. If he should live apart from it longer than that -- unless authorized by the Bhikkhus -- it is to be forfeited and confessed.

30. Should any Bhikkhu knowingly divert to himself gains that had been intended for a Community, they are to be forfeited and confessed.

Pacittiya

Part One: The Lie Chapter

1. A deliberate lie is to be confessed.

2. An insult is to be confessed.

3. Malicious tale bearing among Bhikkhus is to be confessed.

4. Should any Bhikkhu have an un-ordained person recite Dhamma line by line (with him), it is to be confessed.

5. Should any Bhikkhu lie down in the same lodging with an un-ordained person for more than two or three consecutive nights, it is to be confessed.

6. Should any Bhikkhu lie down in the same lodging with a woman, it is to be confessed.

7. Should any Bhikkhu teach more than five or six sentences of Dhamma to a woman, unless a knowledgeable man is present, it is to be confessed.

8. Should any Bhikkhu report (his own) factual superior human state to an un-ordained person, it is to be confessed.

9. Should any Bhikkhu report (another) Bhikkhu's gross offense to an un-ordained person -- unless authorized by the Bhikkhus -- it is to be confessed.

10. Should any Bhikkhu dig soil or have it dug, it is to be confessed.

Part Two: The Living Plant Chapter

11. The damaging of a living plant is to be confessed.

12. Evasive speech and uncooperativeness are to be confessed.

13. Maligning or complaining (about a Community official) is to be confessed.

14. Should any Bhikkhu set a bed, bench, mattress, or stool belonging to the Community out in the open -- or have it set out -- and then on departing neither put it away nor have it put away, or should he go without taking leave, it is to be confessed.

15. Should any Bhikkhu, having set out bedding in a lodging belonging to the Community -- or having had it set out -- and then on departing neither put it away nor have it put away, or should he go without taking leave, it is to be confessed.

16. Should any Bhikkhu knowingly lie down in a lodging belonging to the Community so as to intrude on a Bhikkhu who arrived there first, (thinking), "Whoever feels crowded will go away" -- doing it for this reason and no other -- it is to be confessed.

17. Should any Bhikkhu, angry and displeased, evict a Bhikkhu from a dwelling belonging to the Community -- or have him evicted -- it is to be confessed.

18. Should any Bhikkhu sit or lie down on a bed or bench with detachable legs on an (un-planked) loft in a dwelling belonging to the Community, it is to be confessed.

19. When a Bhikkhu is building a large dwelling, he may apply two or three layers of facing to plaster the area around the window frame and reinforce the area around the door frame the width of the door opening, while standing where there are no crops to speak of. Should he apply more than that, even if standing where there are no crops to speak of, it is to be confessed.

20. Should any Bhikkhu knowingly pour water containing living beings -- or have it poured -- on grass or on clay, it is to be confessed.

Part Three: The Exhortation Chapter

21. Should any Bhikkhu, unauthorized, exhort the Bhikkhunis, it is to be confessed.

22. Should any Bhikkhu, even if authorized, exhort the Bhikkhunis after sunset, it is to be confessed.

23. Should any Bhikkhu, having gone to the Bhikkhunis' quarters, exhort the Bhikkhunis -- except at the proper occasion -- it is to be confessed. Here the proper occasion is this: A Bhikkhuni is ill. This is the proper occasion here.

24. Should any Bhikkhu say that the Bhikkhus exhort the Bhikkhunis for the sake of personal gain, it is to be confessed.

25. Should any Bhikkhu give robe-cloth to a Bhikkhuni unrelated to him, except in exchange, it is to be confessed.

26. Should any Bhikkhu sew a robe or have it sewn for a Bhikkhuni unrelated to him, it is to be confessed.

27. Should any Bhikkhu, by arrangement, travel together with a Bhikkhuni even for the interval between one village and the next, except at the proper occasion, it is to be confessed. Here the proper occasion is this: The road is to be traveled by caravan, and is considered dubious and risky. This is the proper occasion here.

28. Should any Bhikkhu, by arrangement, get in the same boat with a Bhikkhuni going upstream or downstream -- except to cross over to the other bank -- it is to be confessed.

29. Should any Bhikkhu knowingly eat alms-food donated through the prompting of a Bhikkhuni, except for food that householders had already intended for him prior (to her prompting), it is to be confessed.

30. Should any Bhikkhu sit in private, alone with a Bhikkhuni, it is to be confessed.

Part Four: The Food Chapter

31. A Bhikkhu who is not ill may eat one meal at a public alms center. Should he eat more than that, it is to be confessed.

32. A group meal, except on the proper occasions, is to be confessed. Here the proper occasions are these: a time of illness, a time of giving cloth, a time of making robes, a time of going on a journey, a time of embarking on a boat, an extraordinary occasion, a time when the meal is supplied by contemplatives. These are the proper occasions here.

33. An out-of-turn meal, except on the proper occasions, is to be confessed. Here the proper occasions are these: a time of illness, a time of giving cloth (the robe season), a time of making robes. These are the proper occasions here.

34. In case a Bhikkhu arriving at a family residence is presented with cakes or cooked grain-meal, he may accept two or three bowlfuls if he so desires. If he should accept more than that, it is to be confessed. Having accepted the two-or-three bowlfuls and having taken them from there, he is to share them among the Bhikkhus. This is the proper course here.

35. Should any Bhikkhu, having eaten and turned down an offer (of further food), chew or consume staple or non-staple food that is not left over, it is to be confessed.

36. Should any Bhikkhu, knowingly and wishing to find fault, present staple or non-staple food to a Bhikkhu who has eaten and turned down an offer (for further food), saying, "Here, Bhikkhu, chew or consume this" -- when it has been eaten, it is to be confessed.

37. Should any Bhikkhu chew or consume staple or non-staple food at the wrong time, it is to be confessed.

38. Should any Bhikkhu chew or consume stored-up staple or non-staple food, it is to be confessed.

39. There are these finer staple foods, i.e., ghee, fresh butter, oil, honey, sugar/molasses, fish, meat, milk, and curds. Should any Bhikkhu who is not ill, having asked for finer staple foods such as these for his own sake, then eat them, it is to be confessed.

40. Should any Bhikkhu take into his mouth an edible that has not been given -- except for water and tooth-cleaning sticks -- it is to be confessed.

Part Five: The Naked Ascetic Chapter

41. Should any Bhikkhu give staple or non-staple food with his own hand to a naked ascetic, a male wanderer, or a female wanderer, it is to be confessed.

42. Should any Bhikkhu say to a Bhikkhu, "Come, my friend, let's enter the village or town for alms," and then -- whether or not he has had (food) given to him -- dismiss him, saying, "Go away, my friend. I don't like sitting or talking with you. I prefer sitting or talking alone," if doing it for that reason and no other, it is to be confessed.

43. Should a Bhikkhu sit intruding on a family "with its meal," it is to be confessed.

44. Should any Bhikkhu sit in private on a secluded seat with a woman, it is to be confessed.

45. Should any Bhikkhu sit in private, alone with a woman, it is to be confessed.

46. Should any Bhikkhu, being invited for a meal and without taking leave of an available Bhikkhu, go calling on families before or after the meal, except at the proper times, it is to be confessed. Here the proper times are these: the time of giving cloth, the time of making robes. These are the proper times here.

47. A Bhikkhu who is not ill may accept (make use of) a four-month invitation to ask for requisites. If he should accept (make use of) it for longer than that -- unless the invitation is renewed or is permanent -- it is to be confessed.

48. Should any Bhikkhu go to see an army on active duty, unless there is a suitable reason, it is to be confessed.

49. There being some reason or another for a Bhikkhu to go to an army, he may stay two or three (consecutive) nights with the army. If he should stay longer than that, it is to be confessed.

50. If a Bhikkhu staying two or three nights with an army should go to a battlefield, a roll call, the troops in battle formation, or to see a review of the (battle) units, it is to be confessed.

Part Six: The Alcoholic Drink Chapter

51. The drinking of alcohol or fermented liquor is to be confessed.

52. Tickling with the fingers is to be confessed.

53. The act of playing in the water is to be confessed.

54. Disrespect is to be confessed.

55. Should any Bhikkhu try to frighten another Bhikkhu, it is to be confessed.

56. Should any Bhikkhu who is not ill, seeking to warm himself, kindle a fire or have one kindled -- unless there is a suitable reason -- it is to be confessed.

57. Should any Bhikkhu bathe at intervals of less than half a month, except at the proper occasions, it is to be confessed. Here the proper occasions are these: the last month and a half of the hot season, the first month of the rains, these two and a half months being a time of heat, a time of fever; (also) a time of illness; a time of work; a time of going on a journey; a time of wind or rain. These are the proper times here.

58. When a Bhikkhu receives a new robe, any one of three means of discoloring it is to be applied: green, brown, or black. If a Bhikkhu should make use of a new robe without applying any of the three means of discoloring it, it is to be confessed.

59. Should any Bhikkhu, himself having placed robe-cloth under shared ownership (vikappana) with a Bhikkhu, a Bhikkhuni, a

female probationer, a male novice, or a female novice, then make use of the cloth without the shared ownership's being rescinded, it is to be confessed.

60. Should any Bhikkhu hide (another) Bhikkhu's bowl, robe, sitting cloth, needle case, or belt -- or have it hidden -- even as a joke, it is to be confessed.

Part Seven: The Animal Chapter

61. Should any Bhikkhu knowingly deprive an animal of life, it is to be confessed.

62. Should any Bhikkhu knowingly make use of water with living beings in it, it is to be confessed.

63. Should any Bhikkhu knowingly agitate for the reviving of an issue that has been rightfully dealt with, it is to be confessed.

64. Should any Bhikkhu knowingly conceal another Bhikkhu's serious offense, it is to be confessed.

65. Should any Bhikkhu knowingly give full ordination to an individual less than twenty years of age, the individual is not ordained and the Bhikkhus are blameworthy; and as for him (the preceptor), it is to be confessed.

66. Should any Bhikkhu knowingly and by arrangement travel together with a caravan of thieves, even for the interval between one village and the next, it is to be confessed.

67. Should any Bhikkhu, by arrangement, travel together with a woman, even for the interval between one village and the next, it is to be confessed.

68. Should any Bhikkhu say the following: "As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive for me, when indulged in, are not genuine obstructions," the Bhikkhus should admonish him thus: "Do not say that, venerable sir. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways,

friend, the Blessed One has described obstructive acts, and when indulged in they are genuine obstructions."

And should the Bhikkhu, thus admonished by the Bhikkhus, persist as before, the Bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it is to be confessed.

69. Should any Bhikkhu knowingly consort, join in communion, or lie down in the same lodging with a Bhikkhu professing such a view who has not acted in compliance with the rule, who has not abandoned that view, it is to be confessed.

70. And if a novice should say the following: "As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive for me when indulged in, are not genuine obstructions," the Bhikkhus should admonish him thus: "Do not say that, friend novice. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, friend, the Blessed One has described obstructive acts, and when indulged in they are genuine obstructions."

And should that novice, thus admonished by the Bhikkhus, persist as before, the Bhikkhus should admonish him as follows: "From this day forth, friend novice, you are not to claim the Blessed One as your teacher, nor are you even to have the opportunity the other novices get -- that of sharing lodgings two or three nights with the Bhikkhus. Away with you! Out of our sight! (literally, 'Get lost!')"

Should any Bhikkhu knowingly support, receive services from, consort with, or lie down in the same lodging with a novice thus expelled, it is to be confessed.

Part Eight:

The In-accordance-with-the-Rule Chapter

71. Should any Bhikkhu, admonished by the Bhikkhus in accordance with a rule, say, "Friends, I will not train myself under this training rule until I have put questions about it to another Bhikkhu, experienced and learned in the discipline," it is

to be confessed. Bhikkhus, (a training rule) is to be understood, is to be asked about, is to be pondered. This is the proper course here.

72. Should any Bhikkhu, when the Patimokkha is being repeated, say, "Why are these lesser and minor training rules repeated when they lead only to anxiety, bother and confusion?" the criticism of the training rules is to be confessed.

73. Should any Bhikkhu, when the Patimokkha is being recited every half-month, say, "Just now have I heard that this case, too, is handed down in the Patimokkha, is included in the Patimokkha, and comes up for recitation every half-month;" and if other Bhikkhus should know, "That Bhikkhu has already sat through two or three recitations of the Patimokkha, if not more," the Bhikkhu is not exempted for being ignorant. Whatever the offense he has committed, he is to be dealt with in accordance with the rule; and in addition, his deception is to be exposed: "It is no gain for you, friend, it is ill-done, that when the Patimokkha is being recited, you do not pay proper attention and take it to heart." Here the deception is to be confessed.

74. Should any Bhikkhu, angered and displeased, give a blow to (another) Bhikkhu, it is to be confessed.

75. Should any Bhikkhu, angered and displeased, raise his hand against (another) Bhikkhu, it is to be confessed.

76. Should any Bhikkhu charge a Bhikkhu with an unfounded sanghadisesa (offense), it is to be confessed.

77. Should any Bhikkhu purposefully provoke anxiety in (another) Bhikkhu, (thinking,) "This way, even for just a moment, he will have no peace" -- if doing it for just this reason and no other -- it is to be confessed.

78. Should any Bhikkhu stand eavesdropping on Bhikkhus when they are arguing, quarreling, and disputing, thinking, "I will overhear what they say" -- if doing it for just this reason and no other -- it is to be confessed.

79. Should any Bhikkhu, having given consent (by proxy) to a formal act carried out in accordance with the rule, later complain (about the act), it is to be confessed.

80. Should any Bhikkhu, when deliberation is being carried on in the Community, get up from his seat and leave without having given consent, it is to be confessed.

81. Should any Bhikkhu, (acting as part of) a Community in concord, give robe-cloth (to an individual Bhikkhu) and later complain, "The Bhikkhus apportion the Community's gains according to friendship," it is to be confessed.

82. Should any Bhikkhu knowingly divert to an individual gains that had been allocated for the Community, it is to be confessed.

Part Nine: The Treasure Chapter

83. Should any Bhikkhu, without being previously announced, cross the threshold of a consecrated noble king's (sleeping chamber) from which the king has not left, from which the treasure (the queen) has not withdrawn, it is to be confessed.

84. Should any Bhikkhu pick up or have (someone) pick up a valuable or what is considered a valuable, except within a monastery or within a dwelling, it is to be confessed. But when a Bhikkhu has picked up or had (someone) pick up a valuable or what is considered a valuable (left) in a monastery or in a dwelling, he is to keep it, (thinking,) "Whoever it belongs to will (come and) fetch it." This is the proper course here.

85. Should any Bhikkhu, without taking leave of an available Bhikkhu, enter a village at the wrong time -- unless there is a suitable emergency -- it is to be confessed.

86. Should any Bhikkhu have a needle case made of bone, ivory, or horn, it is to be broken and confessed.

87. When a Bhikkhu is making a new bed or bench, it is to have legs (at most) eight fingerbreadths long -- using Sugata fingerbreadths -- not counting the lower edge of the frame. In excess of that it is to be cut down and confessed.

88. Should any Bhikkhu have a bed or bench upholstered, it (the upholstery) is to be torn off and confessed.

89. When a Bhikkhu is making a sitting cloth, it is to be made to the standard measurement. Here the standard is this: two spans -- using the Sugata span -- in length, 1 1/2 in width, the border a span. In excess of that, it is to be cut down and confessed.

90. When a Bhikkhu is making a skin-eruption covering cloth, it is to be made to the standard measurement. Here the standard is this: four spans -- using the Sugata span -- in length, two spans in width. In excess of that, it is to be cut down and confessed.

91. When a Bhikkhu is making a rains-bathing cloth, it is to be made to the standard measurement. Here the standard is this: six spans -- using the Sugata span -- in length, 2 1/2 in width. In excess of that, it is to be cut down and confessed.

92. Should any Bhikkhu have a robe made the size of the Sugata robe or larger, it is to be cut down and confessed. Here, the size of the Sugata robe is this: nine spans -- using the Sugata span -- in length, six spans in width. This is the size of the Sugata's Sugata robe.

Patidesaniya

1. Should any Bhikkhu chew or consume staple or non-staple food, having received it himself from the hand of an unrelated Bhikkhuni in an inhabited area, he is to acknowledge it: "Friends, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it."

2. In case Bhikkhus, being invited, are eating in family homes, and if a Bhikkhuni is standing there as though giving directions, (saying,) "Give curry here, give rice here," then the Bhikkhus are to dismiss her: "Go away, sister, while the Bhikkhus are eating." If not one of the Bhikkhus should speak to dismiss her, "Go away, sister, while the Bhikkhus are eating," the Bhikkhus are to acknowledge it: "Friends, we have committed a blameworthy, unsuitable act that ought to be acknowledged. We acknowledge it."

3. There are families designated as in training. Should any Bhikkhu, not being ill, uninvited beforehand, chew or consume staple or non-staple food, having received it himself at the homes of families designated as in training, he is to acknowledge it: "Friends, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it."

4. There are wilderness abodes that are dubious and risky. Should any Bhikkhu, not being ill, living in such abodes, chew or consume unannounced (gifts of) staple or non-staple food, having received them himself in the abode, he is to acknowledge it: "Friends, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it."

Sekhiya

Part One:

The 26 Dealing with Proper Behavior

1. [2] I will wear the lower robe [upper robe] wrapped around (me): a training to be observed.

3. [4] I will go [sit] well-covered in inhabited areas: a training to be observed.

5. [6] I will go [sit] well-restrained in inhabited areas: a training to be observed.

7. [8] I will go [sit] with eyes lowered in inhabited areas: a training to be observed.

9. [10] I will not go [sit] with robes hitched up in inhabited areas: a training to be observed.

11. [12] I will not go [sit] laughing loudly in inhabited areas: a training to be observed.

13. [14] I will go [sit] (speaking) with a lowered voice in inhabited areas: a training to be observed.

15. [16] I will not go [sit] swinging the body in inhabited areas: a training to be observed.

17. [18] I will not go [sit] swinging the arms in inhabited areas: a training to be observed.

19. [20] I will not go [sit] swinging the head in inhabited areas: a training to be observed.

21. [22] I will not go [sit] with arms akimbo in inhabited areas: a training to be observed.

23. [24] I will not go [sit] with my head covered in inhabited areas: a training to be observed.

25. I will not go tiptoeing or walking just on the heels in inhabited areas: a training to be observed.

26. I will not sit holding up the knees in inhabited areas: a training to be observed.

Part Two: The 30 Dealing with Food

27. I will receive alms-food appreciatively: a training to be observed.

28. I will receive alms-food with attention focused on the bowl: a training to be observed.

29. I will receive alms-food with bean curry in proper proportion: a training to be observed.

30. I will receive alms-food level with the edge (of the bowl): a training to be observed.

31. I will eat alms-food appreciatively: a training to be observed.

32. I will eat alms-food with attention focused on the bowl: a training to be observed.

33. I will eat alms-food methodically: a training to be observed.

34. I will eat alms-food with bean curry in proper proportion: a training to be observed.

35. I will not eat alms-food taking mouthfuls from a heap: a training to be observed.

36. I will not hide bean curry and foods with rice out of a desire to get more: a training to be observed.

37. Not being ill, I will not eat rice or bean curry that I have requested for my own sake: a training to be observed.

38. I will not look at another's bowl intent on finding fault: a training to be observed.

39. I will not take an extra-large mouthful: a training to be observed.

40. I will make a rounded mouthful: a training to be observed.

41. I will not open the mouth when the mouthful has yet to be brought to it: a training to be observed.

42. I will not put the whole hand into the mouth while eating: a training to be observed.

43. I will not speak with the mouth full of food: a training to be observed.

44. I will not eat from lifted balls of food: a training to be observed.

45. I will not eat nibbling at mouthfuls of food: a training to be observed.

46. I will not eat stuffing out the cheeks: a training to be observed.

47. I will not eat shaking (food off) the hand: a training to be observed.

48. I will not eat scattering rice about: a training to be observed.

49. I will not eat sticking out the tongue: a training to be observed.

50. I will not eat smacking the lips: a training to be observed.

51. I will not eat making a slurping noise: a training to be observed.

52. I will not eat licking the hands: a training to be observed.

53. I will not eat licking the bowl: a training to be observed.

54. I will not eat licking the lips: a training to be observed.

55. I will not accept a water vessel with a hand soiled by food: a training to be observed.

56. I will not, in an inhabited area, throw away bowl-rinsing water that has grains of rice in it: a training to be observed.

Part Three:

The 16 Dealing with Teaching Dhamma

57. I will not teach Dhamma to a person with an umbrella in his hand and who is not ill: a training to be observed.

58. I will not teach Dhamma to a person with a staff in his hand and who is not ill: a training to be observed.

59. I will not teach Dhamma to a person with a knife in his hand and who is not ill: a training to be observed.

60. I will not teach Dhamma to a person with a weapon in his hand and who is not ill: a training to be observed.

61. [62] I will not teach Dhamma to a person wearing non-leather [leather] footwear who is not ill: a training to be observed.

63. I will not teach Dhamma to a person in a vehicle and who is not ill: a training to be observed.

64. I will not teach Dhamma to a person lying down who is not ill: a training to be observed.

65. I will not teach Dhamma to a person who sits holding up his knees and who is not ill: a training to be observed.

66. I will not teach Dhamma to a person wearing headgear who is not ill: a training to be observed.

67. I will not teach Dhamma to a person whose head is covered (with a robe or scarf) and who is not ill: a training to be observed.

68. Sitting on the ground, I will not teach Dhamma to a person sitting on a seat who is not ill: a training to be observed.

69. Sitting on a low seat, I will not teach Dhamma to a person sitting on a high seat who is not ill: a training to be observed.

70. Standing, I will not teach Dhamma to a person sitting who is not ill: a training to be observed.

71. Walking behind, I will not teach Dhamma to a person walking ahead who is not ill: a training to be observed.

72. Walking beside a path, I will not teach Dhamma to a person walking on the path and who is not ill: a training to be observed.

Part Four: The 3 Miscellaneous Rules

73. Not being ill, I will not defecate or urinate while standing: a training to be observed.

74. Not being ill, I will not defecate, urinate, or spit on living crops: a training to be observed.

75. Not being ill, I will not defecate, urinate, or spit in water: a training to be observed.

Adhikarana-Samatha

1. *A verdict "in the presence of" should be given.* This means that the formal act settling the issue must be carried out in the presence of the Community, in the presence of the individuals, and in the presence of the Dhamma and Vinaya.

2. *A verdict of mindfulness may be given.* This is the verdict of innocence given in an accusation, based on the fact that the accused remembers fully that he did not commit the offense in question.

3. *A verdict of past insanity may be given.* This is another verdict of innocence given in an accusation, based on the fact that the accused was out of his mind when he committed the offense in question and so is absolved of any responsibility for it.

4. *Acting in accordance with what is admitted.* This refers to the ordinary confession of offenses, where no formal interrogation is involved. The confession is valid only if in accord with the facts, e.g., a Bhikkhu actually commits a pacittiya offense and then confesses it as such, and not as a stronger or lesser offense. If he were to confess it as a dukkata or a sanghadisesa, that would be invalid.

5. *Acting in accordance with the majority.* This refers to cases in which Bhikkhus are unable to settle a dispute unanimously, even after all the proper procedures are followed, and -- in the words of the Canon -- are "wounding one another with weapons of the tongue." In cases such as these, decisions can be made by majority vote.

6. *Acting in accordance with the accused's further misconduct.* This refers to cases where a Bhikkhu admits to having committed the offense in question only after being formally interrogated about it. He is then to be reprovved for his actions, made to remember the offense and to confess it, after which the Community carries out a formal act of "further misconduct" against him as an added punishment for being so uncooperative as to require the formal interrogation in the first place.

7. *Covering over as with grass.* This refers to situations in which both sides of a dispute realize that, in the course of their dispute, they have done much that is unworthy of a contemplative. If they were to deal with one another for their offenses, the only result would be greater divisiveness. Thus if both sides agree, all the Bhikkhus gather in one place. (According to the Commentary, this means that all Bhikkhus in the *sima* must attend. No one should send his consent, and even sick Bhikkhus must go.) A motion is made to the entire group that this procedure will be followed. One member of each side then makes a formal motion to the members of his faction that he will make a confession for them. When both sides are ready, the representative of each side addresses the entire group and makes the blanket confession, using the form of a motion and one announcement (*natti-dutiya-kamma*).

Theragatha

The Single Verses

I.1 -- Subhuti {v. 1}

My hut is roofed, comfortable, free of drafts;
my mind, well-centered, set free. I remain ardent. So, rain-deva.
Go ahead & rain.

I.2 -- Mahakotthika {v. 2}

Calmed, restrained, giving counsel unruffled, he lifts off evil
states of mind -- as the breeze, a leaf from a tree.

I.3 -- Kankharevata {v. 3}

See this: the discernment of the Tathagatas, like a fire ablaze in
the night, giving light, giving eyes, to those who come, subduing
their doubt.

I.7 -- Bhaliya {v. 7}

Who scatters the troops of the King of Death -- as a great flood,
a very weak bridge made of reeds -- is victorious, for his fears
are dispersed. He's tamed, unbound, steadfast in himself.

I.14 -- Vanavaccha's pupil {v. 14}

My preceptor said to me: Let's go from here, Sivaka. My body
stays in the village, my mind has gone to the wilds. Even though
I'm lying down, I go. There's no tying down one who knows.

I.16 -- Belatthisa {v. 16}

Just as a fine thoroughbred steed, with swishing tail & mane
runs with next-to-no effort, so my days & nights run with next-to-
no effort now that I've gained a happiness not of the flesh.

I.22 -- Cittaka {v. 22}

Peacocks, crested, blue, with gorgeous necks, cry out in the
Karamvi woods, thrilled by the cold wind. They awaken the
sleeper to meditate.

I.26 -- Abhaya {v. 26}

Hearing the well-spoken words of the Awakened One, Kinsman of the Sun, I pierced what is subtle -- as if, with an arrow, the tip of a horse-tail hair.

I.29 -- Harita {v. 29}

Harita, raise yourself up- right and, straightening your mind -- like a fletcher, an arrow -- shatter ignorance to bits.

I.32 -- Suppiya {v. 32}

I'll make a trade: aging for the Ageless, burning for the Unbound: the highest peace, the unexcelled rest from the yoke.

I.39 -- Tissa {v. 39}

As if struck by a sword, as if his head were on fire, a monk should live the wandering life -- mindful -- for the abandoning of sensual passion.

I.41 -- Sirivaddha {v. 41}

Lightning lands on the cleft between Vebhara & Pandava, but, having gone to the cleft in the mountains, he's absorbed in jhana -- the son of the one without compare, the one who is Such.

I.43 -- Sumangala {v. 43}

So freed! So freed! So thoroughly freed am I from three crooked things: my sickles, my shovels, my plows. Even if they were here, right here, I'd be done with them, done. Do jhana, Sumangala. Do jhana, Sumangala. Sumangala, stay heedful.

I.49 -- Ramaneyyaka {v. 49}

Even with all the whistles & whistling, the calls of the birds, this, my mind, doesn't waver, for my delight is in oneness.

I.50 -- Vimala {v. 50}

The earth's sprinkled with rain, wind is blowing, lightning wanders the sky, but my thoughts are stilled, well-centered my mind.

I.56 -- Kutiviharin (1) {v. 56}

Who's in the hut? A monk's in the hut -- free from passion, with well-centered mind. Know this, my friend: The hut you built wasn't wasted.

I.57 -- Kutiviharin (2) {v. 57}

This was your old hut, and you aspire to another, new hut. Discard your hope for a hut, monk. A new hut will be painful all over again.

I.61 -- Vappa {v. 61}

One who sees sees who sees, sees who doesn't.
One who doesn't see doesn't see who sees or who doesn't.

I.68 -- Ekuddaniya {v. 68}

Exalted in mind & heedful: a sage trained in sagacity's ways. He has no sorrows, one who is Such,[1] calmed & ever mindful.

Note:

1. *Tadi*: "Such," an adjective to describe one who has attained the goal. It indicates that the person's state is indefinable but not subject to change or influences of any sort.

I.73 -- Manava {v. 73}

On seeing an old person; & a person in pain, diseased; & a person dead, gone to life's end, I left for the life gone forth, abandoning the sensuality that entices the heart.

I.84 -- Nita {v. 84}

Asleep the whole night, delighting in company by day: when, when will the fool bring suffering & stress to an end?

I.93 -- Eraka {v. 93}

Sensual pleasures are stressful, Eraka.
Sensual pleasures aren't ease.
Whoever loves sensual pleasures loves stress, Eraka.
Whoever doesn't, doesn't love stress.

I.95 -- Cakkhupala {v. 95}

I'm blind, my eyes are destroyed.
I've stumbled on a wilderness track.
Even if I must crawl, I'll go on, but not with an evil companion.

I.104 -- Khitaka {v. 104}

How light my body!

Touched by abundant rapture & bliss, -- like a cotton tuft borne on the breeze -- it seems to be floating -- my body!

I.111 -- Jenta {v. 111}

Going forth is hard; houses are hard places to live; the Dhamma is deep; wealth, hard to obtain; it's hard to keep going with whatever we get: so it's right that we ponder continually continual inconstancy.

I.113 -- Vanavaccha {v. 113}

With clear waters & massive boulders, frequented by monkeys & deer, covered with moss & water weeds, those rocky crags refresh me.

I.118 -- Kimbila {v. 118}

As if sent by a curse, it drops on us -- aging.

The body seems other, though it's still the same one.

I'm still here & have never been absent from it, but I remember myself as if somebody else's.

I.120 -- Isidatta {v. 120}

The five aggregates, having been comprehended, stand with their root cut through.

For me the ending of stress is reached; the ending of fermentations, attained.

Theragatha

The Pairs of Verses

II.13 -- Heraññakani {vv. 145-146}

Days & nights fly past.

Life comes to an end.

The span of mortals runs out, like the water of a piddling stream.

But the fool doing evil deeds doesn't realize that later it's bitter for him: evil for him the result.

II.16 -- Mahakala {vv. 151-152}

This swarthy woman [preparing a corpse for cremation] -- crow-like, enormous -- breaking a thigh & then the other thigh, breaking an arm & then the other arm, cracking open the head, like a pot of curds, she sits with them heaped up beside her.

Whoever, unknowing, makes acquisitions -- the fool -- returns over & over to suffering & stress. So, discerning, don't make acquisitions. May I never lie with my head cracked open again.

II.24 -- Valliya {vv. 167-168}

What needs to be done with firm persistence, what needs to be done by someone who hopes for Awakening, that I will do.

I will not fail.

See: persistence & striving!

You show me the path: the straight, the plunge into Deathlessness. I, through sagacity, will reach it, know it, as the stream of the Ganges, the sea.

II.26 -- Punnamasa {vv. 171-172}

Shedding five hindrances so as to reach the unexcelled rest from the yoke, taking the Dhamma as mirror for knowing & seeing myself, I reflected on this body -- the whole thing, inside & out, my own & others'.

How vain & empty it looked!

II.27 -- Nandaka {vv. 173-174}

Just as a fine thoroughbred steed stumbling, regains its stance,
feeling all the more urgency, & draws its burden undaunted.

In the same way, remember me: consummate in vision, a
disciple of the Rightly Self-awakened One, the Awakened One's
thoroughbred child, his son.

II.30 -- Kanhadinna {vv. 179-180}

Men of integrity have been attended to, the Dhamma repeatedly
listened to. Having listened, I followed the straight way, the
plunge into Deathlessness.

Passion for becoming, having been killed by me, no further such
passion is found in me. It neither was nor will be nor is found in
me even now.

II.37 -- Sona Potiriyaputta {vv. 193-194}

It's not for sleeping, the night garlanded with zodiac stars.
The night, for one who knows, is for staying awake.

If I were to fall from my elephant's shoulder, and a tusker
trampled me, death in battle would be better for me, than that I,
defeated, survive.

Theragatha

The Triple Verses

III.5 -- Matangaputta {vv. 231-233}

It's too cold, too hot, too late in the evening -- people who say this, shirking their work: the moment passes them by.

Whoever regards cold & heat as no more than grass, doing his manly duties, won't fall away from ease.

With my chest I push through wild grasses -- spear-grass, ribbon-grass, rushes -- cultivating a seclusion heart.

III.8 -- Yasoja {vv. 243-245}

His limbs knotted like a kala plant, his body lean & lined with veins, knowing moderation in food & drink: the man of undaunted heart.

Touched by gnats & horseflies in the wilds, the great wood, like an elephant at the head of a battle: he, mindful, should stay there endure.

One alone is like Brahma, two, like devas, three, like a village, more than that: a hullabaloo.

III.13 -- Abhibhuta {vv. 255-257}

Listen, kinsmen, all of you, as many as are assembled here. I will teach you the Dhamma: Painful is birth, again & again.

Rouse yourselves. Go forth.

Apply yourselves to the Awakened One's bidding.

Scatter the army of Death as an elephant would a shed made of reeds.

He who, in this doctrine & discipline, remains heedful, abandoning birth, the wandering-on, will put an end to suffering & stress.

III.14 -- Gotama {vv. 258-260}

While wandering on I went to hell; went again & again to the world of the hungry shades; stayed countless times, long,

in the pain of the animal womb; enjoyed the human state;
went to heaven from time to time; settled in the elements of form,
the elements of formlessness, neither-perception, perception-
less.

Ways of taking birth are now known: devoid of essence,
unstable, conditioned, always driven along. Knowing them
as born from my self, mindful I went right to peace.

III.15 -- Harita (2) {vv. 261-263}

Whoever wants to do later what he should have done first,
falls away from the easeful state & later burns with remorse.

One should speak as one would act, & not as one wouldn't.
When one speaks without acting, the wise, they can tell.

How very easeful: Unbinding, as taught by the Rightly Self-
awakened One -- sorrowless, dustless, secure, where stress
& suffering cease.

Theragatha

The Quadruple Verses

IV.8 -- Rahula {vv. 295-298}

In both ways consummate,[1] I'm known as Rahula the Fortunate:

because I'm the son of the Buddha,
because I've the eye that sees Dhammas,
because my fermentations are ended,
because I've no further becoming.

I'm deserving of offerings, a worthy one a three-knowledge man,[2] with sight of the Deathless.

Those
blinded by sensuality
covered by the net,
veiled by the veil of craving,
bound by the Kinsman of the heedless,[3]
are like fish in the mouth of a trap.

Throwing that sensuality aside,
cutting through Mara's bond,
pulling out craving, root & all,
cooled am I,
Unbound.

Notes:

1. This phrase can be taken in two ways: (a) consummate in that he has a pure lineage on both his mother's and his father's side; and (b) consummate in that he belongs both to a well-born lineage in the worldly sense and, by means of his meditative attainments, to the lineage of the noble ones.

2. One with knowledge of past lives, knowledge of the passing away and rearing of living beings, and knowledge of the ending of mental fermentations.

3. Mara.

Third Khandhaka

Residence During the Rainy Season, Vassa

Section One

1. At that time the Blessed One dwelt at Ràjagaha, in the Veluvana, in the Kalandakanivàpa [1]. At that time the retreat during the rainy season had not yet been instituted by the Blessed One for the Bhikkhus. Thus the Bhikkhus went on their travels alike during winter, summer, and the rainy season.

2. People were annoyed, murmured, and became angry, saying, 'How can the Sakyaputtiya samaõas go on their travels alike during winter, summer, and the rainy season? They crush the green herbs, they hurt vegetable life [2], they destroy the life of many small living things. Shall the ascetics who belong to titthiya schools, whose Doctrine is ill preached, retire during the rainy season and arrange places for themselves to live in [3]? Shall the birds make their nests on the summits of the trees, and retire during the rainy season, and arrange themselves places to live in; and yet the Sakyaputtiya samaõas go on their travels alike during winter, summer, and the rainy season, crushing the green herbs, hunting vegetable life, and destroying the life of many small things?'

3. Now some Bhikkhus heard those people that were annoyed, murmured, and had become angry.

These Bhikkhus told this thing to the Blessed One.

In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus:

'I prescribe, O Bhikkhus, that you enter upon vassa [4].'

Section Two

1. Now the Bhikkhus thought: 'When are we to enter upon vassa?'

They told this thing to the Blessed One.

`I prescribe, O Bhikkhus, that you enter upon vassa in the rainy season.'

2. Then the Bhikkhus thought: `how many periods are there for entering upon vassa

They told this thing to the Blessed One.

`There are two periods, O Bhikkhus, for entering upon vassa, the earlier and the later. The earlier time for entering [upon vassa] is the day after the full moon of Asàlha [June-July]; the later, a month after the full moon of Asàlha [5]. These, O Bhikkhus, are the two periods for entering upon vassa.'

Section Three

1. At that time the chabbaggiyà Bhikkhus, having entered upon vassa, went on their travels during the period of vassa. People were annoyed, murmured, and became angry [saying], `How can the Sakyaputtiya samaõas go on their travels alike during winter, summer, and the rainy season [and etc., as in chap.1.2, down to:] and destroy the life of many small living things?'

2. Now some Bhikkhus heard those people that were annoyed, murmured, and had become angry. The moderate Bhikkhus were annoyed, murmured, and became angry [saying], `How can the chabbaggiyà Bhikkhus, having entered upon vassa, go on their travels during the period of vassa?'

These Bhikkhus told this thing to the Blessed One.

In consequence of that and on this occasion the Blessed One after having delivered a religious discourse thus addressed the Bhikkhus.

`Let no one, O Bhikkhus, who has entered upon vassa, go on his travels before he has kept vassa during the earlier or during the later three months. He who does so, commits a dukkaña offence.'

Section Four

1. At that time the chabbaggiyà Bhikkhus were not willing to enter upon vassa.

They told this thing to the Blessed One.

‘Let no one, O Bhikkhus forbear to enter upon vassa. He who does not enter upon vassa, commits a dukkaña offence.’

2. At that time the chabbaggiyà Bhikkhus, who were not willing to enter upon vassa on the prescribed day, purposely left the district [where they were living].

They told this thing to the Blessed One.

‘Let no one, O Bhikkhus, purposely leave the district [where he is living], because he is not willing to enter upon vassa on the prescribed day. He who does, commits a dukkaña offence.’

3. At that time the Magadha King Seniya Bimbisàra, who wished that the vassa period might be postponed, sent a messenger to the Bhikkhus: ‘What if their reverences were to enter upon vassa on the next full moon day?’

They told this thing to the Blessed One.

‘I prescribe, O Bhikkhus, that you obey kings.’

Section Five

1. And the Blessed One, after having resided at Ràjagaha as long as He thought fit, went forth to Sàvatthi. Wandering from place to place He came to Sàvatthi. There, at Sàvatthi, the Blessed One dwelt in the Jetavana, the garden of Anàthapindika.

At that time an upàsaka [lay devotee] named Udena, in the Kosala country, had a vihàra built for the saïgha. He sent a messenger to the Bhikkhus [saying], ‘Might their reverences come hither; I desire to bestow gifts [on the saïgha] and to hear the Dhamma and to see the Bhikkhus.’

2. The Bhikkhus replied: ‘The Blessed One has prescribed, friend, that no one who has entered upon vassa, may go on a

journey before he has kept vassa during the earlier or during the later three months. Let the upàsaka Udena wait so long as the Bhikkhus keep their vassa residence; when they have finished vassa, they will go. But if there is any urgent necessity, let him dedicate the vihàra in presence of the Bhikkhus who reside there.'

3. The upàsaka Udena was annoyed, murmured, and became angry [saying], 'How can their reverences, when I send for them, refuse to come? I am a giver and a doer [of good works], and do service to the fraternity.' Some Bhikkhus heard the upàsaka Udena, who was annoyed, and etc. These Bhikkhus told the thing to the Blessed One.

4. In consequence of that the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus:

'I allow you, O Bhikkhus, to go [even during the rainy season], if the affair for which you go can be accomplished in seven days, and if you are sent for, but not if you are not sent for, by a person of one of the following seven classes: Bhikkhus, Bhikkhunis, sikkhamànàs [6], sàmaneras, sàmaneris, lay devotees, female lay devotees. I allow you, O Bhikkhus, to go, if the thing [you go for] can be accomplished in seven days, and if you are sent for, but not if you are not sent for, by a person of one of these seven classes. Within seven days you ought to return.

5. 'In case, O Bhikkhus, an upàsaka has built a vihàra for the saïgha. If he sends a messenger to the Bhikkhus [saying], "Might their reverences come hither; I desire to bestow gifts [on them] and to hear the Dhamma and to see the Bhikkhus," you ought to go, O Bhikkhus, if the affair for which you go can be accomplished in seven days, and if he sends for you, but not if he does not send for you. Within seven days you ought to return.

6. 'In case, O Bhikkhus, an upàsaka has built for the saïgha an addhayoga [7], has built a storied house, has built an attic, has constructed a cave, a cell, a store-room, a refectory, a fire-room, a warehouse [8], a privy, a place to walk in, a house to walk in, a well, a well house, a gantàghara [9], a gantàghara room [10], a lotus-pond, a pavilion,, a park; or [q 304/] has prepared the site

for a park. If he sends a messenger to the Bhikkhus [and etc., as in down to the end of the section].

7. `In case, O Bhikkhus, an upàsaka has built for a number of Bhikkhus an addhayoga . . . [as in sect.6 to the end of the section] . . . or one Bhikkhu a vihàra, an addhayoga, a storied house [and etc., as in sect.6 to the end].

8. `In case, O Bhikkhus, an upàsaka has built for the sisterhood of Bhikkhunis, and etc., for a number of Bhikkhunis, for one Bhikkhuní, for a number of sikkhamànàs, for one sikkhamànà, for a number of sàmaneras, for one sàmanera, for a number of sàmaneris, for one sàmaneri, a vihàra and etc. [11] If he sends a messenger to the Bhikkhus and etc.

9. `In case, O Bhikkhus, an upàsaka has built for his own use a residence, a sleeping room, a stable [12], a tower, a one-peaked building [13], a shop, a boutique, a storied house, an attic, a cave, a cell, a store-room, a refectory, a fire-room, a kitchen, a privy, a place to walk in, a house to walk in, a well, a well house, a gantàghara, a gantàghara room, a lotus-pond, a pavilion, a park, or has prepared the site for a park; or that his son is to choose a consort; or that his daughter is to choose a consort; or that he is sick; or that he knows how to recite a celebrated stunt. If he sends a messenger to the Bhikkhus [saying], "Might their reverences come and learn this suddanta; otherwise this suddanta will fall into oblivion;" or if he has any other business or any work to be done; and if he sends a messenger to the Bhikkhus [saying], "Might their reverences come hither" [and etc.] then you ought to go [and etc., as in sect.5, down to:] you ought to return.

10-12. `In case, O Bhikkhus, an upàsikà has built a vihàra for the saïgha [and etc., as in sects. 5-9 [14]].

13. `In case, O Bhikkhus, a Bhikkhu has built, and etc., a Bhikkhuní, a sikkhamànà, a sàmanera, a sàmaneri has built for the saïgha, for a number of Bhikkhus, for one Bhikkhu, for the sisterhood of Bhikkhunis . For one sàmaneri, for his own use, a vihàra [and etc., as in sect.8].'

Section Six

At that time a certain Bhikkhu was sick. He sent a messenger to the Bhikkhus [saying], 'I am sick; might the Bhikkhus come to me; I long for the Bhikkhus coming.'

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to go [even during the rainy season], if the affair for which you go can be accomplished in seven days, even if you are not sent for, and much more if you are sent for, by a person of one of the following five classes: Bhikkhus, 'Bhikkhunis, sikkhamàna's, sàmaneras, and sàmaneris. I allow you, O Bhikkhus, to go, if the affair for which you go can be accomplished in seven days, even if you are not sent for, and much more if you are sent for, by a person of one of these five classes. Within seven days you ought to return.

2. 'In case, O Bhikkhus, a Bhikkhu is sick. If he sends a messenger to the Bhikkhus [saying], "I am sick; might the Bhikkhus come to me; I long for the Bhikkhus' coming," you ought to go, O Bhikkhus, if the thing can be accomplished in seven days, even if he had not sent for you, much more when he has sent [saying to yourselves]: "I will try to get food for the sick, or food for the tender of the sick, or medicine for the sick, or I will ask him [questions referring to the Dhamma], or nurse him." Within seven days you ought to return.

3. 'In case, O Bhikkhus, inward struggles have befallen a Bhikkhu. If he sends a messenger to the Bhikkhus: "Inward struggles have befallen me; might the Bhikkhus come to me; I long for the Bhikkhus' coming," you ought to go [and etc., as in sect.2, down to]: [saying to yourselves]: "I will try to appease those struggles, or cause them to be appeased [by another], or compose him by religious conversation." Within seven days you ought to return.

4. 'In case, O Bhikkhus, a Bhikkhu in whose mind doubts of conscience have arisen sends [and etc., as in sect.3, down to]: [saying to yourselves]: "I will try to dispel those doubts, or cause them to be dispelled, or compose him by religious conversation." Within seven days you ought to return.

5. `In case, O Bhikkhus, a Bhikkhu takes to a false Doctrine. If he sends [and etc., down to]: [saying to yourselves]: "I will discuss that false Doctrine, or cause another to discuss it, or compose [that Bhikkhu] by religious conversation." Within seven days you ought to return.

6. `In case, O Bhikkhus, a Bhikkhu is guilty of a grave offence and ought to be sentenced to parivàsa discipline. If he sends [and etc., down to]: [saying to yourselves]: "I will take care that he may be sentenced to parivàsa discipline, or I will propose the resolution [to the assembly], or I will help to complete the quorum [required for passing the sentence of parivàsa]." Within seven days you ought to return.

7. `In case, O Bhikkhus, a Bhikkhu ought to be sentenced to recommence penal discipline. If he sends [and etc., as in sect.6, down to the end of the section].

8. `In case, O Bhikkhus, a Bhikkhu ought to have the m`anatta discipline imposed upon him. If he sends [and etc., as in sect.6, down to the end of the section].

9. `In case, O Bhikkhus, a Bhikkhu [having duly undergone penal discipline] ought to be rehabilitated. If he sends [and etc., as in sect.6].

10. `In case, O Bhikkhus, the saïgha is going to proceed against a Bhikkhu by the tajjanīyakamma, or the nissaya, or the pabb`ajaniya kamma, or the patis`araniyakamma, or the ukkhepaniyakamma. If that Bhikkhu sends a messenger to the Bhikkhus [saying], "The saïgha [q 308/] is going to proceed against me; might the Bhikkhus come to me; I long for the Bhikkhus' coming," you ought to go [and etc., as in sect.2, down to]: [saying to yourselves]: "What can be done in order that the saïgha may not proceed [against that Bhikkhu] or may mitigate the proceeding?" Within seven days you ought to return.

11. `Or the saïgha has instituted a proceeding against him, the tajjanīyakamma [and etc., down to]: or the ukkhepaniyakamma; if he sends a messenger to the Bhikkhus: "The saïgha has instituted a proceeding against me; might the Bhikkhus come to me; I long for the Bhikkhus' coming," you ought to go [and etc.,

as in sect.3, down to]: [saying to yourselves]: "What can be done in order that this Bhikkhu may behave himself properly, live modestly, and aspire to get clear of his penance, and that the saïgha may revoke its sentence?" Within seven days you ought to return.

12-15. `In case, O Bhikkhus, a Bhikkhuní is sick, and etc. [15]

16. `In case, O Bhikkhus, a Bhikkhuní is guilty of a grave offence and ought to be sentenced to mánatta discipline [16]. If she sends . . . [as in sect.3, down to]: [saying to yourselves]: "I will take care that she may be sentenced to mánatta discipline [17]." Within seven days you ought to return.

17. `In case, O Bhikkhus, a Bhikkhuní ought to be sentenced to recommence penal discipline [and etc., as in sect.7].

18. `In case, O Bhikkhus, a Bhikkhuní who is to be rehabilitated [and etc., as in sect.9].

19. `In case, O Bhikkhus, the saïgha is going to proceed against a Bhikkhuní by the tajjaníyakamma [and etc., as in sect.10].

20. `Or the saïgha has instituted a proceeding against her [and etc., as in sect.11].

21, 22. `In case, O Bhikkhus, a sikkhamànà is sick [and etc., see sects. 2-5].

`In case, O Bhikkhus, a sikkhamànà has violated [18] the precepts [in which she is trained]. If she sends [and etc., as in sect.3, down to]: [saying to yourselves]: "I will take care that she may take upon herself the precepts, [again]." Within seven days you ought to return.

23. `In case, O Bhikkhus, a sikkhamànà desires to receive the upasampadà ordination. If she sends, and etc. you ought to go [saying to yourselves]: "I will take care that she may receive the upasampadà ordination, or I will proclaim the formula [of ordination before the assembly], or I will help to complete the quorum." Within seven days you ought to return.

24, 25. `In case, O Bhikkhus, a sàmanera is sick [and etc., as in sects. 2-5] a sàmanera desires [\q 310/] to ask concerning vassa [19]. If he sends [saying to yourselves]: "I will ask him or I will tell it to him." Within seven days you ought to return.

26. `In case, O Bhikkhus, a sàmanera who desires to receive the upasampadà ordination [and etc., see sect.23].

27, 28. `In case, O Bhikkhus, a sàmaneri is sick [and etc., see sects. 24-25].

29. `In case, O Bhikkhus, a sàmaneri desires to take upon herself the precepts. If she sends and etc., you should go [saying to yourselves]: "I will take care that she may take upon herself the precepts." Within seven days you ought to return.'

Section Seven

1. At that time the mother of a Bhikkhu was sick. She sent a messenger to her son [saying], `I am sick; might my son come to me; I long for my son's coming.' Now that Bhikkhu thought: `The Blessed One has allowed [a Bhikkhu] to go, if the affair for, which he goes can be accomplished within seven days, and if he is sent for, but not if he is not sent for, by a person of any one of the seven classes; [and he has also allowed to go], if the thing he goes for can be accomplished within seven days, even if he is not sent for, and much more if he is sent for, by a person of any one of the five classes. Now my mother is sick; she is not a lay-devotee [upàsikà]. What am I, therefore, to do.?' [\q 311/]

They told this thing to the Blessed One.

2. `I allow you, O Bhikkhus, to go [even during the rainy season], if the thing you go for can be accomplished within seven days, even if you are not sent for, and much more if you are sent for, by a person of any one of the following seven classes: Bhikkhus, Bhikkhunis, sikkhamànàs, sàmaneras, sàmaneris, the mother, and the father. I allow you, O Bhikkhus, to go, if the thing you go for can be accomplished within seven days, even if you are not sent for and much more if you are sent for by a person of any one of these seven classes. Within seven days you ought to return.

3. `In case, O Bhikkhus, a Bhikkhu's mother is sick. If she sends a messenger to her son [saying], "I am sick; might my son come to me; I long for my son's coming [and etc., See chap.6.2]."

4. `In case, O Bhikkhus, a Bhikkhu's father is sick [and etc., as in sect.3].

5. `In case, O Bhikkhus, a Bhikkhu's brother is sick. If he sends a messenger to his brother [saying], "I am sick; might my brother come to me; I long for my brother's coming," he ought to go, O Bhikkhus, if the affair can be accomplished within seven days, and if he sends for him, but not if he does not send for him. Within seven days he ought to return.

6. `In case, O Bhikkhus, a Bhikkhu's sister is sick [and etc., see sect.5].

7. `In case, O Bhikkhus, a relation of a Bhikkhu is sick. If he sends a messenger to that Bhikkhu [saying], "I am sick; might his reverence come to me" [and etc., as in sect.5].

8. `In case, O Bhikkhus, a person that used to live with the Bhikkhus [20] is sick. If he sends a messenger to the Bhikkhus [saying], "I am sick; might the Bhikkhus come to me" [and etc., as in sect.5].'

Section Eight

At that time a vihàra belonging to the saïgha went to ruin. A certain upàsaka had a quantity of wood cut in the forest. He sent a messenger to the Bhikkhus [saying], `If their reverences will fetch that wood, I will give it to them.'

They told this thing to the Blessed One.

`I allow you, O Bhikkhus, to go out on the saïgha's business. Within seven days you ought to return.'

End of the First Bhànavàra About the Vassa

Residence.

Section Nine

1. At that time the Bhikkhus of a certain district in the Kosala country who had entered upon vassa, were troubled [21] by beasts of prey; the beasts carried them off and killed them.

They told this thing to the Blessed One.

‘In case, O Bhikkhus, the Bhikkhus who have entered upon vassa are troubled by beasts of prey, and the beasts carry them off and kill them: this is to be considered as a case of danger, and they ought to leave that residence. They are not guilty of interruption of vassa.

‘In case, O Bhikkhus, the Bhikkhus who have entered upon vassa, are infested by snakes; they bite them and kill them. This is to be considered as a case of danger [and etc., as in sect. 1, down to] vassa.

2. ‘In case, O Bhikkhus, the Bhikkhus who have entered upon vassa, are troubled by robbers; the robbers plunder them and beat them. This is to be considered [and etc., as in sect. 1] vassa.

‘In case, O Bhikkhus, the Bhikkhus who have entered upon vassa, are troubled by demons the demons enter into them and take their power from them. This is to be considered [and etc., as in sect. 1] vassa.

3. ‘In case, O Bhikkhus, the village near which the Bhikkhus have entered upon vassa, is destroyed by fire; the Bhikkhus suffer from want of food. This is to be considered [and etc., as in sect. 1] vassa.

‘In case, O Bhikkhus, the places of rest of the Bhikkhus who have entered upon vassa, are destroyed by fire; the Bhikkhus suffer from having no place of rest. This is to be considered [and etc., as in sect. 1] vassa.

4. ‘In case, O Bhikkhus, the village near which the Bhikkhus have entered upon vassa, is destroyed by water; the Bhikkhus suffer from want of food [and etc., as in sect. 1] vassa.

`In case, O Bhikkhus, the places of rest of the Bhikkhus who have entered upon vassa, are destroyed by water; the Bhikkhus suffer from having no place of rest [and etc., as in sect.1] vassa.'

Section Ten

At that time the village near which the Bhikkhus of a certain district had entered upon vassa, was transferred to another place through [fear of] robbers.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you go where the village is.'

The village [people] divided themselves in two parts.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you go where the greater part is.'

The greater part were unbelieving, unconverted people.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you go where the believing, converted people are.'

Section Eleven

1. At that time the Bhikkhus of a certain district in the Kosala country who had entered upon vassa, could get [there] neither coarse nor fine food sufficiently as required.

They told this thing to the Blessed One.

`In case, O Bhikkhus, the Bhikkhus who have entered upon vassa, can get neither coarse nor fine food sufficiently as required. This is to be considered as a case of danger, and they ought to leave that residence. They are not guilty of interruption of vassa.

`In case, O Bhikkhus, the Bhikkhus who have entered upon vassa, get food coarse or fine sufficiently as required, but they

cannot get sustaining food. This is to be considered [and etc., as in sect.1] vassa.

2. `In case, O Bhikkhus, the Bhikkhus who have entered upon vassa, get food coarse or fine sufficiently as required, they get sustaining food, but they cannot get proper medicine. This is to be considered [and etc., as in sect.1] vassa.

`In case, O Bhikkhus, the Bhikkhus [and etc., as sect.1, down to] sustaining food, and they can get profitable medicine, but they cannot find suitable laymen to do service to them. This is to be considered [and etc., as in sect.1] vassa.

3. `In case, O Bhikkhus, to a Bhikkhu who has entered upon vassa, a woman makes an offer [in these words]: "Come, Venerable Sir, I give you gold, or I give you bullion [22], or I give you a field, or I give you a site [for a house or a garden], or I give you an ox, or I give you a cow, or I give you a slave, or I give you a female slave, or I give you my daughter as your wife, or I will be your wife, or I get another wife for you." In that case, if the Bhikkhu thinks: "The Blessed One has said that the mind of men is easily changeable; danger might arise to the purity of my life.," he ought to go away from that place. He is not guilty of interruption of vassa.

4. `In case, O Bhikkhus, to a Bhikkhu who has entered upon vassa, a harlot makes an offer, &d., An adult girl makes an offer, and etc., a eunuch makes an offer, and etc., relations make an offer, and etc., kings make an offer, and etc., robbers make an offer, and etc., rascals make an offer [in these words]: "Come, Venerable Sir, we give you gold [and etc., down to] or we give you our daughter as your wife, or we get another wife for you." In that case [and etc., as in sect.3, down to] vassa.

`In case, O Bhikkhus, a Bhikkhu who has entered upon vassa, finds an ownerless treasure. In that case [and etc., as in sect.3, down to] vassa.

5. `In case, O Bhikkhus, a Bhikkhu who has entered upon vassa, sees a number of Bhikkhus who strive to cause divisions in the saïgha. In that case, if that Bhikkhu thinks: "The Blessed One has said that it is a grievous sin to cause divisions in the saïgha;

may no division arise in the saïgha in my presence," let him go away. He is not guilty of interruption of vassa.

`In case, O Bhikkhus, a Bhikkhu who has entered upon vassa, hears: "A number of Bhikkhus are striving to cause divisions in the saïgha." In that case [and etc., as in sect.5, down to] vassa.

6. `In case, O Bhikkhus, a Bhikkhu who has entered upon vassa, hears: "In such and such a district a number of Bhikkhus are striving to cause divisions in the saïgha." If that Bhikkhu thinks: "Those Bhikkhus are friends of mine; I will say to them: `The Blessed One, my friends, has said that it is a grievous sin to cause divisions in the saïgha; let not divisions in the saïgha please you, Sirs;' then they will do what I say, they will obey me and give ear," in that case let him go [to that place]. He is not guilty of interruption of vassa.

7. `In case, O Bhikkhus, a Bhikkhu who has entered upon vassa,' hears: "In such and such a district a number of Bhikkhus are striving to cause divisions in the, saïgha." If that Bhikkhu thinks: "Those Bhikkhus are not friends of mine, but their friends are friends of mine; to these I will say, and they will say to their friends: `The Blessed One [and etc., as in sect.6, down to] vassa.

8. `In case, O Bhikkhus, a Bhikkhu who has entered upon vassa, hears: "In such and such a district divisions in the saïgha have been caused by a number of Bhikkhus." If that Bhikkhu [and etc., as in sect.6, down to] vassa.

9. `In case, O Bhikkhus, a Bhikkhu who has entered upon vassa, hears: "In such and such a district divisions in the saïgha have been caused by a number of Bhikkhus." If that Bhikkhu [and etc., as in sect.7] vassa.

10-13. `In case, O Bhikkhus, a Bhikkhu who has entered upon vassa, hears "In such and such a district a number of Bhikkhunis strive to cause divisions in the saïgha [and etc. [23]]"

Section Twelve

1. At that time a Bhikkhu desired to enter upon vassa in a cattle-pen.

They told this thing to the Blessed One.

‘I allow you, O Bhikkhus, to enter upon vassa in a cattle-pen.’

The cattle-pen was moved from its place.

They told this thing to the Blessed One.

‘I allow you, O Bhikkhus, to go with the cattle-pen.’

2. At that time a Bhikkhu, when the time for entering upon vassa approached, desired to go on a journey with a caravan.

They told this thing to the Blessed One.

‘I allow you, O Bhikkhus, to enter upon vassa in a caravan.’

At that time a Bhikkhu, when the time for entering upon vassa approached, desired to go on a journey in a ship.

They told this thing to the Blessed One.

‘I allow you, O Bhikkhus, to enter upon vassa in a ship.’

3. At that time some Bhikkhus entered upon vassa in a hollow tree. People were annoyed, murmured, and became angry: ‘ [These Bhikkhus behave] like goblins [24].’

They told this thing to the Blessed One.

‘Let no one, O Bhikkhus; enter upon vassa in a hollow tree. He who does, commits a dukkaṇa offence.’

4. At that time some Bhikkhus entered upon vassa on a branch of a tree. People were annoyed, and etc.: ‘ [These Bhikkhus behave] like huntsmen.’

They told this thing to the Blessed One.

`Let no one, O Bhikkhus; enter upon vassa on a branch of a tree. He who does, commits a dukkañña offence.'

5. At that time some Bhikkhus entered upon vassa in the open air. When it began to rain, they ran up to the foot of a tree, or to the hollow of a nimba tree.

They told this thing to the Blessed One.

`Let no one, O Bhikkhus; enter upon vassa in the open air. He, who does, commits a dukkañña offence:

6. At that time some Bhikkhus entered upon vassa without having a place of rest. They suffered from coldness and heat.

They told this thing to the Blessed One.

`Let no one, O Bhikkhus; enter upon vassa without having a place of rest. He who does, commits a dukkañña offence.'

7. At that time some Bhikkhus entered upon vassa in a house for keeping dead bodies in. People were annoyed, and etc.: `[These Bhikkhus are] like those who burn corpses.'

They told this thing to the Blessed One.

`Let no one, O Bhikkhus; enter upon vassa in a house for keeping dead bodies. He who does, commits a dukkañña offence.'

8. At that time some Bhikkhus entered upon vassa under a sunshade. People were annoyed, and etc.: `Like cowherds.'

They told this thing to the Blessed One.

`Let no one, O Bhikkhus; enter upon vassa under a sun-shade. He who does, commits a dukkañña offence.'

9. At that time some Bhikkhus entered upon vassa under an earthenware vessel. People were annoyed, and etc.: `Like titthiyas.'

They told this thing to the Blessed One.

‘Let no one, O Bhikkhus; enter upon vassa under an earthenware vessel. He who does, commits a dukkaṇa offence.’

Section Thirteen

1. At that time the saṅgha at Sàvatthi had made an agreement that nobody should receive the pabbajjà ordination during the rainy season. A grandson of Visàkhà Migàramàtà [25] went to the Bhikkhus and asked them for the pabbajjà ordination. The Bhikkhus said to him: ‘The saṅgha, friend, has made an agreement that nobody shall receive the pabbajjà ordination during the rainy season. Wait, friend, as long as the Bhikkhus keep vassa; when they have concluded the vassa residence, they will confer on you the pabbajjà ordination.’

When those Bhikkhus had concluded the vassa residence, they said to the grandson of Visàkhà Migàramàtà: ‘Come now, friend, you may receive the pabbajjà ordination.’ He replied: ‘If I had received the pabbajjà ordination before, Reverend Sirs, I should remain [in the religious life], but now, Reverend Sirs, I will not receive the pabbajjà ordination.’

2. Visàkhà Migàramàtà was annoyed, murmured, and became angry [saying], ‘How can the noble ones make such an agreement that nobody shall receive the pabbajjà ordination during the rainy season? At what time ought the duties of the Dhamma not to be performed?’

Some Bhikkhus heard Visàkhà Migàramàtà, who was annoyed, murmured, and had become angry.

Those Bhikkhus told the thing to the Blessed One.

‘Such an agreement, O Bhikkhus, ought not to be made -- that nobody shall receive the pabbajjà ordination during the rainy season. He who makes [an agreement like this], commits a dukkaṇa offence.’

Section Fourteen

1. At that time the Venerable Upananda Sakyaputta had promised to King Pasenadi of Kosala to take up his vassa residence [with him] at the earlier period [26]. When he was going to the district [where he had consented to go to], he saw on his way two districts in which there were plenty of robes, and he thought: 'What if I were to keep vassa in these two districts; thus shall I obtain many robes.' And he kept vassa in those two districts.

King Pasenadi of Kosala was annoyed, murmured, and became angry [saying], 'How can the noble Upananda Sakyaputta, after he has promised us to take up his vassa residence [with us], break his word? Has not falsehood been reproved, and abstinence from falsehood been praised by the Blessed One in many ways?'

2. Some Bhikkhus heard King Pasenadi of Kosala, who was annoyed, and etc. The moderate Bhikkhus were annoyed, murmured, and became angry [saying], 'How can the Venerable Upananda Sakyaputta, after he has promised to King Pasenadi of Kosala, and etc.? Has not falsehood [and etc., as in sect.1]?''

Those Bhikkhus told the thing to the Blessed One.

In consequence of that, the Blessed One, after having ordered the fraternity of Bhikkhus to assemble, asked the Venerable Upananda Sakyaputta: 'Is it true, Upananda, that you have broken your word, having promised to King Pasenadi of Kosala to take up your vassa residence [with him]?''

'It is true, Lord'

Then the Blessed Buddha rebuked him: 'how can you, O foolish one, break your word, having promised, and etc.? Has not falsehood, O foolish one, been reproved, and abstinence from falsehood been praised by me in many ways? This will not do, O foolish one, for converting the unconverted, and for augmenting the number of the converted, but it will result, O foolish one, in the unconverted being repulsed [from the faith] and many of the converted being estranged.'

Having reproved him and delivered a religious discourse He thus addressed the Bhikkhus:

4. `In case, O Bhikkhus, a Bhikkhu has promised [to a lay-devotee] to take up his vassa residence [with him] at the earlier period, and when he goes to that district, he sees on his way two districts in which there are plenty of robes, and he thinks: "What if I were to keep vassa in these two districts; thus shall I obtain many robes;" and he keeps vassa in those two districts. This Bhikkhu's [entering upon vassa], O Bhikkhus, [at the] earlier period is not valid, and as to his promise he has committed a dukkaṇa offence.

5. `In case, O Bhikkhus, a Bhikkhu has promised [to a lay-devotee] to take up his vassa residence with him] at the earlier period, and when going to that district, he holds Uposatha outside [on the last day of the half month], and on the first day [of the next half month] he goes to the vihàra, prepares himself a place of rest, gets [water to] drink and food, sweeps the cell, and goes away that same day without having any business. This Bhikkhu's [entering upon vassa] [and etc., as in sect.4, down to] offence.

`In case, O Bhikkhus, a Bhikkhu has promised [and etc., as in the preceding case, down to:] and goes away that same day having business. This Bhikkhu's [entering upon vassa] [and etc., as in sect.4, down to] offence.

6. `In case, O Bhikkhus, a Bhikkhu has promised, and etc., and having resided there two or three days, he goes away without having any business, and etc.; he goes away having business. This Bhikkhu's [entering upon vassa] [and etc., as in sect.4, down to] offence.

`In case, O Bhikkhus, a Bhikkhu has promised, and etc., And having resided there two or three days, he goes away having a business which can be accomplished within seven days [27]; he is absent above those seven days. This Bhikkhu's [entering upon vassa] [and etc., as in sect.4, down to] offence.

`In case, O Bhikkhus, and etc., he returns within those seven days. This Bhikkhu's [entering upon vassa], O Bhikkhus, [at the]

earlier period is valid, and as to his promise he has committed no offence.

7. `In case, O Bhikkhus, a Bhikkhu has promised, and etc., and goes away seven days before the pavàranà [28] having business. No matter, O Bhikkhus, whether that Bhikkhu comes back to that district or does not come back, this Bhikkhu's entering, and etc., is valid, and as to his promise he has committed no offence.

8-10. `In case, O Bhikkhus, a Bhikkhu has promised, and etc., and having gone to that district, he holds Uposatha there [on the last day of the half month], and on the first day [of the next half month] he goes to the vihàra, and etc. [29]

11. `In case, O Bhikkhus, a Bhikkhu has promised [to a lay-devotee] to take up his vassa residence [with him] at the later period, and when going to that district, he holds Uposatha outside, and etc. [30]'

End of the Third Khandhaka, Which Treats of Entering Upon Vassa.

Footnotes:

1. See the note on I, 22, 17. About the name of Kalandakanivàpa [seeds of kalandaka? Feeding ground for squirrels?], See the story related in Beal, Romantic Legend, and etc., p. 315, where this place is said to be the gift of a merchant named kalandaka. A different account is given by Spence Hardy, Manual, p. 194.

2. Literally, living creatures which have but one organ of sense; that is, which have only the organ of feeling, viz. The outward form [kàya].

3. Saikàpayissanti = saikappayissanti? Buddhaghosa: appossukka-nibaddha-vàsaü vasissanti.

4. I.e. enter upon the retreat prescribed for the rainy season. Buddhaghosa: ` they are to look after their vihàra [if it is in a proper state], to provide food and water for themselves, to fulfil all due ceremonies, such as paying reverence to sacred shrines, and etc., And to say loudly once, or twice, or thrice: `I enter upon vassa in this vihàra for these three months." Thus they are to enter upon vassa.'

5. Very probably this double period stands in connection with the double period prescribed in the Bràhmaõas and Sãtras for most of the Vedic festivals. Thus the sacrifice of the varuõapràghàsàs, with which the Brahmans began the rainy season, was to be held either on the full moon day of âshàdha or on the full moon day of the following month, úràvaõa, quite in accordance with the Buddhistical rules about the vassupanàyikà. The Bràhmaõa texts begin the year with the full moon day of the [utter] Phàlgunã; the sutras mention, besides the Phàlgunã, another new year's day, the Caitrã paurnamàsã, which falls one month later. It was in connection with this dislocation of the beginning of the year that the annual festivals could be postponed accordingly. See Weber, Die Vedischen Nachrichten von den Naxatra, II, p. 329 seq.

6. See the note on II, 36, 1.

7. See the note on I, 30, 4.

8. This translation of kappiyakuñã is merely conjectural comp. kappiyabhãmi VI, 33.

9. See the note on I, 25, 12.

10. See Cullavagga V, 16, 1.

11. The enumeration of edifices is identical with that given in sect.6, but in the cases beginning with that of the sisterhood of Bhikkhunis [according to Buddhaghosa; we believe that the two cases referring to sãmaneras ought to be excepted] three of the edifices are left viz. The privy the gantàghara and the gantàghara room, the use of which is forbidden to nuns; see Cullavagga x, 27 3, 4,

12. See Abhidhànap. v. 213, and compare assabhaõóa hatthibhaõóa [Mahàvagga I, 61, 1].
13. See Abhidhànap. v. 209.
14. Only it is said here of the Bhikkhus, ayyà, 'the noble ones,' instead of bhaddantà, 'their reverences.'
15. See sects. 2-5. Read here and in all cases where the messenger is sent by a woman: 'Might the noble ones [ayyà] come to me; I long for the noble ones' coming.'
16. There is no parivàsa discipline for the Bhikkhunis. When a Bhikkhuni has committed a saìghàdisesa offence, no matter whether she has concealed it or not she is sentenced to mánatta discipline for a fortnight. See Cullavagga X, 1, 4; 25, 3.
17. The phrases, 'or I will propose the resolution to the assembly, or I will help to complete the quorum' [see sect.6 seq.], Of course are omitted here, because, if the proceeding is directed against a Bhikkhuni, this is to be done. By a Bhikkhuni and not by a Bhikkhu. See Cullavagga X, 6, 3.
18. This translation of sikkhà kupità hoti is merely conjectural; Buddhaghosa has no note here. Comp. kuppa and akuppa.
19. The technical meaning of vassaü pucchituü [to ask after vassa?] is unknown to us.
20. Buddhaghosa: Bhikkhugatika is a person that dwells in the same vihàra with the Bhikkhus.
21. Compare Jàtaka I, 300,
22. See Rh. D.'s 'Ancient coins and measures of Ceylon,' p. 5 ['Numismata Orientalia,' vol. 1].
23. See sects. 6-9. Instead of 'a number of Bhikkhus' in these paragraphs, the subject is 'a number of Bhikkhunis.' instead of friends' or 'Sirs,' the address is 'Sisters.' in sects. 11, 13 read: 'those Bhikkhunis are not friends of mine, but their [female] or friends of mine, and etc.'

24. This must be about the sense of pisàcillika [comp. Cullavagga V, 10, 2; 27, 5], Although we are not sure how - illika ought to be explained.

25. Visàkhà was the most distinguished among the upàsikàs, and occupied a place among them similar to that which Anàthapindika, with whom she is frequently mentioned together, did among the upàsakas. See Dhammapada Aññhak. p. 78, and etc.

26. See chap, 2, sect. 2.

27. See chap. 5 seq.

28. I.e. before the concluding ceremony of vassa; see IV, 1, 13. Translated by I. B. Horner as 'invitation', *Book of the Discipline*, Vol. IV, p. vi

29. Here follows an exact repetition of all the cases given in sects. 5-7 ; the only difference is, that in the former cases it was said: 'When going to that district, he holds Uposatha outside,' instead of which it is said now having gone to that district, he holds Uposatha there.'

30. The cases given in sects. 5-10 are repeated here; instead of 'earlier period,' it is said here 'later period;' instead of before the pavàranà' [sect. 7], 'before the komudi càtumàsinã.' The komudi càtumàsinã is the full moon day in the month Kattika, which is frequently called Kaumuda in the epic literature; the epithet càtumàsinã refers to the Vedic Càturmàsya festival, which falls upon that day [Kàtyàyana, úrautasãtra V, 6, 1]. For those who entered upon vassa at the later period [in the úràvana month], the end of vassa fell on the komudi day.

Tittha Sutta

Sectarians

"Monks, there are these three sectarian guilds that -- when cross-examined, pressed for reasons, and rebuked by wise people -- even though they may explain otherwise, remain stuck in a doctrine of inaction. Which three?"

"There are priests and contemplatives who hold this teaching, hold this view: 'whatever a person experiences -- pleasant, painful, or neither pleasant nor painful -- that is all caused by what was done in the past.' There are priests and contemplatives who hold this teaching, hold this view: 'whatever a person experiences -- pleasant, painful, or neither pleasant nor painful -- that is all caused by a supreme being's act of creation.' There are priests and contemplatives who hold this teaching, hold this view: 'whatever a person experiences -- pleasant, painful, or neither pleasant nor painful -- that is all without cause and without condition.'

"Having approached the priests and contemplatives who hold that... whatever a person experiences... is all caused by what was done in the past,' I said to them: 'Is it true that you hold that... whatever a person experiences... is all caused by what was done in the past?' Thus asked by me, they admitted, 'Yes.' Then I said to them, 'Then in that case, a person is a killer of living beings because of what was done in the past. A person is a thief... unchaste... a liar... a divisive speaker... a harsh speaker... an idle chatterer... greedy... malicious... a holder of wrong views because of what was done in the past.' When one falls back on what was done in the past as being essential, monks, there is no desire, no effort [at the thought], 'This should be done. This shouldn't be done.' When one can't pin down as a truth or reality what should and shouldn't be done, one dwells bewildered and unprotected. One cannot righteously refer to oneself as a contemplative. This was my first righteous refutation of those priests and contemplative who hold to such teachings, such views.

"Having approached the priests and contemplatives who hold that... whatever a person experiences... is all caused by a supreme being's act of creation,' I said to them: 'Is it true that you hold that... whatever a person experiences... is all caused by a supreme being's act of creation?' Thus asked by me, they admitted, 'Yes.' Then I said to them, 'Then in that case, a person is a killer of living beings because of a supreme being's act of creation. A person is a thief... unchaste... a liar... a divisive speaker... a harsh speaker... an idle chatterer... greedy... malicious... a holder of wrong views because of a supreme being's act of creation.' When one falls back on creation by a supreme being as being essential, monks, there is no desire, no effort [at the thought], 'This should be done. This shouldn't be done.' When one can't pin down as a truth or reality what should and shouldn't be done, one dwells bewildered and unprotected. One cannot righteously refer to oneself as a contemplative. This was my second righteous refutation of those priests and contemplative who hold to such teachings, such views.

"Having approached the priests and contemplatives who hold that... whatever a person experiences... is all without cause, without condition,' I said to them: 'Is it true that you hold that... whatever a person experiences... is all without cause, without condition?' Thus asked by me, they admitted, 'Yes.' Then I said to them, 'Then in that case, a person is a killer of living beings without cause, without condition. A person is a thief... unchaste... a liar... a divisive speaker... a harsh speaker... an idle chatterer... greedy... malicious... a holder of wrong views without cause, without condition.' When one falls back on lack of cause and lack of condition as being essential, monks, there is no desire, no effort [at the thought], 'This should be done. This shouldn't be done.' When one can't pin down as a truth or reality what should and shouldn't be done, one dwells bewildered and unprotected. One cannot righteously refer to oneself as a contemplative. This was my third righteous refutation of those priests and contemplative who hold to such teachings, such views.

"These are the three sectarian guilds that -- when cross-examined, pressed for reasons, and rebuked by wise people -- even though they may explain otherwise, remain stuck in inaction.

"But this Dhamma taught by me is un-refuted, undefiled, blameless, not faulted by knowledgeable priests and contemplatives. And which Dhamma taught by me is un-refuted, undefiled, blameless, not faulted by knowledgeable priests and contemplatives? 'There are these six properties' is a Dhamma taught by me that is un-refuted, undefiled, blameless, not faulted by knowledgeable priests and contemplatives. 'There are these six media of sensory contact' is a Dhamma taught by me that is un-refuted, undefiled, blameless, not faulted by knowledgeable priests and contemplatives. 'There are these eighteen explorations for the intellect' is a Dhamma taught by me that is un-refuted, undefiled, blameless, not faulted by knowledgeable priests and contemplatives. 'There are these four noble truths' is a Dhamma taught by me that is un-refuted, undefiled, blameless, not faulted by knowledgeable priests and contemplatives.

""There are these six properties" is a Dhamma taught by me that is un-refuted, undefiled, blameless, not faulted by knowledgeable priests and contemplatives': Thus was it said. And in reference to what was it said? These are the six properties: earth-property, liquid-property, fire-property, wind-property, space-property, consciousness-property. ""There are these six properties" is a Dhamma taught by me that is un-refuted, undefiled, blameless, not faulted by knowledgeable priests and contemplatives': Thus was it said. And in reference to this was it said.

""There are these six media of sensory contact" is a Dhamma taught by me that is un-refuted, undefiled, blameless, not faulted by knowledgeable priests and contemplatives': Thus was it said. And in reference to what was it said? These are the six media of sensory contact: the eye as a medium of sensory contact, the ear as a medium of sensory contact, the nose as a medium of sensory contact, the tongue as a medium of sensory contact, the body as a medium of sensory contact, the intellect as a medium of sensory contact. ""There are these six media of sensory contact" is a Dhamma taught by me that is un-refuted, undefiled, blameless, not faulted by knowledgeable priests and contemplatives': Thus was it said. And in reference to this was it said.

""There are these eighteen explorations for the intellect" is a Dhamma taught by me that is un-refuted, undefiled, blameless, not faulted by knowledgeable priests and contemplatives': Thus was it said. And in reference to what was it said? Seeing a form via the eye, one explores a form that can act as the basis for happiness, one explores a form that can act as the basis for unhappiness, one explores a form that can act as the basis for equanimity. Hearing a sound via the ear... Smelling an aroma via the nose... Tasting a flavor via the tongue... Feeling a tactile sensation via the body... Cognizing an idea via the intellect, one explores an idea that can act as the basis for happiness, one explores an idea that can act as the basis for unhappiness, one explores an idea that can act as the basis for equanimity. "There are these eighteen explorations for the intellect" is a Dhamma taught by me that is un-refuted, undefiled, blameless, not faulted by knowledgeable priests and contemplatives': Thus was it said. And in reference to this was it said.

""There are these four noble truths" is a Dhamma taught by me that is un-refuted, undefiled, blameless, not faulted by knowledgeable priests and contemplatives': Thus was it said. And in reference to what was it said?

"Sustained by/clinging to the six properties, there is an alighting of an embryo. There being an alighting, there is name-and-form. From name-and-form as a requisite condition come the six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling. To one experiencing feeling I declare, 'This is stress.' I declare, 'This is the origination of stress.' I declare, 'This is the cessation of stress.' I declare, 'This is the path of practice leading to the cessation of stress.'

"And what is the noble truth of stress? Birth is stress, aging is stress, death is stress; sorrow, lamentation, pain, distress, and despair are stress; association with what is not loved is stress, separation from what is loved is stress, not getting what is wanted is stress. In short, the five clinging-aggregates are stress. This is called the noble truth of stress.

"And what is the noble truth of the origination of stress?

"From ignorance as a requisite condition come fabrications.
From fabrications as a requisite condition comes consciousness.
From consciousness as a requisite condition comes name-and-form.

From name-and-form as a requisite condition come the six sense media.

From the six sense media as a requisite condition comes contact.

From contact as a requisite condition comes feeling.

From feeling as a requisite condition comes craving.

From craving as a requisite condition comes clinging/sustenance.

From clinging/sustenance as a requisite condition comes becoming.

From becoming as a requisite condition comes birth.

From birth as a requisite condition, then old age and death, sorrow, lamentation, pain, distress, and despair come into play.

Such is the origination of this entire mass of stress and suffering.

"This is called the noble truth of the origination of stress.

"And what is the noble truth of the cessation of stress?

"From the remainder-less fading and cessation of that very ignorance comes the cessation of fabrications.

From the cessation of fabrications comes the cessation of consciousness.

From the cessation of consciousness comes the cessation of name-and-form.

From the cessation of name-and-form comes the cessation of the six sense media.

From the cessation of the six sense media comes the cessation of contact.

From the cessation of contact comes the cessation of feeling.

From the cessation of feeling comes the cessation of craving.

From the cessation of craving comes the cessation of clinging/sustenance.

From the cessation of clinging/sustenance comes the cessation of becoming.

From the cessation of becoming comes the cessation of birth.

From the cessation of birth, then old age and death, sorrow, lamentation, pain, distress, and despair all cease. Such is the cessation of this entire mass of stress and suffering.

"This is called the noble truth of the cessation of stress.

"And what is the noble truth of the path of practice leading to the cessation of stress? Just this noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is called the noble truth of the path of practice leading to the cessation of stress.

""There are these four noble truths" is a Dhamma taught by me that is un-refuted, undefiled, blameless, not faulted by knowledgeable priests and contemplatives': Thus was it said. And in reference to this was it said."

Ubhatobhaga Sutta

Released Both Ways

[Udayin:] "'Released both ways, released both ways,' it is said. To what extent is one described by the Blessed One as released both ways?"

[Ánanda:] "There is the case, my friend, where a monk, withdrawn from sensuality, withdrawn from unskillful qualities, enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. He remains touching with his body in whatever way there is an opening there, and he knows it through discernment. It is to this extent that one is described in a sequential way by the Blessed One as released both ways.

"Furthermore, with the stilling of directed thought and evaluation, he enters and remains in the second jhana... the third jhana... the fourth jhana... the dimension of the infinitude of space... the dimension of the infinitude of consciousness... the dimension of nothingness... the dimension of neither perception nor non-perception. He remains touching with his body in whatever way there is an opening there, and he knows it through discernment. It is to this extent that one is described in a sequential way by the Blessed One as released both ways.

"Furthermore, with the complete transcending of the dimension of neither perception nor non-perception, he enters and remains in the cessation of perception and feeling. And as he sees with discernment, the mental fermentations go to their total end. He remains touching with his body in whatever way there is an opening there, and he knows it through discernment. It is to this extent that one is described in a non-sequential way by the Blessed One as released both ways."

Udayi Sutta

About Udayin

I have heard that on one occasion the Blessed One was staying at Kosambi, in Ghosita's Park. Now at that time Ven. Udayin was sitting surrounded by a large assembly of householders, teaching the Dhamma. Ven. Ánanda saw Ven. Udayin sitting surrounded by a large assembly of householders, teaching the Dhamma, and on seeing him went to the Blessed One. On arrival, he bowed down to the Blessed One and sat to one side. As he was sitting there he said to the Blessed One: "Ven. Udayin, lord, is sitting surrounded by a large assembly of householders, teaching the Dhamma."

"It's not easy to teach the Dhamma to others, Ánanda. The Dhamma should be taught to others only when five qualities are established within the person teaching. Which five?"

"[1] The Dhamma should be taught with the thought, 'I will speak step-by-step.'

"[2] The Dhamma should be taught with the thought, 'I will speak explaining the sequence of cause and effect.'

"[3] The Dhamma should be taught with the thought, 'I will speak out of compassion.'

"[4] The Dhamma should be taught with the thought, 'I will speak not for the purpose of material reward.'

"[5] The Dhamma should be taught with the thought, 'I will speak without disparaging myself or others.'

"It's not easy to teach the Dhamma to others, Ánanda. The Dhamma should be taught to others only when these five qualities are established within the person teaching."

Uddesa Vibhanga Sutta

An Analysis of the Statement

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks replied.

The Blessed One said: "Monks, I will teach you a statement and its analysis. Listen and pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said this: "A monk should investigate in such a way that, his consciousness neither externally scattered and diffused, nor internally positioned, he would from lack of clinging/sustenance be un-agitated. When -- his consciousness neither externally scattered and diffused, nor internally positioned -- from lack of clinging/sustenance he would be un-agitated, there is no seed for the conditions of future birth, aging, death, or stress."

That is what the Blessed One said. Having said it, the One Well-gone got up from his seat and went into his dwelling.

Then, not long after the Blessed One had left, this thought occurred to the monks: "This brief statement the Blessed One has made, after which he went into his dwelling without analyzing the detailed meaning -- i.e., 'A monk should investigate in such a way that, his consciousness neither externally scattered and diffused, nor internally positioned, he would from lack of clinging/sustenance be un-agitated. When -- his consciousness neither externally scattered and diffused, nor internally positioned -- from lack of clinging/sustenance he would be un-agitated, there is no seed for the conditions of future birth, aging, death, or stress': now who might analyze the unanalyzed detailed meaning of this brief statement?" Then the thought occurred to them, "Ven. Maha Kaccana is praised by the Teacher and esteemed by his knowledgeable companions in the

holy life. He is capable of analyzing the unanalyzed detailed meaning of this brief statement. Suppose we were to go to him and, on arrival, question him about this matter."

So the monks went to Ven. Maha Kaccana and, on arrival exchanged courteous greetings with him. After an exchange of friendly greetings and courtesies, they sat to one side. As they were standing there, they told him what had happened, and added, "Analyze the meaning, Ven. Maha Kaccana!"

He replied: "Friends, it's as if a man needing heartwood, looking for heartwood, wandering in search of heartwood -- passing over the root and trunk of a standing tree possessing heartwood -- were to imagine that heartwood should be looked for among its branches and leaves. So it is with you, who -- having bypassed the Blessed One when you were face to face with him, the Teacher -- imagine that I should be asked about this matter! For knowing, the Blessed One knows; seeing, he sees. He is the Eye, he is Knowledge, he is Dhamma, he is Brahma. He is the speaker, the proclaimer, the elucidator of meaning, the giver of the Deathless, the lord of the Dhamma, the Tathágata. That was the time when you should have questioned him about this matter. However he answered, that was how you should have remembered it."

"Yes, friend Kaccana: knowing, the Blessed One knows; seeing, he sees. He is the Eye, he is Knowledge, he is Dhamma, he is Brahma. He is the speaker, the proclaimer, the elucidator of meaning, the giver of the Deathless, the lord of the Dhamma, the Tathágata. That was the time when we should have questioned him about this matter. However he answered, that was how we should have remembered it. But you are praised by the Teacher and esteemed by your knowledgeable companions in the holy life. You are capable of analyzing the unanalyzed detailed meaning of this brief statement. Analyze the meaning, Ven. Maha Kaccana!"

"In that case, my friends, listen and pay close attention. I will speak."

"As you say, friend," the monks responded.

Ven. Maha Kaccana said this: "Concerning the brief statement the Blessed One made, after which he entered his dwelling without analyzing the detailed meaning -- i.e., 'A monk should investigate in such a way that, his consciousness neither externally scattered and diffused, nor internally positioned, he would from lack of clinging/sustenance be un-agitated. When -- his consciousness neither externally scattered and diffused, nor internally positioned -- from lack of clinging/sustenance he would be un-agitated, there is no seed for the conditions of future birth, aging, death, or stress' -- I understand the detailed meaning to be this:

"How is consciousness said to be scattered and diffused? There is the case where a form is seen with the eye, and consciousness follows the drift of (lit.: 'flows after') the theme of the form, is tied to the attraction of the theme of the form, is chained to the attraction of the theme of the form, is fettered and joined to the attraction of the theme of the form: Consciousness is said to be externally scattered and diffused.

"There is the case where a sound is heard with the ear... an aroma is smelled with the nose... a flavor is tasted with the tongue... a tactile sensation is felt with the body... an idea is cognized with the intellect, and consciousness follows the drift of the theme of the idea, is tied to the attraction of the theme of the idea, is chained to the attraction of the theme of the idea, is fettered and joined to the attraction of the theme of the idea: Consciousness is said to be externally scattered and diffused.

"And how is consciousness said not to be externally scattered and diffused? There is the case where a form is seen with the eye, and consciousness does not follow the drift of the theme of the form, is not tied to... chained to... fettered, or joined to the attraction of the theme of the form: Consciousness is said not to be externally scattered and diffused.

"There is the case where a sound is heard with the ear... an aroma is smelled with the nose... a flavor is tasted with the tongue... a tactile sensation is felt with the body... an idea is cognized with the intellect, and consciousness does not follow the drift of the theme of the idea, is not tied to... chained to... fettered, or joined to the attraction of the theme of the idea:

Consciousness is said not to be externally scattered and diffused.

"And how is the mind said to be internally positioned? There is the case where a monk, quite withdrawn from sensuality, withdrawn from unskillful (mental) qualities, enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. His consciousness follows the drift of the rapture and pleasure born of withdrawal, is tied to... chained... fettered, and joined to the attraction of the rapture and pleasure born of withdrawal. Or further, with the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of concentration, unification of awareness free from directed thought and evaluation -- internal assurance. His consciousness follows the drift of the rapture and pleasure born of composure, is tied to... chained... fettered, and joined to the attraction of the rapture and pleasure born of composure. Or further, with the fading of rapture, he remains in equanimity, mindful and fully aware, and physically sensitive of pleasure. He enters and remains in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' His consciousness follows the drift of the equanimity and pleasure, is tied to... chained... fettered, and joined to the attraction of the equanimity and pleasure. Or further, with the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither pleasure nor pain. His consciousness follows the drift of the neither pleasure nor pain, is tied to... chained to... fettered, and joined to the attraction of the neither pleasure nor pain: The mind is said to be internally positioned.

"And how is the mind said not to be internally positioned? There is the case where a monk, quite withdrawn from sensuality, withdrawn from unskillful (mental) qualities, enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. His consciousness does not follow the drift of the rapture and pleasure born of withdrawal, is not tied to... chained to... fettered, or joined to the attraction of the rapture and pleasure born of

withdrawal. Or further, with the stilling of directed thought and evaluation, he enters and remains in the second jhana: rapture and pleasure born of concentration, unification of awareness free from directed thought and evaluation -- internal assurance. His consciousness does not follow the drift of the rapture and pleasure born of composure, is not tied to... chained... fettered, or joined to the attraction of the rapture and pleasure born of composure. Or further, with the fading of rapture, he remains in equanimity, mindful and fully aware, and physically sensitive of pleasure. He enters and remains in the third jhana, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' His consciousness does not follow the drift of the equanimity and pleasure, is not tied to... chained... fettered, or joined to the attraction of the equanimity and pleasure. Or further, with the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress -- he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither pleasure nor pain. His consciousness does not follow the drift of the neither pleasure nor pain, is not tied to... chained to... fettered, or joined to the attraction of the neither pleasure nor pain: The mind is said to be not internally positioned.

"And how is agitation caused by clinging/sustenance? There is the case where an uninstructed, run-of-the-mill person -- who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma -- assumes form to be the self, or the self as possessing form, or form as in the self, or the self as in form. His form changes and is unstable. Because of the change and instability of form, his consciousness alters in accordance with the change in form. With the agitation born from the alteration in accordance with the change in form and coming from the co-arising of (unskillful mental) qualities, his mind stays consumed. And because of the consumption of awareness, he feels fearful, threatened, and solicitous.

"He assumes feeling to be the self ...

"He assumes perception to be the self...

"He assumes (mental) fabrications to be the self...

"He assumes consciousness to be the self, of the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. His consciousness changes and is unstable. Because of the change and instability of consciousness, his consciousness alters in accordance with the change in consciousness. With the agitation born from the alteration in accordance with the change in consciousness and coming from the co-arising of (unskillful mental) qualities, his mind stays consumed. And because of the consumption of awareness, he feels fearful, threatened, and solicitous.

"This, friends, is how agitation is caused by clinging/sustenance.

"And how is non-agitation caused by lack of clinging/ sustenance? There is the case where an instructed disciple of the noble ones -- who has regard for nobles ones, is well-versed and disciplined in their Dhamma; who has regard for men of integrity, is well-versed and disciplined in their Dhamma -- doesn't assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. His form changes and is unstable, but his consciousness doesn't -- because of the change and instability of form -- alter in accordance with the change in form. His mind is not consumed with any agitation born from an alteration in accordance with the change in form or coming from the co-arising of (unskillful mental) qualities. And because his awareness is not consumed, he feels neither fearful, threatened, nor solicitous.

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

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

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

"He doesn't assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. His consciousness changes and is unstable, but his consciousness doesn't -- because of the change and instability of consciousness -- alter in accordance with the change in consciousness. His mind is not consumed with any agitation born from an alteration in accordance with the change in consciousness or coming from the co-arising of

(unskillful mental) qualities. And because his awareness is not consumed, he feels neither fearful, threatened, nor solicitous.

"This, friends, is how non-agitation is caused by lack of clinging/sustenance.

"So, concerning the brief statement the Blessed One made, after which he entered his dwelling without analyzing the detailed meaning -- i.e., 'A monk should investigate in such a way that, his consciousness neither externally scattered and diffused, nor internally positioned, he would from lack of clinging/sustenance be un-agitated. When -- his consciousness neither externally scattered and diffused, nor internally positioned -- from lack of clinging/ sustenance he would be un-agitated, there is no seed for the conditions of future birth, aging, death, or stress' -- this is how I understand the detailed meaning. Now, if you wish, having gone to the Blessed One, question him about this matter. However he answers is how you should remember it."

Then the monks, delighting in and approving of Ven. Maha Kaccayana's words, rose from their seats and went to the Blessed One. On arrival, having bowed down to him, they sat to one side. As they were sitting there, they [told him what had happened after he had gone into his dwelling, and ended by saying,] "Then Ven. Maha Kaccayana analyzed the meaning using these words, these statements, these phrases."

"Maha Kaccayana is wise, monks. He is a person of great discernment. If you had asked me about this matter, I too would have answered in the same way he did. That is the meaning of this statement. That is how you should remember it."

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

Udumbarika Sihanada Sutta

The Great Lion's Roar to the Udumbarkans

Thus Have I Heard:

Once, long ago, the Buddha was staying at Eagle Peak in Rajagaha. At the same time, the wandering philosopher Banyan was staying at a Park that had been set-aside for such men by the Queen, Udumbarkika, with one hundred and forty score others.

Early that morning the layman Sandhana arrived in Rajagaha with the express purpose of visiting the Buddha, to discover that his timing was bad because the Buddha was in retreat. Then he decided to go visit Banyan, and he made his way to the Park.

When Sandhana reached the park he discovered the one hundred and forty score wandering philosophers, all gossiping and talking of various bits of news, debating theories, and passing around rumors. Banyan saw Sandhana, and then shushed his fellows, "Here cometh Sandhana, the follower of the noble ascetic Gotama. Silence! I implore you! He and his brethren, those other white robed laymen of Gotama are very fond of silence, and we want to encourage his kind to call on us; they are good fodder for our debates." Within moments, the Park had grown silent, like a tomb at night, or like the jungle just after the lion roars. Sandhana found Banyan, and they greeted each other kindly and took seats.

"I find it interesting, Sandhana, how the wanderers in this loose confederation conduct themselves. You make all manner of conversation and pass along gossip and rumors; the noise is almost a shock, given the sheer number of men present here. Methinks I like the Buddha's conduct in this field better; reclusive in the forests, silent, away from maddening things like gossip and rumors."

Banyan decided to take this personally, and he countered, rather than replied, "Aye? Tell me now, you white robed layman, who does Gotama talk to and converse with? How can he possibly

sharpen his speaking-skills or his mental abilities away from other people? Nay, I say that Gotama grows weaker in wisdom for his solitude, not stronger. He is not accustomed to crowds, he is not in touch with the people, and he is, no doubt, a poor debater. Hah! In fact, if he were to come to this Park right now, this very instant, we would befuddle and confuse him with one question; he would topple over like an empty jar."

The Buddha, hearing this exchange with his purified ear, left his retreat and went down from Eagle Peak, towards the Park. Banyan caught sight of him approaching and again coaxed his men down to silence, as his last statement had brought them to cheering. He said to them, "Quiet, my men, quiet! We want that Gotama to come to us, and if we appease his desire for a quiet atmosphere, he will no doubt come. If he does come, we'll ask him what his doctrine is."

Then the Buddha approached Banyan, who greeted him, "Merry Meet and Welcome, friend! At long last Gotama has seen fit to pay this place a visit, so please, take a seat." The Buddha took a seat, and Banyan sat on the ground.

"Banyan, what were you just now speaking of? What conversation did I just disturb?"

"Why, Venerable Sir, we were just planning on what question we would ask you should you come to our Park. Having planned it, I shall now ask it; "What is this Dhamma you teach to both your ascetic followers, and your white robed lay followers?"

"Banyan, I say to you that this Dhamma is going to be nary impossible for you to grasp. Why's this? Because, Banyan, you hold onto different beliefs, you have different inclinations, and you are exposed to different experiences. Why don't we instead talk of something more pleasant for you and your fellows? Let's talk about your doctrines instead."

This greatly impressed the crowd of wandering philosophers, and a murmur rose among them of how impressive the Buddha was in declining to talk of his own doctrines, and inviting them to talk of theirs.

Banyan, after imploring his fellows to cease their murmuring, stated to the Buddha, "Sire, we preach soberness and strictness, seriousness and rigor. We regard austerities of the highest quality to be vital. As such, however, what do you think, Venerable Gotama, fulfills them?"

"A decent question in its own right, Banyan. Take a man who practices self-torture, going naked and without food and water, abusing himself, behaves like a dog, licking his hand and eating what food he does take raw and uncooked, ignoring the wishes of others. Or, when he needs to wear clothing, he uses rough clothes, the kind dead bodies are wrapped in. He makes his bed with thorn branches and dry hay, and he is dirty and unwashed. Or he washes three times before the sun sets, but he takes no water. Banyan, does such a man, in any of those instances, meet your marks for austerities?"

"Indeed, such man doing any of those practices would."

"I maintain that they are in fault, Banyan."

"Eh? How's that?"

"Banyan, consider this: there is an ascetic who practices his austerities with unmatched zeal, but is satisfied with just so much, or that much more: then it brings him naught but a big head. He becomes full of himself, and careless. That's a blemish. Suppose that people take alms-food to him, gifts of love and gratitude, gifts given to him out of trust and respect: with his big head, once they have left, he divides the food up, throws out what he finds distasteful, and eats only what he thinks is worthy food. That's also a fault. Suppose one takes up these austerities with the thought, "Ahh, now I am worthy of respect: the royalty and the noblemen will all bow down to me, and pay respect." That too, is a fault."

"Also, it can make them overly critical, and he will look at others he disfavors, and use his own austerities to belittle them saying, "See how that one indulges? See how he gnaws down those rich foods with that thundering maw his head wields? How can anyone respect him?" That's another fault. Suppose he sees one of his rivals being praised, being offered alms, and being

worshipped and thinks, "What? How dare they honor him and ignore me! I am obviously the superior, they just do not see it." He turns green with jealousy, which is another fault."

"Or suppose an ascetic, practicing austerities, takes up a high position with power and other benefits—that too is a fault. Or he goes around through villages wearing a veil of mock humility, doing everything but shouting "Hey! I'm better than you!" rubbing his false holiness into their faces. This too is a fault. Or he will fall to sneaky and clever ways, telling lies when they suit his needs. That is undeniably a fault."

"Suppose a Buddha or an Arahant gives Dhamma that the ascetic would and should agree with, but just for the sake of stirring disharmony, he does not. That is a fault. Or he can be short tempered, and angry a lot. That's a taint. Or he is hateful and vengeful, cunning and tricky, green with envy, hypnotized by evil wants, or given to extremist attitudes, or corrupted by physical desires, and stubborn. Banyan, don't you think that these are faults in the austerities you spoke of?"

"Indeed, they are great faults. It'd be easy enough for one man to have all of those faults you spoke of, leastways only one or two of them."

"Banyan, now consider a man who does the austerities you hold to be high, but who does not satisfy so easily. He does not get a big head, and he deftly avoids all of the faults I mentioned, thus, in that regard, he is pure. When a Buddha or an Arahant gives Dhamma that the ascetic would and should agree with, he agrees with it. This is the opposite of a fault, a taint, a blemish – it is an action that is pure. Likewise with his temper, he is not short-tempered, he is not hateful or vengeful, green with envy, cunning and tricky, swelled with pride, hypnotized by evil, and he is not stubborn, and does not hold extremist views. In all these respects, he has been purified. Well, Banyan, what do you say? Are the austerities made pure by these things?"

"Oh yes, indeed. It is in these regards that a man can penetrate to the core."

"Nay, Banyan. Its reaches not the core, but only the outside of the skin."

"Eh? Well then, how does one make his austerities achieve the core? Explain it to me, for I would like my austerities to reach the final stage."

And the Buddha told Banyan about the four-faceted restraint: restraining from doing harm, causing others to do harm, as well as not approving of harm done; refraining from stealing, not having others steal and disapproving of theft; the squelching of craving, not making others crave and the disapproving of craving, refraining from lying, not causing others to lie and disapproving of lying. The Buddha also spoke of going into private retreat into quiet places, forests or graveyards, and meditating, abandoning both uncaring laziness and helter-skelter worry, with a calm mind, being absolutely sure of oneself concerning all things wholesome. The Buddha spoke of filling one's heart with loving kindness and equanimity, and of disbanding hatred and contempt.

"Well, Banyan, what do you say? Is this the core of the austerities, the highest attainable?"

"I should certainly think so, yes."

"Nay, Banyan, it is not the core. It is only right below the crust."

"Well, tell me what the core is!"

And the Buddha told Banyan about remembering past lives, and being able to use those memories to instruct other people.

"Well, Banyan, what do you say? Is this the core of the austerities, the highest attainable?"

"It must be, yes."

"Nay, Banyan, it is not the core – it is only the meat surrounding it."

"Please sir, Tell me what the core is!"

And the Buddha told Banyan of the purified eye, which can see into the other world, from the Heaven of the Thirty Three Gods to

the Lonely, Regretting Hell [The Avichi Hell], the details of every living being and where their kamma will lead them.

"Well, Banyan, what do you say? Is this the core of the austerities, the highest attainable?"

"Yes, it must be."

"Indeed, it is, Banyan. That austerity is the purest of pure, it is the core. So now, when you ask me what Dhamma I teach to my followers, I say to you that it is something even more noble and far reaching than this that I train them in."

At this, the wandering philosophers made a great commotion, lamenting and complaining at what the Buddha had said, crying, "We're ruined! This is the highest teaching we know of!"

Then Sandhana realized, "The wandering philosophers are actually paying attention and believing what the Buddha says." And he said to Banyan, "Banyan, did you not say to me, "How can he possibly sharpen his speaking-skills or his mental abilities away from other people? Nay, I say that Gotama grows weaker in wisdom for his solitude, not stronger. He is not accustomed to crowds, he is not in touch with the people, and he is, no doubt, a poor debater. Hah! In fact, if he were to come to this Park right now, this very instant, we would befuddle and confuse him with one question; he would topple over like an empty jar." So now the Buddha is here, why do you not befuddle and confuse him with one question, or topple him over like an empty jar?"

Banyan's face paled, and he grew silent and baffled, slouching as if trying to hide inside of himself.

The Buddha, seeing Banyan's condition, said, "Well, now, Banyan, did you truly say that?"

"Yes, Sire, I did, but they were mistaken, hasty words!"

"Banyan, what think you? Have you ever heard an instance of a man obtaining tangible, true wisdom through loud, violent debates with clamorous noises and meaningless gossip? Or do people talk of wise men living in the deep forests, or on high

mountaintops, in solitude, contemplating and reflecting, just as I do now?"

"I have always heard it said that wise men live as you do, sire."

"Banyan, you are a mature man and intelligent. Didn't it ever occur to you that, "This man is a fully enlightened Buddha who teaches a good and pure doctrine; he is calm as is his Dhamma; he is restrained, as is his Dhamma; he had gained Nibbana and teaches a Dhamma that leads to Nibbana?"

"I was a fool, sire, and I transgressed. I was blinded by evil, I didn't see what it was I did. Sire, please accept my confession, my apology, and may I restrain myself in the future!"

"Yes, Banyan, you had been overcome by transgression, and you were blinded by evil to speak thus of me. But since you have identified your misbehavior yourself, and have made amends, your confession and apology is accepted graciously. Banyan, it is the mark of a wise man for one to recognize his own mistakes and to make confessions and amends for them."

"But Banyan! Let me say this to you: If any man of intelligence who is sincere, honest, and straightforward, comes to me – I shall instruct him in Dhamma. If he sticks to it, within seven years he will attain that unequaled goal of all holy men who set out from their householders life, by his own realizations and his own understandings. But not just seven years, in six, five, four, three, two, one, a half of a year, a month, half of a month, even in so little a time as seven days he can attain to that goal."

"But Banyan! Now you may think, "This Gotama speaks these words that he may steal away my disciples" – but this is not true. Let him who is your teacher remain so. Now you think, "This Gotama wants us to give up our rules and methods" – but this not true either. Your rules should remain just as they are, as long as you see them fit. Now you think, "This Gotama wants us to abandon our way of life" – this is also not true. Let your way of life remain unchanged. Now you think, "This Gotama wants us to break our own rules and change the things that we consider to be bad" – This is not the case. Anything that you consider wrong now should stay that way so long as you see fit. Or likewise you

think, "This Gotama wants to pull us away from what we consider to be good" – and likewise, this is not the case. Let what you consider "good" to stay that way so long as you see fit. Banyan, know that I do not speak for any of those reasons."

"Banyan, there are tainted things that have yet to be abandoned, corrupted things that conduce to samsaric rebirth, and fearful futures filled with pain, decay, and doom. I teach Dhamma, and I say what I say for one sole purpose: that people abandon that which leads them to sorrow. If you practice according to this Dhamma, corrupted things dissipate and pure ones take their place, and attain to high realizations even in this very life, by wisdom that is none other than your own."

Although the wandering philosophers listened, and although his words affected them, none of them said a word, or took an action. Each and every one of them sat there silently, slouching, and moping. Then the Buddha stood up, looked at the crowd of men, and said, "Mara has them all so firmly clutched in its grasp that they choose to remain fools than to ever say, "Let us try this Dhamma of Gotama's and learn it, for seven days is an insignificantly small period."

Then, having roared the roar of a Lion, there in the park, given to the wandering philosophers by the queen, the Buddha left that place and returned to Eagle Peak, being closely followed by Sandhana.

Ugga Sutta

To Ugga

Then Ugga, the king's chief minister, approached the Blessed One and, on arrival, having bowed down, sat down to one side. As he was sitting there, he said to the Blessed One: "It's amazing, lord, and awesome, how prosperous Migara Rohaneyya is, how great his treasures, how great his resources!"

[The Buddha:] "But what is his property, Ugga? What are his great treasures and great resources?"

"One hundred thousand pieces of gold, lord, to say nothing of his silver."

"That is treasure, Ugga. I don't say that it's not. And that treasure is open to fire, floods, kings, thieves, and hateful heirs. But these seven treasures are not open to fire, flood, kings, thieves, or hateful heirs. Which seven? The treasure of conviction, the treasure of virtue, the treasure of conscience, the treasure of concern, the treasure of listening, the treasure of generosity, the treasure of discernment. These, Ugga, are the seven treasures that are not open to fire, flood, kings, thieves, or hateful heirs.

The treasure of conviction,
the treasure of virtue,
the treasure of conscience and concern.
The treasure of listening, generosity,
and discernment as the seventh treasure.
Whoever, man or woman, has these treasures,
has great treasure in the world
that no human or divine being can excel.
So conviction and virtue, faith and Dhamma-vision
should be cultivated by the wise,
remembering the Buddhas' instruction.

Buddha Speaks The Ullambana Sutra

Thus I have heard, at one time, the Buddha dwelt at Shravarsti in the Garden of the Benefactor of Orphans and the Solitary.

Mahamaudgalyayana had just obtained the six penetrations and wished to cross over his father and mother to repay their kindness for raising him.

Thus, using his way eye, he regarded the world and saw that his deceased mother had been born among the hungry ghosts, having neither food nor drink, she was but skin and bones. Mahaudgalayana felt deep pity and sadness, filled a bowl with food and went to provide for his mother. She got the bowl, screened it with her left hand, and with her right hand made a fist of food. But, before it entered her mouth, it turned into burning coals which could not be eaten.

Mahamaudgalyayana called out and wept sorrowfully, and hastened to return to the Buddha to set forth all of this.

The Buddha said, "your mother's offenses are deep and firmly rooted. You alone do not have enough power. Although your filial sounds move heaven and earth, the heaven spirits, the earth spirits, twisted demons, and those outside the way, Brahmans, and the four heavenly king gods, are also without sufficient strength. The awesome spiritual power of the assembled Sangha of the ten directions is necessary for the liberation to be attained.

I shall now speak a dharma of rescue, which causes all those in difficulty to leave worry and suffering, and to eradicate obstacles from offenses.

The Buddha told Maudgalyayana: "The fifteenth day of the seventh month is the Pravarana day for the assembled Sangha of the ten directions. For the sake of fathers and mothers of seven generations past, as well as for fathers and mothers of the present who are in distress, you should prepare an offering of clean basins full of hundreds of flavors and the five fruits, and

other offerings of incense, oil, lamps, candles, beds, and bedding, all the best of the world, to the greatly virtuous assembled Sangha of the ten directions. On that day, all the holy assembly, whether in the mountains practicing dhyana samadhi, or obtaining the four fruits of the way, or walking beneath trees, or using the independence of the six penetrations, to teach and transform sound hearers and those enlightened to conditions. Or provisionally manifesting as bhikshus when in fact they are great Bodhisattvas on the tenth ground--all complete in pure precepts and oceanlike virtue of the holy way--should gather in a great assembly and all of like mind receive the pravara food.

If one thus makes offerings to these Provarana Sangha, one's present father and mother, parents of seven generations, as well as the six kinds of close relatives, will escape from the three paths of sufferings. And at that time attain release. Their clothing and food will spontaneously appear. If the parents are still alive, they will have wealth and blessings for a hundred years. Parents of seven generations will be born in the heavens. Transformationally born, they will independently enter the celestial flower light, and experience limitless bliss.

At that time the Buddha commanded the assembled Sangha of the ten directions to recite mantras and vows for the sake of the donor's family, for parents of seven generations.

After practicing dhyana concentration, they then may accept the food. When first receiving the basin, place it before the Buddha in the stupa. When the assembled sangha has finished the mantras and vows, then they may accept it.

At that time the bhikshu Maudgalyayana and the assembly of great Bodhisattvas were all extremely delighted and the sorrowful sound of Maudgalyayana's crying ceased.

At that time Maudgalyayana's mother obtained liberation from one kalpa of suffering as a hungry ghost.

Maudgalyayana addressed the Buddha and said, "this disciple's parents have received the power of the merit and virtue of the triple jewel, because of the awesome spiritual power of the

assembled Sangha.

If in the future the Buddha's disciples practice filiality by offering up the Ullambana basins, will they be able to cross over their present fathers and mothers as well as those of seven generations past?"

The Buddha replied "good indeed, I am happy you asked that question. I just wanted to speak about that and now you have also asked about it.

Good man, if bhikshus, bhikshunis, kings, crown princes, great ministers, great officials, cabinet members, the hundreds of officers, and the tens of thousands of citizens wish to practice compassionate filial conduct, for the sake of the parents who bore them, as well as for the sake of fathers and mothers of seven lives past, on the fifteenth day of the seventh month, the day of the buddhas' delight, the day of the Sangha's Pravaraana, they all should place hundreds of flavors of foods in the Ullambana basins, and offer them to the Pravaraana Sangha of the ten directions.

They should vow to cause the length of life of the present father and mother to reach a hundred years without illness, without sufferings, afflictions, or worries, and also vow to cause seven generations of fathers and mothers to leave the sufferings of the hungry ghosts, to be born among men and gods, and to have blessings and bliss without limit.

The Buddha told all the good men and good women, "those disciples of the Buddha who cultivate filial conduct should in thought after thought, constantly recall their present fathers and mothers when making offerings, as well as the fathers and mothers of seven lives past. Every year, on the fifteenth day of the seventh month, they should always, out of filial compassion, recall their parents who bore them and those of seven lives past, and for their sakes perform the offering of the Ullambana basin to the Buddha and the Sangha and thus repay the loving kindness of the parents who raised and nourished them. All Buddhas' disciples should respectfully receive this dharma."

At that time the bhikshu Maudgalyayana and the four-fold assembly of disciples, hearing what the Buddha said, practiced it with delight.

End of the Buddha speaks of Ullambana Sutra

True words for repaying parents' kindness.

Na mwo mi li dwo dwo pe ye swo he.

Upacala Sutta

Sister Upacala

At Savatthi: Then, early in the morning, Upacala the nun put on her robes and, taking her bowl and outer robe, went into Savatthi for alms. When she had gone for alms in Savatthi and had returned from her alms round, after her meal she went to the Grove of the Blind to spend the day. Having gone deep into the Grove of the Blind, she sat down at the foot of a tree for the day's abiding.

Then Mara the Evil One, wanting to arouse fear, "horripilation," (sic) and terror in her, wanting to make her fall from solitude, approached her and said, "Where do you want to reappear be reborn, nun?"

"I don't want to reappear anywhere, my friend."

[Mara:]

"The devas of the Thirty-three,
the Hours, the Contented,
those who delight in creation,
and those in control:
direct your mind there
and it will enjoy
delight."

[Sister Upacala:]

"The devas of the Thirty-three,
the Hours, the Contented,
those who delight in creation,
and those in control:
they are bound
with the bonds of sensuality;
they come again
under Mara's sway.
The whole world is burning.
The whole world is aflame.

The whole world is blazing.
The whole world is provoked.
The Unprovoked, Un-blazing
-- that people run-of-the-mill
don't partake,
where Mara's
never been --
that's where my heart
truly delights."

Then Mara the Evil One -- sad and dejected at realizing,
"Upacala the nun knows me" -- vanished right there.

Upadana Sutta

Clinging

At Savatthi. There the Blessed One said, "Monks, I will teach you cling-able phenomena and clinging. Listen and pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said, "And what, monks, are cling-able phenomena? What is clinging?"

"Form is a cling-able phenomenon. Any desire or passion related to it, is clinging related to it.

"Feeling is a cling-able phenomenon. Any desire or passion related to it, is clinging related to it.

"Perception is a cling-able phenomenon. Any desire or passion related to it, is clinging related to it.

"Fabrications are cling-able phenomena. Any desire or passion related to them, is clinging related to them.

"Consciousness is a cling-able phenomenon. Any desire or passion related to it, is clinging related to it.

"These are called cling-able phenomena. This is clinging."

Upaddha Sutta

Half of the Holy Life

I have heard that on one occasion the Blessed One was living among the Sakyans. Now there is a Sakyan town named Sakkara. There Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there, Ven. Ānanda said to the Blessed One, "This is half of the holy life, lord: having admirable people as friends, companions, and colleagues."

"Don't say that, Ānanda. Don't say that. Having admirable people as friends, companions, and colleagues is actually the whole of the holy life. When a monk has admirable people as friends, companions, and colleagues, he can be expected to develop and pursue the noble eightfold path.

"And how does a monk who has admirable people as friends, companions, and colleagues, develop and pursue the noble eightfold path? There is the case where a monk develops right view dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. He develops right resolve... right speech... right action... right livelihood... right effort... right mindfulness... right concentration dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. This is how a monk who has admirable people as friends, companions, and colleagues, develops and pursues the noble eightfold path.

"And through this line of reasoning one may know how having admirable people as friends, companions, and colleagues is actually the whole of the holy life: It is in dependence on me as an admirable friend that beings subject to birth have gained release from birth, that beings subject to aging have gained release from aging, that beings subject to death have gained release from death, that beings subject to sorrow, lamentation, pain, distress, and despair have gained release from sorrow, lamentation, pain, distress, and despair. It is through this line of reasoning that one may know how having admirable people as

friends, companions, and colleagues is actually the whole of the holy life."

Upajjhatthana Sutta

Subjects for Contemplation

"There are these five facts that one should reflect on often, whether one is a woman or a man, lay or ordained. Which five?

"I am subject to aging, have not gone beyond aging.' This is the first fact that one should reflect on often, whether one is a woman or a man, lay or ordained.

"I am subject to illness, have not gone beyond illness.'...

"I am subject to death, have not gone beyond death.'...

"I will grow different, separate from all that is dear and appealing to me.'...

"I am the owner of my actions (kamma), heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir.'...

"These are the five facts that one should reflect on often, whether one is a woman or a man, lay or ordained.

"Now, based on what line of reasoning should one often reflect... that 'I am subject to aging, have not gone beyond aging'? There are beings who are intoxicated with a [typical] youth's intoxication with youth. Because of that intoxication with youth, they conduct themselves in a bad way in body... in speech... and in mind. But when they often reflect on that fact that youth's intoxication with youth will either be entirely abandoned or grow weaker...

"Now, based on what line of reasoning should one often reflect... that 'I am subject to illness, have not gone beyond illness'? There are beings who are intoxicated with a [typical] healthy person's intoxication with health. Because of that intoxication with health, they conduct themselves in a bad way in body... in speech... and in mind. But when they often reflect on that fact,

that healthy person's intoxication with health will either be entirely abandoned or grow weaker...

"Now, based on what line of reasoning should one often reflect... that 'I am subject to death, have not gone beyond death'? There are beings who are intoxicated with a [typical] living person's intoxication with life. Because of that intoxication with life, they conduct themselves in a bad way in body... in speech... and in mind. But when they often reflect on that fact, that living person's intoxication with life will either be entirely abandoned or grow weaker...

"Now, based on what line of reasoning should one often reflect... that 'I will grow different, separate from all that is dear and appealing to me'? There are beings who feel desire and passion for the things they find dear and appealing. Because of that passion, they conduct themselves in a bad way in body... in speech... and in mind. But when they often reflect on that fact that desire and passion for the things they find dear and appealing will either be entirely abandoned or grow weaker...

"Now, based on what line of reasoning should one often reflect... that 'I am the owner of my actions (kamma), heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir'? There are beings who conduct themselves in a bad way in body... in speech... and in mind. But when they often reflect on that fact, that bad conduct in body, speech, and mind will either be entirely abandoned or grow weaker...

"Now, a disciple of the noble ones considers this: 'I am not the only one subject to aging, who has not gone beyond aging. To the extent that there are beings -- past and future, passing away and re-arising -- all beings are subject to aging, have not gone beyond aging.' When he/she often reflects on this, the factors of the path take birth. He/she sticks with that path, develops it, cultivates it. As he/she sticks with that path, develops it and cultivates it, the fetters are abandoned, the obsessions destroyed.

"Further, a disciple of the noble ones considers this: 'I am not the only one subject to illness, who has not gone beyond illness.'... 'I

am not the only one subject to death, who has not gone beyond death.'... 'I am not the only one who will grow different, separate from all that is dear and appealing to me.'...

"A disciple of the noble ones considers this: 'I am not the only one who is owner of my actions, heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator; who -- whatever I do, for good or for evil, to that will I fall heir. To the extent that there are beings -- past and future, passing away and re-arising -- all beings are the owner of their actions, heir to their actions, born of their actions, related through their actions, and have their actions as their arbitrator. Whatever they do, for good or for evil, to that will they fall heir.' When he/she often reflects on this, the factors of the path take birth. He/she sticks with that path, develops it, cultivates it. As he/she sticks with that path, develops it and cultivates it, the fetters are abandoned, the obsessions destroyed."

Subject to birth, subject to aging,
subject to death,
run-of-the-mill people
are repelled by those who suffer
from that to which they are subject.
And if I were to be repelled
by beings subject to these things,
it would not be fitting for me,
living as they do.

As I maintained this attitude --
knowing the Dhamma
without paraphernalia --
I overcame all intoxication
with health, youth, and life
as one who sees
renunciation as rest.

For me, energy arose,
Unbinding was clearly seen.
There's now no way
I could partake of sensual pleasures.
Having followed the holy life,
I will not return.

Upakilesa Sutta

The Minor Defilements

I heard thus:

At one time the Blessed One lived in Gosita's monastery in Kosambi. At that time the Bhikkhus of Kosambi had aroused a quarrel, and were quarrelling and disputing using rough words to each other. Then a certain Bhikkhu approached the Blessed One, worshipped the Blessed One and standing said thus. 'Venerable sir, the Bhikkhus of Kosambi have aroused a quarrel, and are quarrelling and disputing using rough words to each other. Good if the Blessed One approaches those Bhikkhus out of compassion.' The Blessed One accepted in silence, approached those Bhikkhus and said. 'Bhikkhus give up quarrelling, using rough words and have no disputes.'

When said thus, a certain Bhikkhu said to the Blessed One. 'Venerable sir, the lord of the Teaching, be unconcerned, keep away! May the Blessed One abide in pleasantness here and now! It's we that will be known in this quarrel, dispute and using rough words.'

For the second time the Blessed One said 'Bhikkhus, give up quarrelling, using rough words and have no disputes.'

When this was said for the second time that Bhikkhu said to the Blessed One. 'Venerable sir, the lord of the Teaching, be unconcerned, keep away! May the Blessed One abide in pleasantness here and now! It's we that will be known in this quarrel, dispute and using rough words.'

For the third time the Blessed One said 'Bhikkhus, give up quarrelling, using rough words and have no disputes.'

When this was said for the third time that Bhikkhu said to the Blessed One. 'Venerable sir, the lord of the Teaching, be unconcerned, keep away! May the Blessed One abide in pleasantness here and now! It's we that will be known in this quarrel, dispute and using rough words.'

Then the Blessed One putting on robes in the morning, taking bowl and robes, went the alms round in Kosambi. Gone the alms round and when the meal was over, arranged the dwelling and taking bowl and robes, while standing said these verses

The foolish do not consider the general opinion,

The fact, there will be nothing, when the Community is split.

Forgetful of the main aim and carried beyond

They do not listen to the words of the wise.

I'm scolded, beaten, defeated and carried away,

The hatred of those that bear such grudges are never appeased.

I'm scolded, beaten, defeated and carried away,

The hatred of those that do not bear such grudges are appeased.

In this world hatred never ceases with hatred

With non-hatred it ceases, this is the ancient lore.

Some do not know that we have to go from this world.

They that know it, appease their misapprehensions

Those that cut limbs destroy life; carry away horses, cattle and wealth

And even ruin the country they too turn round

Why shouldn't it happen to you?

If you gain a clever friend, a wise co-associate,

Overcoming all troubles, live with him mindfully.

If you do not gain a clever, wise co-associate,

Like the king that leaves behind his ruler ship and country

Go alone like an elephant to the Maatanga remote.

Living alone is superb; there should be no association with fools

Living alone, unconcerned no evil's done.

Like the elephant living in the Maatanga remote.

The Blessed One while standing said these verses, and approached the village Baalakalonakaara. At that time venerable Bhagu lived in that village. Seeing the Blessed One approaching in the distance, venerable Bhagu prepared a seat and placed water to wash the feet. The Blessed One sat on the prepared seat and washed his feet. Venerable Bhagu too worshipped the Blessed One and sat on a side. Then the Blessed One said, 'Bhikkhu, are you alright, do you have any fatigue owing to want of morsel food?' 'Venerable sir, I'm alright, I have no fatigue owing to lack of morsel food' Then the Blessed One advised, instructed and made the heart of venerable Bhagu light with a talk on the Teaching and getting up from the seat approached the eastern royal park.

At that time Venerable's Anuruddha, Nandiya and Kimbilawere abiding in the royal eastern park. The grove keeper saw the Blessed One coming in the distance and said. 'Recluse, do not enter this forest. There are three sons of clansmen abiding here seeking their own good, do not inconvenience them.' Venerable Anuruddha heard this conversation between the grove keeper and the Blessed One and told the grove keeper. 'Do not obstruct the Blessed One, it is our Teacher, the Blessed One'. Venerable Anuruddha addressed Venerable's Nandiya and Kimbila. 'Come! Venerable ones, our Teacher has arrived.' Then Venerable's Anuruddha, Nandiya, and Kimbila approached the Blessed One, accepted bowl and robes from the Blessed One. One prepared a seat and another administered water to wash the feet. The Blessed One sat on the prepared seat and washed his feet. Those venerable ones worshipped the Blessed One and sat on a side.

The Blessed One addressed venerable Anuruddha: 'Anuruddha, are you alright, do you have any fatigue owing to want of morsel food?' 'Venerable sir, we are alright, we have no fatigue owing to

lack of morsel food.’ ‘Anuruddha, are you united and friendly without a dispute, like milk and water and do you abide seeing each other with friendly eyes?’ ‘Venerable sir, we are united like milk and water, friendly, without a dispute and abide seeing each other with friendly eyes.’ ‘Anuruddha, how do you abide united like milk and water, friendly, without a dispute seeing each other with friendly eyes?’ ‘Venerable sir, this thought occurs to me: It is gain for me that I live with such co-associates in the holy life. So I abide with bodily actions of loving kindness towards these venerable ones openly and secretly, with verbal actions of loving kindness towards these venerable ones openly and secretly. With mental actions of loving kindness towards these venerable ones openly and secretly, sometimes it occurs to me what if I discard my thoughts and concede to the thoughts of these venerable ones. So I discard my thoughts and concede to the thoughts of these venerable ones. Venerable sir, we are various in bodies, and one in mind.’

Venerable Nandiya and venerable Kimbila too said to the Blessed One. ‘Venerable sir, this thought occurs to me. It is gain for me that I live with such co-associates in the holy life. So I abide, with bodily actions of loving kindness towards these venerable ones openly and secretly. With verbal actions of loving-kindness openly and secretly. With mental actions of loving-kindness openly and secretly: sometimes it occurs to me, what if I discard my thoughts and concede to the thoughts of these venerable ones. So I discard my thoughts and concede to the thoughts of these venerable ones. Venerable sir, we are various in bodies and single in mind...

Venerable sir, in this manner we abide united like milk and water, friendly, without a dispute, seeing each other with friendly eyes. Good, Anuruddha, do you live diligently for dispelling? Venerable sir, indeed we abide diligently for dispelling. Anuruddha, how do you abide diligently for dispelling? Venerable sir, whoever comes from the village first, after collecting morsel food, prepares the seats administers water for drinking and washing and places the spittoons. Whoever comes last from the village, partakes of what is left over if he desires, if he does not, throws it to a place where nothing grows, or puts it into some water where there is no life. He puts away the seats, and the vessels of water, washes the

spittoons and sweeps the refectory, Whoever sees the water vessels for drinking, washing or toilets empty, fills them up. If he finds it not in his capacity to carry it, would call another with the wave of the hand. Would not utter a word on account of it. On every fifth day we would sit throughout the night discussing a topic on the Teaching. Venerable sir, thus we abide diligently for dispelling. Good, Anuruddha, you abide diligently for dispelling. Have you attained some distinctive knowledge, a pleasant abiding above human?

‘Venerable sir, when abiding diligent to dispel we perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time and we did not understand that sign’

‘Anuruddha, that sign should be understood. Earlier when I was a seeker of enlightenment, I too perceived effulgence and beautiful forms, and they disappeared in no time. Then it occurred to me. Why did my effulgence and beautiful forms disappear? I knew, that doubts arose to me. On account of doubts my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time. Then it occurred to me. Why did my effulgence and beautiful forms disappear? I knew, that non-attention arose to me. On account of not attending my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts and non-attention do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time. Then it occurred to me, why did my effulgence and beautiful forms disappear? I knew, that sloth and torpor arose to me. On account of sloth and torpor my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non-attention and sloth and torpor do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time. Then it occurred to me,

why did my effulgence and beautiful forms disappear? I knew, that fear arose to me. On account of fear my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. Like a man come on the highway followed by murderers on both sides, has arisen fear on both sides. In the same manner fear arose to me. On account of fear my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non-attention, sloth and torpor and fear do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time. Then it occurred to me, why did my effulgence and beautiful forms disappear? I knew, that jubilation arose to me. On account of jubilation my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. Like a man in search of one treasure was to come to five treasures at one and the same time. In the same manner jubilation arose to me. On account of jubilation my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non-attention, sloth and torpor, fear and jubilation do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time. Then it occurred to me, why did my effulgence and beautiful forms disappear? I knew, that wickedness has arisen to me. On account of wickedness my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non-attention, sloth and torpor, fear, jubilation and wickedness do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time. Then it occurred to me, why did my effulgence and beautiful forms disappear? I knew, that too much aroused effort had arisen to me. On account of too much effort my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. Like a man who holds a handcart firmly with both hands, would die with it. In the same manner Anuruddha, too much aroused effort had arisen to me. On account of too much effort my concentration faded. When the concentration faded, the effulgence and beautiful

forms disappeared. I attended to it in such a manner, so that doubts, non-attention, sloth and torpor, fear, jubilation, wickedness and too much effort do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time. Then it occurred to me, why did my effulgence and beautiful forms disappear? I knew, that I had aroused little effort. On account of too little effort my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. Like a man who holds a hand cart loosely and gives up the hold. In the same manner Anuruddha, too little effort had arisen to me. On account of too little effort my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non attention, sloth and torpor, fear, jubilation, wickedness too much effort nor too little effort do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time.

Then it occurred to me, why did my effulgence and beautiful forms disappear? I knew, that I had too much striving. On account of too much striving my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non attention, sloth and torpor, fear, jubilation, wickedness too much effort, too little effort and too much striving do not arise again. When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time. Then it occurred to me, why did my effulgence and beautiful forms disappear? I knew, that various perceptions had arisen to me. On account of various perceptions my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non attention, sloth and torpor, fear, jubilation, wickedness too much effort, too little effort, too much striving and various perceptions do not arise again.

When abiding diligent to dispel I perceived effulgence and beautiful forms. The effulgence and beautiful forms disappeared in no time. Then it occurred to me, why did my effulgence and

beautiful forms disappear? I knew, that thinking too much about forms it had happened. On account of thinking too much about forms my concentration faded. When the concentration faded, the effulgence and beautiful forms disappeared. I attended to it in such a manner, so that doubts, non attention, sloth and torpor, fear, jubilation, wickedness too much effort, too little effort, too much striving, various perceptions and thinking too much about forms do not arise again.

Anuruddha, I knew that doubts is a minor defilement of the mind and dispelled it. Knew that non-attention is a minor defilement of the mind and dispelled it. Knew that sloth and torpor is a minor defilement of the mind and dispelled it. Knew that fear is a minor defilement of the mind and dispelled it. Knew that jubilation is a minor defilement of the mind and dispelled it. Knew that wickedness is a minor defilement of the mind and dispelled it. Knew that too much aroused effort is a minor defilement of the mind and dispelled it. Knew that too little effort is a minor defilement of the mind and dispelled it. Knew that various perceptions are minor defilements of the mind and dispelled them Knew that thinking too much about forms is a minor defilement of the mind and dispelled it

When I was abiding diligent to dispel, throughout the night, throughout the day and throughout the night and day, I perceived limited effulgence and saw limited forms. I perceived limitless effulgence and saw limitless forms. It occurred to me, what is the reason, that throughout the night, throughout the day and throughout the night and day, I perceive limited effulgence and see limited forms. I perceive limitless effulgence and see limitless forms? Anuruddha it occurred to me, when my concentration is limited, my knowledge is limited. With limited knowledge I perceive limited effulgence and see limited forms. When my concentration is limitless, my knowledge is limitless. With limitless knowledge I perceive limitless effulgence's and see limitless forms, throughout the night, throughout the day and throughout the night and day.

Anuruddha, when these minor defilements, such as doubts, non attention, sloth and torpor, fear, jubilation, wickedness, too much aroused effort, too little effort, various perceptions, thinking too much about forms were dispelled, it occurred to me, now these

minor defilements are dispelled and I should develop concentration in a threefold manner. Then I developed concentration with thoughts and discursive thoughts. Developed concentration without thoughts, thinking discursively; Developed concentration without thoughts and without discursive thoughts; Developed concentration with joy and without joy; Developed concentration, which is equanimity. Then knowledge and vision arose and I knew that my release is unshakeable. This is my last birth. There is no more rebirth!

The Blessed One said thus and venerable Anuruddha delighted in the words of the Blessed One.

Upanisa Sutta

Prerequisites

Dwelling at Savatthi... "Monks, the ending of the effluents is for one who knows and sees, I tell you, not for one who does not know and does not see. For one who knows what and sees what is there the ending of effluents? 'Such is form, such its origination, such its disappearance. Such is feeling, such its origination, such its disappearance. Such is perception, such its origination, such its disappearance. Such are fabrications, such their origination, such their disappearance. Such is consciousness, such its origination, such its disappearance.' The ending of the effluents is for one who knows in this way and sees in this way.

"The knowledge of ending in the presence of ending has its prerequisite, I tell you. It is not without a prerequisite. And what is the prerequisite for the knowledge of ending? Release, it should be said. Release has its prerequisite, I tell you. It is not without a prerequisite. And what is its prerequisite? Dispassion... Disenchantment... Knowledge and vision of things as they actually are present... Concentration... Pleasure... Serenity... Rapture... Joy... Conviction... Stress... Birth... Becoming... Clinging... Craving... Feeling... Contact... The six sense media... Name-and-form... Consciousness... Fabrications... Fabrications have their prerequisite, I tell you. They are not without a prerequisite. And what is their prerequisite? Ignorance, it should be said.

"Thus fabrications have ignorance as their prerequisite, consciousness has fabrications as its prerequisite, name-and-form has consciousness as its prerequisite, the six sense media have name-and-form as their prerequisite, contact has the six sense media as its prerequisite, feeling has contact as its prerequisite, craving has feeling as its prerequisite, clinging has craving as its prerequisite, becoming has clinging as its prerequisite, birth has becoming as its prerequisite,

stress and suffering have birth as their prerequisite,
conviction has stress and suffering as its prerequisite,
joy has conviction as its prerequisite,
rapture has joy as its prerequisite,
serenity has rapture as its prerequisite,
pleasure has serenity as its prerequisite,
concentration has pleasure as its prerequisite,
knowledge and vision of things as they actually are present has
concentration as its prerequisite,
disenchantment has knowledge and vision of things as they
actually are present as its prerequisite,
dispassion has disenchantment as its prerequisite,
release has dispassion as its prerequisite,
knowledge of ending has release as its prerequisite.

"Just as when the gods pour rain in heavy drops and crash
thunder on the upper mountains: The water, flowing down along
the slopes, fills the mountain clefts and rifts and gullies. When
the mountain clefts and rifts and gullies are full, they fill the little
ponds. When the little ponds are full, they fill the big lakes. When
the big lakes are full, they fill the little rivers. When the little rivers
are full, they fill the big rivers. When the big rivers are full, they
fill the great ocean. In the same way:

"Fabrications have ignorance as their prerequisite,
consciousness has fabrications as its prerequisite,
name-and-form has consciousness as their prerequisite,
the six sense media have name-and-form as their prerequisite,
contact has the six sense media as its prerequisite,
feeling has contact as its prerequisite,
craving has feeling as its prerequisite,
clinging has craving as its prerequisite,
becoming has clinging as its prerequisite,
birth has becoming as its prerequisite,
stress and suffering have birth as their prerequisite,
conviction has stress and suffering as its prerequisite,
joy has conviction as its prerequisite,
rapture has joy as its prerequisite,
serenity has rapture as its prerequisite,
pleasure has serenity as its prerequisite,
concentration has pleasure as its prerequisite,

knowledge and vision of things as they actually are present has concentration as its prerequisite,
disenchantment has knowledge and vision of things as they actually are present as its prerequisite,
dispassion has disenchantment as its prerequisite,
release has dispassion as its prerequisite,
knowledge of ending has release as its prerequisite."

Upasena Sutta

Upasena

Once Ven. Shariputra and Ven. Upasena were staying near Rajagaha in the Cool Forest, at Snakes-hood Grotto. Then it so happened that a snake fell on Ven. Upasena's body and bit him. Then Ven. Upasena said to the monks, "Quick, friends, lift this body of mine onto a couch and carry it outside before it is scattered like a fistful of chaff!"

When this was said, Ven. Shariputra said to Ven. Upasena, "But we don't see any alteration in your body or change in your faculties."

Then Ven. Upasena said, "Quick, friends, lift this body of mine onto a couch and carry it outside before it is scattered like a fistful of chaff! Friend Shariputra, in anyone who had the thought, 'I am the eye' or 'The eye is mine,' 'I am the ear' or 'The ear is mine,' 'I am the nose' or 'The nose is mine,' 'I am the tongue' or 'The tongue is mine,' 'I am the body' or 'The body is mine,' 'I am the intellect' or 'The intellect is mine': in him there would be an alteration in his body or a change in his faculties. But as for me, the thought does not occur to me that 'I am the eye' or 'the eye is mine'... 'I am the tongue' or 'The tongue is mine'... 'I am the intellect' or 'the intellect is mine.' So what alteration should there be in my body, what change should there be in my faculties?"

Now, Ven. Upasena's I-making, my-making, and obsession with conceit had already been well rooted out for a long time, which is why the thought did not occur to him that "I am the eye" or "The eye is mine," "I am the tongue" or "The tongue is mine," "I am the intellect" or "The intellect is mine."

Then the monks lifted Ven. Upasena's body on a couch and carried it outside. And Ven. Upasena's body was scattered right there like a fistful of chaff.

Upaya Sutta

Attached

At Savatthi. There the Blessed One said, "One attached is unreleased; one unattached is released. Should consciousness, when taking a stance, stand attached to (a physical) form, supported by form (as its object), established on form, watered with delight, it would exhibit growth, increase, and proliferation.

"Should consciousness, when taking a stance, stand attached to feeling, supported by feeling (as its object), established on feeling, watered with delight, it would exhibit growth, increase, and proliferation.

"Should consciousness, when taking a stance, stand attached to perception, supported by perception (as its object), established on perception, watered with delight, it would exhibit growth, increase, and proliferation.

"Should consciousness, when taking a stance, stand attached to fabrications, supported by fabrications (as its object), established on fabrications, watered with delight, it would exhibit growth, increase, and proliferation.

"Were someone to say, 'I will describe a coming, a going, a passing away, an arising, a growth, an increase, or a proliferation of consciousness apart from form, from feeling, from perception, from fabrications,' that would be impossible.

"If a monk abandons passion for the property of form...

"If a monk abandons passion for the property of feeling...

"If a monk abandons passion for the property of perception...

"If a monk abandons passion for the property of fabrications...

"If a monk abandons passion for the property of consciousness, then owing to the abandonment of passion, the support is cut off, and there is no base for consciousness. Consciousness, thus un-established, not proliferating, not performing any function, is

released. Owing to its release, it is steady. Owing to its steadiness, it is contented. Owing to its contentment, it is not agitated. Not agitated, he (the monk) is totally unbound right within. He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

Uposatha Sīla: The Eight-Precept Observance

Preface

I compiled the Uposatha Sila when I still held the rank of Maha. At that time the manuscript had some errors, but now these have been corrected. This text will be used in the curriculum of "Nak Dhamm Tri" [1] for the men and women who will be taking the examinations, though for the laity the subject of lay discipline replaces that of monastic discipline in the exams. The tests will be held every year starting in BE 2472 (1929).

(Acting on the orders of H.H. Somdet Phra Sangharajchao.)

Somdet Phra Buddhaghosacaraya (Nanavara Thera)
Wat Thepsirintaravas
September 2, 2472 (1929)

Translator's Foreword

I hope that this translation of the Uposatha Sutta along with its commentary will be of benefit to English-speaking Buddhists who are intent on practice.

The original Thai text was compiled by His Eminence Somdet Phra Buddhaghosacaraya of Wat Thepsirintaravas in BE 2472 (1929), and due to the depth and comprehensiveness of H.E.'s understanding this text has proved useful down to the present.

This text contains many technical Pali terms, some of which have been difficult to translate accurately. For example, some Pali terms dealing with Vinaya are still used today but the true meanings have long been lost or misused.

It is auspicious that this translation will be finished in time to commemorate Her Majesty Queen Sirikit's fifth cycle or sixtieth birthday anniversary, which will be celebrated on August 12, 2535 (1992).

May Her Majesty Queen Sirikit reap the merits and benefits of this printing of the Uposatha Sila. By the power of the Triple Gem may she develop in the four dhammas of long life, beauty, happiness, and strength, for ages to come.

Bhikkhu Kantasilo
Wat Bovoranives Vihara
July 17, 2535 (1992)

Foreword to the Second Edition

In the past ten years computers have played an increasingly important part in the spread of Buddhism to the West. New computer programs have made 'Dhamma publishing' increasingly convenient, facilitating the printing of previously difficult-to-reproduce diacriticals, which are necessary to accurately render technical Pali terms.

The English language has been affected as well, gradually incorporating a number of words of Pali origin. This sometimes causes problems for authors and translators who are confronted with the decision of how to present these terms to their readers in English.

This translation was first printed to commemorate Her Majesty Queen Sirikit's fifth cycle or sixtieth birthday anniversary, which was celebrated on August 12, 2535 (1992).

Now a second revised edition has been prepared, and it is auspicious that it will be printed in time to commemorate His Holiness Somdet Phra Nyanasamvara the Supreme Patriarch's eightieth birthday anniversary on October 3, 2536 (1993). I would like to thank Bhikkhu Nirodho for his helpful suggestions and corrections, making the reprinting of this text possible.

Bhikkhu Kantasilo
Wat Bovoranives Vihara
September 2536 (1993)

Uposatha Sutta

Evamme sutam ekam samayam bhagava savatthiyam viharati
jetavane anathapindikassa arame tatra kho bhagava bhikkhu

amantesi bhikkhavoti bhadanteti te bhikkhu bhagavato
paccassosum bhagava etadavoca atthamggasamannagato
bhikkhave uposatho upavuttho mahapphalo hoti mahanisamsa
mahajutiko mahavippharoti...

Thus have I heard:

At one time the Blessed One was residing in Jetavana, the
monastery of Anathapindika, near Savatthi.

At that time the Blessed One, having called all the Bhikkhus
together, addressed them thus: "Bhikkhus!"

The Bhikkhus answered in assent: "Lord!" (The Bhikkhus then
prepared themselves for the following teaching.) The Blessed
One then gave the following teaching on Uposatha.

"Bhikkhus. Uposatha is comprised of eight factors which the
Ariyan disciple observes, the observation of which brings
glorious and radiant fruit and benefit.

"Bhikkhus. What is the Uposatha which, observed by the Ariyan
disciples, brings glorious and radiant fruit and benefit?"

1. "Bhikkhus. Ariyan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, have given up the
intentional taking of life (panatipata). The club and sword have
been laid down. They have shame (of doing evil) and are
compassionate towards all beings.'

"All of you have given up the intentional taking of life, have put
down all weapons, are possessed of shame (of doing evil) and
are compassionate towards all beings. For all of this day and
night, in this manner, you will be known as having followed the
Arahants, and the Uposatha will have been observed by you.
This is the first factor of the Uposatha."

2. "Bhikkhus. Ariyan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, have given up taking what has not been given (adinnadana). They take only what is given, are intent on taking only what is given. They are not thieves. Their behavior is spotless.'

"All of you have given up the taking of what has not been given, are ones who do not take what is not given, are intent on taking only what is given, are not thieves. Your behavior is spotless. For all of this day and night, in this manner, you will be known as having followed the Arahants, and the Uposatha will have been observed by you. This is the second factor of the Uposatha."

3. "Bhikkhus. Ariyan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, have given up that which is an obstacle to the Brahma-faring (abrahma-cariya). Their practice is like that of a Brahma. They are far from sexual intercourse, which is a practice of lay people.'

"All of you have given up that which is an obstacle to the Brahma-faring and behave like a Brahma. Your behavior is far from sexual intercourse. For all of this day and night, in this manner, you will be known as having followed the Arahants, and the Uposatha will have been observed by you. This is the third factor of the Uposatha."

4. "Bhikkhus. Ariyan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, have given up the telling of lies (musavada). They utter only the truth and are intent on the truth. Their speech is firm and is composed of reason. Their speech does not waver from that which is a mainstay for the world.'

"All of you have given up the telling of lies. You speak only the truth and are intent only on that which is true. Your speech is firm and with reason. Your speech does not waver from that which is a mainstay for the world. For all of this day and night, in this manner, you will be known as having followed the Arahants,

and the Uposatha will have been observed by you. This is the fourth factor of the Uposatha."

5. "Bhikkhus. Ariyan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, have given up the taking of liquors and intoxicants (sura-meraya-majja-pamadatthana), of that which intoxicates, causing carelessness. They are far from intoxicants.'

"All of you have given up the taking of liquors and intoxicants. You abstain from drink which causes carelessness. For all of this day and night, in this manner, you will be known as having followed the Arahants, and the Uposatha will have been observed by you. This is the fifth factor of the Uposatha."

6. "Bhikkhus. Ariyan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, eat at one time only and do not partake of food in the evening. They abstain from food at the 'wrong time' (vikala bhojana).'

"All of you eat at one time only and do not partake of food in the evening. You abstain from food at the 'wrong time.' For all of this day and night, in this manner, you will be known as having followed the Arahants, and the Uposatha will have been observed by you. This is the sixth factor of the Uposatha."

7. "Bhikkhus. Ariyan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, have given up singing and dancing, the playing of musical instruments and the watching of entertainments, which are stumbling blocks to that which is wholesome. Nor do they bedeck themselves with ornaments, flowers or perfume.'

"All of you have given up singing and dancing, the playing of musical instruments and the watching of entertainments, which are stumbling blocks to that which is wholesome. You do not bedeck yourselves with ornaments, flowers, or perfume. For all of this day and night, in this manner, you will be known as having followed the Arahants, and the Uposatha will have been

observed by you. This is the seventh factor of the Uposatha."

8. "Bhikkhus. Ariyan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, have given up lying on large or high beds. They are content with low beds or bedding made of grass.'

"All of you have given up lying on large or high beds. You are content with low beds or beds made of grass. For all of this day and night, in this manner, you will be known as having followed the Arahants, and the Uposatha will have been observed by you. This is the eighth factor of the Uposatha."

"Bhikkhus. The Uposatha is comprised of these eight factors which the Ariyan disciple observes, and it is of great and glorious fruit and benefit."

Thus the Blessed One spoke on the Uposatha. The Bhikkhus were delighted and rejoiced at his words.

Explanation of the Uposatha Sutta

Questions and Answers

Q. What does the word Uposatha mean?

A. It means the day of observance (by fasting).

Q. What are the eight precepts of Uposatha in brief?

A.

1. Not to kill.
2. Not to steal.
3. Not to engage in sexual intercourse.
4. Not to speak lies.
5. Not to take intoxicants.
6. Not to eat food between noon and the following dawn.
7. Not to sing, dance or watch entertainments, and not to use ornaments, cosmetics or perfumes.
8. Not to sit or lie on a large or high seat or bed.

Q. Is this Sutta similar in meaning to the paccavekkhana which the laity chant every dhammassavana day in the afternoon?

A. Yes.

Q. When one knows the meaning of what is being chanted, and at the time of chanting concentrates on the meaning, it will make one's mind calm and wholesome and be of great benefit.

Perhaps this practice will lead the practitioner to a momentary release from the hindrances (tadangapahana). Can this be considered as practicing silanussati, reflection on morality?

A. Yes.

Q. Briefly, how many ways are there of breaking the eight Uposatha precepts?

A. There are two ways: by body and by speech.

In all of the eight, if one breaks a precept, then it is done bodily. If one orders another to do so, then the precept is broken through speech. This (speech) must be accompanied by intention before the precept is broken, but this is true for the first and second precepts only; for the third to the eighth precept, even if one asks another to do so, one does not break the precept.

Breaking a precept through one's own effort is known as sahatthikapayoga. The ordering of another to behave in a way that breaks a precept is called anattikapayoga.

Thus one who is careful and does not stray from the precepts is known as a virtuous person. The wise say that sila, or keeping precepts, is an instrument by which body and speech can be purified. It is a way to vanquish the coarse defilements which appear through body and speech.

Q. Considering all of the Uposatha precepts, (in going against them) how many faults are there? What are they?

A. The first is called lokavajja, [2] or worldly fault, which the laity should avoid. The second is called paññativajja.

Whether people observe the precepts or not, when they do something that goes against any of the first five precepts it is

known as lokavajja. It will be a personal loss and will be something the world condemns (lokavajja). As for the last three precepts, if they are broken it is called paññativajja. This occurs when one intends to break the rule. If there is no intention to break the rule then no fault results.

Q. How many types of peril (in breaking the precepts) are there, and what are they?

A. There are two types:

1. causing peril (vera).
2. not causing peril.

The breaking of any of the first five precepts brings about peril for the breaker. That is to say, the fruit of such actions will follow one, resulting in, for example, a short life. In the breaking of any of the last three precepts, there is no peril.

Q. In the first precept it is stated that one has laid down clubs and weapons. What does this mean?

A. It simply means that one has given up the taking of life and that one is not a killer. For example, if killing is done with instruments (weapons), if a person lays down or throws away those instruments, then the killing does not take place.

According to this Sutta, weapons are of two types: dull and sharp. If the instrument is blunt, then it would come under the category of 'club.' If the instrument is sharp, it comes under the 'sword' category. There is such a wide range of instruments used for killing, but in brief there are two types: sharp and not sharp.

Q. The fifth precept deals with intoxicants (sura and meraya). How many types of intoxicants are there? What are they?

A. There are ten types of intoxicants, five of sura and five of meraya.

Alcohol (sura)...

1. made from flour,
2. made from sweets,
3. made from rice,

4. made from yeast,
5. made from a combination of ingredients.

Fermented (meraya)...

1. made from flowers,
2. made from fruit,
3. made from honey,
4. made from sugar-cane,
5. made from a combination of ingredients.

Q. In the fifth precept, no mention is made of drugs such as opium and marijuana. If one is observing the Uposatha or nica sīla (the Five Precepts as a permanent practice) and indulges in these substances, does one break the precept?

A. The precept is broken with the use of opium and marijuana. Brandy, champagne and other spirits (even though not specifically mentioned) are included in sura and meraya; if used for medicinal purposes in small amounts, not causing one to become inebriated, then the precept is not broken.

Q. In the sixth precept, it speaks of eating at one time only. Is it wrong to eat more than once?

A. Before this question can be answered, one must know the 'time' first. The time for meals are two in number:

1. purebhatta-kala -- the time before the meal.
2. pacchabhatta-kala -- the time after the meal.

The time from dawn to midday (noon) is called purebhatta-kala. From midday to dusk is called pacchabhatta-kala. One may eat as many times as necessary in the first period. From dusk to the next dawn is called ratti (night), and meals may not be taken at this time. This is the reason for the passage with the words to the effect that one refrains from eating at night.

Q. In the Pali of the sixth precept, it states that one will refrain from food in the vikala. What time is kala and what time is vikala?

A. From dawn to midday (noon) is called kala (proper time) or the time that Buddhas and Ariyas take their meal. From midday

to the dawn of the following day is vikala or the improper time for meals.

Q. The seventh precept speaks of refraining from dancing, singing and the playing of musical instruments. Is it not proper for one to ask another to perform so that one may watch?

A. It is not proper.

Q. If that is the case, then the precepts -- three to eight -- are only broken through one's own volition and not if one orders another to do so. Does this go uncontested?

A. If A enlists B to dance and/or to sing, then you should not watch or listen. In this instance the síla will not be broken. But the síla would be broken for those who watch or listen, though not on the grounds of one's ordering another to dance or sing. Even if one orders another to watch the said activities, the one who gave the orders would not have breached the precept.

Q. In this Sutta only watching is mentioned. In that case, is listening to music not suitable for those who observe the Uposatha síla ?

A. Listening to music is not suitable, since the Atthakatha Acariyas (the writers of the commentaries) included listening in watching .

Q. How do the Acariyas include listening in watching?

A. According to the Acariyas, the breaking of the precept lies in the effort exerted in going to watch shows. If we are standing, sitting or lying down in our own place, that is, if we do not put forth the effort to go and watch, and if such shows or entertainments come to us or pass by, it is not a breach of the precept for us, though the síla would be tarnished. But in any case, not to listen or watch is the best. The listening to or singing of songs is a breach of the precept, except with such ballads as contain Dhamma that causes faith to arise as well as arousing weariness with the suffering of our life. For example, one Thera (senior Bhikkhu) heard a slave woman singing about life's troubles. When the Thera heard this, he saw the tediousness of suffering and achieved attainments on the Path. This type of

song can be listened to and is not detrimental.

Q. Is the (seventh) precept broken if one uses cosmetic powder not for the sake of self-beautification but to ward off illness?

A. The precept would not be broken. The point of the precept is to avoid cosmetics that beautify the body, not to avoid that which is medicinal.

Q. The eighth precept does not permit the use of high or large beds. It is still not clear what is meant here. Perhaps even the one who is observing the precepts doesn't understand completely. What is meant by a large bed, and what are the measurements that make a large bed unallowable?

A. Beds and stools, made of boards, rattan or cloth, may have many curved or straight legs. The bed should not exceed 8 Sugata inches (approximately 20 modern inches) in height, measured from the base board down. Exceeding this height would make the bed unallowable. In the case of a square stool, even if the legs exceed 8 Sugata inches it is still allowable. If a bed has a back and side boards, even if it is a little over the prescribed dimensions it is allowable. A bed or stool that has legs longer than the allowed measurements but which is fixed in place is allowable. A bed which does not have a head board may, by putting wood under the legs, be elevated up to but not exceeding 8 Sugata inches. High beds and seats tend to lead to boastfulness and excitement. Thus the purpose behind not sitting or lying on high seats or beds is to avoid the possibility of such things leading to lust.

Q. What are the characteristics of beds and stools?

A. The bed is long and is for reclining upon. The stool is for sitting on and is either round or four-sided.

Q. How many arms-widths or forearms-lengths in size before a bed is too big for use?

A. The bed is not measured in this fashion. The term 'big' here refers to coverings and decorations that should not be used. The Atthakatha Acariyas have arranged a list of nineteen.

A seat adorned with images of fierce animals such as tigers, crocodiles, etc.

Pelts with long fur. (The hairs exceed four inches in length.)

Spreads made of wool, which are intricately embroidered.

Spreads made of wool, with intricate designs.

Spreads made of wool, with pictures of flowers.

Spreads made of wool, with intricate pictures of various animals.

Spreads made of wool, with hair on both sides.

Spreads made of wool, with hair on one side.

Spreads made out of tiger skins.

Red canopy furnishings.

Elephant rugs.

Horse rugs.

Chariot rugs.

Spreads woven of gold and silk and trimmed in gold.

Spreads woven of silk and trimmed in gold.

A woolen spread big enough for 16 dancers to dance on.

Spreads made from civet pelts.

Beds with red cushions at both ends.

A mattress stuffed with nothing but kapok.

Another explanation of the term 'big' or 'large' bed here is that it refers to a bed big enough for two or more persons. Those who keep the Uposatha precepts stay away from beds such as these, which are meant for couples.

Q. What mattresses (stuffings) are allowable?

A.

Mattresses stuffed with wool or feathers or with fur from bipeds or quadrupeds but not with human hair.

Mattresses stuffed with cloth.

Mattresses stuffed with bark.

Mattresses stuffed with grass.

Mattresses stuffed with leaves, except for the leaves of the Borneo camphor. The leaves of the Borneo camphor, if mixed with the leaves of other trees, are allowable.

Mattresses in the above list have been allowed by the Buddha.

Q. According to the Sutta, it is not allowable to lie on a large or high bed. Would it be considered a breach of the precept to sit on a large or high bed?

A. Even though the Sutta mentions only lying down, the Atthakatha Acariyas here include sitting as well. This is similar to the seventh precept, where the Atthakatha Acariyas include listening in the prohibition against the watching of dancing, singing, etc. Standing or walking on a seat or bed is not prohibited.

Q. If one does not understand the intricacies (of keeping sila) as explained here, is it still possible for one to refrain (from un-allowed behavior) and to be well-restrained in regards to sila ?

A. This is like the case of the money-changer who does not know the difference between genuine and counterfeit bills. It is possible for such a one to throw away the good bills while keeping the counterfeit ones, or to keep the good bills while throwing away the bad ones by accident. In any case, others would not dare to trust in the genuineness of this person's money. Or like the goldsmith's tools. If he does not know how many hammers, files and other tools he has of this and that size, then when they go missing, are stolen or are replaced with inferior instruments, how will he know? By the time he finds out, most of his instruments will be gone. If the goldsmith's tools are inferior, his work will be inferior. The same holds true for the Uposatha.

Q. If one is able to go to the temple, then one should request the precepts from a Bhikkhu. If one is not able to go, then who should be asked to give the precepts?

A. One could invite a Bhikkhu. But according to the commentaries, we are told that if it is the morning of the Uposatha day one should ask for the precepts from a Bhikkhu or Bhikkhuní. If this is not possible, then one should ask for the precepts from a layman or a laywoman who knows the ten precepts well. If there is absolutely nobody available then one should undertake the precepts by oneself. In this case one should utter the precepts at the same time as establishing the mental intention to refrain in accordance with that particular precept. This is done by following one of two possible methods.

Q. What are the two methods of undertaking the precepts?

A. They are: pacceka-samadana and ekajjha-samadana.

The undertaking of precepts one after another is called pacceka-samadana. For example, the undertaking of each individual precept, starting with panatipata veramani sikkhapadam samadiyami and ending with uccasayana mahasayana veramani sikkhapadam samadiyami, is called pacceka-samadana.

The undertaking of all eight precepts with one utterance (without saying each individually) is called ekajjha-samadana. This is done by (mentally) determining all the precepts at the one time and uttering the following: Buddhapaññattam Uposatham adhitthami -- I determine the Uposatha laid down by the Buddha. This method is called ekajjha-samadana.

Those who use either of the two methods mentioned above should begin by venerating the Triple Gem, reciting namo tassa bhagavato arahato samma-sambuddhassa (three times). Then they take the Three Refuges (buddham saranam gacchami, dhammam saranam gacchami, sangham saranam gacchami, etc.) before undertaking the precepts. Those who do not know Pali may undertake the precepts in their own language.

Q. The pious can keep the precepts correctly in accordance with the above two methods. But when occasion presents itself, one may intend to break a precept. How is it then decided if the precept is actually broken?

A. The Atthakatha Acariyas have outlined the key factors of each precept so that it is possible to know if the precept is broken or not.

Q. If the practitioner knew these factors, he/she would then be able to decide for him /herself if the precept had indeed been broken. What are the key factors, and how many are there?

A. The five factors of the first precept are:

pano -- presence of a living being.

panasannita -- one knows that it is a living being.

vadhacittam -- the intention to kill.

upakkamo -- the effort to kill.

tena maranam -- the resulting death of that being.

The five factors of the second precept are:

para-parigga-hitam -- article(s) with a concerned owner.

para-parigga-hita-sannita -- one knows there is a concerned owner.

theyya-cittam -- the intention to steal.

upakkamo -- the effort to steal.

tena haranam -- the article(s) is (are) stolen through that effort.

The commentaries to the Brahmajala-sutta and the Kangkha-vitarani cite two factors for the third precept :

sevanacittam -- the intention to have sexual intercourse.

maggena maggap-pati-padanam -- sexual contact through any one of the 'paths' (i.e. genitals, anus or mouth).

The commentary to the Khuddakapatha gives four factors for the third precept :

ajjha-caraniya-vatthu -- the bases or paths for wrong conduct.

tattha sevanacittam -- the intention to have sexual intercourse through any of the above ajjha-caraniya-vatthu.

sevanap-payogo -- the effort at sexual intercourse.

sadiyanam -- being pleased .

The fourth precept has four factors:

atatham-vatthu -- a falsehood.

visam-vadana-cittam -- the intention to speak a falsehood.

tajjo vayamo -- the effort is made.

parassa ta-dattha-vijananam -- others understand what was said.

The fifth precept has four factors:

mada-niyam -- intoxicants.

patu-kamyata-cittam -- the desire to drink.

tajjo vayamo -- the effort is made.

pitappa-vesanam -- the intoxicants being drunk passing the throat.

The four factors of the sixth precept are:

- vikalo -- the time from noon until dawn of the next day.
- yava-kalikam -- foodstuffs or that which is considered to be food.
- ajjho-haranap-payogo -- the effort to eat.
- tena ajjho-haranam -- the swallowing of that food through that effort.

The seventh precept must be examined in two parts.

□ Part one: to refrain from dancing, singing, playing musical instruments and watching entertainments, which are impediments to wholesome mental states. There are three factors:

- o nacca-dini -- entertainments such as singing, dancing, etc.
- o dassanat-thaya gamanam -- going to see or listen.
- o dassanam -- watching or listening.

□ Part two: to refrain from ornaments. There are three factors:

- o maladinam añña-tarata -- ornaments to bedeck the body, consisting of flowers, perfumes, etc.
- o anunna-takarana bhavo -- except in a time of illness the Buddha does not allow the use of such substances.
- o alankata bhavo -- using ornaments with the intention of beautifying the body.

The three factors of the eighth precept are:

- ucca-sayana maha-sayanam -- a high or large bed.
- ucca-sayana maha-sayana-sannita -- one is aware that it is a high or large bed.
- abhi-nisidanam va abhi-nipajjanam va -- to sit or lie down on that bed.

Q. The factors of the third precept are broken down into two and four. So which factors should we go by -- the first two or the last four?

A. One may go by either set, because if you look closely you will find that the spirit is the same; only the letter is different.

Q. What about the seventh precept? Why aren't all the factors brought together into six instead of separating them into two parts?

A. The factors cannot be combined since the practice differs in content. This precept does not concern just one matter as do other precepts. The first part concerns dancing, singing, watching and listening. The second part involves beautifying the body. Therefore the two parts cannot be turned into a single-faceted precept. These two parts are separated into two precepts when they occur in the context of the Ten Precepts. If these two parts were united as six factors then if the practitioner were to dance, sing, and watch entertainments but were to forgo cosmetics, such a one would not be in conformity with the six factors and the Uposatha would be broken.

Q. One who has infringed on the precepts should decide, by the factors mentioned above, if the precept is broken. If any one of the factors remains intact, then the Uposatha is not broken. All of the factors must be violated before the precept is broken.

Correct?

A. Correct.

Q. If, while observing the precepts, one or more are broken, what should one do?

A. If one is willing to continue practice, then one should request the precepts anew. This is better than abandoning the precepts in a broken state.

Q. This Sutta does indeed deal with the Uposatha síla (the Eight Precepts), but what about the third precept in the panca síla (the Five Precepts)? How many and what are the factors of this precept?

A. There are four factors of the third precept (kamesu micchacara):

□ agamaniya vatthu -- that which should not be visited (the 20 groups of women).

□ tasmim sevana-cittam -- the intention to have intercourse with anyone included in the above-mentioned groups.

□ sevanap-payogo -- the effort at sexual intercourse.

□ maggena maggappatipatti -- sexual contact through that adhivasanam effort.

Q. What are the twenty types of women?

A. By group name they are:

□ matu-rakkhita -- A woman who is kept by her mother is called matu-rakkhita.

□ pitu-rakkhita -- A woman who is kept by her father is called pitu-rakkhita.

□ mata-pitu-rakkhita -- A woman who is kept by both her mother and father is called mata-pitu-rakkhita.

□ bhatu-rakkhita -- A woman who is kept by her older or younger brother is called bhatu-rakkhita.

□ bhagini-rakkhita -- A woman who is kept by her older or younger sister is called bhagini-rakkhita.

□ nati-rakkhita -- A woman who is kept by her relatives is called nati-rakkhita.

□ gotta-rakkhita -- A woman who is kept by her clansmen is called gotta-rakkhita.

□ dhamma-rakkhita -- A woman who is kept by people who practice Dhamma under the same teacher is called dhamma-rakkhita.

□ sarakkha -- A woman who is kept by her husband is called sarakkha.

□ sapari-danda -- A woman of such and such name and address, for misbehaving with whom a king levies a fine against a man, is called sapari-danda.

□ dhanak-kita -- A woman whose indentureship was bought by a man intending to make her his wife is called dhanak-kita.

□ chanda-vasini -- A woman who lives with a man of her own free will is called chanda-vasini.

□ bhoga-vasini -- A woman who becomes the wife of a man because of his wealth is called bhoga-vasini.

□ pata-vasini -- A destitute woman who becomes the wife of a man out of hope for things such as clothes is called pata-vasini.

□ oda-patta-kini -- A woman whom a man has asked for in marriage, during the solemnization of which the elders of the family take hold of the bride and groom's hands, plunge the hands into a tray of water and give the blessing, "May both of you love each other and live happily together; do not break apart, just as the water in this tray does not break apart," is called oda-patta-kini.

□ obhata-cumbata -- A woman who, being released from a heavy burden by a man, then becomes his wife is called obhata-cumbata.

□ dasi ca bhariya ca -- A slave woman whom a man marries is called dasi-bhariya.

□ kamma-karini ca bhariya ca -- A workwoman whom a man marries is called kamma-karini-bhariya.

□ dhaja-hata -- A woman whom a man wins in battle and then makes his wife is called dhaja-hata.

□ muhut-tika -- A woman living with a man for a certain period of time understanding that she is his wife is called muhut-tika.

Any man who encroaches on any one of these twenty groups of women, along with the factors mentioned above, breaks the third

precept, kamesu micchacara. [3]

Q. What about the woman's role here, and how is it considered in the third precept?

A. If a man and a woman have feelings for each other but the man is not suited to her, then he becomes her agamaniya vatthu.

Q. How many types of Uposatha are there, arranged by the manner in which they are practiced? What are they?

A. There are three types of Uposatha, arranged in order of low, medium and high practice. The three are:

□ niggantha-uposatha -- Uposatha observed by heretics is called niggantha-uposatha.

□ copala-uposatha -- Uposatha practiced by lay men and women who appear as though they were hired cowhands is known as copala-uposatha.

□ ariya-uposatha -- Uposatha as kept by upasakas and upasikas, being special due to the terms of practice, is called ariya-uposatha.

Q. This explanation was very short and difficult to understand. What is a more comprehensive explanation?

A. The niggantha-uposatha is the partial or incomplete observance of the Uposatha. In connection to the first precept, those who observe this Uposatha might refrain from taking life in the direction of the west but not in the other directions. They may refrain from killing their own mothers, fathers, relatives, friends or certain animals which are dear to them, but they do not refrain when it comes to other beings. The other precepts are practiced along these lines. In short, this group keeps the precepts as they like. This observance is called niggantha-uposatha.

The method of requesting and observing the copala-uposatha is correct according to the Dhamma-Vinaya, as we see in the example of today's upasakas and upasikas. But after they request the Uposatha, they indulge in low speech. There is talk of villages, towns, mountains, trees, fields, gardens, buying and selling, grandchildren, here and there, this and that person, etc.

Such talk is not conducive to wholesomeness (kusala) and does not lead one to reap the benefits of happiness and faith in the Uposatha that one has observed. The Atthakatha Acariyas have thus compared such people to hired cowhands (not the owners of the cow). In the morning the hired hands herd the cattle in search of food. In the evening they herd the cattle back to the owner. After they are paid a fair amount of money, they think: "Tomorrow we will feed the cattle here, and the next day we will feed them over there. Grass and water are abundant here but not so over there." Again and again this is what takes place. The hired hands never partake of the products of the cow, such as fresh milk and butter. Such observance is called copala-uposatha.

From the time that the ariya-uposatha is undertaken, if it is the right time and place, then samatha and vipassana should be practiced in accordance with one's preference and skill. If one's practice of kammatthana (meditation) leads to a stilling of the unwholesome states through such practices as tadan-gapahana (the abandoning by substitution of opposites), then one should continue with this effort. If the mind becomes unsettled, or it is not the time or place for meditation practice, and if there is faith-inspiring Dhamma talk taking place, then one should join in such conversation. This is useful in that it leads to knowledge and can correct any misunderstandings we may have. One should not participate in such talk with a sense of competition, winning, losing, etc. If such Dhamma talk does not lead to the benefits mentioned above, and if there is a Dhammadesana, then one should go and listen so as to fortify one's saddha (faith), hiri (fear of doing evil deeds), ottappa (the fear of the results of evil deeds), suta (that which is learned through hearing), viriya (energy), sati (mindfulness), and paññá (wisdom), causing them to develop. We also listen to the Dhamma in order to cause samvega (a sense of urgency or faith) to arise. If, for whatever reason, problems arise, so that listening to Dhamma does not lead to benefits as mentioned above, then one should practice a kammatthana that is suitable. The Atthakatha Acariyas have pointed out six objects for kammatthana practice which are suitable for the ariya-uposatha. They are:

□ Buddhanussati -- reflection on the qualities of the Buddha.

- Dhammanussati -- reflection on the qualities of the Dhamma.
- Sanghanussati -- reflection on the qualities of the Sangha.
- silanussati -- reflection on one's own morality.
- caganussati -- reflection on one's own generosity and giving.
- devatanussati -- reflecting on such qualities as giving, morality and meditation, which cause human beings to become celestial beings.

Any one of these six subjects can be practiced depending on one's preference. But it is generally agreed that not only these six should be practiced, because if that were the case then those people skilled in vipassana could not do insight meditation, since these six meditation subjects are classified as samatha meditation only.

Therefore, in the ariya-uposatha, samatha and vipassana should also be practiced, thus not making it difficult for those who are samatha-yanika (practitioners of calmness meditation) and vipassana-yanika (practitioners of insight meditation). In brief, this means that one is benefiting oneself at the time of observing (Uposatha) by practicing kammattana. This is called ariya-uposatha.

Q. Niggantha-uposatha is reckoned as the lowest, copala-uposatha as being intermediate, and ariya-uposatha as the highest. Is this correct?

A. Yes, that is correct. But niggantha-uposatha is not deemed as Uposatha in the Teaching of the Awakened One. Most practitioners are not willing or able to observe the ariya-uposatha, which is the highest. Most keep only the copala-uposatha. If practitioners can make their observance an ariya-uposatha, even if for just one day, then most likely they will see it as a special source of merit for themselves, not to mention the rapture and happiness they experience from such actions. They will truly not have wasted such an opportunity as having taken rebirth in the human realm and come into contact with the Buddha's Teaching.

Q. Why is it that the Uposatha can only be observed on the 8th, 14th and 15th of the waxing moon? Is observing Uposatha on other days not considered Uposatha? Are there other days when the Uposatha can be kept?

A. Uposatha can be observed on other days as well, not just the three dates mentioned above. I will answer in brief according to the manner of practice. The Uposatha can be arranged into a group of three, differing only as to the days of observance. The method of requesting the Uposatha is the same as before.

Q. What are the different categories of observance?

A.

□ pakati-uposatha

□ pati-jagara-uposatha

□ pati-harika-pakkha-uposatha

The times for keeping the pakati-uposatha are the 5th, 8th, 14th and 15th of the waxing moon and the 5th, 8th, 14th and 15th of the waning moon.

The times for keeping the pati-jagara-uposatha are the five days of the waxing moon, i.e., the 4th, 6th, 7th, 9th, and the 13th, and the six days of the waning moon: the 1st, 4th, 6th, 7th, 9th, and 12th or 13th. That makes eleven days in a month for the observance of this type of Uposatha.

The four months of the rainy season, or vasso, starting on the first night of the waning moon of the seventh month and ending in the middle of the eleventh month, is the period for observing the pati-harika-pakkha-uposatha.

The commentary to the Raja Sutta explains that the pati-harika-pakkha-uposatha is the Uposatha that is observed continuously throughout the three months of the rains. If one cannot keep the observance for the full three months of the rains, then it should be kept for one month, from the first day of the waning moon of

the tenth month to the eleventh month. If one is not able to keep the observance for one full month, then it should be kept for a half month, from the first day of the waning moon of the tenth month to the end of that month. Any period of this observance is called pati-harika-pakkha-uposatha.

Some texts define (the time for keeping the pati-harika-pakkha-uposatha) as the five months from the seventh month up to the eleventh month.

Some Acariyas say the three months are the seventh, eleventh and third months.

Yet other sources explain that the four days, i.e., the 7th, 9th, 13th and 14th, both waxing and waning, are the only days for the observance of the pati-harika-pakkha-uposatha.

For those who desire merit, the Uposatha should be kept on the days shown here. Days other than these mentioned are for the observance of the Five Precepts and not the Uposatha.

Q. Usually, what is the Uposatha that is observed on the 8th, 14th and 15th days called?

A. It is called the pakkha-uposatha.

Q. What is the passage that is widely used today for requesting the Uposatha sila?

A. This passage is as follows, chanted in unison three times:

mayam bhante tisanena saha attangasamannagatam
uposatham yacama.

Q. What is recited when requesting and undertaking the Uposatha sila?

A.

☐ One starts the process by venerating the Buddha with these words:

namo tassa bhagavato arahato samma-sambuddhassa.

Homage to the Exalted One, the Arahant, the Buddha perfected by himself. (three times)

□ Secondly, the Three Refuges are taken, as follows:

buddham saranam gacchami -- To the Buddha I go for refuge.
dhammam saranam gacchami -- To the Dhamma I go for refuge.
sangham saranam gacchami -- To the Sangha I go for refuge.
dutiyaampi buddham saranam gacchami -- For the second time...
dutiyaampi dhammam saranam gacchami -- For the second time...
dutiyaampi sangham saranam gacchami -- For the second time...
tatiyaampi buddham saranam gacchami -- For the third time...
tatiyaampi dhammam saranam gacchami -- For the third time...
tatiyaampi sangham saranam gacchami -- For the third time...

(The Bhikkhu will then say: "tisarana-gamanam nitthitam" or "tisarana-gamanam" or "sarana-gamanam," meaning: "Completed are the Three Refuges.")

□ Now, along with the intent to refrain, one takes the precepts one by one:

1. panatipata veramani sikkhapadam samadiyami.

I request the training rule to refrain from the taking of life as well as from ordering others to kill.

2. adinnadana veramani sikkhapadam samadiyami.

I request the training rule to refrain from stealing as well as from ordering others to steal.

3. abrahmacariya veramani sikkhapadam samadiyami.

I request the training rule to refrain from unchaste behavior, which is an obstacle to the Brahma-faring.

4. musavada veramani sikkhapadam samadiyami.

I request the training rule to refrain from false speech.

5. sura-meraya-majja-pamadatthana veramani sikkhapadam samadiyami.

I request the training rule to refrain from taking distilled and fermented intoxicants, which cause carelessness.

6. vikala-bhojana veramani sikkhapadam samadiyami.

I request the training rule to refrain from eating in the wrong time, the wrong time being between noon and the following dawn.

7. nacca-gita-vadita-visuka-dassana mala-gandha-vilepana-dharana-mandana-vibhusanatthana veramani sikkha-padam samadiyami.

I request the training rule to refrain from dancing, singing, music and going to see entertainments, which are stumbling blocks to

wholesomeness; and to refrain from wearing garlands, using perfumes and beautifying the body with cosmetics.

8. uccasayana-mahasayana veramani sikkhapadam samadiyami.

I request the training rule to refrain from sitting or lying down on seats or beds with legs over the limit and on large seats or beds, and from using intricate or detailed bed coverings.

imam atthamgasamannagatam buddhapaññattam uposatham
imanca rattim imanca divasam sammadeva abhirakkhitum
samadiyami.

The Uposatha which was laid down by the Buddha and consists of the eight sila has been determined by me -- I will keep it well for one full day and night.

(The bhikkhu then says: "imani attha sikkhapadaniajjekam rattindivam uposathasilavasena tumhehi upasakupasikabhutehi sadhukam akhandam katva appamadena rakkhitabbani.")

The assembled lay people answer: "ama bhante."

(The bhikkhu continues: "silena sugatim yanti silena bhogasampada silena nibbutim yanti tasma silam visodhaye.")

This is the end of requesting the precepts. The laity should pay respect to the Bhikkhu by bowing.

Q. What is the benefit of keeping the Uposatha?

A. In brief, the benefits are the exact opposite of the evils we forgo. That is to say, however many unskillful or iniquitous actions we are able to relinquish, each will be an additional benefit for us. Also, keeping the Uposatha will serve as a base for deeper grades of concentration and wisdom.

Q. To summarize all the information from the very beginning, there have been seven topics.

A detailing of the factors that should and should not be practiced.

The method of requesting the Uposatha.

- An explanation of the factors enabling one to decide if the Uposatha has been broken or not.
- The practice in terms of strictness and looseness.
- The method of observing or keeping the Uposatha.
- The words for requesting and undertaking the Uposatha.
- The benefits of observing the Uposatha.

This makes seven divisions in all. Is that correct?

A. Yes.

Glossary

Arahat; Arahant -- One who has attained Nibbána.

Ariya -- Any of the four types of persons who have attained insight into Nibbána.

Atthakatha Acariya -- The writers of the commentaries.

Bhikkhu -- A fully-ordained Buddhist monk.

Brahma-faring -- The chaste life, also known as Brahmachariya.

Dhammadesana -- A talk on the Dhamma given by the Buddha or by a Buddhist monk.

Dhammassavana -- Hearing the Dhamma; hearing the preaching of the Dhamma; hearing a sermon; listening to the good teaching.

Kammatthana -- Subjects of meditation; meditation exercises.

Kusala -- Wholesome; meritorious; moral; skillful; karmically wholesome.

Samatha -- Meditation leading to calm; tranquility; quietude of heart.

Síla -- Morality; moral practice; moral conduct; code of morality; Buddhist ethics; a precept; rule of morality.

attha síla -- The Eight Precepts.

nica síla -- Permanent undertaking; regular precepts; uninterrupted observance of virtue; the good conduct to be observed uninterruptedly, i.e., the Five Precepts.

panca síla -- The Five Precepts.

Sugata inches -- A measurement used in the Buddha's time.

Upasaka -- Lit. one who comes or sits near; a lay devotee; a devout or faithful layman; lay Buddhist.

Upasika -- A female devotee; a lay woman disciple.

Uposatha --

□ Observance; the observance of the Eight Precepts.

□ Bi-weekly recitation of the Vinaya rules by a chapter of Buddhist monks; the days for special meetings of the Order and for recitation of the Patimokkha.

□ The Uposatha hall; consecrated assembly hall.

Uposatha síla -- The Eight Precepts observed by lay devotees on Uposatha days.

Vera -- Enmity; hostile action; hatred; revenge; unwholesome consequences.

Vipassana -- Meditation leading to insight; intuitive vision; introspection; contemplation; intuition; insight development.

Notes

1. Every year in Thailand there are religious exams, given through monasteries, known as "Nak Dhamm" for the clergy and "Dhamma Sueksa" for the laity. From the lowest to the highest, the exams are Tri, To and Ek.

2. "Again there is apatti known as lokavajja (worldly faults), that is to say, the common people who are not Bhikkhus can also commit such wrongs and the penalties will be borne by them

also as when there is a case of stealing, killing human beings and even the lighter wrong-doings of striking, scolding, abusing and so forth." -- **The Entrance to the Vinaya**, Vol. I, p.15. .

3. The third precept is usually translated into English as "to refrain from committing adultery," but, while the translation is correct, this precept involves much more than that. The third precept considers social stability, diseases, other people's (relatives', etc.) rights, etc. -- translator.

Uposatha Sutta

The Uposatha Observance

Thus have I heard:

At one time the Blessed One was residing in Jetavana, the monastery of Anathapindika, near Savatthi. At that time the Blessed One, having called all the Bhikkhus together, addressed them thus: "Bhikkhus!" The Bhikkhus answered in assent: "Lord!" (The Bhikkhus then prepared themselves for the following teaching.) The Blessed One then gave the following teaching on Uposatha.

"Bhikkhus. Uposatha is comprised of eight factors, which the Aryan disciple observes, the observation of which brings glorious and radiant fruit and benefit.

"Bhikkhus. What is the Uposatha which, observed by the Aryan disciples, brings glorious and radiant fruit and benefit?"

1. "Bhikkhus. Aryan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, have given up the intentional taking of life (panatipata). The club and sword have been laid down. They have shame (of doing evil) and are compassionate towards all beings.'

"All of you have given up the intentional taking of life, have put down all weapons, are possessed of shame (of doing evil) and are compassionate towards all beings. For all of this day and night, in this manner, you will be known as having followed the Arahants, and the Uposatha will have been observed by you. This is the first factor of the Uposatha.

2. "Bhikkhus. Aryan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, have given up taking what has not been given (adinnadana). They take only what is given, are intent on taking only what is given. They are not thieves. Their behavior is spotless.'

"All of you have given up the taking of what has not been given, are ones who do not take what is not given, are intent on taking only what is given, are not thieves. Your behavior is spotless. For all of this day and night, in this manner, you will be known as having followed the Arahants, and the Uposatha will have been observed by you. This is the second factor of the Uposatha.

3. "Bhikkhus. Aryan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, have given up that which is an obstacle to the Brahma-faring (abrahma-cariya). Their practice is like that of a Brahma. They are far from sexual intercourse, which is a practice of lay people.'

"All of you have given up that which is an obstacle to the Brahma-faring and behave like a Brahma. Your behavior is far from sexual intercourse. For all of this day and night, in this manner, you will be known as having followed the Arahants, and the Uposatha will have been observed by you. This is the third factor of the Uposatha.

4. "Bhikkhus. Aryan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, have given up the telling of lies (musavada). They utter only the truth and are intent on the truth. Their speech is firm and is composed of reason. Their speech does not waver from that which is a mainstay for the world.'

"All of you have given up the telling of lies. You speak only the truth and are intent only on that which is true. Your speech is firm and with reason. Your speech does not waver from that which is a mainstay for the world. For all of this day and night, in this manner, you will be known as having followed the Arahants, and the Uposatha will have been observed by you. This is the fourth factor of the Uposatha.

5. "Bhikkhus. Aryan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, have given up the taking of liquors and intoxicants (sura-meraya-majja-pamadatthana), of that which intoxicates, causing carelessness. They are far from intoxicants.'

"All of you have given up the taking of liquors and intoxicants. You abstain from drink, which causes carelessness. For all of this day and night, in this manner, you will be known as having followed the Arahants, and the Uposatha will have been observed by you. This is the fifth factor of the Uposatha.

6. "Bhikkhus. Aryan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, eat at one time only and do not partake of food in the evening. They abstain from food at the 'wrong time' (vikala bhojana).'

"All of you eat at one time only and do not partake of food in the evening. You abstain from food at the 'wrong time.' For all of this day and night, in this manner, you will be known as having followed the Arahants, and the Uposatha will have been observed by you. This is the sixth factor of the Uposatha.

7. "Bhikkhus. Aryan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, have given up singing and dancing, the playing of musical instruments and the watching of entertainments, which are stumbling blocks to that which is wholesome. Nor do they bedeck themselves with ornaments, flowers or perfume.'

"All of you have given up singing and dancing, the playing of musical instruments and the watching of entertainments, which are stumbling blocks to that which is wholesome. You do not bedeck yourselves with ornaments, flowers or perfume. For all of this day and night, in this manner, you will be known as having followed the Arahants, and the Uposatha will have been observed by you. This is the seventh factor of the Uposatha.

8. "Bhikkhus. Aryan disciples in this Religion reflect thus:

"All Arahants, for as long as life lasts, have given up lying on large or high beds. They are content with low beds or bedding made of grass.'

"All of you have given up lying on large or high beds. You are content with low beds or beds made of grass. For all of this day and night, in this manner, you will be known as having followed

the Arahants, and the Uposatha will have been observed by you. This is the eighth factor of the Uposatha.

"Bhikkhus. The Uposatha is comprised of these eight factors which the Aryan disciple observes, and it is of great and glorious fruit and benefit."

Thus the Blessed One spoke on the Uposatha. The Bhikkhus were delighted and rejoiced at his words.

Uraga Sutta

The Snake

The monk who subdues his arisen anger
as, with herbs, snake-venom once it has spread,
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk who has cut off passion
without leaving a trace,
as he would plunging into a lake, a lotus,
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk who has cut off craving
without leaving a trace,
as if he had dried up a swift-flowing stream,
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk who has demolished conceit
without leaving a trace,
as a great flood, a very weak bridge made of reeds,
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk seeing
in states of becoming
no essence,
as he would,
when surveying a fig tree,
no flowers,
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk with no inner anger,
who has thus gone beyond
becoming and not-,
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk whose discursive thoughts are dispersed,
well-dealt with inside
without leaving a trace,
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk who hasn't slipped past or turned back,
transcending all
this differentiation,
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk who hasn't slipped past or turned back,
knowing with regard to the world
that "All this is unreal,"
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk who hasn't slipped past or turned back,
without greed, as "All this is unreal,"
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk who hasn't slipped past or turned back,
without aversion, as "All this is unreal,"
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk who hasn't slipped past or turned back,
without delusion, as "All this is unreal,"
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk in whom there are no latent tendencies
-- the roots of un-skillfulness totally destroyed --
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk in whom there's nothing born of distress
that would lead him back to this shore,
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk in whom there's nothing born of desire
that would keep him bound to becoming,
sloughs off the near shore and far --
as a snake, its decrepit old skin.

The monk who's abandoned five hindrances,
who, untroubled, unwounded,
has crossed over doubt,
sloughs off the near shore and far --
as a snake, its decrepit old skin.

"USNISA VIJAYA DHARANI SUTRA"

Thus I have heard, at one time, the Bhagavan (World Honored One) was dwelling in the city of Shravasti at the Jeta Grove, in the Garden of the Benefactor of Orphans and the Solitary (Anathapindika), together with his regular disciples of twelve hundred and fifty great Bhikshus and twelve thousand Maha Bodhisattvas Sangha in all.

At that time the devas in Trayastrimsha Heaven were also having a gathering in the Good Dharma Hall. Among them was a devaputra by the name of Susthita who, together with the other great devaputras, was frolicking in the garden and courtyard, enjoying in the supremely wonderful bliss of heavenly life. Surrounded by devis they were extremely happy - singing, dancing and entertaining themselves.

Soon after nightfall, Devaputra Susthita suddenly heard a voice in space saying, "Devaputra Susthita, you have only seven days left to live. After death, you will be reborn in Jambudvipa (Earth) as an animal for seven successive lives. Then you will fall into the hells to undergo more sufferings. Only after fulfilling your karmic retribution will you be reborn in the human realm, but to a humble and destitute family, while in the mother's womb you will be without eyes and born blind."

On hearing this, Devaputra Susthita was so terrified that his hair stood on end. Tormented and distressed, he rushed over to the palace of Lord Sakra. Bursting into tears and not knowing what else to do, he prostrated himself at the feet of Lord Sakra, telling Lord Sakra of what had happened.

"As I was enjoying the frolic of dance and songs with the heavenly devis, I suddenly heard a voice in space telling me that I had only seven days left, and that I would fall into Jambudvipa after death, remaining there in the animal realm for seven successive lives. Following that, I would fall into the various hells to endure greater sufferings. Only after my karmic retribution had been fulfilled would I reborn as a human, and even then I would be born without eyes in a poor and disreputable family. Lord of Heaven, how can I escape from such sufferings?"

Lord Sakra immediately calmed his mind to enter Samádhi and made careful observations. Instantly, he saw that Susthita would undergo seven successive evil paths in the forms of a pig, dog, jackal, monkey, python, crow and vulture, all feeding on filth and putrescence.

Having seen the seven future rebirth forms of Devaputra Susthita, Lord Sakra was shattered and was filled with great sorrow, but could not think of any way to help Susthita. He felt that only the Tathágata, Arhate, Samyak-sambuddha could save Susthita from falling into the great sufferings of evil destinies.

Thus, soon after nightfall that very day, Lord Sakra prepared various types of flower wreaths, perfume and incense. Adorning himself with fine Deva garments and bearing these offerings, Lord Sakra made his way to the garden of Anathapindika, abode of the World Honored One. Upon arrival, Lord Sakra first prostrated himself at the Buddha's feet in reverence, then circumambulated the Buddha seven times clockwise in worship, before laying out his great Puja (offerings).

Kneeling in front of the Buddha, Lord Sakra described the future destiny of Devaputra Susthita who would soon fall into the evil paths with seven successive rebirths in the animal realm with details of his subsequent retribution.

Instantly, the usnisa (crown of the head) of the Tathágata radiated multiple rays of light, illuminating the world in all ten directions, the light then returned, circling the Buddha three times before entering His mouth. Then the Buddha smiled and said to Lord Sakra, "Lord of Heaven, there is a Dharani known as the 'Usnisa Vijaya Dharani'. It can purify all evil paths, completely eliminating all sufferings of birth and death. It can also liberate all miseries and sufferings of beings in the realms of hell, King Yama and animal, destroy all the hells, and transfer sentient beings onto the virtuous path."

"Lord of Heaven, if one hears this Usnisa Vijaya Dharani once, all the bad karma incurred from his previous lives that should cause him to fall into hells will be destroyed altogether. He will instead acquire a fine and pure body. Wherever he is reborn, he will clearly remember the Dharani - from one Buddhahood to

another, from one heavenly realm to another heavenly realm. Indeed, throughout the Trayastrimsha Heaven, wherever he is reborn, he will not forget."

"Lord of Heaven, if someone at death's door recalls this divine Dharani, even for just a moment, his lifespan will be extended and he will acquire purification of body, speech and mind. Without suffering any physical pain and in accordance with his meritorious deeds, he will enjoy tranquility everywhere. Receiving blessings from all the Tathágatas, and constantly guarded by devas and protected by Bodhisattvas, he will be honored and respected by people, and all the evil hindrances will be eradicated."

"Lord of Heaven, if anyone can sincerely read or recite this Dharani even for a short period of time, all his karmic retribution which would lead him to suffer in the hells, the animal realm, the realm of King Yama and the hungry ghost realm, will be completely destroyed and eradicated without leaving any trace. He will be free to go to any of the Buddhas' Pure lands and heavenly palace; all gateways leading to the Bodhisattvas' abode are open to him unobstructed."

After hearing the above discourse, Lord Sakra immediately appealed to the Buddha, "For the sake of all sentient beings, may the World Honored One kindly give a discourse on how one's lifespan can be lengthened."

The Buddha was aware of Lord Sakra's intention and his eagerness to hear His discourse on this Dharani and so immediately proclaimed the Mantra thus:

**"NAMO BHAGAVATE TRAILOKYA PRATIVISISTAYA
BUDDHAYA BHAGAVATE.**

**TADYATHA, OM, VISUDDHAYA-VISUDDHAYA, ASAMA-
SAMA SAMANTAVABHASA-**

**SPHARANA GATI GAHANA SVABHAVA VISUDDHE,
ABHINSINCATU MAM. SUGATA**

**VARA VACANA AMRTA ABHISEKAI MAHA MANTRA-PADAI.
AHARA-AHARA AYUH**

**SAM-DHARANI. SODHAYA-SODHAYA, GAGANA VISUDDHE.
USNISA VIJAYA**

**VISUDDHE. SAHASRA-RASMI, SAMCODITE, SARVA
TATHAGATA AVALOKANI,**

**SAT-PARAMITA, PARIPURANI, SARVA TATHAGATA MATI
DASA-BHUMI,**

**PRATI-STHITE, SARVA TATHAGATA HRDAYA
ADHISTHANADHISTHITA MAHA-MUDRE.**

**VAJRA KAYA, SAM-HATANA VISUDDHE. SARVAVARANA
APAYA DURGATI,**

**PARI-VISUDDHE, PRATI-NIVARTAYA AYUH SUDDHE.
SAMAYA ADHISTHITE.**

**MANI-MANI MAHA MANI. TATHATA BHUTAKOTI
PARISUDDHE. VISPHUTA BUDDHI**

**SUDDHE. JAYA-JAYA, VIJAYA-VIJAYA, SMARA-SMARA.
SARVA BUDDHA ADHISTHITA**

**SUDDHE. VAJRI VAJRAGARBHE, VAJRAM BHAVATU
MAMA SARIRAM. SARVA**

**SATTVANAM CA KAYA PARI VISUDDHE. SARVA GATI
PARISUDDHE. SARVA**

**TATHAGATA SINCA ME SAMASVASAYANTU. SARVA
TATHAGATA SAMASVASA**

**ADHISTHITE, BUDDHYA-BUDDHYA, VIBUDDHYA-
VIBUDDHYA, BODHAYA-BODHAYA,**

**VIBODHAYA-VIBODHAYA. SAMANTA PARISUDDHE.
SARVA TATHAGATA HRDAYA**

ADHISTHANADHISTHITA MAHA-MUDRE SVAHA."

(This Usnisa Vijaya Dharani is the improved version with some additions to the original Sanskrit transliteration)

Then the Buddha told Lord Sakra, "The above Mantra is known as the 'Purifying All Evil Paths' Usnisa Vijaya Dharani'. It can eliminate all evil karmic hindrances and eradicate the suffering of all evil paths."

"Lord of Heaven, this great Dharani is proclaimed together by Buddhas as numerous as eighty-eight kotis (hundred million) of the grains of sand of the Ganges River. All Buddhas rejoice and uphold this Dharani that is verified by the wisdom seal of the Maha Vairocana Tathágata. This is because in the evil paths, to liberate them from painful retribution in hell, animal and King Yama's realms; to deliver beings facing immediate danger of falling into the sea of birth and death (samsára); to assist helpless beings with short life spans and poor fortune and to deliver beings who like to commit all kinds of evil deeds. Moreover, because of its dwelling and being upheld in the Jambudvipa world, the power manifested by this Dharani would cause all beings in hells and other evil realms; those with poor fortune and revolving in the cycles of birth and death; those not believing in the existence of good and evil deeds and are deviated from the proper path, to attain deliverance."

Again Buddha reminded Lord Sakra, "I now entrust this divine Dharani to you. you should in turn transmit it to Devaputra Suthita. In addition, you yourself should receive and uphold it, recite, contemplate and treasure it, memories and revere it. This Dharani Mudra should be widely proclaimed to all beings in the Jambu-dvipa world. I also entrust this to you, for the benefit of all heavenly beings, that this Dharani Mudra should be proclaimed.

Lord of Heaven, you should diligently uphold and protect it, never letting it to be forgotten or lost."

"Lord of Heaven, if someone hears this Dharani even for just a moment, he will not undergo karmic retribution from the evil karma and severe hindrances accumulated from thousands of kalpas ago, that would otherwise cause him to revolve in the cycles of birth and death - in all kinds of life forms in the evil paths - hell, hungry ghost, animal, realm of King Yama, Asuras, Yaksa, Raksasa, ghosts and spirits, Putana, Kataputana, Apasmara, mosquitoes, gnats, tortoises, dogs, pythons, birds, ferocious animals, crawling creatures and even ants and other

life forms. Owing to the merits accrued from hearing for a moment this Dharani, once this very life is over, he will be reborn in the Buddha lands, together with all the Buddhas and Ekajati-pratibaddha Bodhisattvas, or in a distinguished Brahmin or Ksatriya family, or in some other wealthy and reputable family. Lord of Heaven, this man can be reborn in one of the above-mentioned prosperous and reputable families simply because he has heard this Dharani, and hence be reborn in a pure place."

"Lord of Heaven, even acquiring the most victorious Bodhimanda is a result of praising the meritorious virtues of this Dharani. Hence, this Dharani is also known as the Auspicious Dharani, which can purify all evil paths. This Usnisa Vijaya Dharani is like a Treasury of Sun Mani Pearl -pure and flawless, clear as space, its brilliance illuminating and all-pervading. If any beings uphold this Dharani, likewise will they be bright and pure. This Dharani is similar to the Jambunada gold - bright, pure, and soft, can not be tainted by filth and well-liked by all who see it. Lord of Heaven, beings who uphold this Dharani are just as pure. By virtue of this pure practice, they will be reborn in the good paths."

"Lord of Heaven, where this Dharani dwells, if it is written for distribution, propagated, received and upheld, read and recited, heard and revered, this will cause all evil paths to be purified; miseries and sufferings in all hells will be completely eradicated."

Buddha again told Lord Sakra cautiously, "If someone could write this Dharani and place it on the top of a tall banner, high mountain or in a tall building or even keep it in a stupa; Lord of Heaven! If there are Bhikshus or Bhiksunis, Upasakas or Upasikas, laymen or laywomen who have seen this Dharani atop the above structures; or if the shadows of these structures should fall on beings who come near to the structures, or particles of dust from the written Dharani are blown onto their bodies;

Lord of Heaven: Should the accumulated evil karma of these beings cause them to fall into the evil paths such as realms of hell, animal, King Yama, hungry ghost, Asura and other, they will all be spared from the evil paths, and they will not be tainted with filth and defilement. Lord of Heaven!

Instead, all Buddhas will bestow predictions (Vyakarana) onto these beings who will never regress from the path to Anuttara-samyak-sambodhi (complete enlightenment)."

"Lord of Heaven, let alone if one makes various offerings of flower wreaths, perfumes, incense, banners and flags, canopies decorated with gems, clothing, necklaces of precious stones, etc, to adorn and honor this Dharani; and at major routes, if one builds special stupas to house this Dharani, then most respectfully with palms together circumambulates the pagoda, bowing and taking refuge, Lord of Heaven, those who make such offerings are called the great Mahasattvas, Buddha's true disciples, and the pillars of Dharma. Such stupas will be regarded as the Tathágata's complete body sharira-stupa."

At that time, in the early part of the night, the ruler of the Hell Realm - King Yama. came to the abode of the Buddha. First, using various Deva garments, beautiful flowers, perfumes and other adornments, he made offerings to the Buddha, then circumambulated the Buddha seven times before prostrating himself at the feet of the Buddha in reverence, saying, "I heard that the Tathágata was giving a discourse in praise of upholding the powerful Dharani; I have come with the intention to learn and cultivate it. I shall constantly guard and protect those who uphold, read and recite this powerful Dharani, not allowing them to fall into hell because they have followed the teachings of the Tathágata."

At this time, the four Guardians of the world - the Caturmaharajas (Four Heavenly Kings) circumambulated the Buddha three times, and most respectfully said, " World Honored One, may the Tathágata kindly explain in detail the way to uphold this Dharani."

The Buddha then told the Four Heavenly Kings, "Please listen attentively, for your benefit as well as for the benefit of all beings with short life spans, I will now explain the method to uphold this Dharani.

On a full-moon day - the 15th day of the lunar month, one should first bathe oneself and put on new clothes, uphold the profound precepts and recite this Dharani a 1000 times. This will cause

one to lengthen one's lifespan, and be permanently free from the sufferings of illness; all one's karmic hindrances will be completely eradicated. One will also be liberated from suffering in hell. If birds, animals and other sentient beings hear this Dharani once, they will never again be reborn in these impure and gross body forms once their lives have ended."

The Buddha continued, "If someone from a serious disease hears this Dharani, he will be free from the disease. All other illnesses will also be eradicated, so too will the evil karma that will cause him to fall into the evil paths. He will be reborn in the Land of Ultimate Bliss after the end of his life. From then onwards he will no longer be born from the womb. Instead, wherever he is reborn, he will be born transformed from the lotus flower and would always remember and uphold this Dharani and gain knowledge of his past lives."

The Buddha added, "If someone has committed all the severe evil deeds before his death, according to his sinful deeds, he ought to fall into one of these realms of hell, animals, King Yama or hungry ghosts, or even into the big Avichi Hells, or be reborn as an aquatic creature, or in one of the many forms of birds and animals. If someone could obtain part of the skeleton of the deceased, and holding a fistful of soil, chant this Dharani 21 times before scattering the soil over the bones, then the deceased will be reborn in heaven."

The Buddha further added, "If one can chant this Dharani 21 times daily, one is worthy of accepting all the immense worldly offerings and will be reborn in the Land of Ultimate Bliss after one's death. If one chants this Dharani constantly, one will attain Maha Parinirvana and be able to lengthen one's lifespan besides enjoying the most extraordinary bliss. After one's life is over, one will reborn in any of the wonderful Buddha lands, in constant company of the Buddhas. All Tathágatas will always give discourses on the profound and wonderful truth of Dharma and all World

Honored Ones will bestow predictions of enlightenment upon one. The light illuminating from one's body will pervade all Buddha lands."

The Buddha further explained, "To recite this Dharani, one should first, in front of the Buddha's image, use some clean soil to construct a square Mandala, the size according to one's wish. On top of the Mandala one should spread different kinds of grass, flowers and burn different kinds of quality incense. Then kneeling down with the right knee on the floor, mindfully reciting the Buddha's name and with the hands in the Mudrani symbol, (i.e. each hand bending the forefinger before and pressing it down with the thumb and placing both palms together before the chest) in reverence, one should recite this Dharani 108 times. The showers of flowers would rain down from the clouds and would thus be universally made as offerings to Buddhas as numerous as the grains of sand of eighty-eight million Ganges Rivers. These Buddhas will simultaneously praise,

"Excellent! Rare indeed! A Buddha's true disciple! " One will instantly attain Unobstructed Wisdom Samádhi and the Great Bodhi Mind Adorned Samádhi. Thus is the way to uphold this Dharani."

The Buddha again exhorted Lord Sakra, saying, "Lord of Heaven, the Tathágata uses this expedient means to deliver beings who would otherwise have fallen into hells; to purify all evil paths and to lengthen the life-spans of those who uphold this Dharani. Lord of Heaven, please go back and transmit this Dharani to Devaputra Susthita. After seven days, come to see me with Devaputra Susthita."

Thus, at the abode of the World Honored One, the Lord of Heaven respectfully received this Dharani practice and returned to his heavenly palace to convey it to Devaputra Susthita."

Having received this Dharani, Devaputra Susthita kept to the practice as instructed for six days and six nights, after which all his wishes were completely fulfilled. The karma which should have led him to suffer in all the evil paths were all eradicated. He would remain on the

Bodhi Path and increase his lifespan for an immeasurable period of time.

Thus, he was extremely delighted, exclaiming aloud in praise, "Extraordinary Tathágata! What a rare and wonderful Dharma! Its efficacy explicitly verified! Rare indeed! Truly I have thus obtained deliverance!"

When the seven days were over, Lord Sakra brought Devaputra Suthita, together with other heavenly beings, respectfully bearing excellent and wonderful adornment of flower-wreaths, perfumes, incense, jeweled banners, canopies decorated with gemstones, Deva-garments and garlands of precious stones, approached Buddha's abode and presented their grand offerings. Using heavenly garments and various garlands of precious stones to make offerings to the World Honored One, they then respectfully circumambulated the Buddha a hundred thousand times, paid homage to the

Buddha, then happily took their seats and listened to the Buddha preach the Dharma.

The World Honored One then extended his golden arm and touched the crown of Devaputra Suthita, to whom He not only preached the Dharma but bestowed a prediction of Devaputra Suthita's attainment to Bodhi.

Finally, the Buddha said, "This Sutra shall be known as the 'Purifying All Evil Paths' Usnisa Vijaya Dharani'. You should diligently uphold it." On hearing this Dharma, the entire assembly was extremely happy. They faithfully accepted and respectfully practiced it.

Uttara Sutta

Uttara the Deva's Son

At Rajagaha. As he was standing to one side, Uttara the deva's son recited this verse in the Blessed One's presence:

Life is swept along,
next-to-nothing its span.
For one swept on by aging
no shelters exist.
Perceiving this danger in death,
one should do deeds of merit
that bring about bliss.

The Buddha:

Life is swept along,
next-to-nothing its span.
For one swept to old age
no shelters exist.
Perceiving this danger in death,
one should drop the world's bait
and look for peace.

Utthana Sutta

On Vigilance

"Rouse yourself! Sit up! What good is there in sleeping? For those afflicted by disease (suffering), struck by the arrow (craving), what sleep is there?"

"Rouse yourself! Sit up! Resolutely train yourself to attain peace. [1] Do not let the king of death, [2] seeing you are careless, lead you astray and dominate you.

"Go beyond this clinging, [3] to which devas and men are attached, and (the pleasures) they seek. Do not waste your opportunity. When the opportunity has passed they sorrow when consigned to Niraya-hell.

"Negligence is a taint, and so is the (greater) negligence growing from it. By earnestness and understanding withdraw the arrow (of sensual passions)."

Footnotes:

1. "Peace" is a synonym for Nibbána, the final goal.
2. The king of death (maccuraja), or Mara (death), is the personification of everything that binds us to this world and prevents the gaining of deliverance.
3. This clinging to pleasures of the senses.

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Vajira Sutta

Sister Vajira

Translator's note: This discourse dramatizes a problem that often arises in meditation practice -- a speculative question arises that, if followed, pulls one out of concentration. Sister Vajira shows how to deal with the situation: recognize that the terms in which the question is expressed are just that -- terms -- and that whatever reality there is in the issue raised by the question can be reduced to phenomena observable in the immediate present. In ultimate terms, this comes down to the arising and passing away of stress, which should be observed and comprehended to the point where one can see through to that which neither arises nor passes away.

At Savatthi: Then, early in the morning, Vajira the nun put on her robes and, taking her bowl and outer robe, went into Savatthi for alms. When she had gone for alms in Savatthi and had returned from her alms round, after her meal she went to the Grove of the Blind to spend the day. Having gone deep into the Grove of the Blind, she sat down at the foot of a tree for the day's abiding.

Then Mara the Evil One, wanting to arouse fear, "horripilation," (sic) and terror in her, wanting to make her fall away from concentration, approached her and addressed her in verse:

"By whom was this living being created?
Where is the living being's maker?
Where has the living being originated?
Where does the living being
cease?"

Then the thought occurred to Vajira the nun: "Now who has recited this verse -- a human being or a non-human one?" Then it occurred to her: "This is Mara the Evil One, who has recited this verse wanting to arouse fear, "horripilation," and terror in me, wanting to make me fall away from concentration."

Then, having understood that "This is Mara the Evil One," she replied to him in verses:

"What? Do you assume a `living being,' Mara?
Do you take a position?
This is purely a pile of fabrications.
Here no living being
can be pinned down.

Just as when, with an assemblage of parts,
there's the word,
chariot,
even so when aggregates are present,
there's the convention of
living being.

For only stress is what comes to be;
stress, what remains and falls away.
Nothing but stress comes to be.
Nothing ceases but stress."

Then Mara the Evil One -- sad and dejected at realizing, "Vajira the nun knows me" -- vanished right there.

Vajjiya Sutta

About Vajjiya

I have heard that on one occasion the Blessed One was staying near Campa, on the shore of Gaggara Lake. Then Vajjiya Mahita the householder left Campa in the middle of the day to see the Blessed One, but the thought then occurred to him, "Now is not the right time to see the Blessed One, for he is in seclusion. And it is not the right time to see the monks who develop the mind, for they are in seclusion. What if I were to visit the park of the wanderers of other persuasions?" Then he headed to the park of the wanderers of other persuasions were staying.

Now on that occasion the wanderers of other persuasions had come together in a gathering and were sitting, discussing many kinds of bestial topics, making a great noise & racket. They saw Vajjiya Mahita the householder coming from afar, and on seeing him, hushed one another: "Be quiet, good sirs. Don't make any noise. Here comes Vajjiya Mahita the householder, a disciple of the contemplative Gotama. He is one of those disciples of the contemplative Gotama, clad in white, who lives in Savatthi. These people are fond of quietude and speak in praise of quietude. Maybe, if he perceives our group as quiet, he will consider it worth his while to come our way." So the wanderers fell silent.

Then Vajjiya Mahita the householder went to where the wanderers of other persuasions were staying. On arrival he greeted them courteously. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, the wanderers said to him, "Is it true, householder, that the contemplative Gotama criticizes all asceticism, that he categorically denounces & disparages all ascetics who live the rough life?"

"No, venerable sirs, the Blessed One does not criticize all asceticism, nor does he categorically denounce or disparage all ascetics who live the rough life. The Blessed One criticizes what should be criticized, and praises what should be praised. Criticizing what should be criticized, praising what should be

praised, the Blessed One is one who speaks making distinctions, not one who speaks categorically on this matter."

When this was said, one of the wanderers said to Vajjiya Mahita the householder, "Now wait a minute, householder. This contemplative Gotama whom you praise is a nihilist, one who doesn't declare anything."

"I tell you, venerable sirs, that the Blessed One righteously declares that 'This is skillful.' He declares that 'This is unskillful.' Declaring that 'This is skillful' and 'This is unskillful,' he is one who has declared [a teaching]. He is not a nihilist, one who doesn't declare anything."

When this was said, the wanderers fell silent, abashed, sitting with their shoulders drooping, their heads down, brooding, at a loss for words. Vajjiya Mahita the householder, perceiving that the wanderers were silent, abashed... at a loss for words, got up & went to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there, he told the Blessed One the entirety of his conversation with the wanderers.

[The Blessed One said:] "Well done, householder. Well done. That is how you should periodically & righteously refute those foolish men. I don't say that all asceticism is to be pursued, nor do I say that all asceticism is not to be pursued. I don't say that all observances should be observed, nor do I say that all observances should not be observed. I don't say that all exertions are to be pursued, nor do I say that all exertions are not to be pursued. I don't say that all forfeiture should be forfeited, nor do I say that all forfeiture should not be forfeited. I don't say that all release is to be used for release, nor do I say that all release is not to be used for release.

"If, when an asceticism is pursued, unskillful qualities grow and skillful qualities wane, then I tell you that that sort of asceticism is not to be pursued. But if, when an asceticism is pursued, unskillful qualities wane and skillful qualities grow, then I tell you that that sort of asceticism is to be pursued.

"If, when an observance is observed, unskillful qualities grow and skillful qualities wane, then I tell you that that sort of observance is not to be observed. But if, when an observance is observed, unskillful qualities wane and skillful qualities grow, then I tell you that that sort of observance is to be observed.

"If, when an exertion is pursued... a forfeiture is forfeited...

"If, when a release is used for release, unskillful qualities grow and skillful qualities wane, then I tell you that that sort of release is not to be used for release. But if, when a release is used for release, unskillful qualities wane and skillful qualities grow, then I tell you that that sort of release is to be used for release."

When Vajjiya Mahita the householder had been instructed, urged, roused & encouraged by the Blessed One with a talk on Dhamma, he got up from his seat and, having bowed down to the Blessed One, left, keeping the Blessed One on his right side. Not long afterward, the Blessed One addressed the monks: "Monks, even a monk who has long penetrated the Dhamma in this Doctrine & Discipline would do well periodically & righteously to refute the wanderers of other persuasions in just the way Vajjiya Mahita the householder has done."

The Vajrasamadhi Sutra

Introduction by Translator:

This translation into English from Chinese has been done, firstly, after consulting the excellent exposition on this sutra in Chinese by the late Venerable Shi Zhi Yu (from Taiwan) under the title: Jin-Gang-San-Mei-Jing-Yi-Bo-Ji (Notes on A Wave from Vajrasamadhi Sutra – ISBN 957-99267-5-1). Secondly, it is modeled after the format as well as adopted some of the vocabularies used in the original English translation forming part of a dissertation by Robert E. Buswell, Jr., Professor of East Asian Languages and Cultures at the University of California, Los Angeles, under the title: THE FORMATION OF CH'AN IDEOLOGY IN CHINA AND KOREA (ISBN 0-691-07336-8). All inadequacies and mistakes are entirely mine!

This sutra, although comparatively short, encompasses the essence of many, if not all the sutras, as clearly explained by the Buddha himself in the last chapter. It expounds the principle of DHARMAS, which means literally everything. For someone on the spiritual path, it gives a definitive view on what does not lead to enlightenment! Although this is a pre-eminent companion text for all followers of Ch'an (Zen), Dzogchen, Mahamudra, Taoism, and all non-dual spiritual paths, it can also act as a compass for all serious spiritual seekers.

As this sutra is full of gems, its reading should be done slowly with frequent reflections, if an uninitiated wants to reap maximum benefit out of it. It should be borne in mind that the wordings within small brackets () represent alternative terms for the word or phrase immediately preceding it. On the other hand, wordings within large brackets [] are to help bring out the meanings more clearly, particularly in view of the fact that very often the same Chinese word can have more than one meaning.

Readers who are not familiar with the Buddha's spiritual attainments, may be flabbergasted by the enormous size of the audience mentioned in the first chapter which could put some fiction novels to shame. However, as one progresses, it should not be difficult to realize that the Buddha is a Master of Non-

duality. The taste of the pudding, however, is to put what is being expounded in this sutra through personal practice and experimentation.

May I thank those friends who helped me in one way or another in the completion of the translation, especially to Martin Ng with the proof-reading.

May all be blissful from moment-to-moment. K C Oon
Chapter One

Prologue

Thus have I heard. The Buddha was once in the great city of Rajagrha (King's House), on Mount Grdhrakuta (Vulture Peak), together with a great assembly of some ten thousand bhiksus (ordained monks), all of whom had attained the [full] arhat path. They included arhats Sariputra, Mahamaudgalyayana, Subuti, etc.

Also present were some two thousand bodhisattvas, mahasattvas (adepts on their way to full enlightenment). Their names were Liberation (Vimukti) Bodhisattva, Mind King (Cittaraja) Bodhisattva, Non-Abiding (Apratisthita) Bodhisattva, etc.

Furthermore, there were eighty thousand elders (grhapati). Their names were Elder Chastity (Brahmacarya), Elder Great Chastity (Mahabrahmacarya), Elder Luminary (Jyotiska), etc.

In addition, there were devas, dragons, yaksas (demons), gandharvas (demigod-musicians), asuras (titans), garudas (mystical birds), kinnaras (half horses/half men), mahoragas (great snakes), humans and non-humans – some six hundred million of them.

At that time the Lord was surrounded by the great assembly. He expounded a Mahayana sutra to them, entitled 'The Practice and Benediction of the Single-Taste, Definite, Signless, Beyond-Creation, Absolute Reality of Self-Enlightenment' (Vajrasamadhi Sutra). If one hears this sutra or retains only one four-line stanza of it, that person will be able to access the Buddha's wisdom [in future]. He will be able to liberate, with appropriate expedients,

sentient beings [who, in turn, can] become great spiritual mentors to all sentient beings.

After the Buddha expounded this sutra, he folded [his legs] into full-lotus pose and entered into diamond absorption (*vajrasamadhi*), with his body and mind motionless. At that time, a *bhikṣu* (ordained monk) in the assembly named Agada, rose from his seat [to pay respects to the Buddha]. He joined his palms together, with his right knee on the ground. Reiterating the essence [of the sutra expounded], he recited the stanza:

The Lord, the embodiment of compassion,
With wisdom penetrating without obstruction,
In order to ferry sentient beings across [to the other shore],

Has explained the essence of the One-Truth.
All this was accomplished via the path of Single-Taste,
Never by means of the Hinayana (incomplete realization).
Where the taste of the essence has been spoken,
It enabled all to abandon the unreal.
Accessing the wisdom-base of all the buddhas,
That Absolute Reality,
The entire audience (now) knows how to transcend the world,
With no one unable to attain liberation (ultimately).
All the innumerable bodhisattvas,
Know how to ferry all sentient beings across (to the other shore).
For the assembly, they inquired extensively and profoundly,
On the calm-void characteristics of all dharmas.
They accessed the Absolute domain [of enlightenment].
The Tathagata, through his wisdom and expedients,
Speaks so that [all beings] will be able to access Reality,
In accordance with the One-Vehicle,
Without extraneous tastes.
Like the soaking by a single rain,

Multitudes of plants grow verdantly.
According to the differences in their natures,
Being soaked by the Dharma of Single-Taste,
Everyone is completely fulfilled.
Just as being soaked by a single rain,
All their bodhi-sprouts are matured.
Accessing the Diamond-Taste [of the diamond samadhi],

They realized the absorption of the Reality of dharmas.
They are determined to transcend doubts and regrets,
Through the seal of the One-Dharma.

Chapter Two:

The Signless Dharma

Arising from his samadhi, the Lord spoke thus, “The wisdom-base of all the buddhas accesses the nature and characteristics of all dharmas. From this definitive wisdom-base, the buddhas’ expedients and spiritual powers in benefiting sentient beings are all done without signs. The essence of the One-Enlightenment is difficult to understand and access. It is not understood or recognized by adherents of the two vehicles [of sravakas and pratyekabuddhas]. It is only known by the buddhas and bodhisattvas who explain the Single-Taste to sentient beings capable of transcendence.”

Then Vimukti (Liberation) Bodhisattva immediately rose from his seat, with his palms joined together and his right knee on the ground, addressed the Buddha, “Lord! After the Buddha’s [physical] demise, the right dharma will vanish from the world and the semblance dharma will linger on. During the dharma-ending age, sentient beings [tainted by] the five turbidities (such as calamities, wrong views, unending worries, shortened life-span etc., over infinite world-cycles) will perform all types of evil deeds and transmigrate amongst the three (form, formless and desire) realms of existence without respite. May the Buddha, out of his mercy and compassion, proclaim for the later generations, the Single-Taste Absolute Reality [Dharma], to enable all sentient beings to be liberated.”

The Buddha said, “Good man, you asked about what caused my appearance in the world to liberate sentient beings to let them attain the fruition [of enlightenment] that transcends the world. This great matter [of a buddha’s appearance in the world] is inconceivable, because it is performed out of great mercy [and] great compassion. If I do not respond [to your questions], I will fall into miserliness [for with-holding the Dharma I have awakened to]. You should listen attentively and carefully. I shall proclaim [the Dharma] for you.

“Good man, when liberating sentient beings, do not conceive whether it takes place or not; then it (such an act) is great indeed! Guide these sentient beings to abandon mind and ego, for both mind and ego are basically void [of independent existence]. If they realize the void of mind, the mind will not illusorily project anything. Free from all illusory projections, they will attain cessation [of birth-death cycles]. The mind that does not project anything derives from such non-projection.”

Vimukti Bodhisattva addressed the Buddha, “The nature of the mind of sentient beings is fundamentally void [of independent nature]. The essence of the mind is void of sense-objects (*rupa*) and related characteristics. How are we to cultivate and train so that we may realize the fundamentally void mind? May the Buddha proclaim this for us, out of his mercy and compassion.”

The Buddha replied, “Bodhisattva, fundamentally, the mind and its characteristics have no origin (non-substantial). [Therefore,] they fundamentally have no abode, [and the mind is] void and calm, projecting nothing. When the mind ceases to fabricate anything, it accesses void-calmness. At the base of the mind, where all is void and calm, one realizes the void of the mind. Good man! The signless mind is free from both mind [itself] and self (ego). It is the same with the characteristics of all dharmas (all phenomena and related principles).”

Vimukti Bodhisattva addressed the Buddha: “Lord! For those sentient beings who conceive of a self (grasping of ego) or conceive of a mind (grasping of dharmas), what Dharma will awaken them and lead them to leave behind such shackles (bondage)?”

The Buddha replied, “Good man, when someone conceives of a self, he should be led to contemplate the twelve-fold inter-dependent origination (co-origination) [comprising: ignorance, volition, consciousness, body-mind formations, six sense-doors, contact, feeling/sensation, craving, clinging, becoming, birth and sickness/death]. The twelve-fold inter-dependent-origination derives from cause and effect. But both cause and effect are fabrications of the mind! Since (basically) the mind does not

exist, much less the body, [therefore] a person who conceives of a self, should be led to abandon the view that the self exists.

“[Similarly] a person who conceives of no-self should be led to abandon his view that the self does not exist. If a person conceives that the mind exists, he should be led to abandon [the view that] the nature [of the mind] is subject to creation. If a person conceives that the mind can be extinguished, he should be led to abandon [the view that] the nature [of the mind] is subject to extinction. Once all the views *about* the nature of the mind are extinguished, he immediately accesses Reality. Why? Because whatever that is basically unborn (not subject to the process of birth/creation) is beyond extinction [since everything arises and diminishes through co-origination]; and whatever that is extinct [being devoid of nature] is beyond creation. This is the same with all the dharmas.”

Vimukti Bodhisattva addressed the Buddha: “Lord! If a sentient being perceives that a dharma is subject to creation, what view should he be advised to abandon? What view should he be advised to abandon when he perceives that a dharma is subject to extinction?”

The Buddha replied, “Bodhisattva, if a sentient being perceives that a dharma [being beyond creation/extinction] is subject to creation, let him abandon his view on the non-existence [of dharmas]. When he perceives a dharma is subject to extinction, let him abandon his view on the existence [of dharmas]. Once these views are extinguished, he realizes the absolute non-existence of all dharmas and he accesses the definite non-projection [of the mind].”

Vimukti Bodhisattva addressed the Buddha: “Lord! If a sentient being abides by non-creation, would it mean [he had realized] the non-creation [of dharmas]?”

The Buddha replied, “By abiding in non-creation, he would actually be creating something. Why? Only when one does not abide by non-creation is it really non-creation. Bodhisattva, if one abides by non-creation, this is creating (activating) [the mind] to extinguish creation! When creation and extinction are both being extinguished, creation cannot take place and the mind will be

void and calm, without any abode. Only a truly non-abiding mind is non-creating.”

Vimukti Bodhisattva addressed the Buddha: “If the mind does not abide anywhere, is there need for learning and cultivation? Is there is still learning left to be completed or no more learning required?”

The Buddha replied, “Bodhisattva, a non-creating mind has neither egress nor access. Its basic *tathagatagarbha* (the unmanifested ‘store’ of every thing) is calm and motionless [by nature]. It need neither further learning nor free from further learning. When there is neither learning nor non-learning is where no further learning is necessary. ‘Non-learning’ means no need for learning.” {Note: according to the texts, non-learning is only applicable to those who have awakened to a minimum of third-stage arhat, or seventh-*bumi* (ground/level) bodhisattva along the spiritual path.}

Vimukti Bodhisattva addressed the Buddha: “How is it that the nature of the *tathagatagarbha* is calm and motionless?”

The Buddha replied, “The characteristics of arising and demise of the *tathagatagarbha*’s functions and discretions are [in accordance with] its concealed principle [of void-calmness], enabling it not to manifest [itself]. This is how the nature of the *tathagatagarbha* is calm and motionless.”

Vimukti Bodhisattva inquired, “Why are the characteristics [of the *tathagatagarbha*’s] functions and discretions subject to arising and demise?”

The Buddha replied, “Bodhisattva, the principle is free from either acceptance or rejection. If there is acceptance or rejection, all kinds of thoughts would be created. All conceptions and mentations are subject to arising and demise.

“Bodhisattva, contemplate the self-nature and characteristics [of the *tathagatagarbha*] and the principle will be perfected in and of itself. All the conceptions and mentations do not augment the principles of the path. They instead agitate [the mind,] so that one loses (forgets) the basic mind-king [of the One-Mind]. With

neither conception nor mentation, there will be no creation or extinction [of the mind]. The mind will not arise and be in Reality. All [eight] consciousnesses will be peaceful and calm. The currents [of desire, existence, and ignorance] will not arise. [One then] accesses the purity of the five dharmas [relating to the five aggregates of *form, feeling, perception, formation* and *consciousness*]. This is called the Mahayana.

“Bodhisattva, by accessing the purity (void nature) of the five dharmas [of the five aggregates], the mind is free from delusions. When delusions vanish, one immediately accesses the base of the tathagata’s self-enlightened, noble-wisdom. One who accesses this wisdom fully knows that everything is uncreated originally. Knowing that everything is uncreated originally, one is free from [all] illusory conceptions.”

Vimukti Bodhisattva addressed the Buddha: “Lord! One who is free from [illusory] conceptions should have nothing that need to be calmed or brought to an end.”

The Buddha responded, “Bodhisattva, delusions are originally uncreated. [Hence,] there are no delusions to be brought to an end. Knowing that the mind is actually non-mind (void in nature), there is no mind to be calmed. [Being] free from both differentiation and discrimination, the consciousness that [otherwise] projects sensory objects will cease to be active. With nothing to be calmed, this is non-calming. Yet it is also not non-calming. Why? Because [true] calming actually calms nothing.”

Vimukti Bodhisattva addressed the Buddha: “Lord! If calming is non-calming, then calming would be created [by the mind]. How can it be said to be uncreated?”

The Buddha replied, “Bodhisattva, the moment when calming occurs it is being created, [but] after it has been done, no [further] calming is necessary. Do not linger in either non-calming or in non-abiding. How could it (calming) have been created?”

Vimukti Bodhisattva addressed the Buddha: “Lord! What does a non-fabricating mind cling to or reject? Does it abide by any characteristics of dharmas?”

The Buddha replied, “The mind that fabricates nothing neither clings to nor rejects anything. It abides by non-mind and it abides by non-dharma.”

Vimukti Bodhisattva addressed the Buddha: “How does one abide by non-mind and abide by non-dharma?”

The Buddha replied, “Abiding by non-mind means mind not creating anything. Abiding by non-dharma means mind not being aroused by any dharma.

“Good man, when the mind is not being aroused, or not conceiving anything, it will be independent of everything. Not lingering over all the formations (*samskara*) [of subject, or object relative to the body, speech and mind], the mind will be constantly void and calm, without any projections. It is like the empty space – motionless and non-abiding, non-arising and non-doing, free from either this or that. One [thus] attains the eye (essence) of the void of mind, and the body (nature) of the void of dharmas. Thus the five aggregates [of being] and the six sense-bases will be void and calm.

“Good man, he who cultivates the Dharma of voidness will be beyond the three realms (form, formlessness and desire) of existence and need not abide by the specifics of the *Vinaya* (renunciate’s precepts) [since all the precepts are embodied within this Dharma]. Being pure and free from thoughts, he neither grasps nor relinquishes anything. His nature is the same as that of diamond – not inferior to the *triratna* (the triple-gem comprising the Buddha, Dharma, and Sangha). His mind, being void, is still, fully endowed with all the six *paramitas* (perfections).”

Vimukti Bodhisattva addressed the Buddha: “Lord! All the six paramitas have characteristics. Can dharmas having characteristics capable of transcending [sentient beings]?”

The Buddha replied, “Good man, the six *paramitas* I speak of are formless and beyond practice. Why? If a person forsakes desires, his mind will always be pure. Through his purity in speech and skilful means, he benefits himself and others. This is *danaparamita* [perfection of charity].

“With firm determination and constant non-abiding, his mind is pure, untainted. He does not cling to the three realms of existence. This is *silaparamita* [perfection of morality].

“Cultivating [the practices relating to the various aspects of] the void and extricating himself from all the knots (fetters), he is not attached to anything. He calms and silences the three karmic formations [relative to the body, speech and mind] and does not abide by either body or mind. This is *ksantiparamita* (perfection of patience).

“By leaving all sense-objects (forms), classifications and all ego-generating activities, he overcomes the views of both nonexistence and existence and delves deeply into the void of the aggregates (*skandhas*) [and their related ramifications – the six-roots (sense-doors), twelve entrances (the six sense-doors and their six objects), and eighteen sense realms (the six consciousness of the sense-doors added to the twelve entrances)]. This is *viryaparamita* (perfection of courage).

“Completely abandoning [attachment to] both the void and calmness, yet not lingering in any void, the mind is without abode, nor does it dwell in the great void itself. This is *dhyana-paramita* (perfection of meditation).

“Free of all projections [and being void in nature], the mind does not even cling to the void [itself]. In all activities, the mind is not aroused, nor does it look forward to any realization of calm-extinction (Nirvana). It neither egresses nor accesses. Its nature is in perpetual equanimity. The Reality of all dharmas has this Absolute nature. It does not rely on any of the *bhumis* (the normal ten stages of spiritual progression), nor abide by any wisdom. This is *prajnaparamita* (perfection of wisdom).

“Good man, all the six *paramitas* are endowed with Self-Benediction [leading to Self-Enlightenment). They access the Absolute therein and transcend the world. This is unobstructed liberation.”

“Good man, the characteristics of such Dharmas that accord liberation are all beyond signs and practices. They are also beyond both liberation and bondage. This is called liberation.

Why? Because the characteristics of liberation are beyond both sign and practice. It is motionless and beyond distraction. [It is] the calm and silent Nirvana, [yet] without clinging to any characteristics of Nirvana.”

After hearing these words, Vimukti Bodhisattva’s mind was greatly pleased as it never had before. Wishing to proclaim the essence and intent [of the Dharma expounded], he recited the stanza:

The Lord, replete with Full Awakening,
Has expounded the Dharma for the assembly.
It was explained from [the view of] the One-Vehicle,
Not the pathways of the dualistic vehicles.
The formless benevolence of the Single-Taste,
Is like great space,
Nothing it does not embrace or accept,
According to the differences of individual nature.
All attain the fundamental Self-Domain.
Thus they abandon mind and self (ego),
The One-Dharma (signless and non-practice) established.
All [past] practices with identification and differentiation,
Being rewarded by Self-Benediction [instead],
With all dualistic views extirpated.
The calm and silent Nirvana,
All do not dwell or cling to it.
Accessing the Absolute domain,
With neither characteristics nor practices.
Within the calm-extinct void mind-base,
The calm-extinct mind is non-creating.
Such [a mind], like the nature of diamond,
is not inferior to the *triratna* (triple-gem).
Endowed with all the six *paramitas*,
Ferrying all sentient beings across.
Transcending the three realms of existence,
Not relying on the Hinayana (Nirvana for oneself).
The Dharma seal of the Single-Taste,
Is perfected by the One-Vehicle.

When the great assembly heard the exposition of the Doctrine, their minds were greatly pleased. They were able to abandon mind and self (ego). They accessed the signless void which is

broad and expansive, vacant and vast (without obstruction). All gained the Absolute Reality, cutting all fetters (mental afflictions) and eliminating all leakages (defilements).

Chapter Three

The Practice of Non-Creation

At that time Cittaraja (Mind King) Bodhisattva heard the Buddha's discourse of the Dharma that transcends the three realms of existence, which is inconceivable. Arising from his seat, he joined his palms together and asked in stanza:

The Doctrine the Tathagata has pronounced,
Transcends the world without signs.
It enables all sentient beings,
To completely abandon the leakages (the three realms).
Eradicating the knots and emptying both mind and self,
Is this [the state of] non-creation?
If nothing is being created,
How can one attain the non-creation [of dharmas]?

Then the Buddha proclaimed to Cittaraja Bodhisattva, "Good man, the Dharma relating to the non-abidance and non-creation of dharmas is basically unborn [as all dharmas are essentially void of self-nature]. [Being void of nature,] all practices lead to nothing, not that there is a practice on non-creation. [Therefore] any attainment through abidance by non-creation is a deception."

Cittaraja Bodhisattva asked, "Lord! Since attainment through abidance by non-creation is a deception, non-attainment and non-abidance should not be deceptions?"

The Buddha replied, "Not so. Why? In non-attainment and non-abidance exists attainment (mental activity). [Similarly,] in attainment and abidance there exists creation (arising of the mind). Both the creation through attainment and the creation of dharmas are [therefore] deceptions."

Cittaraja Bodhisattva asked, "Lord! What is a non-attaining and non-abiding mind which is beyond deception?"

The Buddha replied, “A mind which is free from both abidance and attainment, has neither form nor impermanence (existence-extinction). It is like [the nature of] fire, though latent in wood, cannot be found there; as its presence has no absolute location

(depending on other co-originating factors). [Therefore] all names and descriptions of everything [being void ultimately], are beyond grasping (should not be depended upon). They (names and descriptions) have been provisionally given to facilitate understanding [in communication]. [Similarly,] the mind and all its characteristics, being void ultimately, are beyond grasping – they have no abode. Know the mind to be thus and it will not fabricate anything.

“Good man, the nature and characteristics of the mind are like the example of the myrobalan (*amalaka*) fruit. They are not: self-generated, generated by an external agent, generated jointly with something else, or generated in the absence of a [co-originating] cause. Why? Because conditions appear and disappear alternately [according to co-origination]. When conditions arise [resulting in fruition through co-origination], it is not [considered] creation. When conditions subside [after fruition through co-origination], it is not [considered] extinction. Whether hidden or manifesting, [the nature and characteristics of the conditions] are without form. Their fundamental principle is the calm-void. There is nowhere they abide and no abode can be located. This is due to their Absolute nature.

“This Absolute nature is neither one nor different; neither transient nor permanent. It has neither access nor egress and it can neither be created nor destroyed. It abandons all the four perimeters (fullness, void, both-fullness-and-void, and neither-fullness-nor-void). [In this way] the path-ways of words and speech are being abandoned. The unborn nature of the mind is the same. How can it be said that something is being created or extinguished; or that there is abidance or non-abidance?

“If [a person] says that the mind is capable of attainment, abidance, or perception, that means he has not attained *anuttarasamyaksambodhi* (complete, perfect enlightenment). [This] *prajna* (wisdom) is for those who are willing to abandon the ‘long night’ of the mind and its characteristics. Know that the

mind is thus and its characteristics are also thus. This is non-creation and non-practice.”

Cittaraja Bodhisattva noted, “Lord! If the mind is basically thus [in its natural state], nothing will be produced out of any practice. All practices, [therefore,] lead to nothing. [Accordingly,] when one practises, it [ultimately] produces nothing. This non-production does not need to be practised. This is the practice of non-creation.”

The Buddha asked, “Good man, you are employing [the practice of] non-creation [with the intention of] realizing the practice of non-creation.”

Cittaraja Bodhisattva replied, “Not so. Why? Thusness (suchness) is beyond mind and practice. Both the nature and characteristics [of the mind] are void and calm, there is no [self-identification with] seeing or hearing, gain or loss, word or speech, perception, images, acceptance or rejection. How can there be any clinging or realization? If one clings to this realization, it amounts to disputation and contention [within the mind]. Only in the absence of disputation or contention lies the practice of non-creation.

The Buddha said, “Have you attained *anuttarasamyaksambodhi*?”

Cittaraja Bodhisattva responded, “Lord! I am free from any attainment of *anuttarasamyaksambodhi*. Why is this? The nature of *bodhi* (awakening) has neither gain nor loss, enlightenment nor [ordinary] consciousness, for it is free from all characteristics of differentiation. Within this non-differentiation is the pure nature [of *bodhi*]. This nature is free from any extraneous admixture [such as the dualities of creation/extinction, subject/object]. It is free from words and speeches. It neither exists nor does not exist. It is neither aware nor unaware.

“This is also the same for all the dharmas (techniques) that can be practised. Why? Because all dharmas and practices have neither abidance nor abode. This is their Absolute nature.

Basically, they are free from any attainment or non-attainment. So how can one attain *anuttarasamyaksambodhi*?”

The Buddha replied, “So it is, so it is. As you have said, all the activities of the mind are without form and its body (nature of the mind) is calm and non-creating. It is the same with all consciousnesses. Why is this? Know that the eyes and sight are both void and calm [by nature]. [Eye] consciousness [itself] is also void and calm – free from any characteristic of movement or stillness. Internally it is free of the three feelings (pleasant, unpleasant, or neutral). [Thus,] the three feelings are calm and extinct. So are the hearing, smelling, tasting, touching, mental (sixth consciousness), discriminating (seventh consciousness), and *alaya* (eighth consciousness). All of them are also unborn. [Therefore,] the mind is calm and extinct and non-creating. [If one tries to] create a calm, extinct and non-creating mind, it would be a practice that creates something; not the practice of non-creation.

“Bodhisattva, [thus] internally are generated the three feelings, the three [karmic] formations [of body, speech and mind], and the three moral precepts [comprising firstly the *Vinaya* discipline of vowing to end all evils, secondly the vow to cultivate all good deeds and thirdly, the vow to liberate all sentient beings]. If these are already calm and extinct, the [otherwise] fabricating mind will not fabricate and the mind will always be calm and extinct, still with nothing [mental] to be done. One does not cherish the realization of any characteristic of calm-extinction; nor does one dwell in non-realization. In non-abidance everywhere, lies the non-formation of all defilements. Thus, the three feelings, the three formations, and the three moral precepts will not arise. All [these] will be calm and extinct, pure and non-abiding. One does not [need to] access *samadhi* (mental absorption) or persists in *dhyana* (static mind-directed meditation). This is non-creation and non-practice.”

Cittaraja Bodhisattva asked, “As *dhyana* can tame all agitations and stabilize all illusory distractions, why not *dhyana*?”

The Buddha replied, “Bodhisattva, [ordinary] *dhyana* is [in fact]

motion (mental activity). Being neither distracted nor concentrated is the [true] non-creating *dhyana*. [Since] the nature of this *dhyana* is non-creating, [therefore] abandon any *dhyana* that fabricates sense-objects (*rupa*). The nature of [*non-creating*] *dhyana* is non-abiding. [Therefore, one should] abandon any sign of abidance in *dhyana*. If one knows that the [true] nature of *dhyana* is free from both distraction and calmness, one immediately accesses the [wisdom of] non-creation [of dharmas]. [This] wisdom of non-creation does not depend on abidance. [Consequently,] the mind will not be distracted. With this wisdom, this is how one attains the unborn (beyond birth-death cycles) *prajnaparamita*.”

Cittaraja Bodhisattva said, “Lord! The non-creating *prajna*, wherever it may be, is non-abiding. It is not apart from the mind and has no abode. There is no place where the mind abides. With non-abidance, the mind is non-creating. The mind is non-creating and non-abiding. The mind that so abides is in fact non-creating and non-abiding.

“Lord! [Your discourse on] the practice of non-abidance and non-creation of the mind is inconceivable. As it is inconceivable, it can [only] be spoken *about* but beyond speech (any description is not identical to the matter being described).”

The Buddha replied, “So it is, so it is.”

Having heard the above, Cittaraja Bodhisattva, in praising its unprecedented qualities, recited the stanzas:

The Lord who is replete in immeasurable wisdom,
Has extensively expounded the Dharma on non-creation.
This has never been heard before.
What has yet to be explained has been explained now.
Like the *amritha* (pure sweet dew),
That appears but once in a long while,
[So is this Dharma] difficult to encounter and imagine.
Rare too it is to hear it.
It is the unsurpassed field of merit *par excellence*,
The supremely efficacious, miraculous medicine.

In order to ferry sentient beings across,
It has now been proclaimed.

Upon hearing these words, all in the assembly awakened to the non-arising [of dharmas] and the *prajna* (wisdom) on non-creation.

Chapter Four

The Benediction of Self-Enlightenment

At that time, Apratisthia (Non-Abiding) Bodhisattva heard the Buddha's discourse on single-taste Reality, which is inconceivable. From far-away land (most probably another world system) he had personally come near to the tathagata's seat with the sole intention of listening to the discourse on Noble-Truth. Accessing the pure domain [of the Absolute-void], his body and mind were motionless.

At that time, the Buddha addressed Apratisthia Bodhisattva: "Where have you come from? Where have you arrived now?"

Apratisthia Bodhisattva replied, "Lord! I come from where there is no origination, and have now arrived where there is [also] no origination."

The Buddha said, "You originally came from where there is no origination, and have now arrived where there is [also] no origination. You have attained the [Dharma of] Self-Benediction, which is inconceivable. You are a bodhisattva-mahasattva."

Immediately emitting a great light that pervaded the many thousands of world-systems, the Buddha recited the stanza:

Oh Great bodhisattva,
Replete in wisdom,
Constantly by means of Self-Benediction,
To benefit sentient beings.
In all four postures [walking, standing, sitting, lying],
You constantly abide by Self-Benediction,
Guiding all beings,
Neither coming nor going (silently without signs).

Apratisthia Bodhisattva then addressed the Buddha: “Lord! Through what skilful means can one transform the defiled consciousness of sentient beings so that they can access the *amala* (ultimate-fruitful consciousness transformed from the eighth consciousness)?”

The Buddha replied, “All the buddhas, the tathagatas, constantly transform all the [defiled] consciousness of sentient beings by means of the One-Enlightenment so that they can access the *amala*. Why? As all sentient beings are endowed with Self-Enlightenment (primordially enlightened), the buddhas, constantly awaken all beings by guiding them to regain Self-Enlightenment. Once enlightened, all the defiled consciousnesses will be [realized to be] void, calm and non-arising. Why? [Because] the Absolute Self-Nature is motionless.”

Apratisthia Bodhisattva asked, “As every one of the eight consciousness arises [through co-origination] vis-a-vis the sense-realms, how could they be motionless?”

The Buddha answered, “All the sense-realms are basically void [of independent existence]. [Similarly] all consciousnesses are basically void. Since the nature of the void is not affected by co-origination, how can they be *created* by co-origination?”

Apratisthia Bodhisattva asked, “If all the sense-realms are void, how can there be perception?”

The Buddha replied, “Perception is [ultimately] a delusion. Why? All the tens of thousands of manifestations are [ultimately] unborn and without form. Originally they are without names. They are all void and calm. The characteristics of all dharmas are the same. The bodies of all sentient beings are also the same. Since the bodies do not [ultimately] exist, how can perception exist!”

Apratisthia Bodhisattva said, “If all the sense-realms are void, all bodies are void, and all consciousnesses are void, then enlightenment must also be void.”

The Buddha replied, “The One-Enlightenment is beyond both destruction and decay since it is the Absolute. It is neither void nor non-void as it is free from being void or non-void.”

Apratisthia Bodhisattva remarked, “It is the same for all the sense-realms. They are not characterized by being void or non-void.”

The Buddha agreed, “So it is. The nature of all the sense-realms is basically within the Absolute [void]. The base of the Absolute [void] has no abode.”

Apratisthia Bodhisattva said, “Enlightenment is also the same: it is not located anywhere.”

The Buddha agreed, “So it is. As enlightenment has no abode, it is pure [and void]. Being pure, it is free from [any sign of] enlightenment. Sense-objectification has no abode, it is pure. Being pure, it (purity) is free from [any characteristic of] sense-object.”

Apratisthia Bodhisattva remarked, “The mind and eye consciousness are also the same. This is inconceivable!”

The Buddha said, “Yes, the consciousness of the mind and eye consciousness are similarly inconceivable. Why? A sense-object (*rupa*) has no abode; it is pure without name. It does not intrude internally [into the sense-bases]. Eye consciousness has no abode; it is pure and non-seeing [without the sense of a self that sees]. It does not go towards the external [sense-objects]. The mind [too] has no abode. Its purity is without ceasing, without a birth-place. [Similarly as well as ultimately the other] consciousnesses have no abode. They are pure and motionless, not affected by conditions [of co-origination] or differentiations. The nature [of all dharmas] is void and calm. This nature is

[therefore] free from any sign of enlightenment. This is how enlightenment is being realized.

“Good man! When one awakens [to the wisdom] that there is ultimately no [attainment in] enlightenment, all the [eight] consciousnesses will access [enlightenment]. Why? At the stage of the diamond (a buddha’s Absolute) wisdom, the path (practice) leading to liberation is being dropped [as there is neither liberation nor bondage]. Having abandoned the path, one accesses the non-abiding stage [of unexcelled enlightenment] where there is neither egress nor access – the Absolute Domain where the mind has no abode. The base [of that state] is pure, like the transparent lapis lazuli [representing *dharmakaya*, attainment of the great, perfect mirror-like wisdom]. It is in perpetual equanimity, like the great earth [representing the attainment of liberation of the impartial wisdom]; enlightened, miraculous, contemplative wakefulness [representing the ultimate *prajna*], like the effulgence of the sun of wisdom; perfected through Self-enlightenment, like the great rain of Dharma. One who accesses this wisdom is accessing the buddhas’ domain of wisdom. For one who has accessed this domain of wisdom, none of the consciousnesses will arise.”

Apratisthia Bodhisattva said, “The Tathagata has explained that the sacred power of the One-Enlightenment [where] the four wisdoms (mentioned in the last paragraph) [are perfected] are in fact the self-enlightened nature of all sentient beings. Why? Because these are fully replete within the bodies of all sentient beings basically.”

The Buddha agreed, “So it is. Why? All sentient beings are basically free from outflows with all wholesome Self-Benediction innate in them. Now they are being pricked by the thorns of desire, which they have yet to overcome.”

Apratisthia Bodhisattva asked, “If sentient beings have yet to awaken to the Self- Enlightenment continues to [have the desire to] gather and accumulate [mundane things and experiences], how can they overcome that which is difficult to overcome?”

The Buddha replied, “Whether [sentient beings are within] a

group or an individual, when discriminations and taints occur, [or even] with consciousness abiding within a cave of emptiness (leading to a state of mental cessation), they can overcome that which is difficult to overcome and be liberated from the bonds of demonic forces. Get them to sit transcendently on the open ground (without abidance), where the consciousnesses and the aggregates can be transformed to [the Absolute] *parinirvana* [where all the aggregates dissolve].”

Apratisthia Bodhisattva remarked, “The mind that attains Nirvana is aloof without companionship, abiding perpetually in Nirvana. [Such a mind] must be liberated.”

The Buddha responded, “Abiding perpetually in Nirvana is the bondage of Nirvana. Why? Nirvana is the benediction of the Self-Enlightenment. This benediction is the primordial Nirvana. The enlightened aspects of Nirvana are in fact the aspects of Self-Enlightenment. [As these aspects are void in nature,] the nature of enlightenment is non-discriminatory and Nirvana is undifferentiated. [Accordingly,] enlightenment is basically unborn and Nirvana is [also] unborn. [Thus] enlightenment is basically free from extinction and Nirvana is free from extinction. Since the enlightened aspect of Nirvana is beyond differentiation, there is no attainment of Nirvana. Since Nirvana is beyond attainment, how can one abide in it?

“Good man, enlightened beings do not abide in Nirvana. Why? Enlightenment basically is unborn; it is detached from the defilements of sentient beings. Enlightenment is basically free from calmness. For one who is attached to Nirvana, his mind is agitated the moment he is detached from Nirvana. [On the other hand], the mind of one who abides by the ground of thusness (suchness), has no abidance. Free from both egress and access, it accesses the *amala*-consciousness.”

Apratisthia Bodhisattva asked, “If the *amala*-consciousness has somewhere to be accessed, it ought to be something attainable, therefore, an *attained* Dharma?”

The Buddha replied, “No, it is not. Why? It is like the example of a deluded son with gold coins in his hands, not knowing that he has them. Roaming about the ten directions, he spent fifty years

in poverty, destitution, hardship and suffering. Though devoted to seeking out a living, he was unable to support himself adequately. [Finally,] when the father saw his son in such a state, he told him, “The gold coins you are carrying around, why not make use of them? [Then you can be] free to satisfy all the needs.” The son awakened and found the gold coins. His mind greatly joyous, he shouted that he found the gold coins. His father replied, “Deluded son! You need not be elated. The gold coins have always been yours, not something you have discovered. What is there to be happy about?”

“Good man, it is the same with the *amala*-consciousness. [Since] basically it has never left [you], it is not something to be acquired now. Being unaware of it in the past, it does not mean that it is not non-existent. Now that you have awakened to it, it is not that you have accessed it.”

Apratisthia Bodhisattva asked, “Since the father knew that his son was deluded, why did he let [the son] spend fifty years roaming about the ten directions in poverty, destitution, hardship and suffering, before he told him about the gold coins he was carrying?”

The Buddha replied, “The [example of] passage of fifty years is but the movement of a single thought. Roaming about the ten directions is the fantasy of distant travel [exemplifying unending delusions blocking the return to Absolute Enlightenment].”

Apratisthia Bodhisattva asked, “What is ‘the movement of a single thought?’”

The Buddha replied, “Within the movement of a single thought, all the five aggregates arise. And all fifty evils [arising from the five aggregates as mentioned in the Shurangama Sutra] are contained within the five aggregates.”

Apratisthia Bodhisattva asked, “Since the fantasy of distant travel and roaming about the ten directions is the arising of a single thought comprising all the fifty evils, how can sentient beings be guided not to give rise to a single thought [so that the evils do not arise]?”

The Buddha replied, “One should guide sentient beings to calm their mind by abiding in the diamond-base [of undistracted awareness], with no arising of thoughts. The mind being thus calmed will always be calm and at peace, without a single thought.”

Apratisthia Bodhisattva said, “It is inconceivable that in enlightenment thoughts do not arise, and one’s mind is calm and at peace. A calm and peaceful mind itself is the benediction of Self-Enlightenment. The benediction is motionless; it exists perpetually and is not without. It is beyond both existence and non-existence. There is nothing that it does not [have the capacity to] enlighten. It is ever aware without one having [to set up the mind] to be aware. Self-Benediction [itself] is Self-Enlightenment. One awakened to it is beyond defilement and is non-abiding. This is because the nature [of enlightenment] is the unchanging and immutable Absolute. It is inconceivable!”

The Buddha replied, “It is so.”

After hearing these words Apratisthia Bodhisattva attained what he never had before and recited the stanza:

The Lord is the Lord of Great Enlightenment.
He explains the Dharma on non-creation of thoughts.
A thought-free mind is non-creating.
That mind is in perpetuity, never extinct.
The Single-awakening of Self-Enlightenment,
Guides all [beings] who are self-endowed.
It is like [the example of] one who [recovered] gold coins,
But what he recovered [being his own] was not a discovery.

After the assembly heard these words, all awakened to the Self-Benediction of the *prajnaparamita*.

Chapter Five:

Accessing Reality

Later the Tathagata stated: “All the bodhisattvas and the others [in the assembly] who have deeply accessed the Absolute will be

capable of liberating sentient beings. During the Dharma-degenerating age, they must disseminate the Absolute Dharma so that the listeners can reap the benefit of Self-Benediction, irrespective of whether the beings are sympathetic or unsympathetic [towards the Dharma]. The speech (teaching) should be done without abidance, be it through identification or differentiation (without bias). Such thusly speech guides all defiled consciousness [of sentient beings] so that it flows towards the sea of wisdom of the buddhas. This will prevent them from being swept away by the empty breeze [of ignorance], leading them towards the spiritual milk of the Single-Taste [instead].

“Whether in the mundane or supra-mundane world, abiding (by the Dharma) or non-abiding (against the Dharma), the egress and access of the five voids {please see the Buddha’s explanations given later} are done with neither clinging nor rejection. Why? [Because] the characteristics of all dharmas (phenomena) are devoid [of independent nature]. The nature [of all dharmas] neither exists nor does not exist, neither nonexistent nor extant. Being neither extant nor nonexistent [it is non-abiding], it has no absolute nature. They (dharmas) do not abide by existence or non-existence as they are beyond existence or nonexistence. The [buddhas’] wisdom that transcends both the sagely and the lay, though invisible, is beyond error.

Once the bodhisattvas and the others have awakened to this Benediction, they immediately attained to *bodhi* (awakening to enlightenment).”

At that time there was a bodhisattva in the assembly named Mahabala (Great Power). Arising from his seat, he came before the Buddha and addressed: “Lord! As the Buddha has said that the egress and access of the five voids are done with neither clinging nor rejection, how is it that there is no clinging or rejection with regard to the five voids?”

The Buddha replied, “Bodhisattva, the five [ultimate] voids are: [firstly,] the three realms of existence are void; [secondly,] the shadows (the karmic effects) of the six realms of existence (hell, animals, hungry ghosts, humans, asuras, and gods) are void;

[thirdly,] the characteristics of all dharmas (everything)[being devoid of independent existence] are void; [fourthly,] sense-organ objects and related characteristics are void; [and lastly] the mind and related consciousnesses are void.

“Bodhisattva, as these voids are void [of nature], they are unable to linger in the void, for the void is without form. How can dharmas which are formless cling to or reject [anything]? Being free from clinging [and rejection] is identical to accessing the three voids.”

Mahabala Bodhisattva asked, “What are the three voids?”

The Buddha replied, “The three voids are: [First] the characteristics of the void are void [in nature]; [Second] the void of void is void; [Third] that which is void of void is also void. These voids [being equal] do not abide by the characteristics of the three voids. They are not devoid of Reality [of the Absolute]. [Being beyond] the pathways of words and speech they are inconceivable.”

Mahabala Bodhisattva said, “If they are not devoid of Reality, then they must have characteristics.”

The Buddha disagreed, “[Being the Absolute-void,] nonexistence does not abide in nonexistence; existence does not abide in existence. There is neither nonexistence nor existence. A nonexistent (non-abiding) dharma cannot linger in nonexistence. A nonexistent characteristic cannot have abidance in existence. The principle of non-abidance cannot be understood in terms of either existence or nonexistence.

“Bodhisattva, the principle which is beyond naming and characteristics is inconceivable. Why is this? The name of the nameless is not without existence; the principle beyond principle is not without principle (essence).”

Mahabala Bodhisattva said, “Such names and principles [of sameness, equality, and non-obstruction] are the characteristics of Reality-thusness. They are [also] the characteristics of thusness of the tathagatas. Thusness does not abide in thusness. Thusness has no characteristic of thusness, because

it is free from any characteristic. The characteristic of thusness is not different from that of the tathagatas'. The characteristics of the mind of sentient beings are the same as those of the tathagata's. Hence, the mind of sentient beings ought to be free of the sense-realms."

The Buddha said, "So it is. The mind of sentient beings is actually free of any sense-realms. Why? Because the mind is basically pure, and the principle [of the purity] unsullied. It is the soiling by the dusts (sensory objects) that culminates in the three realms of existence. [This is how] the mind that is involved with the three realms of existence is called 'the other realm'. Such realms are empty and delusive. They are the projections of the mind. When the mind is free from delusions, there will be no other realms."

Mahabala Bodhisattva reiterated, "If the mind is pure (non-creating), no sense-realms will arise. When the mind is pure, the three realms of existence therefore should not exist."

The Buddha responded, "So it is. Bodhisattva, if the mind does not project sense-realms, sense-realms will not arise in the mind. Why? All sense-objects are nothing but the mind that sees them. If the mind does not illusorily project them, there will be no [deceptive] visual-objects.

"Bodhisattva, if sentient beings [know that] sentient beings are [ultimately] non-existent internally (within their mind) and the three natures [of kindness, aggression and mental-blankness] are void and calm, there then will be no grasping of the self, or the grasping of others. Even the two accesses {please see the Buddha's explanation to follow} will not activate the mind. For one who has thus attained, there will be no three realms of existence."

Mahabala Bodhisattva asked, "What is meant by: 'The two accesses will not activate the mind'? The mind is basically unborn; how can there be an access?"

The Buddha replied, "The two accesses are: one is called the

access via principle (understanding); the second one is called the *access via actualization* (realization).

“One who has accessed via the principle means one is convinced [through understanding and insight] that sentient beings are not different from enlightened (buddha) nature. This [nature] is neither one nor different. [But this nature] has been obscured and obstructed by foreign dusts (sense-objects). Without [the mind] either going or coming, one abides in contemplative awareness. One contemplates on the noble-truth that the buddha-nature is neither existent nor nonexistent; neither self nor others and it is not different in an ordinary person or a sage. One abides firmly without wavering in the state of the diamond base of the mind, calm, quiet, non-doing and free from differentiations. This is called *the access via principle*.

“The mind of one who has accessed via *actualization* has no bias or inclination; free from the shadows of the fluxes [of the sense-objects]. Wherever it may be, the mind is without any thought, seeking nothing. Not affected by the winds and noise [of ignorance], it is [motionless] like the great earth. Relinquishing as well as abandoning all [the otherwise] grasping of the mind and self-identification, he saves sentient beings. It (such a mind) is beyond creation, has no characteristics, and is free from both clinging and rejection.

“Bodhisattva, the mind has neither egress nor access. As the mind is free from either egress or access, it accesses without accessing anything, [for convenience sake] it has been referred to as ‘access’.

“Bodhisattva, the Dharma which thus accesses is not devoid of characteristics; and the Dharma itself is not void. That Dharma is [in fact] all-pervading. Why? The Dharmas (the Buddha’s definitive teachings) which are not non-existent are replete with merits. They are beyond [the creations of] the mind and its shadows. They are naturally pure (please see the Buddha’s explanation later).”

Mahabala Bodhisattva asked, “How is it that the Dharma that is beyond [the creations of] the mind and its shadows is serene and pure?”

The Buddha explained, “The void, thusly Dharma, is not a dharma created by the consciousness of the mind. It is [also] not fabricated by the mind [itself]. This Dharma is not marked by any characteristics of the void, nor does it have any characteristics of corporeality (form). This Dharma does not belong to the mind. Therefore, it is not a dharma generated through co-origination.

“[However,] being not something [created] by the mind, yet [being the result of] non-doing, it is [therefore, also] not devoid of co-origination. It is neither a shadow nor a projection from any of the sense objects. It has neither independent nature nor any differences thereof. It has neither name, characteristics, nor definitions (differences). Why? Because the Absolute [Dharma] does not [even] have thusness.

“Those dharmas that are not in accord with thusness are not lacking in thusness. Those [dharmas] that have no existence do not lack thusness. It is not that they are lacking in thusness. Why? The Dharma with basic principle is beyond [any] principle or base. It is beyond all controversies and characteristics.

“Bodhisattva, the pure Dharma of thusness cannot be created through creation [as its essence is unborn]; nor can it be extinguished by extinction [as its essence, being void, is beyond extinction].”

Mahabala Bodhisattva exclaimed, “Inconceivable! The characteristics of the Dharma of thusness exist neither in combination (produced in association with other causes) nor independently [as they have no independent self-nature]. They are neither bridled (being neither form nor object) nor bound (by the senses) [since they are self-liberating]. [Being ultimately void as well as unborn,] they are neither assembled nor scattered. They are beyond creation and extinction. They are also free from any characteristics of arrival or departure from abidance. This is inconceivable!”

The Buddha said, “So it is. It is inconceivable! The inconceivable mind! The mind [of sentient beings] is also thus. Why? Thusness is not different from the mind. The mind is basically thus.

“The buddha-nature of all sentient beings [and that of the buddhas] is neither one nor different. The nature of all sentient beings is originally free from both creation and extinction. This nature of creation and extinction originally is the nature of Nirvana. The nature of the characteristics [of creation and extinction] are originally thus (void of independent existence), for thusness is motionless.

“The characteristics of all dharmas are not generated by co-origination. [Because] the nature of the characteristics of creation is thusness, but thusness is motionless. The characteristics of all the factors of co-origination are basically void and nonexistent. As all such factors are [ultimately] void, and co-origination itself is also void [of existence], there is no co-origination. All dharmas generated through co-origination are the illusory visions of the deluded mind. The appearance [of such visions] is basically uncreated, as the co-originating factors [supposedly responsible for their creation] are basically nonexistent. The mind and its thusness are like the principle of dharmas, being devoid of self-nature. It is like the [non-abiding] ‘King of Space’ which is without any abode. The mind of ordinary people misperceives and differentiates [everything].

“The characteristics of thusness are basically beyond existence and nonexistence. The characteristics of existence and nonexistence are perceptions by the mind and [its] consciousness.

“Bodhisattva, so it is with the nature of the mind. It is not devoid of self-nature, but its self-nature is [also] nonexistent. It is beyond existence and nonexistence.

“Bodhisattva, nonexistence is not without characteristics. They (the characteristics of both existence and nonexistence) are beyond speech and language. Why? The Dharma of the Absolute thusness is void, all-pervading and devoid of characteristics. It is not something that can be fathomed by [followers of the] dualistic vehicles.

“The realm of the [Absolute] void cannot be fathomed from within

[by the mind and related consciousness – being void in nature it is beyond grasp,] or from without [through the sense-realms]. Only masters of the six practices know them.”

Mahabala Bodhisattva asked, “What are the six practices? Please kindly explain.”

The Buddha replied, “First is the practice of the ten faiths. Second is the practice of the ten abidings. Third is the practice of the ten practices. Fourth is the practice of the ten transferences. Fifth is the practice of the ten *bhumis*. Sixth is the practice of equal enlightenment. Practitioners of these practices will then know [the realm of the void].”

Mahabala Bodhisattva asked, “Since the Absolute Enlightenment of Reality has neither egress nor access, through which Dharma or [frame of] mind can one be in it?”

The Buddha replied, “The Dharma of Reality has no boundary. A boundless (non-abiding) mind is [already] within Reality.”

Mahabala Bodhisattva asked, “The wisdom of this boundless mind has no limit. The boundless mind is one that has attained liberation. Liberated wisdom accesses Reality [directly]. In the case of ordinary, feeble-minded sentient beings, whose mind is subject to frequent panting (agitations), through which Dharma can they be led to control that [panting], and to steady their mind [in order] to access Reality?”

The Buddha replied, “Bodhisattva, one whose mind is panting is driven both internally [by the sense organs and the sense of self-hood (ego)] and externally [by sense-objects and the sense-realms]. [These defiled subjects and objects (*klesas*)] flow along with the impulses, until their drips (accumulations) become a sea [of defiled consciousnesses]. The winds [of ignorance] stir [the ‘sea’ of tendencies, creating] the waves [of the consciousnesses], thereby startling the great dragon [of ignorance]. As the mind is startled and alarmed, one pants frequently.

“Bodhisattva, urge all sentient beings to preserve the three and abide the one, [in order] to access the tathagata-dhyana. With undistracted absorption, their mind will be free of panting.”

Mahabala Bodhisattva asked, “What is ‘preserve the three and abide the one, [in order] to access the *tathagata-dhyana*’?”

The Buddha replied, “To ‘preserve the three’ means to preserve the three liberations; to ‘abide the one’ means to abide in the thusness of the mind, and to ‘access the *tathagata-dhyana*’ means [knowing] the principle and the practice of contemplation (natural thus-awareness). Accessing this base of the mind is accessing Reality.”

Mahabala Bodhisattva asked, “What are the three liberations? Through what Dharma may one access the samadhi of the [natural] thus-awareness?”

The Buddha replied, “The three liberations are: [firstly] the liberation of the void [that everything is ultimately void in nature, whereby one is free from entanglements of all dharmas]; [secondly] diamond liberation [that everything is ultimately formless, whereby one is free from all mental agitations]; [and thirdly] *prajna* liberation [that everything, being void in nature, is beyond grasping, whereby one awakens to the primordially pure and silent nature of the mind]. The mind of one who is in accord with the principle [of the void, formlessness, and purity] is in contemplation [of thus-awareness] (free of abiding and obstruction) with no affirmation or negation to be differentiated.”

Mahabala Bodhisattva asked, “How does one go about this preservation? How can one contemplate it?”

The Buddha answered, “Preservation is putting into operation where the mind and its objects are non-dual (undivided). Be it internally [via the sense organs], or externally [through the sense-objects and the sense-realms], with neither egress nor access, the mind remains non-dual. By not abiding by any thing, the mind is free from gain or loss. The mind, thus purified, freely accesses the one-and-many *bhumis* (levels of spiritual attainment). This is what is meant by ‘contemplation (thus-awareness)’.

“Bodhisattva, such a person does not dwell on any dualistic

characteristics. Although he does not leave home (going forth into homelessness) he does not abide by the home (no longer considers himself as part of the household). For this reason, he does not: wear the dharma-robles, observe all the *Pratimoksha* precepts [monk's disciplinary guide], or participate in the *posada* [half-monthly (lunar calendar) religious observance]. With a [taintless] mind in non-doing, without any egoistic thoughts, he attains the fruition of sage-hood. Without lingering over either of the two [dualistic] vehicles, he accesses the bodhisattva path. Subsequently he will perfect all the [ten] *bhumis* and attain the *bodhi* of the buddhas.”

Mahabala Bodhisattva remarked, “This is inconceivable! Although he has not gone forth into homelessness, this person is not unlike one who has. Why is this? He has accessed the domain of Nirvana, where he dons the robes of the tathagatas and sits on the *bodhi*-seat (*bodhimanda*). Such a person should be respected and offered *dana* (food and other essentials) even by sramanas (novice renunciates).”

The Buddha said, “So it is. Why? Accessing the domain of Nirvana, the mind [of this person] transcends the three realms of existence. Donning the robe of the tathagatas, he accesses the void realm of the dharmas. Seated on the *bodhi*-seat, he ascends to the *bhumi* of perfect enlightenment. The mind of such a person transcends the two types of selfhood (the selfhood of one's ego and that of dharmas). Why should the sramanas not respect and offer *dana* to him?”

Mahabala Bodhisattva remarked, “Followers of the two [dualistic] vehicles are unable to see such Single-*bhumi* [of buddhahood] or the sea of the [Absolute-] void.”

The Buddha responded, “So it is. Followers of the two [dualistic, lesser] vehicles are attached to samadhi (mental absorption), [in order] to gain the samadhi-body [through the trance of *cessation* (*nirodhasamapatti*), whereby they attain ‘neither perception nor non-perception’]. They are like alcoholics who are drunk and unable to sober up, as far as the Single-*bhumi* [of buddhahood] or the sea of [the Absolute] void is concerned. Continuing through countless tests, they are unable to attain enlightenment. Until the liquor has dissipated off, they finally wake up. They will

then be able to cultivate these practices, eventually attaining the body (realization) of buddhahood. When a person abandons the [status of] *icchantika* (a person blocked from attaining enlightenment), he will be able to access the six practices. Along the path of practice, his mind is purified [by devotion to contemplating thus-awareness] and he definitely knows [the path]. The power of his diamond-like wisdom renders him (not subject to spiritual retrogression). He ferries sentient beings across to liberation with boundless mercy and compassion.”

Mahabala Bodhisattva remarked, “Since such a person ought not maintain the codes of morality, he will not be respected [even] by the sramanas (novice mendicants).”

The Buddha replied, “The moral codes have been prescribed for those with unwholesome actions and pride, owing to the waves and swells (disturbance by the first seven consciousnesses) from the sea [of the mind]. [Being primordially pure and awakened to the void nature of dharmas] this person’s sea of the eighth consciousness of his mind-ground is settled (calm), its [consequential] flow into its ninth consciousness (the *amala* buddha-mind) is pure (silent). The winds [of the sense-realms] become inactive [unable to agitate such an awakened mind, thus] the waves and swells do not arise.

“The moral codes are void in nature; the custodians (followers) who hold fast to them are being deluded and confused. [On the other hand,] for a person (an adept) [who knows the true nature of the precepts], the seventh and sixth [consciousnesses] and all related factors of co-origination cease [to arise]. [Having awakened to as well accessed] the contemplative absorption, he is not away from the three [aspects of] buddha-hood (*dharmakaya*, *nirmanakaya* and *sambhogakaya*). Thus the *bodhi* [within] has sprouted. Within the three formless characteristics [of neither birth nor death, of neither Nirvana nor non-Nirvana, and neither formlessness nor non-formlessness], mysteriously his mind deeply penetrates [the Dharma of the One-mind]. He deeply reveres the *triratna*. As he is not without dignified demeanor and moral codes, all the sramanas do not fail to venerate him!

“Bodhisattva, a person who has thus awakened (enlightened) will not linger over any worldly dharmas, be they active [leading to rebirth in the (impermanent) desire-realm] or passive [leading to rebirth in the form and formless realms of much longer duration]. Instead, he accesses the three types of void [comprising the three liberations through the void, formlessness and vows] and extinguishes the mind that is involved in any way with the three realms of existence.”

Mahabala Bodhisattva asked, “The virtuous one upon attaining the full fruition of buddhahood with the [three] qualities of [1] (sambhogakaya) buddhahood with all meritorious qualities and merits; [2] (*dharmakaya*) buddhahood of the tathagatagarbha-buddha [the Self-Enlightenment innate in all sentient beings]; and [3] (*nirmanakaya*) buddhahood [of the physical buddha, engaging in actively liberating all beings]. He accesses the three aggregates of morality [comprising the abandoning of all evils, doing all good and liberating all sentient beings], but does not linger over their characteristics. He extinguishes all thoughts of the three realms of existence, but does not abide in the calm domain [of Nirvana]. Not forsaking all the sentient beings, he [forsakes the unsurpassed *bodhi* and] stays (physically) in the world (repeated birth-death cycles and related experiences like ordinary sentient beings). It is inconceivable!”

At that time, Sariputra rose from his seat, came forward, and recited these stanzas:

The Buddha, replete with the sea of *prajna*,

Without abiding in the city of Nirvana,

Is like the wonderful lotus,

That is not grown in the high plains.

All buddhas underwent countless tests,

Without forsaking any defilement.

Only after saving the world did they access [Nirvana],

Like the lotus rising from the mud.

The six practices,

The bodhisattvas cultivate.

So are the three liberations,

The true path to *bodhi*.

Whether I now abide [by Nirvana] or not,

It will be as the Buddha has said.

I will return repeatedly to this place whence I came,

And leave only after completing [the bodhisattva path].

Furthermore, I will urge all sentient beings,

To join me [in pursuing the same vow],

May those who came before, or will come in the future,

All be led to climb (realize) the awakening of Reality.

Then the Buddha proclaimed to Sariputra: “This is inconceivable! You will certainly accomplish the path of *bodhi* in future. Countless sentient beings will transcend the sea of birth and death.”

At that time, the [sub-] assembly [of Mahayanists] all awakened to *bodhi*, and the [sub-] assembly [of Hinayanists] accessed the sea of the five voids (possibly the inner void, the outer void, the void of both the inner and outer, the big void, and the void (emptiness) of void – mentioned in the Sastra on Emptiness by Nagarjuna).

Chapter Six

True Nature of the Void

Then Sariputra addressed the Buddha: “Lord! The cultivation of the bodhisattva path is free of both signs and characteristics. The three moral precepts (abandoning all evils, doing all good and liberating all sentient beings) are also beyond observance. How should we maintain and observe [the precepts] so that we

can transmit them to sentient beings? May the Buddha proclaim this for us, out of his mercy and compassion.”

The Buddha replied, “Good man! You listen with full attention. I will proclaim this for you.

“Good man, all wholesome and unwholesome dharmas are illusory projections of the mind. All the sense-realms are the discriminations and differentiations of mentation and speech. Fix (tether) them on one spot and all the co-originating factors will cease to exist. Why? Good man! The one [primordial Enlightenment] basically is beyond generation. Thus, the functioning of the three outflows [via the body, speech and mind] becomes inoperative. By abiding within the principle of thusness, the gates leading to the six roads (sense-organs) are shut and the four co-originating factors which are in accord with thusness become replete with the three moral precepts.”

Sariputra asked, “How do the four co-originating factors that accord with thusness become replete with the three moral precepts?”

The Buddha replied, “The four co-originating factors are: Firstly, the power of Nirvana in bringing about the cessation of these factors [that otherwise require the observance of the precepts] maintains both the discipline and the departments of the moral code. Secondly, the power of Self-Benediction generated from the pure bases [of the five roots (comprising faith, courage, thought, concentration and wisdom) and their five respective strengths], is the moral code that culminates in wholesome Dharmas. Thirdly, the power of the great compassion inherent within the Self-Wisdom is the moral code that incorporates the vow to save all sentient beings. Fourthly, the power of the penetrative wisdom of the One-Enlightenment is in accord with abidance in thusness [which embraces all the spiritual powers and wisdom through the working of co-origination]. These are the four co-originating factors.

“Good man, thus the power of the four great factors does not linger over the substance as well as the characteristics of its work, nor lacking in the scope or efficiency in its functioning (although absolutely quiet in its work, it impartially helps transcend all sentient beings). As it does not have any abode, it cannot be sought (being free of abiding, its six roots cease to attach to the six dusts).

“Good man, the One-Enlightenment of thusness completely embraces all the six practices. It is the buddhas’ sea of bodhi and wisdom.”

Sariputra remarked, “[The Lord said that] ‘The power [of the four great factors] does not linger over the substance as well as the characteristics of its work, nor lacking in the scope or efficiency in its functioning.’ This Dharma is on the True void – permanent, blissful, [with] selfhood, and pure. Transcending the two types of selfhood (the selfhood of the ego and dharmas), it is the great parinirvana. Such a mind has no bonds (non-abiding). It is a powerful contemplation (direct awareness of the mind by itself). All the thirty-seven requisites of enlightenment must be within this contemplation.”

The Buddha said, “Indeed it does. It is inclusive of the Thirty-Seven Requisites of Enlightenment. How? Because it includes the four applications of mindfulness, the four right effort, the four bases of spiritual power, the five faculties, the five powers, the seven factors of enlightenment and the noble eightfold path; or whatever name/title it is being called. Although they are many classifications (titles and names), they have but one essence [that they all lead to enlightenment]. They are neither one [although they are of the same transcendental essence], nor different [although they are under different names].

“Despite their manifold names, such names are merely names and letters. [As they are ultimately void in nature, therefore, beyond differentiation], the dharmas [relating to the respective names] are beyond grasp. A dharma that is beyond grasp has only a single essence and is free from [all] descriptions. The characteristic of being free from description is the nature of the Absolute void. The essence of that void nature is in accord with the Reality of thusness. The principle of thusness [therefore] embraces all dharmas.

“Good man, a person who abides by (accesses) this principle [of thusness] crosses (transcends) the sea of the three sufferings (pain, decay and unnecessary deviated practice).”

Sariputra asked, “All the myriads of dharmas are but [the expressions of] speeches and writings. Anything characterized through speech and writing has no essence. Essence that accords with Reality is beyond [the images conveyed via] language and disputation. How does the Tathagata now proclaim the Dharma?”

The Buddha replied, “I proclaim the Dharma for the sake of you sentient beings. I proclaim that which cannot be spoken about (beyond words). [As the Dharma, being void in nature, is beyond description,] this is why I expound [the Dharma for the sake of communication with sentient beings]. What I speak of is the language of [transcendental] essence, not merely words. [But] the speeches of sentient beings are mere words and languages, without [transcendental] essence. Non-[transcendental] essence and words must be understood to be all empty (devoid of essence) and delusory. Empty and delusory words convey nothing relating to the [transcendental] essence, and anything that does not convey this essence is false speech.

“Speech that is in accordance with essence is truly void and yet not void [for] the void is real and yet unreal. [Such speech] is beyond all dualistic characteristics and is also not centred between [characteristics]. The dharma that is not so centred is beyond the three characteristics [of creation, abidance, and related cessation]. It has no abode to be found.

“Speech [that is beyond the three characteristics] is made according to thusness. Thusness is nonexistent and yet not nonexistent. Thusness [being a non-abiding Dharma] is beyond both existence and nonexistence. [Being void of nature,] its existence cannot exist within existence. There is nowhere that thusness does not exist. As one should not be attached to [the mere wordings] of speech, one should not even abide by thusness. [As the Dharma of] thusness neither exists nor does not exist, it can only be thusly said.”

Sariputra said, “[As the spiritual path of] all sentient beings begin as icchantikas (persons blocked from enlightenment). In order to attain the [level of] the tathagatas’ and the tathagatas’ absolute characteristics [of anuttarasamyaksambodhi (complete, perfect enlightenment)] how should the mind of an icchantika abide,?”

The Buddha said, “From the mind of the icchantika upwards, until one reaches the tathagata’s and the absolute characteristics of the tathagata’s, one passes through five levels. “First is the attainment of [the ten] faith[s]. [A follower who has no faith previously,] now has faith that within his body is a seed of the Absolute-Thusness, which is being obscured by delusions. By relinquishing and abandoning the deceptive thoughts, the [primordially endowed] mind will be pure and taintless and one

will know that all the sense-realms are only the discriminations of the mind and speech.

“Second is the attainment of contemplation [comprising the ten abidings, ten practices, and ten transferences,] where one is aware that all the sense-realms are nothing more than the mentation and verbalization [of the mind]. They manifest according to the mind’s discriminatory mentation and verbalization [tendencies]. The sense-realms perceived are not my (the tathagata’s) Absolute (base) consciousness. Understand that the Absolute (base) consciousness is not: a dharma, an essence, the sense-objects to which one clings, or the mind and the other sense-organs which cling.

“Third is the attainment of cultivation [from first to seventh bhumi]. Cultivation involves the constant generation [of bodhicitta, a mind set on awakening of the six paramitas] and training thereof. Both the generation and training are to be carried out at the same time. Initially [one should be guided by wisdom (preparatory view) to overcome all hindrances and difficulties. This is [how] one leaves and abandons all hindrances (sensual desire, hatred, sloth and torpor, restlessness and remorse, and doubt) and shackles (shamelessness, apathy, jealousy, miserliness, regret, sleepiness, excitement, lethargy, anger, and belligerence).

“Fourth is the attainment of practice. Practice means abandoning all practices. The mind is free from both acceptance and rejection, [manifesting] the extremely pure, fundamental benediction [of Self-Enlightenment]. The thusness of the mind is motionless, and one’s Absolute nature is being realized. This is the great parinirvana where [amongst the six elements (earth, water, fire, wind, void, and consciousness)] the void is the biggest (most powerful).

“Fifth is the attainment of detachment (perfect enlightenment – buddhahood). Without abiding by its void nature, wisdom proper flows freely. Great compassion is characterized by thusness but that characteristic does not linger in thusness. The samyaksambodhi being void in nature, is therefore, nothing to be realized. [Such a] mind has no boundary and without focus. This is how tathagata-hood is being arrived at.

“Good man, [all] the five attainments arise from the One-Enlightenment and are accessed through the Self-Benediction [of primordial enlightenment]. [When one] helps transform

sentient beings it must be from that Self-Base [of enlightenment].”

Sariputra asked, “How does one go about ‘from that Self-Base’?” The Buddha replied, “Basically there is no origin. The functioning of [thusness] is without base. This Absolute void is the base-Reality [responsible for the manifestation] of everything. By generating bodhicitta (leading to realization of void nature of the mind that culminates in all the merits therein) one completes the sagely path (journey). Why? Good man! Like a hand grabbing air, [enlightenment] is neither attainment, [as all dharmas are void of nature,] nor non-attainment [as all dharmas, being void of nature, arise out of co-origination].”

Sariputra remarked, “As the Lord has explained, at the beginning of one’s journey [of the five attainments], one should aim at the Self-Benediction of Self-[Enlightenment]. Such a [state of] mind is calm and non-fabricating, and that calm non-fabrication is thusly. [Thusness] holds all the merits [of full enlightenment] and embraces all the Dharmas. This is perfect, non-dual, fusion. It is inconceivable! We should know this Dharma is the mahaprajnaparamita (perfection of great wisdom). It is the great spiritual mantra, the mantra of great clarity, the unexcelled mantra, the unequalled mantra.”

The Buddha said, “So it is, so it is! This void-nature of the Dharma is thusly. As its nature is void, it is the fire of wisdom that incinerates all knots (defilements and sufferings). [Knowing all dharmas are void of nature] they are equal in every respect. The three [final] stages of complete enlightenment and the three bodies (dharmakaya, sambhogakaya, nirmanakaya) of sublime enlightenment shine brilliantly, without shadows, in the ninth consciousness.

“Good man, this Dharma is beyond cause or co-origination, since it is wisdom functioning of its own. It neither moves nor is it still, as its functioning is void in nature. Its essence neither exists nor does not exist, since the characteristic of the void is void [itself].

“Good man, when liberating sentient beings, one should guide them to access this essence [of the Absolute void] through contemplation. One who accesses this essence will meet the tathagatas [by virtue of the realization of the single dharma-body (dharmakaya) of all buddhas].”

Sariputra remarked, “The essence of the contemplation of the tathagata means not lingering in any [mind-prompted] currents. One should abandon the four [ordinary] dhyanas (mental absorptions generated through concentration) as well as their limiting tops (heavenly states of such absorptions).”

The Buddha said, “So it is. Why? Because all dharmas are [merely] names and classifications. The four [ordinary] dhyanas [being object-based concentrations] are the same. [On the other hand,] if one meets the tathagatas (the realization of the single-body, the dharmakaya of all buddhas) [one’s own] tathagata-mind [being the thusness, without coming or going] is [totally] liberated, eternally in a state of extinction, neither away from [that state] nor accessing it. [This is] because there is equality (no difference) inside or outside [the tathagata-mind].

“Good man, similarly, all [types of ordinary] dhyana contemplations are absorptions directed towards the cessation of perception. But thusness contemplation, is not the same as those [types of dhyana]. Why? One who contemplates thusness-upon-thusness has no perception (sign) that he is contemplating thusness. All the characteristics relating to thusness are already calm and extinct. Calm-extinction is the essence of thusness.

“The dhyana absorption [directed towards] the cessation of perception is, in fact, mental activity and is not [true] dhyana. Why? The nature of dhyana [proper] is detached from all [mental] activities. It neither taints nor is being tainted. It is neither a dharma nor its shadow. It is beyond all differentiations, since its essence is that of Self-Benediction. Good man! This contemplative absorption of thusness is to be called dhyana [proper].”

Sariputra asked, “It is inconceivable! The Tathagata constantly employs Reality which accords with the essence of thusness in liberating sentient beings. [Since] the essence has many meanings and is vast [in scope], only sentient beings with sharp faculties are able to cultivate it. Sentient beings of dull faculties will find it difficult to understand its meaning. Through what expedient means can those of dull faculties be led to access this Truth?”

The Buddha replied, “One should encourage those of dull faculties to receive and maintain one four-line stanza; [this will ultimately allow them] to access the truth of Reality. All Buddha-Dharmas can be condensed within a single four-line stanza.”

Sariputra asked, “What is the four-line stanza? I beg [the Lord] to proclaim it.”

Thereupon, the Lord recited the stanza:

The essence of everything created by causes and originations,
Such essence [being void] is extinct, beyond creation.

Essence that extinguishes all that is subject to creation-
extinction,

Such essence [being void] exists and not extinct (beyond co-
origination).

When the great assembly heard the proclamation of this stanza,
all were joyous. Everyone awakened to the state where
creations (phenomenal illusions) cease to arise [through their
understanding of extinction and creation]. All [now having their
mind silenced] awakened to the wisdom-sea of prajna on the
nature of the void [as it is within the silent void that the inherent
Self-Wisdom manifests].

Chapter Seven

The Tathagatagarbha (The Perpetual Store)

At that time, the Elder Brahmacharya (Chastity) rose from the
Self-domain [of Reality, the enlightened state] and spoke to the
Buddha, “Lord! The essence (nature of the void) that exists is
beyond extinction [since it is beyond co-origination]. The
essence which can cause extinction is unborn (the essence of
extinction itself is beyond extinction). [Therefore,] the essence of
thusness is the bodhi of the buddhas. The nature of bodhi is free
from differentiation. The non-differentiating wisdom [being void in
nature] can [thusly] fathom infinite differentiations. These
unlimited characteristics [of wisdom] result in the cessation of [all]
differentiations. Therefore, both the essence and characteristics
[of the void] are inconceivable; and within its inconceivable
essence, lies its non-differentiation.

“Lord! The number of dharmas is immeasurable and limitless,
but the unlimited characteristics of dharmas have only one
[common] essence of abidance by one (single) nature. How
does this come about?”

The Buddha replied, “Elder! It is inconceivable! I proclaim all the
Dharmas for the sake of those who are deluded. Hence, they
(the Dharmas) are only expedient means. All the characteristics
of dharmas possess [only] one essence of Reality. Why? They
are like the example of the four gates that open upon a city. All
four gates lead to the [same] city. Just as the populace [of that

city] may freely enter [through any gate], the same is with the various tastes of the myriad dharmas [leading ultimately to the same essence of Single-taste].”

The Elder Brahmacharya remarked, “If dharmas are like this, by abiding in the Single-Taste, I should be able to access all the tastes.”

The Buddha replied, “So it is, so it is! Why? The essence of the Single-Taste is like a big sea (an ocean). There is not a single one amongst all the streams that does not flow into it. Elder! The tastes of all the dharmas are just like all the streams. [Whilst] their names and classifications may differ, the water [from all the streams] is not different. From the perspective of the sea, its water embraces all [the water] from those streams. [In the same way,] if one abides by the Single-Taste, then all tastes are being accessed.”

The Elder Brahmacharya asked, “If all dharmas are of a single taste, how is it that there are paths of the three vehicles? Is the wisdom behind each different?”

The Buddha replied, “Elder! This is like the example relative to the stream, the river, the canal, and the sea. In view of the differences in their sizes and depths, they are named differently. When water is in the stream, it is called the stream water. When it is in the canal it is called the canal water. When it is in the river it is called the river water. But once [all the water] is in the sea, it is just called seawater. The dharmas [of the three vehicles] are also the same. [As] they are all within the Reality of thusness, they are all called the path to buddhahood.

“Elder! One who accesses the path to buddhahood accesses three practices.”

The Elder Brahmacharya asked, “What are the three practices?”

The Buddha replied, “First is the practice in accord with phenomena [knowing them to be void ultimately]. Second is the practice in accord with consciousness [knowing the characteristics of everything (all phenomena) to be the projections of the mind]. Third is the practice according to thusness [of the non-abiding mind that functions without obstruction under all circumstances].

“Elder! These three practices fully embrace all approaches. Of all the approaches to the Dharma, there is not one that does not access thereof. One who accesses these practices does not

generate any characteristics of the void. And one who so accesses (these practices) can be said to have accessed the tathagatagarbha. One who accesses the tathagatagarbha accesses that which is beyond access.”

The Elder Brahmacharya asked, “This is inconceivable! Upon accessing the tathagatagarbha is like a bud that matures into a fruit. It has no access point. Through the strength of the fundamental Self-Benediction, it (the Self-Benediction) accesses the Self- [Reality]. In attaining that Self-[Reality], how many types of wisdom would one have?”

The Buddha replied, “One’s wisdom would be inexhaustible. Briefly speaking, one would have four categories of wisdom. What are the four? First is the perpetual wisdom that accords with thusness [working without obstructions for sentient beings, according to co-origination]. Second is adaptive wisdom that expediently extirpates the sicknesses (defilements) [of sentient beings, according to co-origination]. Third is nirvanic wisdom [of Nirvana] that removes lightning (momentary) wisdom [of the cultivator]. Fourth is Absolute-Wisdom that accesses Reality perfectly, replete with the path to buddhahood.

“Elder, this is the working of these four great matters. The sayings of all the buddhas of the past act as big bridges and ships [to ferry sentient beings across]. [When you] liberate sentient beings, you should employ this wisdom.

“Elder, further, the operation of these great functions involves three important aspects. Firstly, there is the mutual non-infringement between the internal (for self-liberation) and the external (when liberating others) within the three samadhis {please see the Buddha’s explanation later}. Secondly, use discriminatory wisdom within the great matrix of subject [in ending all obscurations related to the four elements and the base consciousness]. Thirdly, the wisdom and non-distraction of thusness propelled by compassion, when liberating oneself and others. These three aspects will culminate in [the perfection of] bodhi. One who does not practise these, will be unable to flow into the sea of the four wisdoms and will be subject to the whims of all the great demons.

“Elder, until the attainment of buddhahood, you and the others in the assembly should constantly cultivate and practise, without any temporary respite.”

The Elder Brahmacharya asked, "What are the three samadhis?"
The Buddha replied, "The three samadhis are the samadhi of the void, the samadhi without characteristics, and the samadhi of non-expectation. These are the samadhis."

The Elder Brahmacharya asked, "What is the great matrix of subject?"

The Buddha replied, "'Great' means the four basic elements (earth, water, fire, and wind). 'Subject' means the [five] aggregates (skandha), and others [such as the sense-realms, and the twelve-fold co-origination]. 'Matrix' means the base (eighth) consciousness. This is called the great matrix of subject."

The Elder Brahmacharya said, "It is inconceivable! Such wisdom [comprising the four wisdoms and the three related matters that bring about their perfection] benefits oneself and others. [It enables a cultivator to] transcend the three realms, [yet] without abiding by Nirvana, to access the bodhisattva path.

"Such characteristics [created through the functioning of differentiation in co-origination] belong to dharmas that are subject to creation-extinction, since they involve differentiation. If one were to abandon differentiation, then these dharmas would not be subject to extinction."

In proclaiming the essence, the Tathagata then recited the stanza:

Dharmas created from differentiations (co-origination),
Are duly extinguished by differentiations,
Abandon all dharmas that are subject to differentiations,
Then they will neither be created nor extinguished.

When the Elder Brahmacharya heard this stanza, his mind was jubilant and elated. Wishing to proclaim its essence, he recited the stanza:

All dharmas are originally calm and extinct.
This calm-extinction is also unborn (beyond creation).
All dharmas that are subject to creation-extinction,
Such dharmas are not beyond creation.
They are not the same [as those beyond creation-extinction],
As each is subject to either permanence or impermanence.
This [Dharma of the Buddha] leaves all dualities,
But also does not linger in oneness.
If dharmas are [illusorily] said to be one,

It would be like the [illusory] hair of fire-rings,
 [Or] mistaking heat-waves (mirages) for water.
 All [such perceptions] are false and deceptive.
 [Also] if one perceives the nonexistence of dharmas,
 [This perception creates] a dharma of nothingness.
 Like a blind man who [ignorantly] believes otherwise,
 Preaching a dharma like (nonexistent) hair of a tortoise.
 I have now heard the Buddha's exposition [on],
 The Dharma beyond dualistic views,
 Also not relying on abidance between [such views].
 Therefore it is beyond grasping or abiding.
 The Dharmas spoken by the tathagatas,
 Are completely from non-abidance.
 I, from the place with non-abidance,
 Pay respect to the tathagatas from here.
 Respectfully saluting the characteristics of the tathagatas,
 Their motionless wisdom equals to empty space.
 Free from grasping and lingering,
 I respectfully salute their non-abiding bodies.
 Everywhere I,
 Always see all the tathagatas.
 I only wish all the tathagatas,
 Will explain the perpetual Dharma to me.
 Then the Tathagata stated: "All good men! You listen attentively
 and I will explain for you the perpetual Dharma.
 "Good man, the perpetual Dharma is not a perpetual dharma. It
 is neither the spoken nor the written word. It is neither the noble
 truth nor liberation. It is neither non-existence nor the sense-
 realms (existence). It is beyond all deception (grasping) and
 impermanence. This Dharma is also not impermanent. [For] it is
 beyond all views of permanence and impermanence.
 Permanence is revealed once [the impermanent deceptive]
 consciousness [of the eighteen sense-realms,] is realized to be
 void. The [eighth consciousness, as the base of the other seven]
 consciousness is perpetually calm and extinct. This calm-
 extinction [itself] is also calm and extinct.
 "Good man, one who knows that dharmas are calm and extinct
 need not calm his mind, nor extinguish it. His mind is always
 calm and extinct. The mind of one who attains calm extinction
 (through realization that mind and dharmas are void of nature) is
 constantly aware that all mentation (nama) and sense-objects

(rupa) are nothing but the [creations of the] ignorant mind. The ignorant mind differentiates all the dharmas. [But all the dharmas] are nothing apart from mentation (nama) and sense-objects (rupa). [One who] knows the thusness of dharmas does not follow (being conceptualized by) written and spoken language. The mind will only be with the essence and will not differentiate self and others [thus transcending duality]. Knowing that the self is [only] a hypothetical name is the attainment of calm-extinction. If one attains calm-extinction, one attains anuttarasamyaksambodhi.”

After Elder Brahmacharya heard this exposition, he recited the stanza:

Mentation and forms, the phenomena [created by] differentiation,
Together with dharmas – these are called the three [delusions].
Absolute thusness and sublime wisdom (the two of Reality),
[The above] altogether makes five.

I now know these dharmas,

Are latched by permanence and impermanence.

Accessing the path of creation and extinction,

Is impermanence not permanence.

The Dharma on the Void spoken by the Tathagata,

Is beyond impermanence and permanence.

Being without co-origination, [this Dharma] is unborn.

Since it is beyond creation, it has no extinction.

Grasping at existence [of co-origination],

Is like plucking a flower from the sky,

Or expecting a barren woman’s child –

The Absolute is beyond grasping.

Abandoning all clinging to co-originations,

One also does not linger on all that is subject to extinction,

Or on Self-essence (base consciousness) and the [four] great [elements].

By relying on thusness, therefore, one attains Reality.

Therefore the Dharma of Reality-thusness,

Is constantly free within thusness.

All the tens of thousands of dharmas,

Are not the fabrications of the consciousness of thusness.

As the Dharma once detached from the eight consciousnesses is void,

Hence it is explained from the perspective of the void.

By abandoning all dharmas subject to creation-extinction,
One dwells in Nirvana.

Being overcome by the great compassion [within],
[One] does not linger within the extinction of Nirvana.

Transmuting both object and subject of clinging,
One accesses the tathagatagarbha.

When the great assembly heard this essence, all attained right
vocation (spiritual mission) and accessed the beyond-coming-
and-going (beyond creation-extinction) sea of the
tathagatagarbha.

Chapter Eight

Concluding Summary

At that time, Ksitigarbha (Earth-Store) Bodhisattva, rising from
amidst the assembly, came before the Buddha. Joining his
palms together [to pay respect] with his right knee on the ground,
he addressed the Buddha, “Lord! I observe that the assembly
has [some] doubts that have yet to be resolved. As the
Tathagata is now willing to remove the doubts [for us], I will now
ask on behalf of this assembly on doubts that still remain. I beg
that the Tathagata, out of mercy and compassion, to take pity on
us and grant this request.”

The Buddha replied, “Bodhisattva-mahasattva! The way you are
saving and liberating sentient beings shows great compassion
and empathy. It is inconceivable. You should ask extensively. I
will speak for you.”

Ksitigarbha Bodhisattva asked, “Why are all dharmas not
created through co-originations?”

Proclaiming the essence, the Tathagata recited the stanza:

If dharmas are created by co-originations,
No dharmas can exist when co-originations are absent.

Since dharmas are void of [independent] nature,
How can co-originations create dharmas?

Then Ksitigarbha Bodhisattva asked, “If dharmas are beyond
creation, how can the Buddha expound a Dharma that dharmas
are created by the mind?”

Thereupon, the Lord recited the stanza:

Dharmas that are created by the mind,
Such dharmas cling to subject and object.
Like the sky-flowers in a drunkard’s eyes,
Such dharmas are still not the otherwise (thusness).

Ksitigarbha Bodhisattva then remarked, “If dharmas are like this, then they would be without parallels (be like thusness). Dharmas that have no parallels ought to be self-generated (without causes).”

Thereupon the Lord recited the stanza:

Dharmas are basically free from existence and nonexistence,
So is the case for existence of self (ego) and others.

With neither beginning [of existence] nor end [of nonexistence],
The success and failure [of everything] are non-abiding (void).

Then Ksitigarbha Bodhisattva said [quoting the Buddha], “The characteristics of all dharmas are the bases of Nirvana. Nirvana [itself] and the characteristics of the void are also the same.

From the perspective of thusness, all dharmas without [characteristics of] thusness ought to be the same.”

The Buddha agreed, “All dharmas without [characteristics of] thusness are the same [since they are mutually non-obstructing].”

Ksitigarbha Bodhisattva said, “This is inconceivable. The characteristics of thusness is neither one nor different [from one]. Any clinging [related to speech and mind] by the mind and action [by the body] are void and calm. The void and calm mind and its dharmas are beyond grasping. Thus, they (mind and dharmas) too ought to be calm and extinct.”

Thereupon, the Lord recited the stanza:

All dharmas which are void and calm,
Such dharmas are calm but not void,
When the mind has not [awakened to the] void,
This is a grasping mind that is not calm.

Then Ksitigarbha Bodhisattva said, “This Dharma [of the One-mind] is not of the three truths. For [the three truths relating to] sense-objects, the void and mind are also nonexistent. Since these [three] Dharmas are basically non-existent, the Dharma [of the One-mind] should also be nonexistent.”

Thereupon the Lord recited the stanza:

Dharmas are basically without self-nature,
They arise through co-originating factors.
By not [abiding by] thusness,
Is how they are in thusness.

Then Ksitigarbha Bodhisattva asked, “As all dharmas are beyond creation and extinction, how is it that they are not all one (identical)?”

Thereupon, the Lord recited the stanza:
An abode for dharmas does not exist,
Their characteristics and classifications are void, hence,
nonexistent.

These two, naming and speech, and all dharmas,
Are the graspings by the subjects (sense-organs).
Then Ksitigarbha Bodhisattva remarked, “The characteristics of
all dharmas do not abide by the two shores [of subject or object].
[Being non-abiding] they also do not linger mid-stream between
them. Mind and consciousnesses are similarly [beyond creation-
extinction]. How can all the sense-realms be created by
consciousness? If consciousness is capable of creation, then
consciousness [itself] must be created [by something else]. So
how can consciousness be beyond creation? The subject that
can create must have the object of its creation.”

Thereupon, the Lord recited the stanza:
The object and subject of creation are two,
These two are subject and object of co-origination.
Since both are without independent nature,
Clinging to their existence is an illusion, like a sky-flower.
When consciousness has not arisen,
Sense-realms also are not being created.
When sense-realms have not been created,
Consciousness is also being extinguished (non-arising).
As these both are basically nonexistent.
They both neither exist nor do not exist.

Consciousness that is not created is also nonexistent,
How does sense-realms derive their own existence?”
Then Ksitigarbha Bodhisattva remarked, “Similarly, the
characteristics of dharmas are void [both] internally (within
consciousnesses of sense-organs) and externally (in sense
objects). These two groups: sense-objects and [sense-organs]
consciousnesses, are basically calm and extinct. The
Tathagata’s explanation relates to a dharma’s Absolute
characteristic. A dharma that is absolutely void and thusly is
beyond co-origination.”

The Buddha responded, “So it is. A dharma that accords with
Reality is beyond sense-objectification and is non-abiding. It can
neither be co-originated nor can it co-originate. It is neither the
subject [of the aggregates and the sense-realms], nor the great

(elements). [It is] the Dharma of the one Self-Benediction (enlightenment). [Thus it is] the conglomeration of profound merits.”

Ksitigarbha Bodhisattva said, “It is inconceivable! It is an inconceivable conglomeration [of merits]! The seventh [consciousness] and the five [consciousnesses of the five sense-organs] are beyond creation. The eighth and sixth [consciousnesses] are calm and extinct. The characteristics of the ninth [consciousness, being the Absolute-void] are [therefore,] void and nonexistent. [Hence, within the ninth consciousness, it being the Absolute-void,] the void is also void [of existence]. The non-void is [similarly] void and nonexistent. As the Lord has explained, dharmas and essence are all void [ultimately]. Accessing the void (gate to liberation), there are no practices [that need to be cultivated], yet one does not neglect any action [such as the six paramitas]. There is neither self nor object-of-self, neither subject nor object of the body or object of perception. All the internal and external knots (defilements) are calm and still. Therefore, vows are also being extinguished. This thusly contemplation is the true thusness in which wisdom and concentration [are perfectly balanced]. The Lord constantly explains that the Dharma on the void is an excellent medicine.”

The Buddha replied, “So it is. Why? Because the nature of the dharma (being nonexistent) is void. As this void-nature is beyond creation, the mind [that accesses the void] is perpetually non-creating. As this void-nature is beyond creation, the mind is perpetually beyond creation. As the void-nature is non-abiding, the mind is also non-abiding. As the void-nature is beyond any doing (beyond practice), the mind is also non-doing (beyond practice). The void, being free from both egress and access, is free of all gains and losses. The aggregates, sense-realms, etc., are also nonexistent. Therefore the mind is thusly and non-grasping!

Bodhisattva, I have expounded the Dharma on the void in order to prick all [the graspings relating to] existence.”

Ksitigarbha Bodhisattva said, “Lord! Knowing that existence is unreal, like heat-waves (mirages) that appear as water, and that Reality is not nonexistent, like the nature of fire [inherent in wood], is a person who so contemplates wise?”

The Buddha replied, “So it is. Why? This person is contemplating Reality. [He is] contemplating on the one [characteristic of non-characteristics, i.e.,] calm-extinction. All characteristics and

non-characteristics, being void [of nature], are being equally absorbed by the void, in the process where the void is being cultivated (understood/realized). [With a non-abiding mind where all characteristics arising during contemplation are being self-liberated, one accesses the dharmakaya and thus] does not fail to meet the buddhas. Since [when] one meets the buddhas, one does not follow the three currents (types) [of cultivators who are not able to awaken to buddhahood during their life-time].

“Within the Mahayana, the path of the three liberations [of the void, formlessness, and non-practice] has a single body (essence) which is void in nature. Since it is void in nature, it is [called] the void. Since it is void, it has no characteristics. As it has no characteristics, it is non-doing. As it is beyond practice, it seeks nothing. As it seeks nothing, it is free from expectation. As it is non-expecting, it is beyond vows. Since it is beyond vows, it understands all karmas [are the creations of the mind], and the need to purify (calm) the mind. As the mind is purified, one sees the buddhas. As one meets the buddhas, one then will be born in the Pure Land.

“Bodhisattva, this profound Dharma on the three liberations should be diligently cultivated. Wisdom and [right] concentration will then be perfected, leading to the transcendence of the three realms of existence.”

Ksitigarbha Bodhisattva asked, “What the Tathagata has expounded on non-creation and non-extinction is the Dharma on impermanence [of dharmas]. Extinction arises by virtue of creation and extinction. But creation and extinction are self-extinguishing. [Once creation and extinction have been extinguished,] calm-extinction will be permanent. Once it is permanent, it cannot be broken. This is the perpetual Dharma which is beyond the three realms of existence. All the active (impermanent) dharmas [of the desire realm] and static (longer duration) dharmas [of the form and formless realms] that involve practices (doings), should be avoided like fire pits.

“Through what dharma may one rely upon as well as admonish oneself in order to access the one approach [to the perpetual Dharma]?”

The Buddha replied, “Bodhisattva! Admonish the mind on the three great matters, and access this practice via the three noble truths.”

Ksitigarbha Bodhisattva asked, “How may one admonish one’s mind on the three matters? How may one access the one practice via the three noble truths?”

The Buddha replied, “As regards the three great matters: the first is called cause, the second is called effect, and the third is called consciousness. These three matters are void and nonexistent basically. They are neither the self [as they are void in nature] nor are they the True-Self (Buddha-nature). How do the taints of craving arise in them? Contemplate these three matters. They are being bound by the bonds of attachment, causing sentient beings to aimlessly drift in the sea of suffering. On these matters one should constantly admonish oneself.

“As for the three noble truths: the first is called the path of bodhi. This is the noble truth of equality [as bodhi-nature is inherent in all sentient beings]. It is not a truth about inequality. The second truth is called the noble truth of wisdom attained through great enlightenment. It is not deviated-truth [of other pathways]. The third truth is that noble truth accessed through the simultaneous cultivation of wisdom and concentration. This truth is not accessed by practising them lopsidedly. Anyone who cultivates these three truths along the path to buddhahood, will not fail to attain the great enlightenment. Accessing the wisdom of the great enlightenment, one exudes extremely great compassion, benefiting both one-self and others, and attains the bodhi of the buddhas.”

Ksitigarbha Bodhisattva asked, “Lord! Such a Dharma [on the void] would be free from causes and co-originations. If a dharma is not co-originated, there should be no causes that can be generated. So how can such a motionless dharma access the [path of the] tathagatas?”

Wishing to proclaim the meaning, the Tathagata recited the stanza:

The characteristics of all dharmas,
Are void, nonexistent, and motionless by nature.
These dharmas at a specific time,
Are not arisen (not affected) through such time.
[As] dharmas have no differences in time,
They do not arise through differences in time.
Dharmas are beyond motion and stillness.
They are calm and extinct as their natures are void.

When their natures are void, calm, and extinct,
 Then dharmas can appear [through co-origination].
 When detached from all characteristics, they abide calmly.
 As they abide calmly, they do not co-originate.
 All co-originated dharmas,
 Are co-originated, [but] not created.
 As co-originating factors are not created or extinguished,
 The nature of creation-extinction is hence void and calm.
 The nature of co-origination gives rise to subject and object,
 These co-originations arise from basic co-originating [nature].
 Hence dharmas' arising is not [directly due to] co-origination.
 This is also the case with the non-arising of co-origination.
 All dharmas that arise through co-origination,
 Such dharmas [being ultimately void] are purely co-originated.
 The co-originating characteristics of creation and extinction,
 Are themselves free from creation and extinction.
 Those characteristics [being the Absolute] are thusly and real,
 Basically neither manifest nor disappear.
 All dharmas [being void of nature] at a specific time,
 Co-originate manifestations and disappearances themselves.
 Therefore the absolutely pure base,
 Is not caused by other forces,
 Precisely when this is subsequently attained,
 One [re-]attains the Self-attainment (Self-Enlightenment).
 When Ksitigarbha Bodhisattva heard what the Buddha said, his
 mind-ground (deepest part of the mind) was blissful and free. All
 in the assembly had no more doubts. Knowing their mind-state,
 [Ksitigarbha Bodhisattva] recited the stanza:
 I knew the doubts in all their mind,
 And accordingly inquired sincerely and extensively,
 [Through] the Tathagata's great compassion and kindness,
 [He] has analyzed [the doubts] with none remaining.
 Everyone in the two [sub-] assemblies,
 Has clearly understood.
 From the Absolute-Domain,
 I [vow to] liberate all sentient beings.
 Like the great compassion of the Buddha,
 Not abandoning the great vow.
 Hence at the only-child state (viewing everyone as one's child),
 [The bodhisattva] abides amidst defilements [to liberate others].

Then the Tathagata addressed the assembly: “This bodhisattva is inconceivable! He constantly relieves sentient beings from their sufferings through his great compassion. If there are sentient beings who keep the Dharma of this sutra, or keep this bodhisattva’s name, they will not fall into the evil realms [of hell, hungry ghosts and animals], with all obstructions and difficulties completely eradicated. If there are sentient beings with no remaining stray thoughts, recite [or contemplate] exclusively on the Dharma of this sutra, cultivate and practise it, this bodhisattva will always manifest a transformation body to expound the Dharma to them. He will support them unceasingly, leading them to attain anuttarasamyaksambodhi quickly. “You bodhisattvas, when liberating sentient beings, you should lead all of them to cultivate and practise this Absolute-Essence of the Mahayana.”

Epilogue

At that time, Ananda arose from his seat, came forward and addressed the Buddha: “What the Tathagata has spoken is the conglomeration of merits of the Mahayana. It will definitely eradicate the knots (fetters). The perpetual benediction of enlightenment is inconceivable! What should the title of the sutra of this Dharma be? How much merit will those who receive and keep such a sutra accrue? May the Buddha be merciful and compassionate to explain this for us.”

The Buddha replied, “Good man, the name of this sutra is inconceivable. It has been kept and maintained by all the buddhas of the past. It enabled them to access the tathagatas’ all-embracing sea of wisdom. If a sentient being keeps this sutra, he then need seek no more from other sutras. The Dharma of this sutra is inclusive of [the essence of] all other Dharmas. It embraces the essence of all sutras. It is the unifying tie of the Dharmas of all the sutras. As for the title of this sutra, it is named Mahayanasamgraha-sutra; (Compendium of Mahayana sutras). It is also called Vajrasamadhi. It can also be called the Source of Immeasurable Doctrine. If a person receives and keeps this scripture, the merits therein is like one who supports hundreds of thousands of buddhas. Such merits are comparable to the inconceivable limitless space. I now charge you with the dispensation of this sutra.”

Ananda asked, “What sort of mentality and what type of person can receive and keep this sutra?”

The Buddha replied, “Good man, the mind of the person who receives and keeps this sutra ought to be free from gains or losses and constantly cultivating the spiritual life. Even in non-essential discussions, his mind is always blissful and calm. In the midst of crowded environment, his mind is collected (undistracted). Even if he lives at home (householder’s life), he does not grasp at the three realms of existence.

“This person’s appearance in the world is endowed with five merits. First, he is respected by the masses. Second, he will not meet with accidental or untimely death. Third, he will expertly rebut perverse views. Fourth, he will gladly ferry sentient beings across [to the other shore]. Fifth, he will be able to access the sagely path. Such a person will receive and keep this sutra.”

Ananda asked, “Will a person who ferries sentient beings across [to the other shore] be worthy of receiving offerings, or not?”

The Buddha replied, “Such a person is able to become a great field of merits for sentient beings. He constantly exercises great wisdom [of the unexcelled bodhi] and displays both skilful means and wisdom. He is as worthy of receiving offerings as [any of] the four [levels of ascetic discipleship]. [Even if such a person dies] one may make offerings (pay respect) to his [partially cremated] head, eyes, marrow, and brain. So how could he not receive clothes and provisions? Good man, such a person is your mentor, your bridge. How could an ordinary person not pay respect to him?”

Ananda asked, “If, at that person’s residence, one receives and keeps this sutra and pays respect and makes offerings to that person, how much merit would one accrue?”

The Buddha answered, “Besides, if, a person donates a city-full of gold and silver to charity, it would not be comparable to the inconceivable [merits] of one who maintains a four-line stanza of this sutra. Paying respect and making offerings to that person [the merits accrued thereof] is inconceivable!

“Good man, a person who guides all sentient beings to hold this sutra, his mind will always be collected and he will never forsake his mind-base (buddha-nature). Should he forget his mind-base, he must immediately repent. This Dharma of repentance produces coolness [of the mind].”

Ananda asked, “If one repents, would past evil deeds not be receded?”

The Buddha replied, “So it is. Like a dark room, when a bright lamp is brought into it, its darkness is being extinguished instantly. Good man! Talking about repentance from [evil deeds]; all evil deeds committed can be said to have receded into the past.”

Ananda asked, “What is repentance (how repentance can be realized)?”

The Buddha replied, “By relying on the teachings of this sutra, one accesses the contemplation on Reality. Once contemplation has been accessed, all evil deeds will be completely extinguished. Leaving behind all evil realms, one will be born in the Pure Land, where one will quickly attain anuttarasamyaksambodhi.

When the Buddha completed expounding this sutra, Ananda, the bodhisattvas and the fourfold assembly [comprising the monks, nuns, lay male and lay female followers – alternatively it could mean the four groups in the assembly as mentioned in the first chapter] were all immensely elated. Their mind attained the certainty [of enlightenment]. They paid due respect to the Buddha by touching his feet with their foreheads. They gladly practised [the Buddha’s teachings] respectfully.

Valahaka Sutta

Thunderheads

"There are these four types of thunderheads. Which four? One that thunders but doesn't rain, one that rains but doesn't thunder, one that neither thunders nor rains, and one that both thunders and rains. These are the four types of thunderheads.

"In the same way, these four types of persons resembling thunderheads are to be found existing in the world. Which four? The one that thunders but doesn't rain, the one that rains but doesn't thunder, the one that neither thunders nor rains, and the one that both thunders and rains.

"And how is one the type of person who thunders but doesn't rain? There is the case where a person has mastered the Dhamma: dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question and answer sessions [the earliest classifications of the Buddha's teachings]. Yet he doesn't discern, as it actually is present, that 'This is stress.' He doesn't discern, as it actually is present that 'This is the origination of stress.' He doesn't discern, as it actually is present that 'This is the cessation of stress.' He doesn't discern, as it actually is present that 'This is the path of practice leading to the cessation of stress.' This is the type of person who thunders but doesn't rain. This type of person, I tell you, is like the thunderhead that thunders but doesn't rain.

"And how is one the type of person who rains but doesn't thunder? There is the case where a person has not mastered the Dhamma: dialogues... question and answer sessions. Yet he does discern, as it actually is present, that 'This is stress.' He discerns, as it actually is present that 'This is the origination of stress.' He discerns, as it actually is present that 'This is the cessation of stress.' He discerns, as it actually is present that 'This is the path of practice leading to the cessation of stress.' This is the type of person who rains but doesn't thunder. This type of person, I tell you, is like the thunderhead that rains but doesn't thunder.

"And how is one the type of person who neither thunders nor rains? There is the case where a person has not mastered the Dhamma: dialogues... question and answer sessions. He doesn't discern, as it actually is present, that 'This is stress.'... 'This is the origination of stress.'... 'This is the cessation of stress.'... 'This is the path of practice leading to the cessation of stress.' This is the type of person who neither thunders nor rains. This type of person, I tell you, is like the thunderhead that neither thunders nor rains.

"And how is one the type of person who both thunders and rains? There is the case where a person has mastered the Dhamma: dialogues... question and answer sessions. He discerns, as it actually is present, that 'This is stress.'... 'This is the origination of stress.'... 'This is the cessation of stress.'... 'This is the path of practice leading to the cessation of stress.' This is the type of person who both thunders and rains. This type of person, I tell you, is like the thunderhead that both thunders and rains.

"There are these four types of people to be found existing in the world."

Vammika Sutta

The Simile of the Ant Hill

I heard thus:

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi.. At that time venerable Kumaarakassapa lived in the Dark forest. When the night was waning a certain deity illuminated the whole of the Dark forest and approached venerable Kumaarakassapa stood on a side, and said, Bhikkhu, this ant hill smokes in the night and blazes in the day. The Brahmin said

Wise one, take a tool and dig. When digging with the tool he saw an obstacle; Good one, an obstacle. The Brahmin said remove the obstacle wise one, and dig with the tool.. Digging with the tool he saw a swollen dead body. Good one a swollen dead body. The Brahmin said, wise one remove the swollen dead body and dig with the tool.. Digging with the tool he saw a forked path. Good one a forked path. The Brahmin said, remove the forked path and dig with the tool. Good one a casket. The Brahmin said, wise one remove the casket and dig with the tool. Digging with the tool he saw a tortoise. Good one, a tortoise. The Brahmin said remove the tortoise and dig with the tool. Digging with the tool he saw a slaughterhouse. Good one a slaughterhouse. The Brahmin said, wise one remove the slaughterhouse and dig with the tool. Digging with the tool he saw a tendon of flesh. Good one a tendon of flesh. The Brahmin said, wise one remove the tendon of flesh and dig with the tool. Digging with the tool, he saw a snake. Good one a snake. The Brahmin said, wise one, stop do not hurt the snake, worship the snake. Bhikkhu, approach the Blessed One and ask this question and as he explains it bear it in mind. In this world of gods and men, together with its Maras, Brahmas and the community of recluses and Brahmins I do not see anyone who could answer this question and convince the mind except the Thus Gone One, a disciple of the Thus Gone One or one who has heard it. Saying that the deity vanished from there.. .

Venerable Kumaarakassapa at the end of that night approached the Blessed One, worshipped and sat on a side. Sitting venerable Kumaarakassapa said thus to the Blessed One. Venerable sir, last night, a certain deity illuminated the whole of Dark the forest and approached me and stood on a side, and said, Bhikkhu, this ant hill smokes in the night and blazes in the day. The Brahmin said Wise one, take a tool and dig. When digging with the tool he saw an obstacle; Good one, an obstacle. The Brahmin said remove the obstacle wise one, and dig with the tool.. Digging with the tool he saw a swollen dead body. Good one a swollen dead body. The Brahmin said, wise one remove the swollen dead body and dig with the tool. Digging with the tool he saw a forked path. Good one a forked path. The Brahmin said, remove the forked path and dig with the tool. Good one a casket. The Brahmin said, wise one remove the casket and dig with the tool. Digging with the tool he saw a tortoise. Good one a tortoise. The Brahmin said, wise one remove the tortoise and dig with the tool Digging with the tool he saw a slaughterhouse. Good one a slaughterhouse. The Brahmin said, wise one remove the slaughterhouse and dig with the tool. Digging with the tool he saw a tendon of flesh. Good one a tendon of flesh. The Brahmin said, wise one remove the tendon of flesh and dig with the tool. Digging with the tool, he saw a snake. Good one a snake. The Brahmin said, wise one, stop do not hurt the snake, worship the snake. Bhikkhu, approach the Blessed One and ask this question and as he explains it bear it in mind. In this world of gods and men, together with its Maras, Brahmas and the community of recluses and Brahmins I do not see anyone who could answer this question and convince the mind except the Thus Gone One, a disciple of the Thus Gone One or one who has heard it. Saying that the deity vanished from there.

Venerable sir, what is an anthill, what is to smoke in the night. What is to blaze in the day. Who is the Brahmin and who is the wise one, what is the tool, what is to dig, what is an obstacle, what is a swollen dead body, what is the forked path, what is a casket, what is a tortoise, what is a slaughter house, what is a tendon of flesh, and who is the snake..

Bhikkhu, anthill is a synonym for this four elemental body brought forth by mother and father, supported on rice and bread and subject to impermanence, brushing, breaking and destruction. Whatever work done during the day, is thought and discursively thought in the night, this is to smoke during the night. What is thought and discursively thought during the night is put into action through body, words and mind during the day that is to blaze in the day Brahmin is a synonym for the Thus Gone One, worthy and rightfully enlightened. The wise one is a synonym for the trainer. The tool is a synonym for the noble one's wisdom.

Dig is a synonym for aroused effort. Obstacle is a synonym for ignorance. Remove the obstacle is dispel ignorance It's meaning is wise one take a tool and dig. Bhikkhu, a swollen dead body is a synonym for anger and restlessness. Take the tool dig and remove the swollen dead body is dispel anger and restlessness. A forked path is a synonym for doubts. Take the tool, dig and remove the forked path is its meaning. The casket is a synonym for the five hindrances; sensual interest, aversion, sloth and torpor, restlessness and worry, and doubts. Dispel the five hindrances is. Wise one take a tool dig and remove the casket is its meaning. Tortoise is a synonym for the five holding masses. Such as the holding mass of matter, the holding mass of feelings, the holding mass of perceptions, the holding mass of determinations, and the holding mass of consciousness. Remove the tortoise is give up the five holding masses. Wise one take a tool, dig and remove the tortoise is its meaning. Slaughter house is a synonym for the five strands of sensual pleasures. Such as pleasing agreeable forms arousing fondness cognizable by eye consciousness. Pleasing agreeable sounds arousing fondness cognizable by ear consciousness. Pleasing agreeable smells arousing fondness cognizable by nose consciousness. Pleasing agreeable tastes arousing fondness cognizable by tongue consciousness and pleasing agreeable touches arousing fondness cognizable by body consciousness. Remove the slaughterhouse is dispel the five strands of sensual desires. Wise one take the tool dig and remove the slaughter house is its meaning. A tendon of flesh is a synonym for interest and greed. Wise one take the tool and dig is its meaning. The

snake is a synonym for the Bhikkhu with desires destroyed. Wait!
Do not hurt the snake, worship the snake, is its meaning.

The Blessed One said thus and venerable Kumaarakassapa
delighted in the words of the Blessed One.

Vanapattha Sutta

The Ways of the Forest

I heard thus:

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi.

From there the Blessed One addressed the Bhikkhus, "Bhikkhus, I will teach the method of the forest, listen, and attend carefully, I will teach.

"Here, Bhikkhus, the Bhikkhu abides in a certain forest stretch. When abiding there, un-established mindfulness does not get established, un-concentrated mind does not concentrate, not destroyed desires do not get destroyed and the not attained noble end of the yoke is not attained, as for the four requisites of life for the gone forth, robes, morsel food, dwellings and requisites [Medicine] when ill are collected with difficulty. That Bhikkhu should reflect, I abide in this forest stretch, to me abiding in this forest, un-established mindfulness does not get established, un-concentrated mind does not get concentrated, not destroyed desires do not get destroyed and the not attained noble end of the yoke is not attained, as for the four requisites of life for the gone forth, robes, morsel food dwellings and requisites when ill are collected with difficulty Bhikkhus, he should not abide in that stretch of forest, he should leave it by night or by day.

Here, Bhikkhus, the Bhikkhu abides in a certain forest stretch. When abiding there, un-established mindfulness does not get established, un-concentrated mind does not concentrate, not destroyed desires, do not get destroyed, and the not attained noble end of the yoke is not attained, as for the four requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected without difficulty. That Bhikkhu should reflect, I abide in this forest stretch, to me abiding in this forest, un-established mindfulness does not get established, un-concentrated mind does not get concentrated the not destroyed desires do not get destroyed, the not attained noble end of the

yoke is not attained, as for the four requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected without difficulty. That Bhikkhu should reflect, I abide in this stretch of forest, to me abiding in this forest un-established mindfulness does not get established un-concentrated mind does not concentrate, the not destroyed desires do not get destroyed, the not attained noble end of the yoke is not attained, as for the four requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected without difficulty. I did not go forth as a homeless for the sake of robes, morsel food, dwellings and requisites when ill, yet to me living in this stretch of forest not established mindfulness does not get established, not concentrated mind does not concentrate, the not destroyed desires do not get destroyed and the not attained noble end of the yoke is not attained. Bhikkhus, that Bhikkhu considering should leave that stretch of forest, should not abide there.

Here, Bhikkhus, the Bhikkhu abides in a certain forest stretch, when abiding there, un-established mindfulness gets established, the un-concentrated mind concentrates, the not destroyed desires get destroyed and the not attained noble end of the yoke is attained. As for the requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected with difficulty. That Bhikkhu should reflect, I abide in this forest stretch, to me abiding in this forest stretch un-established mindfulness gets established, the un-concentrated mind concentrates, the not destroyed desires get destroyed, and the not attained noble end of the yoke is attained. As for the requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected with difficulty. I did not go forth as a homeless for the sake of robes, morsel food, dwellings and requisites when ill, yet to me abiding in this stretch of forest un-established mindfulness gets established, the un-concentrated mind concentrates, the not destroyed desires get destroyed, and the not attained noble end of the yoke is attained. That Bhikkhu considering should not leave that stretch of forest, should abide there.

Here, Bhikkhus, the Bhikkhu abides in a certain forest stretch, when abiding there, un-established mindfulness gets established,

the un-concentrated mind concentrates, the not destroyed desires get destroyed and the not attained noble end of the yoke is attained. As for the requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected without difficulty. That Bhikkhu should reflect, I abide in this forest stretch, to me abiding in this forest stretch un-established mindfulness gets established, the un-concentrated mind concentrates, the not destroyed desires get destroyed, and the not attained noble end of the yoke is attained. That Bhikkhu considering should not leave that stretch of forest, should abide there, as long as life lasts. .

Here Bhikkhus, the Bhikkhu abides supported on a certain village-abides supported on a certain hamlet.-abides supported on a certain town,-abides supported on a certain state- abides supported on a certain person, Bhikkhus, when abiding supported on a certain person un-established mindfulness does not get established, un-concentrated mind does not concentrate, non-destroyed desires do not get destroyed and the not attained noble end of the yoke is not attained, as for the four requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected with difficulty. That Bhikkhu should reflect, I abide supported on this person, to me abiding supported on this person un-established mindfulness does not get established, un-concentrated mind does not get concentrated, not destroyed desires do not get destroyed and the not attained noble end of the yoke is not attained , as for the four requisites of life for the gone forth, robes, morsel food dwellings and requisites when ill are collected with difficulty Bhikkhus, he should not abide supported on that person he should leave that person by night or by day without informing, so that he may not follow. .

Here, Bhikkhus, the Bhikkhu abides supported by a person When abiding supported by a person un-established mindfulness does not get established, un-concentrated mind does not concentrate, not destroyed desires, do not get destroyed, and the not attained noble end of the yoke is not attained, as for the four requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected without difficulty. That Bhikkhu should reflect, I abide supported

by this person, to me abiding thus un-established mindfulness does not get established, un-concentrated mind does not get concentrated the not destroyed desires do not get destroyed, the not attained noble end of the yoke is not attained, as for the four requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected without difficulty. That Bhikkhu should reflect, I abide supported by this person to me abiding thus un-established mindfulness does not get established un-concentrated mind does not concentrate, the not destroyed desires do not get destroyed, the not attained noble end of the yoke is not attained, as for the four requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected without difficulty. I did not go forth as a homeless for the sake of robes, morsel food, dwellings and requisites when ill, yet to me living supported by this person, not established mindfulness does not get established, not concentrated mind does not concentrate, the not destroyed desires do not get destroyed and the not attained noble end of the yoke is not attained. Bhikkhus, that Bhikkhu should leave that person without informing, so that he may not follow. . .

Here, Bhikkhus, the Bhikkhu abides supported by a person when abiding thus, un-established mindfulness gets established, the un-concentrated mind concentrates, the not destroyed desires get destroyed and the not attained noble end of the yoke is attained. As for the requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected with difficulty. That Bhikkhu should reflect, I abide supported by this person, to me abiding thus un-established mindfulness gets established, the un-concentrated mind concentrates, the not destroyed desires get destroyed, and the not attained noble end of the yoke is attained. As for the requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected with difficulty. I did not go forth as a homeless for the sake of robes, for the sake of morsel food, for the sake of dwellings and for the sake of requisites when ill, yet to me abiding supported by this person, un-established mindfulness gets established, the un-concentrated mind concentrates, the not destroyed desires get destroyed, and the not attained noble end of the yoke is attained. That Bhikkhu considering should follow that person, should not leave him.

Here, Bhikkhus, the Bhikkhu abides supported on a certain person, to him supported by that person, un-established mindfulness gets established, the un-concentrated mind concentrates, the not destroyed desires get destroyed, and the not attained noble end of the yoke is attained. As for the requisites of life for the gone forth, robes, morsel food, dwellings and requisites when ill are collected with ease. That Bhikkhu should reflect, I abide supported by this person, to me abiding thus, un-established mindfulness gets established, the un-concentrated mind concentrates, the not destroyed desires get destroyed, and the not attained noble end of the yoke is attained. As for the requisites of life for the gone forth, as a homeless, robes, morsel food, dwellings and requisites when ill are collected without difficulty. That Bhikkhu should follow that person as long as he lives, even if chased should follow.

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Vasala Sutta

Discourse on Outcasts

Thus have I heard:

On one occasion the Blessed One was living near Savatthi at Jetavana at Anathapindika's monastery. Then in the forenoon the Blessed One having dressed himself, took bowl and (double) robe, and entered the city of Savatthi for alms. Now at that time a fire was burning, and an offering was being prepared in the house of the Brahman Aggikabharadvaja. Then the Blessed One, while on his alms round, came to the Brahman's residence. The Brahman seeing the Blessed One some way off said this: "Stay there, you shaveling, stay there you wretched monk, stay there you outcast." When he spoke thus the Blessed One said to the Brahman: "Do you know, Brahman, who an outcast is and what the conditions are that make an outcast?" "No, indeed, Venerable Gotama, I do not know who an outcast is or the conditions that make an outcast. It is good if Venerable Gotama were to explain the Dhamma to me so that I may know who an outcast is and what the conditions are that make an outcast."

"Listen then, Brahman, and pay attention, I will speak."

"Yes, Venerable Sir," replied the Brahman.

1. "Whosoever is angry, harbors hatred, and is reluctant to speak well of others (discredits the good of others), perverted in views, deceitful -- know him as an outcast.
2. "Whosoever in this world kills living beings, once born or twice born, in whom there is no sympathy for living beings -- know him as an outcast.
3. "Whosoever destroys and besieges villages and hamlets and becomes notorious as an oppressor -- know him as an outcast.
4. "Be it in the village, or in the forest, whosoever steals what belongs to others, what is not given to him -- know him as an outcast.

5. "Whosoever having actually incurred a debt runs away when he is pressed to pay, saying, 'I owe no debt to you' -- know him as an outcast.

6. "Whosoever coveting anything, kills a person going along the road, and grabs whatever that person has -- know him as an outcast.

7. "He who for his own sake or for the sake of others or for the sake of wealth, utters lies when questioned as a witness -- know him as an outcast.

8. "Whosoever by force or with consent associates with the wives of relatives or friends -- know him as an outcast.

9. "Whosoever being wealthy supports not his mother and father who have grown old -- know him as an outcast.

10. "Whosoever strikes and annoys by (harsh) speech, mother, father, brother, sister or mother-in-law or father-in-law -- know him as an outcast.

11. "Whosoever when questioned about what is good, says what is detrimental, and talks in an evasive manner- know him as an outcast.

12. "Whosoever having committed an evil deed, wishes that it may not be known to others, and commits evil in secret -- know him as an outcast.

13. "Whosoever having gone to another's house, and partaken of choice food, does not honor that host by offering food when he repays the visit -- know him as an outcast.

14. "Whosoever deceives by uttering lies, a Brahman or an ascetic, or any other mendicant -- know him as an outcast.

15. "Whosoever when a Brahman or ascetic appears during mealtime angers him by harsh speech, and does not offer him (any alms) -- know him as an outcast.

16. "Whosoever in this world, shrouded in ignorance, speaks harsh words (*asatam*) or falsehood expecting to gain something -- know him as an outcast.
17. "Whosoever debased by his pride, exalts himself and belittles others -- know him as an outcast.
18. "Whosoever is given to anger, is miserly, has base desires, and is selfish, deceitful, shameless and fearless (in doing evil) -- know him as an outcast.
19. "Whosoever reviles the Enlightened One (the Buddha), or a disciple of the Buddha, recluse or a householder -- know him as an outcast.
20. "Whosoever not being an Arahant, a Consummate One, pretends to be so, is a thief in the whole universe -- he is the lowest of outcasts.
21. "Not by birth is one an outcast; not by birth is one a Brahman. By deed one becomes an outcast, by deed one becomes a Brahman.
22. "Know ye by the example I now cite (the fact that by birth one is not an outcast). There was an outcast's son, Sopaka, who became known as Matanga.
23. "This Matanga attained the highest fame so difficult to gain. Many were the warriors (*kshatriyas*) and Brahmans who went to attend on him.
24. "Mounting the celestial chariot (the Noble Eightfold path, and driving) along the passion-free high road, (Sopaka, now a monk), reached the Brahma realm having given up sense desires.
25. "His (lowly) birth did not prevent him from being reborn in the Brahma realm. There are Brahmans born in the family of preceptors, kinsmen of (veda) hymns.
26. "They are often seen committing evil deeds. In this life itself they are despised, in the next they are born in an evil state of existence. High birth does not prevent them from falling into a woeful state, or from censure.

27. "Not by birth is one an outcast; not by birth is one a Brahman. By deed one becomes an outcast, by deed one becomes an Brahman."

When the Buddha had thus spoken, the Brahman Aggikabharadvaja said to the Blessed One: "Excellent, O Venerable Gotama, excellent! Just as, O Venerable Gotama, a man were to set upright what had been overturned, or were to reveal what had been hidden, or were to point the way to one who had gone astray, or were to hold an oil lamp in the dark so that those with eyes may see things, even so in many ways has the Venerable Gotama expounded the Dhamma, the doctrine. I take refuge in the Venerable Gotama, the Dhamma, and the Sangha, the Order. May the Venerable Gotama accept me as a lay follower who has taken refuge from this day onwards while life lasts."

Vatthupama Sutta

The Simile of the Cloth

1. Thus have I heard. Once the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's monastery. There he addressed the monks thus: "Monks." -- "Venerable sir," they replied. The Blessed One said this:

2. "Monks, suppose a cloth were stained and dirty, and a dyer dipped it in some dye or other, whether blue or yellow or red or pink, it would take the dye badly and be impure in color. And why is that? Because the cloth was not clean. So too, monks, when the mind is defiled,[1] an unhappy destination [in a future existence] may be expected.

"Monks, suppose a cloth were clean and bright, and a dyer dipped it in some dye or other, whether blue or yellow or red or pink, it would take the dye well and be pure in color. And why is that? Because the cloth was clean. So too, monks, when the mind is undefiled, a happy destination [in a future existence] may be expected.

3. "And what, monks, are the defilements of the mind?[2] (1) Covetousness and unrighteous greed are a defilement of the mind; (2) ill will is a defilement of the mind; (3) anger is a defilement of the mind; (4) hostility...(5) denigration...(6) domineering...(7) envy...(8) jealousy...(9) hypocrisy...(10) fraud...(11) obstinacy...(12) presumption...(13) conceit...(14) arrogance...(15) vanity...(16) negligence is a defilement of the mind.[3]

4. "Knowing, monks, covetousness and unrighteous greed to be a defilement of the mind, the monk abandons them.[4] Knowing ill will to be a defilement of the mind, he abandons it. Knowing anger to be a defilement of the mind, he abandons it. Knowing hostility to be a defilement of the mind, he abandons it. Knowing denigration to be a defilement of the mind, he abandons it. Knowing domineering to be a defilement of the mind, he abandons it. Knowing envy to be a defilement of the mind, he abandons it. Knowing jealousy to be a defilement of the mind, he

abandons it. Knowing hypocrisy to be a defilement of the mind, he abandons it. Knowing fraud to be a defilement of the mind, he abandons it. Knowing obstinacy to be a defilement of the mind, he abandons it. Knowing presumption to be a defilement of the mind, he abandons it. Knowing conceit to be a defilement of the mind, he abandons it. Knowing arrogance to be a defilement of the mind, he abandons it. Knowing vanity to be a defilement of the mind, he abandons it. Knowing negligence to be a defilement of the mind, he abandons it.

5. "When in the monk who thus knows that covetousness and unrighteous greed are a defilement of the mind, this covetousness and unrighteous greed have been abandoned; when in him who thus knows that ill will is a defilement of the mind, this ill will has been abandoned;...when in him who thus knows that negligence is a defilement of the mind, this negligence has been abandoned -- [5]

6. -- he thereupon gains unwavering confidence in the Buddha [6] thus: 'Thus indeed is the Blessed One: he is accomplished, fully enlightened, endowed with clear vision and virtuous conduct, sublime, knower of the worlds, the incomparable guide of men who are tractable, the teacher of gods and men, enlightened and blessed.'

7. -- he gains unwavering confidence in the Dhamma thus: 'Well proclaimed by the Blessed One is the Dhamma, realizable here and now, possessed of immediate result, bidding you come and see, accessible and knowable individually by the wise.'

8. -- he gains unwavering confidence in the Sangha thus: 'The Sangha of the Blessed One's disciples has entered on the good way, has entered on the straight way, has entered on the true way, has entered on the proper way; that is to say, the four pairs of men, the eight types of persons; this Sangha of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the incomparable field of merit for the world.'

9. "When he has given up, renounced, let go, abandoned and relinquished the defilements in part,[7] he knows: 'I am endowed with unwavering confidence in the Buddha...in the Dhamma...in

the Sangha; and he gains enthusiasm for the goal, gains enthusiasm for the Dhamma,[8] gains gladness connected with the Dhamma. When he is gladdened, joy is born in him; being joyous in mind, his body becomes tranquil; his body being tranquil, he feels happiness; and the mind of him who is happy becomes concentrated.[9]

10. "He knows: 'I have given up, renounced, let go, abandoned and relinquished the defilements in part'; and he gains enthusiasm for the goal, gains enthusiasm for the Dhamma, gains gladness connected with the Dhamma. When he is gladdened, joy is born in him; being joyous in mind, his body becomes tranquil; when his body is tranquil, he feels happiness; and the mind of him who is happy becomes concentrated.

11. "If, monks, a monk of such virtue, such concentration and such wisdom [10] eats alms-food consisting of choice hill-rice together with various sauces and curries, even that will be no obstacle for him. [11]

"Just as cloth that is stained and dirty becomes clean and bright with the help of pure water, or just as gold becomes clean and bright with the help of a furnace, so too, if a monk of such virtue, such concentration and such wisdom eats alms-food consisting of choice hill-rice together with various sauces and curries, even that will be no obstacle for him.

12. "He abides, having suffused with a mind of loving-kindness [12] one direction of the world, likewise the second, likewise the third, likewise the fourth, and so above, below, around and everywhere, and to all as to himself; he abides suffusing the entire universe with loving-kindness, with a mind grown great, lofty, boundless and free from enmity and ill will.

"He abides, having suffused with a mind of compassion...of sympathetic joy...of equanimity one direction of the world, likewise the second, likewise the third, likewise the fourth, and so above, below, around and everywhere, and to all as to himself; he abides suffusing the entire universe with equanimity, with a mind grown great, lofty, boundless and free from enmity and ill will.

13. "He understands what exists, what is low, what is excellent,[13] and what escape there is from this whole field of perception.[14]

14. "When he knows and sees [15] in this way, his mind becomes liberated from the canker of sensual desire, liberated from the canker of becoming, liberated from the canker of ignorance.[16] When liberated, there is knowledge: 'It is liberated'; and he knows: 'Birth is exhausted, the life of purity has been lived, the task is done, there is no more of this to come.' Such a monk is called 'one bathed with the inner bathing.'"[17]

15. Now at that time the Brahmin Sundarika Bharadvaja [18] was seated not far from the Blessed One, and he spoke to the Blessed One thus: "But does Master Gotama go to the Bahuka River to bathe?"

"What good, Brahmin, is the Bahuka River? What can the Bahuka River do?"

"Truly, Master Gotama, many people believe that the Bahuka River gives purification, many people believe that the Bahuka River gives merit. For in the Bahuka River many people wash away the evil deeds they have done."

16. Then the Blessed One addressed the Brahmin Sundarika Bharadvaja in these stanzas:[19]

Bahuka and Adhikakka,[20]
Gaya and Sundarika,
Payaga and Sarassati,
And the stream Bahumati --
A fool may there forever bathe, Yet will not purify his black deeds.

What can Sundarika bring to pass?
What can the Payaga and the Bahuka?
They cannot purify an evil-doer,
A man performing brutal and cruel acts.

One pure in heart has evermore
The Feast of Cleansing [21] and the Holy Day; [22]

One pure in heart who does good deeds
Has his observances perfect for all times.

It is here, O Brahmin, that you should bathe [23]
To make yourself a safe refuge for all beings.
And if you speak no untruth,
Nor work any harm for breathing things,

Nor take what is not offered,
With faith and with no avarice,
To Gaya gone, what would it do for you?
Let any well your Gaya be!

17. When this was said, the Brahmin Sundarika Bharadvaja spoke thus:

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

18. "I go to Master Gotama for refuge, and to the Dhamma, and to the Sangha. May I receive the first ordination of going forth under Master Gotama, may I receive the full admission!

19. And the Brahmin Sundarika Bharadvaja received the first ordination of going forth under the Blessed One, and he received the full admission. And not long after his full admission, dwelling alone, secluded, diligent, ardent and resolute, the venerable Bharadvaja by his own realization understood and attained in this very life that supreme goal of the pure life, for which men of good family go forth from home life into homelessness. And he had direct knowledge thus: "Birth is exhausted, the pure life has been lived, the task is done, there is no more of this to come."

And the venerable Bharadvaja became one of the Arhats.

Footnotes:

1. "So too, monks, if the mind is defiled..." Comy: "It may be asked why the Buddha had given this simile of the soiled cloth. He did so to show that effort brings great results. A cloth soiled by dirt that is adventitious (i.e., comes from outside; agantukehi malehi), if it is washed can again become clean because of the cloth's natural purity. But in the case of what is naturally black, as for instance (black) goat's fur, any effort (of washing it) will be in vain. Similarly, the mind too is soiled by adventitious defilements (agantukehi kilesehi). But originally, at the phases of rebirth(-consciousness) and the (sub-conscious) life-continuum, it is pure throughout (pakatiya pana sakale pi patisandhi-bhavanga-vare pandaram eva). As it was said (by the Enlightened One): 'This mind, monks, is luminous, but it becomes soiled by adventitious defilements'. But by cleansing it one can make it more luminous, and effort therein is not in vain."

2. "Defilements of the mind" (cittassa upakkilesa). Comy.: "When explaining the mental defilements, why did the Blessed One mention greed first? Because it arises first. For with all beings wherever they arise, up to the level of the (Brahma heaven of the) Pure Abodes, it is first greed that arises by way of lust for existence (bhava-nikanti). Then the other defilements will appear, being produced according to circumstances. The defilements of mind, however, are not limited to the sixteen mentioned in this discourse. But one should understand that, by indicating here the method, all defilements are included." Sub. Comy. mentions the following additional defilements: fear, cowardice, shamelessness and lack of scruples, insatiability, evil ambitions, etc.

3. The Sixteen Defilements of Mind:

1. abhijja-visama-lobha, covetousness and unrighteous greed
2. byapada, ill will
3. kodha, anger
4. upanaha, hostility or malice
5. makkha, denigration or detraction; contempt
6. palasa, domineering or presumption
7. issa, envy
8. macchhariya, jealousy, or avarice; selfishness

9. maya, hypocrisy or deceit
10. satheyya, fraud
11. thambha, obstinacy, obduracy
12. sarambha, presumption or rivalry; impetuosity
13. mana, conceit
14. atimana, arrogance, haughtiness
15. mada, vanity or pride
16. pamada, negligence or heedlessness; in social behavior, this leads to lack of consideration.

The defilements (3) to (16) appear frequently as a group in the discourses, e.g., in Majjh. 3; while in Majjh. 8 (reproduced in this publication) No. 15 is omitted. A list of seventeen defilements appears regularly in each last discourse of Books 3 to 11 of the Anguttara Nikáya, which carry the title Ragapeyyala, the Repetitive Text on Greed (etc.). In these texts of the Anguttara Nikáya, the first two defilements in the above list are called greed (lobha) and hate (dosa), to which delusion (moha) is added; all the fourteen other defilements are identical with the above list.

4. "Knowing covetousness and unrighteous greed to be a defilement of the mind, the monk abandons them."

Knowing (viditva). Sub.Comy.: "Having known it either through the incipient wisdom (pubbabhaga-paññá of the worldling, i.e., before attaining to Stream-entry) or through the wisdom of the two lower paths (Stream-entry and Once-returning). He knows the defilements as to their nature, cause, cessation and means of effecting cessation." This application of the formula of the Four Noble Truths to the defilements deserves close attention.

Abandons them (pajahati). Comy.: "He abandons the respective defilement through (his attainment of) the noble path where there is 'abandoning by eradication' (samucchedappahana-vasena ariya-maggena)," which according to Sub.Comy. is the "final abandoning" (accantappahana). Before the attainment of the noble paths, all "abandoning" of defilements is of a temporary nature. See Nyanatiloka Thera, Buddhist Dictionary, s.v. pahana.

According to the Comy., the sixteen defilements are finally abandoned by the noble paths (or stages of sanctity) in the following order:

"By the path of Stream-entry (sotapatti-magga) are abandoned: (5) denigration, (6) domineering, (7) envy, (8) jealousy, (9) hypocrisy, (10) fraud.

"By the path of Non-returning (anagami-magga): (2) ill will, (3) anger, (4) malice, (16) negligence.

"By the path of Arhat-ship (arahatta-magga): (1) covetousness and unrighteous greed, (11) obstinacy, (12) presumption, (13) conceit, (14) arrogance, (15) vanity."

If, in the last group of terms, covetousness is taken in a restricted sense as referring only to the craving for the five sense objects, it is finally abandoned by the path of Non-returning; and this is according to Comy. the meaning intended here. All greed, however, including the hankering after fine material and immaterial existence, is eradicated only on the path of Arhat-ship; hence the classification under the latter in the list above.

Comy. repeatedly stresses that wherever in our text "abandoning" is mentioned, reference is to the Non-returner (anagami); for also in the case of defilements overcome on Stream-entry (see above), the states of mind which produce those defilements are eliminated only by the path of Non-returning.

5. Comy. emphasizes the connection of this paragraph with the following, saying that the statements on each of the sixteen defilements should be connected with the next' paragraphs, e.g., "when in him...ill will has been abandoned, he thereupon gains unwavering confidence..." Hence the grammatical construction of the original Pali passage -- though rather awkward in English - has been retained in this translation.

The disciple's direct experience of being freed of this or that defilement becomes for him a living test of his former still imperfectly proven trust in the Buddha, Dhamma and Sangha.

Now this trust has become a firm conviction, an unshakable confidence, based on experience.

6. "Unwavering confidence" (aveccappasada). Comy.: "unshakable and immutable trust." Confidence of that nature is not attained before Stream-entry because only at that stage is the fetter of skeptical doubt (vicikiccha-samyojana) finally eliminated. Unwavering confidence in the Buddha, Dhamma and Sangha are three of four characteristic qualities of a Stream-winner (sotapañña angani); the fourth is unbroken morality, which may be taken to be implied in Sec. 9 of our discourse referring to the relinquishment of the defilements.

7. "When he has given up...(the defilements) in part" (yatodhi): that is, to the extent to which the respective defilements are eliminated by the paths of sanctitude. Odhi: limit, limitation. yatodhi = yato odhi; another reading: yathodhi = yatha-odhi.

Bhikkhu Ñanamoli translates this paragraph thus: "And whatever (from among those imperfections) has, according to the limitation (set by whichever of the first three paths he has attained), been given up, has been (forever) dropped, let go, abandoned, relinquished. "

In the Vibhanga of the Abhidhamma Pitaka, we read in the chapter Jhana-vibhanga: "He is a Bhikkhu because he has abandoned defilements limitedly; or because he has abandoned defilements without limitation" (odhiso kilesanam pahana Bhikkhu; anodhiso kilesanam pahana Bhikkhu).

8. "Gains enthusiasm for the goal, gains enthusiasm for the Dhamma" (labhati atthavedam labhati dhammavedam).

Comy.: "When reviewing (paccavekkhato)* the abandonment of the defilements and his unwavering confidence, strong joy arises in the Non-returner in the thought: 'Such and such defilements are now abandoned by me.' It is like the joy of a king who learns that a rebellion in the frontier region has been quelled."

*["Reviewing" (paccavekkhana) is a commentarial term, but is derived, apart from actual meditative experience, from close scrutiny of Sutta passages like our present one. "Reviewing"

may occur immediately after attainment of the jhanas or the paths and fruitions (e.g., the last sentence of Sec. 14), or as a reviewing of the defilements abandoned (as in Sec. 10) or those remaining. See *Visuddhimagga*, transl. by Ñānamoli, p. 789.]

Enthusiasm (*veda*). According to Comy., the word *veda* occurs in the Pali texts with three connotations: 1. (Vedic) scripture (*gantha*), 2. joy (*somanassa*), 3. knowledge (*ñāna*). "Here it signifies joy and the knowledge connected with that joy."

Attha (rendered here as "goal") and *Dhamma* are a frequently occurring pair of terms obviously intended to supplement each other. Often they mean letter (*Dhamma*) and spirit (or meaning: *attha*) of the doctrine; but this hardly fits here. These two terms occur also among the four kinds of analytic knowledge (*patisambhida-ñāna*; or knowledge of doctrinal discrimination). *Attha-patisambhida* is explained as the discriminative knowledge of "the result of a cause"; while *dhamma-patisambhida* is concerned with the cause or condition.

The Comy. applies now the same interpretation to our present textual passage, saying: "*Attha-veda* is the enthusiasm arisen in him who reviews his unwavering confidence; *dhamma-veda* is the enthusiasm arisen in him who reviews 'the abandonment of the defilement in part,' which is the cause of that unwavering confidence..." Hence the two terms refer to "the joy that has as its object the unwavering confidence in the Buddha, and so forth; and the joy inherent in the knowledge (of the abandonment; *somanassa-maya ñāna*)."

Our rendering of *attha* (Skt.:*artha*) b; "goal" is supported by Comy.: "The unwavering confidence is called *attha* because it has to be reached (*araniyato*), i.e., to be approached (*upagantabbato*)," in the sense of a limited goal, or resultant blessing.

Cf. Ang 5:10: *tasmim dhamme attha-patisamvedi ca hoti dhammapatisamvedi ca; tassa atthapatisamvedino dhammapatisamvedino pamojjaṃ jayati...* This text continues, as our present discourse does, with the arising of joy (or rapture; *piti*) from gladness (*pamojja*). *Attha* and *Dhamma* refer here to the meaning and text of the Buddha word.

9. The Pali equivalents for this series of terms* are: 1. pamojja (gladness), 2. piti (joy or rapture), 3. passaddhi (tranquility), 4. sukha (happiness), 5. Samadhi (concentration). Nos. 2, 3, 5 are factors of enlightenment (bojjhanga). The function of tranquility is here the calming of any slight bodily and mental unrest resulting from rapturous joy, and so transforming the latter into serene happiness followed by meditative absorption. This frequently occurring passage illustrates the importance given in the Buddha's Teaching to happiness as a necessary condition for the attainment of concentration and of spiritual progress in general.

* [Here the noun forms are given, while the original has, in some cases, the verbal forms.]

10. "Of such virtue, such concentration, such wisdom" (evam-silo evam-dhammo evam-pañño). Comy.: "This refers to the (three) parts (of the Noble Eightfold Path), namely, virtue, concentration and wisdom (sila-, samadhi-, pañña-kkhandha), associated (here) with the path of Non-returning." Comy. merely refers dhammo to the path-category of concentration (samadhi-kkhandha). Sub.Comy. quotes a parallel passage "evam-dhamma ti Bhagavanto ahesum," found in the Mahapadana Sutta (Digha 14), the Acchariya-abbhutadhamma Sutta (Majjh. 123), and the Nalanda Sutta of the Satipatthana Samyutta. The Digha Comy. explains samadhi-pakkha-dhamma as "mental states belonging to concentration."

11. "No obstacle," i.e., for the attainment of the path and fruition (of Arhat-ship), says Comy. For a Non-returner who has eliminated the fetter of sense-desire, there is no attachment to tasty food.

12. "With a mind of Loving-kindness" (metta-sahagatena cetasa). This, and the following, refer to the four Divine Abidings (brahma-vihara). On these see Wheel Nos. 6 and 7.

13. "He understands what exists, what is low, what is excellent" (so 'atthi idam atthi hinam atthi panitam...' pajanati).

Comy.: "Having shown the Non-returner's meditation on the Divine Abidings, the Blessed One now shows his practice of

insight (vipassana), aiming at Arhat-ship; and he indicates his attainment of it by the words: 'He understands what exists,' etc. This Non-returner, having arisen from the meditation on any of the four Divine Abidings, defines as 'mind' (nama) those very states of the Divine Abidings and the mental factors associated with them. He then defines as 'matter' (rupa) the heart base (hadaya-vatthu) being the physical support (of mind) and the four elements which, on their part, are the support of the heart base. In that way he defines as 'matter' the elements and corporeal phenomena derived from them (bhutupadayadhamma). When defining 'mind and matter' in this manner, 'he understands what exists' (atthi idan'ti; lit. 'There is this'). Hereby a definition of the truth of suffering has been given."

"Then, in comprehending the origin of that suffering, he understands 'what is low.' Thereby the truth of the origin of suffering has been defined. Further, by investigating the means of giving it up, he understands 'what is excellent. Hereby the truth of the path has been defined."

14. "...and what escape there is from this (whole) field of perception" (atthi uttari imassa saññaga-tassa nissaranam). Comy.: "He knows: 'There is Nibbana as an escape beyond that perception of the Divine Abidings attained by me.' Hereby the truth of cessation has been defined."

15. Comy.: "When, by insight-wisdom (vipassana), he thus knows the Four Noble Truths in these four ways (i.e., 'what exists,' etc.); and when he thus sees them by path-wisdom (magga-pañña).

16. Kamasava bhavasava avijjasava. The mention of liberation from the cankers (asava) indicates the monk's attainment of Arhat-ship, which is also called "exhaustion of the cankers" (asavakkhaya).

17. "Bathed with the inner bathing" (sinato antarena sinanena). According to the Comy., the Buddha used this phrase to rouse the attention of the brahmin Sundarika Bharadvaja, who was in the assembly and who believed in purification by ritual bathing. The Buddha foresaw that if he were to speak in praise of

"purification by bathing," the Brahmin would feel inspired to take ordination under him and finally attain to Arhat-ship.

18. Bharadvaja was the clan name of the Brahmin. Sundarika was the name of the river to which that Brahmin ascribed purifying power. See also the Sundarika-Bharadvaja Sutta in the Sutta Nipata.

19. Based on Bhikkhu Ñānamoli's version, with a few alterations.

20. Three are fords; the other four are rivers.

21. The text has Phaggu which is a day of brahminic purification in the month of Phagguṇa (February-March). Ñānamoli translates it as "Feast of Spring."

22. Uposatha.

23. "It is here, O Brahmin, that you should bathe." Comy.: i.e., in the Buddha's Dispensation, in the waters of the Noble Eightfold Path.

In the Psalms of the Sisters (Therīgāthā), the nun Punnika speaks to a Brahmin as follows:

Nay now, who, ignorant to the ignorant,
Hath told thee this: that water-baptism
From evil kamma can avail to free?
Why then the fishes and the tortoises,
The frogs, the water snake, the crocodiles
And all that haunt the water straight to heaven
Will go. Yea, all who evil kamma work --
Butchers of sheep and swine, fishers, hunters of game,
Thieves, murderers -- so they but splash themselves
With water, are from evil kamma free!

-- Transl. by C. A. F. Rhys Davids, from *Early Buddhist Poetry*,
ed. I. B. Horner Publ. by Ananda Semage, Colombo 11

Vedana Sutta

Feeling

At Savatthi. "Monks, feeling born of eye-contact is inconstant, changeable, alterable. Feeling born of ear-contact... Feeling born of nose-contact... Feeling born of tongue-contact... Feeling born of body-contact... Feeling born of intellect-contact is inconstant, changeable, alterable.

"One who has conviction & belief that these phenomena are this way is called a faith-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who, after pondering with a modicum of discernment, has accepted that these phenomena are this way is called a Dhamma-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who knows and sees that these phenomena are this way is called a stream-enterer, steadfast, never again destined for states of woe, headed for self-awakening."

Vekhanassa Sutta

Advice to the Wandering Ascetic Vekhanassa

I heard thus:

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. Then the wandering ascetic Vekhanassa approached the Blessed One, exchanged friendly greetings and stood on a side and uttered a solemn utterance. 'This is the most excellent appearance.'

'Kaccayana, why do you say, this is the most excellent appearance? What is that most excellent appearance?'

'Good Gotama, when there is no other appearance more noble and exalted than that, it is the most excellent appearance.'

'Kaccayana, how is that appearance, which has no other appearance more noble and exalted than that.'

'Good Gotama, when there is no other appearance more noble and exalted than that, it is the most excellent appearance.'

'Kaccayana, does it extend lengthwise?' 'Good Gotama, as there is no other appearance more noble and exalted than that, it is said to be the highest appearance, and it cannot be pointed out.'

'Kaccaayana, it is like this. There is a man who says, I desire and love the most beautiful woman in this state: Then he is asked Good man, the most beautiful woman you desire, is she of warrior clan, Brahmin clan, householder clan or from an out caste clan? When asked, he would say No. Then he is asked. Good man, the most beautiful woman you desire and love, do you know, of what clan she is. do you know whether she is tall, short or medium. Do you know whether she is dark, fair or brown? Do you know in which village, hamlet or town she lives? When asked he says, No. Then he is told, good man, do you desire and love someone whom you do not know and have not seen? Then he would say, yes. 'What do you think Kaccaayana. Doesn't this talk turn out to be stupid talk?'

‘Good Gotama, when that is so, that man’s talk turns out to be stupid talk.’

‘In the same manner Kaccaayana, you say, good Gotama, when there is no other appearance more noble and exalted than that, it is the most excellent appearance, and that appearance you do not point out.’

‘Good Gotama, it is like a lapis gem of good birth, with eight facets, well completed and when placed in the orange colored blanket, shines, emits heat and illuminates. The self would be of that appearance, healthy after death.’

‘Kaccayana, what do you think, of these two, the lapis gem of good birth, with eight facets, well completed and placed in the orange colored blanket, and the worms and fire flies in the darkness of the night, which give the more excellent appearance in shining, emitting heat and illuminating?’

‘Good Gotama, of these two appearances the more excellent appearance would be the worms and fire flies in the darkness of the night.’

‘Kaccayana, of these two, the worms and fire flies in the darkness of the night and a lighted oil lamp, which gives the more excellent appearance in shining, emitting heat and illuminating?’

‘Good Gotama, of these two appearances, the more excellent appearance would be the lighted oil lamp.’

‘Kaccayana, of these two, the lighted oil lamp for the darkness of the night, and a large mass of fire, for the darkness of the night, which gives the more excellent appearance in shining, emitting heat and illuminating?’

‘Good Gotama, of these two appearances, the more excellent appearance would be a large mass of fire for the darkness.’

‘Kaccayana, of these two, a large mass of fire for the darkness, and the morning star, in the last watch of the night, when the sky is clear, which gives the more excellent appearance in shining, emitting heat and illuminating?’

‘Good Gotama, of these appearances, the more excellent appearance would be the morning star in the last watch of the night, when the sky is clear.’

‘Kaccayana, of these two, the morning star in the last watch of the night, when the sky is clear, and the full moon at mid night when the sky is clear without clouds, which gives the more excellent appearance in shining, emitting heat and illuminating?’

‘Good Gotama, of these two appearances, the more excellent appearance would be the full moon at mid night when the sky is clear without clouds?’

‘Kaccayana, of these two, the full moon at mid night when the sky is clear without clouds and the sun in the sky at mid day in Summer, which gives the more excellent appearance in shining, emitting heat and illuminating?’

‘Good Gotama, of these two appearances, the more excellent would be the sun in the sky at mid day in Summer time.’

‘Kaccayana, the excellence of many of these gods surpasses the excellence of the moon and sun, I know them, yet I would not tell whose appearance is more noble and more excellent than the other’s appearance. Yet, you say, this appearance, which is inferior even to the appearance of the worms and fireflies, is the most noble and excellent appearance. That too you would not point out..’..

‘Kaccayana, five are the strands of sensual pleasures. What are the five? Pleasing agreeable forms cognizable by eye consciousness arousing fondness and sensual desires. Pleasing agreeable sounds, --Pleasing agreeable smells, -Pleasing agreeable tastes, --- Pleasing agreeable touches cognizable by body consciousness arousing fondness and sensual desires. Kaccayana, these are the five strands of sensual pleasures on account of them arises pleasantness and pleasure. Thus from the senses is sensual pleasures, of sensual pleasures the highest sensual pleasure is declared’. [1]

When this was said the wandering ascetic Vekhanassa said thus to the Blessed One-‘Indeed wonderful are the words of good

Gotama, from the senses is sense pleasures, of sensual pleasures the highest pleasure is told by me..’.

‘Kaccayana, you of another faith, another liking, another yoking, without knowing the training, would not know the senses, the sense pleasures, and of sensual pleasures the highest sensual pleasure. Kaccayana, those perfected Bhikkhus, desires destroyed, lived the holy life, done what should be done, put down the weight, have attained the highest good, have destroyed the desires ‘to be’ and knowing rightly released, would know the senses, the sensual pleasures, and the highest sensual pleasure.’

When this was said the wandering ascetic Vekhanassa was angry and displeased and cursed and reviled the Blessed One. ‘It is the recluse Gotama who says evil words. In this manner certain recluses and Brahmins, not knowing the beginning and not seeing the end acknowledge birth is destroyed. The holy life is lived, what should be done is done; there is nothing more to wish. These their words are empty and foolish.’

‘There Kaccayana, those recluses and Brahmins who not knowing the beginning and not seeing the end, acknowledge birth is destroyed, the holy life is lived, what should be done is done, there is nothing more to wish. They should be rightfully blamed. Yet Kaccaayana, leave alone the beginning and the end. Let any wise man come, not crafty and fraudulent, is straightforward I will instruct him and advise him. If he follows the method as instructed, before long he himself will rightfully know. Thus he will be rightfully released from this bond of ignorance. Kaccayana, like a toddler who would have strings tied on his arms, legs and the neck and when he is grown up and his mental faculties are mature those bonds would be broken and he would know. I am free of those bonds. In the same manner let any wise man come, who is not crafty and fraudulent, is straightforward, I will instruct him and advise him, and if he follows the method as instructed, before long he himself will rightfully know. Thus he will be rightfully released from this bond of ignorance.’

When this was said, the wandering ascetic Vekhanassa said thus: 'Good Gotama, now I understand. It is as though something over turned is reinstalled. As something covered is made manifest. It is as though the path is shown to someone who has lost his way. As though an oil lamp is lighted for those who have sight to see forms in the darkness. In various ways, the Teaching is explained, by good Gotama.. Now I take refuge in good Gotama, in the Teaching and the Community of Bhikkhus. May I be remembered as a lay disciple who has taken refuge from today until I die..

Footnote:

[1] Of sensual pleasures the highest sensual pleasure is declared. 'kaamasukhaa kaamagga sukha.m tattha aggam akkhaayatiti' This is explained in many a Sutta as the sensual pleasures enjoyed by a man seeing a young girl of warrior clan, Brahmin clan or householder clan, of about the age of fifteen or sixteen years. Seeing her, touching her etcetera.

Veranjaka Sutta

The Discourse to the Householders of Veranjaka

I heard thus:

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. At that time the Brahmin householders of Veranjaka were resident in Savatthi, having come to Savatthi on some purpose. They heard that the good recluse Gotama, the son of the Sakyas, who had gone forth from the clan of the Sakyas was abiding in the monastery offered by Anathapindika in Jeta's grove in Savatthi. Such fame had spread about him, the Blessed One is perfect, rightfully enlightened, endowed with knowledge and conduct, is well gone. He is knower of worlds, and is the incomparable tamer of those to be tamed. He is Teacher of gods and men, is enlightened and blessed. To this world of gods and men, together with its Maras, Brahmas, the community of recluses, Brahmins, gods and men, he declares a teaching by himself known and realized. It is good at the beginning, in the middle and at the end. It is full of meaning even in the letters and proclaims the pure and complete, holy life. It is good to see such noble ones. Then the Brahmin householders of Veranja approached the Blessed One. Some worshipped the Blessed One, some exchanged friendly greetings with the Blessed One, some clasped hands towards the Blessed One, some announced their clan and name, and some were silent. They all sat on a side. Then those Brahmin householders said thus to the Blessed One: Good Gotama, why do some beings go to loss, to hell after death and why do some others go to increase and be born in heaven, after death? O! Householders, owing to misbehaving and not living according to the Teaching some go to loss go to hell and others conducting themselves well and living according to the Teaching go to increase and are born in heaven, after death...We do not understand this short exposition of good Gotama. Good if this short exposition be explained to us. The Blessed One said, then householders listen and attend carefully I will explain.

O! Householders, threefold is wrong conduct by body, fourfold is wrong conduct by words, and threefold is wrong conduct by mind. Householders, what is the threefold bodily wrong conduct? Here, a certain one is cruel, destroys living things, is with bloody hands. Engaged in destroying living things without compassion. From village or forest takes others' possessions stealthily. Takes what is not given. Misbehaves in sexuality, misbehaving with those protected by father, mother, mother and father, by brother, sister, relations, with those with a husband, becoming liable to punishment, or even those garlanded and made to promise. Householders this is the threefold bodily wrong conduct. Householders, what is the fourfold verbal wrong conduct? Here, householders, a certain one tells lies, in an assembly, at a gathering, amidst relations, gone to the guild, or in the presence of the royal family. Called upon to stand witness and asked to tell what he knows, not knowing would say I know. Knowing would say I do not know. Not seeing would say I saw, seeing would say, I did not see. Thus for his benefit, for another's benefit, or for some small gain he would tell lies with awareness. Would slander, hearing here would tell it elsewhere to make a split here. Hearing elsewhere would tell it here to make a split there. Thus he disunites the united, fond of disuniting talks words to disunite. Would talk roughly, saying insolent words that are sharp and cursing. Words bordering on anger and not conducive to concentration. Would say frivolous, untimely, untruthful words, not in keeping with the Teaching and the discipline. Words that could not be treasured. Householders, this is the fourfold verbal wrong conduct. Householders, what is the threefold mental wrong conduct? Here, householders, one covets others' possessions, thinks may those things be mine. Is angry with a defiled mind, thinks may they come to destruction and not exist. Is with wrong, perverted view that there are no results for a gift and sacrifice. There are no results for pure and impure actions. There is no this world, no other world, no mother, father, no spontaneously arisen beings and no recluses and Brahmins who have come to the right path and by themselves realizing declare this world and the other world. Householders, this is the threefold mental wrong conduct O! householders, on account of this wrong conduct and not living in accordance with the Teaching, a certain one after death is born in loss and go to hell.

O! householders, right conduct by body is threefold, by words fourfold and by mind threefold. Householders, what is the threefold right bodily conduct? Here, a certain one abstains from destroying living things, throwing away stick and weapon ashamed abides compassionate to all living things In village or forest does not take what is not given, the possessions of others. Does not misbehave in sexuality, not misbehaving with those protected by father, mother, mother and father, brother, sister, relations, or with those with a husband, becoming liable to punishment, or even those garlanded and made to promise. Householders this is the threefold right conduct by body. Householders, what is the fourfold right conduct by words?. Here, householders, a certain one does not tell lies. In an assembly, a gathering, in the midst of relations, gone to the guild, or in the presence of the royal family, called upon to stand witness, when asked to tell what he knows, not knowing would say, I do not know. Knowing would say I know. Not seeing would say I did not see, and seeing would say, I saw. Thus for his own good or for another's or for some small gain he would not tell lies with awareness. Would not slander, hearing here would not tell it elsewhere to make a split here. Hearing elsewhere would not tell it here to make a split there. Thus does not disunite the united, fond of uniting would talk words to unite. Would not talk roughly, saying polite loving words going straight to the heart, words pleasing to the populace at large. Not talking frivolously, would talk words that are timely, truthful and in accordance with the Teaching and the discipline. Words that could be treasured. Householders, this is the fourfold right conduct in words. Householders, what is the threefold mental good conduct? Here, householders, one does not covet others' possessions, thinking may they be mine. Is not angry and not with a defiled mind, thinking may these beings be well and happy. Is with right view not perverted. There are results for a gift and sacrifice There are results for pure and impure actions. There is this world, and the other world There is mother, father, and spontaneously arisen beings. In this world there are recluses and Brahmins who have come to the right path and by themselves realizing declare this world and the other world. Householders, this is the threefold mental right conduct. On account of this right conduct and living according to the Teaching, a certain one after death is born in increase in heaven.

Householders, if someone living in right conduct, according to the Teaching, were to wish, may I be born with the warrior householders after death, there is a possibility that he will be born with the warrior householders, after death. What is the reason: It happens to him living in right conduct, according to the Teaching.. –may I be born with the Brahmin householders after death,--with the householder stock after death, There is a possibility, that he will be born with the householder stock after death. .Householders, if someone living in right conduct, according to the Teaching, were to wish, may I be born with the retinue of the protecting gods – with the retinue of the gods of the thirty three,--with the Yama gods,--with the gods of happiness, --with the gods attached to creating, -- with the gods attached to creating others, with gods holding Brahma bodies, -- with the gods of luster,--with gods of limited luster,--with gods of limitless luster,--with the radiant gods,-- with the gods of pleasantness,--with the gods of limited pleasantness,-- with the gods of limitless pleasantness,--with the gods full of happiness,-- with the gods wielding power in space,--with the gods of non-destruction, --with the dissatisfied gods,--with the gods with insight,--with the gods of the highest heaven,--with the retinue of gods, in the sphere of space, in the sphere of consciousness, in the sphere of neither -perception -nor -non -perception, after death, there is a possibility, that they will be born, with the retinue of the gods in the sphere of neither-perception-nor-non-perception. What is the reason? It happens to those living in right conduct, according to the Teaching. If someone living in right conduct according to the Teaching were to wish, may I destroying desires, the mind released and released through wisdom, here and now realize and abide, there is a possibility that he should, destroying desires, the mind released and released through wisdom, here and now will realize and abide. What is the reason: It happens to those living in right conduct

When this was said, the Brahmin householders of Sala said thus to the Blessed One. Now we understand venerable sir. It is as though good Gotama has reinstated something that was over turned. Made manifest something that was covered. As though the path was told to those who have lost their way. As though an oil lamp was lighted for those who have sight to see forms. Thus in many ways the Teaching is explained. Now we take refuge in

good Gotama, in the Teaching and the Community of Bhikkhus.
We are disciples who have taken refuge in good Gotama, from
today until life ends.

Vijaya Sutta

Victory

Whether walking, standing,
sitting, or lying down,
it flexes and stretches:
this is the body's movement.
Joined together with tendons and bones,
plastered over with muscle and skin,
hidden by complexion,
the body isn't seen
for what it is:
filled with intestines, filled with stomach,
with the lump of the liver,
bladder, lungs, heart,
kidneys, spleen,
mucus, sweat, saliva, fat,
blood, synovial fluid, bile, and oil.
On top of that,
in nine streams,
filth is always flowing from it:
from the eyes : eye secretions,
from the ears : ear secretions,
from the nose : mucus,
from the mouth : now vomit,
now phlegm,
now bile.
from the body : beads of sweat.
And on top of that,
its hollow head is filled with brains.

The fool, beset by ignorance,
thinks it beautiful.
but when it lies dead,
swollen, livid,
cast away in a charnel ground,
even relatives don't care for it.
Dogs feed on it,
jackals, wolves, and worms.

Crows and vultures feed on it,
along with any other animals there.

Having heard the Awakened One's words,
the discerning monk
comprehends, for he sees it
for what it is:

"As this is, so is that.

As that, so this."

Within and without,
he should let desire for the body
fade away.

With desire and passion faded away,
the discerning monk arrives here:
at the deathless,
the calm,
the undying state
of Unbinding.

This two-footed, filthy, evil-smelling,
filled-with-various-carcasses,
oozing-out-here-and-there body:
Whoever would think,
on the basis of a body like this,
to exalt himself or disparage another:

What is that
if not blindness?

VIMALAKIRTI NIRDESA SUTRA

1. Purification of the Buddha-Field

Reverence to all Buddhas, Bodhisattvas, Aryasravakas, and Pratyekabuddhas, in the past, the present, and the future.

Thus have I heard:

At one time the Lord Buddha was in residence in the garden of Amrapali, in the city of Vaisali, attended by a great gathering. Of Bhikkhus there were eight thousand, all saints. They were free from impurities and afflictions, and all had attained self-mastery. Their minds were entirely liberated by perfect knowledge. They were calm and dignified, like royal elephants. They had accomplished their work, done what they had to do, cast off their burdens, attained their goals, and totally destroyed the bonds of existence. They all had attained the utmost perfection of every form of mind control.

Of bodhisattvas there were thirty-two thousand, great spiritual heroes who were universally acclaimed. They were dedicated through the penetrating activity of their great super-knowledge's and were sustained by the grace of the Buddha. Guardians of the city of Dharma, they upheld the true doctrine, and their great teachings resounded like the lion's roar throughout the ten directions.

Without having to be asked, they were the natural spiritual benefactors of all living beings. They maintained unbroken the succession of the Three Jewels, conquering devils and foes and overwhelming all critics.

Their mindfulness, intelligence, realization, meditation, incantation, and eloquence all were perfected. They had attained the intuitive tolerance of the ultimate incomprehensibility of all things. They turned the irreversible wheel of the Dharma. They were stamped with the insignia of sign-less-ness. They were expert in knowing the spiritual faculties of all living beings. They were brave with the confidence that overawes all assemblies. They had gathered the great stores of merit and of wisdom, and

their bodies, beautiful without ornaments, were adorned with all the auspicious signs and marks.

They were exalted in fame and glory, like the lofty summit of Mount Sumeru. Their high resolve as hard as diamond, unbreakable in their faith in Buddha, Dharma and Sangha, they showered forth the rain of ambrosia that is released by the light rays of the jewel of the Dharma, which shines everywhere.

Their voices were perfect in diction and resonance, and versatile in speaking all languages. They had penetrated the profound principle of relativity and had destroyed the persistence of the instinctual mental habits underlying all convictions concerning finitude and infinitude. They spoke fearlessly, like lions, sounding the thunder of the magnificent teaching. Unequaled, they surpassed all measure. They were the best captains for the voyage of discovery of the treasures of the Dharma, the stores of merit and wisdom. They were expert in the way of the Dharma, which is straight, peaceful, subtle, gentle, hard to see, and difficult to realize.

They were endowed with the wisdom that is able to understand the thoughts of living beings, as well as their comings and goings. They had been consecrated with the anointment of the peerless gnosis (intuitive knowledge) of the Buddha. With their high resolve, they approached the ten powers, the four fearlessnesses, and the eighteen special qualities of the Buddha.

They had crossed the terrifying abyss of the bad migrations, and yet they assumed reincarnation voluntarily in all migrations for the sake of disciplining living beings. Great Kings of medicine, understanding all the sicknesses of passions, they could apply the medicine of the Dharma appropriately. They were inexhaustible mines of limitless virtues, and they glorified innumerable Buddha-fields with the splendor of these virtues. They conferred great benefit when seen, heard, or even approached. Were one to extol them for innumerable hundreds of thousands of myriads of aeons, one still could not exhaust their mighty flood of virtues.

These bodhisattvas were named: Samadarsana, Asamadarsana, Samadhivikurvitaraja, harmesvara, Dharmaketu, Prabhaketu,

Prabhavyuha, Ratnavyuha, Mahavyuha, Pratibhanakuta, Ratnakuta, Ratnapani, Ratnamudrahasta, Nityapralambahasta, Nityotksipthasta, Nityatapta, Nityamuditendriya, Pramodyaraja, Devaraja, Pranidhanapravesaprapta, Prasiddhapratisamvitprapta, Gaganaganja, Ratnolkaparigrhita, Ratnasura, Ratnapriya, Ratnasri, Indrajala, Jaliniprabha, Niralambanadhyana, Prajnakuta, Ratnadatta, Marapramardaka, Vidyuddeva, Vikurvanaraja, Kutanimittasamatikranta, Simhanadanadin, Giryagrapramardiraja, Gandhahastin, Gandhakunjaranaga, Nityodyukta, Aniksiptadhura, Pramati, Sujata, Padmasrigarbha, Padmavyuha, Avalokitesvara, Mahasthamaprapta, Brahmajala, Ratnadandin, Marakarmavijeta, Ksetrasamalamkara, Maniratnacchattra, Suvarnacuda, Manicuda, Maitreya, Manjusrikumarabhuta, and so forth, with the remainder of the thirty-two thousand.

There were also gathered there ten thousand Brahmas, at their head Brahma Sikhin, who had come from the Ashoka universe with its four sectors to see, venerate, and serve the Buddha and to hear the Dharma from his own mouth. There were twelve thousand Sakras, from various four-sector universes. And there were other powerful gods: Brahmas, Sakras, Lokapalas, devas, nagas, yakshas, gandharvas, asuras, garudas, kimnaras, and mahoragas. Finally, there was the fourfold community, consisting of Bhikkhus, Bhikkhunis, laymen, and laywomen.

The Lord Buddha, thus surrounded and venerated by these multitudes of many hundreds of thousands of living beings, sat upon a majestic lion-throne and began to teach the Dharma. Dominating all the multitudes, just as Sumeru, the king of mountains, looms high over the oceans, the Lord Buddha shone, radiated, and glittered as he sat upon his magnificent lion-throne.

Thereupon, the Licchavi bodhisattva Ratnakara, with five hundred Licchavi youths, each holding a precious parasol made of seven different kinds of jewels, came forth from the city of Vaisali and presented himself at the grove of Amrapali. Each approached the Buddha, bowed at his feet, circumambulated him clockwise seven times, laid down his precious parasol in offering, and withdrew to one side.

As soon as all these precious parasols had been laid down, suddenly, by the miraculous power of the Lord, they were transformed into a single precious canopy so great that it formed a covering for this entire billion-world galaxy. The surface of the entire billion-world galaxy was reflected in the interior of the great precious canopy, where the total content of this galaxy could be seen: limitless mansions of suns, moons, and stellar bodies; the realms of the devas, nagas, yakshas, gandharvas, asuras, garudas, kimnaras, and mahoragas, as well as the realms of the four Maharajas; the king of mountains, Mound Sumeru; Mount Himadri, Mount Mucilinda, Mount Mahamucilinda, Mount Gandhamadana, Mount Ratnaparvata, Mount Kalaparvata, Mount Cakravada, Mount Mahacakravada; all the great oceans, rivers, bays, torrents, streams, brooks, and springs; finally, all the villages, suburbs, cities, capitals, provinces, and wildernesses. All this could be clearly seen by everyone. And the voices of all the Buddhas of the ten directions could be heard proclaiming their teachings of the Dharma in all the worlds, the sounds reverberating in the space beneath the great precious canopy.

At this vision of the magnificent miracle affected by the supernatural power of the Lord Buddha, the entire host was ecstatic, enraptured, astonished, delighted, satisfied, and filled with awe and pleasure. They all bowed down to the Tathágata, withdrew to one side with palms pressed together, and gazed upon him with fixed attention. The young Licchavi Ratnakara knelt with his right knee on the ground raised his hands; palms pressed together in salute of the Buddha, and praised him with the following hymn:

Pure are your eyes, broad and beautiful, like the petals of a blue lotus.

Pure is your thought, having discovered the supreme transcendence of all trances.

Immeasurable is the ocean of your virtues, the accumulation of your good deeds.

You affirm the path of peace.

Oh, Great Ascetic, obeisance to you!

Leader, bull of men, we behold the revelation of your miracle.

The superb and radiant fields of the Sugatas appear before us,

And your extensive spiritual teachings, that lead to immortality

Make themselves heard throughout the whole reach of space.

Dharma-King, you rule with the Dharma your supreme Dharma-kingdom,

And thereby bestow the treasures of the Dharma upon all living beings.

Expert in the deep analysis of things, you teach their ultimate meaning.

Sovereign Lord of Dharma, obeisance to you.

All these things arise dependently, from causes,

Yet they are neither existent nor nonexistent.

Therein is neither ego, nor experiencer, nor doer,

Yet no action, good or evil, loses its effects.

Such is your teaching.

O Shakyamuni, conquering the powerful host of Mara,

You found peace, immortality, and the happiness of that supreme enlightenment,

Which is not realized by any among the heterodox,
Though they arrest their feeling, thought and mental processes.

O Wonderful King of Dharma,
You turned the wheel of Dharma before men and gods,
With its threefold revolution, its manifold aspects,
Its purity of nature, and its extreme peace;
And thereby the Three Jewels were revealed.

Those who are well disciplined by your precious Dharma
Are free of vain imaginings and always deeply peaceful.
Supreme doctor, you put an end to birth, decay, sickness, and
death.

Immeasurable Ocean of virtue, obeisance to you!

Like Mount Sumeru, you are unmoved by honor or scorn.
You love moral beings and immoral beings equally.
Poised in equanimity, your mind is like the sky.
Who would not honor such a precious jewel of a being?

Great Sage, in all these multitudes gathered here,
Who look upon your countenance with hearts sincere in faith,
Each being beholds the Victor, as if just before him.
This is a special quality of the Buddha.

Although the Lord speaks with but one voice,
Those present perceive that same voice differently,
And each understands in his own language according to his own
needs.

This is a special quality of the Buddha.

From the Leader's act of speaking in a single voice,
Some merely develop an instinct for the teaching, some gain
realization,
Some find pacification of all their doubts.

This is a special quality of the Buddha.

Obeisance to you who command the force of leadership and the
ten powers!

Obeisance to you who are dauntless, knowing no fear!

Obeisance to you, leader of all living beings,

Who fully manifests the special qualities!

Obeisance to you who have cut the bondage of all fetters!

Obeisance to you who, having gone beyond, stand on firm
ground!

Obeisance to you who save the suffering beings!

Obeisance to you who do not remain in the migrations!

You associate with living beings by frequenting their migrations.
Yet your mind is liberated from all migrations.
Just as the lotus, born of mud, is not tainted thereby,
So the lotus of the Buddha preserves the realization of void-ness.

You nullify all signs in all things everywhere.
You are not subject to any wish for anything at all.
The miraculous power of the Buddhas is inconceivable.
I bow to you, who stand nowhere, like infinite space.

Then, the young Licchavi Ratnakara, having celebrated the Buddha with these verses, further addressed him:

"Lord, these five hundred young Licchavis are truly on their way to unexcelled, perfect enlightenment, and they have asked what is the bodhisattvas' purification of the Buddha-field. Please, Lord, explain to them the bodhisattvas' purification of the Buddha-field!"

Upon this request, the Buddha gave his approval to the young Licchavi Ratnakara: "Good, good, young man!

Your question to the Tathágata about the purification of the Buddha-field is indeed good. Therefore, young man, listen well and remember! I will explain to you the purification of the Buddha-field of the bodhisattvas."

"Very good, Lord," replied Ratnakara and the five hundred young Licchavis, and they set themselves to listen.

The Buddha said, "Noble sons, a Buddha-field of bodhisattvas is a field of living beings. Why so? A bodhisattva embraces a Buddha-field to the same extent that he causes the development of living beings. He embraces a Buddha-field to the same extent

that living beings become disciplined. He embraces a Buddha-field to the same extent that, through entrance into a Buddha-field, living beings are introduced to the Buddha-gnosis. He embraces a Buddha-field to the same extent that, through entrance into that Buddha-field, living beings increase their holy spiritual faculties. Why so? Noble son, a Buddha-field of bodhisattvas springs from the aims of living beings.

"For example, Ratnakara, should one wish to build in empty space, one might go ahead in spite of the fact that it is not possible to build or to adorn anything in empty space. In just the same way, should a bodhisattva, who knows full well that all things are like empty space, wish to build a Buddha-field in order to develop living beings, he might go ahead, in spite of the fact that it is not possible to build or to adorn a Buddha-field in empty space.

"Yet, Ratnakara, a bodhisattva's Buddha-field is a field of positive thought. When he attains enlightenment, living beings free of hypocrisy and deceit will be born in his Buddha-field.

"Noble son, a bodhisattva's Buddha-field is a field of high resolve. When he attains enlightenment, living beings that have harvested the two stores and have planted the roots of virtue will be born in his Buddha-field.

"A bodhisattva's Buddha-field is a field of virtuous application. When he attains enlightenment living beings that live by all virtuous principles will be born in his Buddha-field.

"A bodhisattva's Buddha-field is the magnificence of the conception of the spirit of enlightenment. When he attains enlightenment, living beings that are actually participating in the Mahayana will be born in his Buddha-field.

"A bodhisattva's Buddha-field is a field of generosity. When he attains enlightenment, living beings that give away all their possessions will be born in his Buddha-field.

"A bodhisattva's Buddha-field is a field of tolerance. When he attains enlightenment, living beings with the transcendences of tolerance, discipline, and the superior trance - hence beautiful

with the thirty-two auspicious signs - will be born in his Buddha-field.

"A bodhisattva's Buddha-field is a field of meditation. When he attains enlightenment, living beings that are evenly balanced through mindfulness and awareness will be born in his Buddha-field.

"A bodhisattva's Buddha-field is a field of wisdom. When he attains enlightenment, living beings that are destined for the ultimate will be born in his Buddha-field.

"A bodhisattva's Buddha-field consists of the four immeasurables. When he attains enlightenment, living beings that live by love, compassion, joy, and impartiality will be born in his Buddha-field.

"A bodhisattva's Buddha-field consists of the four means of unification. When he attains enlightenment, living beings that are held together by all the liberations will be born in his Buddha-field.

"A bodhisattva's Buddha-field is skill in liberative technique.

When he attains enlightenment, living beings skilled in all liberative techniques and activities will be born in his Buddha-field.

"A bodhisattva's Buddha-field consists of the thirty-seven aids to enlightenment. Living beings who devote their efforts to the four foci of mindfulness, the four right efforts, the four bases of magical power, the five spiritual faculties, the five strengths, the seven factors of enlightenment, and the eight branches of the holy path will be born in his Buddha-field.

"A bodhisattva's Buddha-field is his mind of total dedication. When he attains enlightenment, the ornaments of all virtues will appear in his Buddha-field.

"A bodhisattva's Buddha-field is the doctrine that eradicates the eight adversities. When he attains enlightenment, the three bad migrations will cease, and there will be no such thing as the eight adversities in his Buddha-field.

"A bodhisattva's Buddha-field consists of his personal observance of the basic precepts and his restraint in blaming others for their transgressions. When he attains enlightenment, even the word 'crime' will never be mentioned in his Buddha-field.

"A bodhisattva's Buddha-field is the purity of the path of the ten virtues. When he attains enlightenment, living beings who are secure in long life, great in wealth, chaste in conduct, enhanced by true speech, soft-spoken, free of divisive intrigues and adroit in reconciling factions, enlightening in their conversations, free of envy, free of malice, and endowed with perfect views will be born in his Buddha-field.

"Thus, noble son, just as is the bodhisattva's production of the spirit of enlightenment, so is his positive thought. And just as is his positive thought, so is his virtuous application.

"His virtuous application is tantamount to his high resolve, his high resolve is tantamount to his determination, his determination is tantamount to his practice, and his practice is tantamount to his total dedication, his total dedication is tantamount to his liberative technique, his liberative technique is tantamount to his development of living beings, and his development of living beings is tantamount to the purity of his Buddha-field.

"The purity of his Buddha-field reflects the purity of living beings; the purity of the living beings reflects the purity of his gnosis; the purity of his gnosis reflects the purity of his doctrine; the purity of his doctrine reflects the purity of his transcendental practice; and the purity of his transcendental practice reflects the purity of his own mind."

Thereupon, magically influenced by the Buddha, the venerable Shariputra had this thought: "If the Buddha-field is pure only to the extent that the mind of the bodhisattva is pure, then, when Shakyamuni Buddha was engaged in the career of the bodhisattva, his mind must have been impure. Otherwise, how could this Buddha-field appear to be so impure?"

The Buddha, knowing telepathically the thought of venerable Shariputra, said to him, "What do you think, Shariputra? Is it

because the sun and moon are impure that those blind from birth do not see them?"

Shariputra replied, "No, Lord. It is not so. The fault lies with those blind from birth, and not with the sun and moon."

The Buddha declared, "In the same way, Shariputra, the fact that some living beings do not behold the splendid display of virtues of the Buddha-field of the Tathágata is due to their own ignorance. It is not the fault of the Tathágata. Shariputra, the Buddha-field of the Tathágata is pure, but you do not see it."

Then the Brahma Sikhin said to the venerable Shariputra, "Reverend Shariputra, do not say that the Buddha-field of the Tathágata is impure. Reverend Shariputra, the Buddha-field of the Tathágata is pure. I see the splendid expanse of the Buddha-field of the Lord Shakyamuni as equal to the splendor of, for example, the abodes of the highest deities."

Then the venerable Shariputra said to the Brahma Sikhin, "As for me, O Brahma, I see this great earth, with its highs and lows, its thorns, its precipices, its peaks, and its abysses, as if it were entirely filled with ordure."

Brahma Sikhin replied, "The fact that you see such a Buddha-field as this as if it were so impure, reverend Shariputra, is a sure sign that there are highs and lows in your mind and that your positive thought in regard to the Buddha-gnosis is not pure either. Reverend Shariputra, those whose minds are impartial toward all living beings and whose positive thoughts toward the Buddha-gnosis are pure see this Buddha-field as perfectly pure."

Thereupon the Lord touched the ground of this billion-world-galactic universe with his big toe, and suddenly it was transformed into a huge mass of precious jewels, a magnificent array of many hundreds of thousands of clusters of precious gems, until it resembled the universe of the Tathágata Ratnavyuha, called Anantagunaratnavyuha. Everyone in the entire assembly was filled with wonder, each perceiving himself seated on a throne of jeweled lotuses.

Then, the Buddha said to the venerable Shariputra, "Shariputra, do you see this splendor of the virtues of the Buddha-field?"

Shariputra replied, "I see it, Lord! Here before me is a display of splendor such as I never before heard of or beheld!"

The Buddha said, "Shariputra, this Buddha-field is always thus pure, but the Tathágata makes it appear to be spoiled by many faults, in order to bring about the maturity of the inferior living beings. For example, Shariputra, the gods of the Trayastrimsa heaven all take their food from a single precious vessel, yet the nectar, which nourishes each one, differs according to the differences of the merits each has accumulated. Just so, Shariputra, living beings born in the same Buddha-field see the splendor of the virtues of the Buddha-fields of the Buddhas according to their own degrees of purity."

When this splendor of the beauty of the virtues of the Buddha-field shone forth, eighty-four thousand beings conceived the spirit of unexcelled perfect enlightenment, and the five hundred Licchavi youths who had accompanied the young Licchavi Ratnakara all attained the conformatory tolerance of ultimate birthlessness.

Then, the Lord withdrew his miraculous power and at once the Buddha-field was restored to its usual appearance. Then, both men and gods who subscribed to the disciple-vehicle thought, "Alas! All constructed things are impermanent."

Thereby, thirty-two thousand living beings purified their immaculate, undistorted Dharma-eye in regard to all things. The eight thousand Bhikkhus were liberated from their mental defilements, attaining the state of non-grasping. And the eighty-four thousand living beings that were devoted to the grandeur of the Buddha-field, having understood that all things are by nature but magical creations, all conceived in their own minds the spirit of unexcelled, totally perfect enlightenment.

2. Inconceivable Skill in Liberative Technique

At that time, there lived in the great city of Vaisali a certain Licchavi, Vimalakirti by name. Having served the ancient

Buddhas, he had generated the roots of virtue by honoring them and making offerings to them. He had attained tolerance as well as eloquence. He played with the great super-knowledge's. He had attained the power of incantations and the fearlessnesses. He had conquered all demons and opponents. He had penetrated the profound way of the Dharma. He was liberated through the transcendence of wisdom. Having integrated his realization with skill in liberative technique, he was expert in knowing the thoughts and actions of living beings. Knowing the strength or weakness of their faculties, and being gifted with unrivaled eloquence, he taught the Dharma appropriately to each. Having applied himself energetically to the Mahayana, he understood it and accomplished his tasks with great finesse. He lived with the department of a Buddha, and his superior intelligence was as wide as an ocean. He was praised, honored, and commended by all the Buddhas and was respected by Indra, Brahma, and all the Lokapalas. In order to develop living beings with his skill in liberative technique, he lived in the great city of Vaisali.

His wealth was inexhaustible for the purpose of sustaining the poor and the helpless. He observed a pure morality in order to protect the immoral. He maintained tolerance and self-control in order to reconcile beings who were angry, cruel, violent, and brutal. He blazed with energy in order to inspire people who were lazy. He maintained concentration, mindfulness, and meditation in order to sustain the mentally troubled. He attained decisive wisdom in order to sustain the foolish.

He wore the white clothes of the layman, yet lived impeccably like a religious devotee. He lived at home, but remained aloof from the realm of desire, the realm of pure matter, and the immaterial realm. He had a son, a wife, and female attendants, yet always maintained continence. He appeared to be surrounded by servants, yet lived in solitude. He appeared to be adorned with ornaments, yet always was endowed with the auspicious signs and marks. He seemed to eat and drink, yet always took nourishment from the taste of meditation. He made his appearance at the fields of sports and in the casinos, but his aim was always to mature those people who were attached to games and gambling. He visited the fashionable heterodox

teachers, yet always kept unswerving loyalty to the Buddha. He understood the mundane and transcendental sciences and esoteric practices, yet always took pleasure in the delights of the Dharma. He mixed in all crowds, yet was respected as foremost of all.

In order to be in harmony with people, he associated with elders, with those of middle age, and with the young, yet always spoke in harmony with the Dharma. He engaged in all sorts of businesses, yet had no interest in profit or possessions. To train living beings, he would appear at crossroads and on street corners, and to protect them he participated in government. To turn people away from the Hinayana and to engage them in the Mahayana, he appeared among listeners and teachers of the Dharma. To develop children, he visited all the schools. To demonstrate the evils of desire, he even entered the brothels. To establish drunkards in correct mindfulness, he entered all the cabarets.

He was honored as the businessman among businessmen because he demonstrated the priority of the Dharma. He was honored as the landlord among landlords because he renounced the aggressiveness of ownership. He was honored as the warrior among warriors because he cultivated endurance, determination, and fortitude. He was honored as the aristocrat among aristocrats because he suppressed pride, vanity, and arrogance. He was honored as the official among officials because he regulated the functions of government according to the Dharma. He was honored as the prince of princes because he reversed their attachment to royal pleasures and sovereign power. He was honored as a eunuch in the royal harem because he taught the young ladies according to the Dharma.

He was compatible with ordinary people because he appreciated the excellence of ordinary merits. He was honored as the Indra among Indra's because he showed them the temporality of their lordship. He was honored as the Brahma among Brahmas because he showed them the special excellence of gnosis. He was honored as the Lokapala among Lokapalas because he fostered the development of all living beings.

Thus lived the Licchavi Vimalakirti in the great city of Vaisali, endowed with an infinite knowledge of skill in liberative techniques.

At that time, out of this very skill in liberative technique, Vimalakirti manifested himself as if sick. To inquire after his health, the king, the officials, the lords, the youths, the aristocrats, the householders, the businessmen, the town-folk, the country-folk, and thousands of other living beings came forth from the great city of Vaisali and called on the invalid. When they arrived, Vimalakirti taught them the Dharma, beginning his discourse from the actuality of the four main elements:

"Friends, this body is so impermanent, fragile, unworthy of confidence, and feeble. It is so insubstantial, perishable, short-lived, painful, filled with diseases, and subject to changes. Thus, my friends, as this body is only a vessel of many sicknesses, wise men do not rely on it. This body is like a ball of foam, unable to bear any pressure. It is like a water bubble, not remaining very long. It is like a mirage, born from the appetites of the passions. It is like the trunk of the plantain tree, having no core. Alas! This body is like a machine, a nexus of bones and tendons. It is like a magical illusion, consisting of falsifications. It is like a dream, being an unreal vision. It is like a reflection, being the image of former actions. It is like an echo, being dependent on conditioning. It is like a cloud, being characterized by turbulence and dissolution. It is like a flash of lightning, being unstable, and decaying every moment. The body is ownerless, being the product of a variety of conditions.

"This body is inert, like the earth; selfless, like water; lifeless, like fire; impersonal, like the wind; and non-substantial, like space. This body is unreal, being a collocation of the four main elements. It is void, not existing as self or as self-possession. It is inanimate, being like grass, trees, walls, clods of earth, and hallucinations. It is insensate, being driven like a windmill. It is filthy, being an agglomeration of pus and excrement. It is false, being fated to be broken and destroyed, in spite of being anointed and massaged. It is afflicted by the four hundred and four diseases. It is like an ancient well, constantly overwhelmed by old age. Its duration is never certain - certain only is its end in death. This body is a combination of aggregates, elements, and

sense-media, which are comparable to murderers, poisonous snakes, and an empty town, respectively.

Therefore, such a body should repulse you. You should despair of it and should arouse your admiration for the body of the Tathágata.

"Friends, the body of a Tathágata is the body of Dharma, born of gnosis. The body of a Tathágata is born of the stores of merit and wisdom. It is born of morality, of meditation, of wisdom, of the liberations, and of the knowledge and vision of liberation. It is born of love, compassion, joy, and impartiality. It is born of charity, discipline, and self-control. It is born of the path of ten virtues. It is born of patience and gentleness. It is born of the roots of virtue planted by solid efforts. It is born of the concentrations, the liberations, the meditations, and the absorptions. It is born of learning, wisdom, and liberative technique. It is born of the thirty-seven aids to enlightenment. It is born of mental quiescence and transcendental analysis. It is born of the ten powers, the four fearless-nesses, and the eighteen special qualities. It is born of all the transcendences. It is born from sciences and super-knowledge's. It is born of the abandonment of all evil qualities, and of the collection of all good qualities. It is born of truth. It is born of reality. It is born of conscious awareness.

"Friends, the body of a Tathágata is born of innumerable good works. Toward such a body you should turn your aspirations, and, in order to eliminate the sicknesses of the passions of all living beings, you should conceive the spirit of unexcelled, perfect enlightenment."

While the Licchavi Vimalakirti thus taught the Dharma to those who had come to inquire about his sickness, many hundreds of thousands of living beings conceived the spirit of unexcelled, perfect enlightenment.

3. The Disciples' Reluctance to Visit Vimalakirti

Then, the Licchavi Vimalakirti thought to himself, "I am sick, lying on my bed in pain, yet the Tathágata, the saint, the perfectly

accomplished Buddha, does not consider or take pity upon me, and sends no one to inquire after my illness."

The Lord knew this thought in the mind of Vimalakirti and said to the venerable Shariputra, "Shariputra, go to inquire after the illness of the Licchavi Vimalakirti."

Thus having been addressed, the venerable Shariputra answered the Buddha, "Lord, I am indeed reluctant to go to ask the Licchavi Vimalakirti about his illness. Why? I remember one day, when I was sitting at the foot of a tree in the forest, absorbed in contemplation, the Licchavi Vimalakirti came to the foot of that tree and said to me, 'Reverend Shariputra, this is not the way to absorb yourself in contemplation. You should absorb yourself in contemplation so that neither body nor mind appear anywhere in the triple world. You should absorb yourself in contemplation in such a way that you can manifest all ordinary behavior without forsaking cessation. You should absorb yourself in contemplation in such a way that you can manifest the nature of an ordinary person without abandoning your cultivated spiritual nature. You should absorb yourself in contemplation so that the mind neither settles within nor moves without toward external forms. You should absorb yourself in contemplation in such a way that the thirty-seven aids to enlightenment are manifest without deviation toward any convictions. You should absorb yourself in contemplation in such a way that you are released in liberation without abandoning the passions that are the province of the world.

"Reverend Shariputra, those who absorb themselves in contemplation in such a way are declared by the Lord to be truly absorbed in contemplation.'

"Lord, when I heard this teaching, I was unable to reply and remained silent. Therefore, I am reluctant to go to ask that good man about his sickness."

Then, the Buddha said to the venerable Maha-Maudgalyayana, "Maudgalyayana, go to the Licchavi Vimalakirti to inquire about his illness." (Maha is a title that means "Great")

Maudgalyayana replied, "Lord, I am indeed reluctant to go to the Licchavi Vimalakirti to inquire about his illness. Why? I remember one day when I was teaching the Dharma to the householders in a square in the great city of Vaisali, and the Licchavi Vimalakirti came along and said to me, 'Reverend Maudgalyayana, that is not the way to teach the Dharma to the householders in their white clothes. The Dharma must be taught according to reality.

"Reverend Maudgalyayana, the Dharma is without living beings, because it is free of the dust of living beings.

It is selfless, because it is free of the dust of desire. It is lifeless, because it is free of birth and death. It is without personalities, because it dispenses with past origins and future destinies.

"The Dharma is peace and pacification, because it is free from desire. It does not become an object, because it is free of words and letters; it is inexpressible, and it transcends all movement of mind.

"The Dharma is omnipresent, because it is like infinite space. It is without color, mark, or shape, because it is free of all process. It is without the concept of "mine," because it is free of the habitual notion of possession. It is without ideation, because it is free of mind, thought, or consciousness. It is incomparable, because it has no antitheses. It is without presumption of conditionality, because it does not conform to causes.

"It permeates evenly all things, because all are included in the ultimate realm. It conforms to reality by means of the process of nonconformity. It abides at the reality-limit, for it is utterly without fluctuation. It is immovable, because it is independent of the six objects of sense. It is without coming and going, for it never stands still. It is comprised by voidness, is remarkable through sign-less-ness, and is free of presumption and repudiation, because of wish-less-ness. It is without establishment and rejection, without birth or destruction. It is without any fundamental consciousness, transcending the range of eye, ear, nose, tongue, body, and thought. It is without highness and lowness. It abides without movement or activity.

"Reverend Maha-Maudgalyayana, how could there be a teaching in regard to such a Dharma? Reverend Maha-Maudgalyayana, even the expression "to teach the Dharma" is presumptuous, and those who listen to it listen to presumption. Reverend Maudgalyayana, where there are no presumptuous words, there is no teacher of the Dharma, no one to listen, and no one to understand. It is as if an illusory person were to teach the Dharma to illusory people.

"Therefore, you should teach the Dharma by keeping your mind on this. You should be adept in regard to the spiritual faculties of living beings. By means of the correct vision of the wisdom-eye, manifesting the great compassion, acknowledging the benevolent activity of the Buddha, purifying your intentions, understanding the definitive expressions of the Dharma, you should teach the Dharma in order that the continuity of the Three Jewels may never be interrupted.'

"Lord, when Vimalakirti had discoursed thus, eight hundred householders in the crowd conceived the spirit of unexcelled, perfect enlightenment, and I myself was speechless. Therefore, Lord, I am indeed reluctant to go to this good man to inquire about his illness."

Then, the Buddha said to the venerable Maha-Kasyapa, "Maha-Kasyapa, you go to the Licchavi Vimalakirti to inquire about his illness."

"Lord, I am indeed reluctant to go to the Licchavi Vimalakirti to inquire about his illness. Why? I remember one day, when I was in the street of the poor begging for my food, the Licchavi Vimalakirti came along and said to me, 'Reverend Maha-Kasyapa, to avoid the houses of the wealthy, and to favor the houses of the poor - this is partiality in benevolence. Reverend Maha-Kasyapa, you should dwell on the fact of the equality of things, and you should seek alms with consideration for all living beings at all times. You should beg your food in awareness of the ultimate nonexistence of food. You should seek alms for the sake of eliminating the materialism of others.

When you enter a town, you should keep in mind its actual voidness, yet you should proceed through it in order to develop men

and women. You should enter homes as if entering the family of the Buddha. You should accept alms by not taking anything. You should see form like a man blind from birth, hear sounds as if they were echoes, smell scents as if they were winds, experience tastes without any discrimination, touch tangibles in awareness of the ultimate lack of contact in gnosis, and know things with the consciousness of an illusory creature. That which is without intrinsic substance and without imparted substance does not burn. And what does not burn will not be extinguished.

"Elder Maha-Kasyapa, if, equipoised (a state of equilibrium) in the eight liberations without transcending the eight perversions, you can enter the equanimity of reality by means of the equanimity of perversion, and if you can make a gift to all living beings and an offering to all the saints and Buddhas out of even a single measure of alms, then you yourself may eat. Thus, when you eat, after offering, you should be neither affected by passions nor free of passions, neither involved in concentration nor free from concentration, neither living in the world nor abiding in liberation.

Furthermore, those who give such alms, reverend, have neither great merit nor small merit, neither gain nor loss. They should follow the way of the Buddhas, not the way of the disciples. Only in this way, Elder Maha-Kasyapa, is the practice of eating by alms meaningful.'

"Lord, when I heard this teaching, I was astonished and thought: 'Reverence to all bodhisattvas! If a lay bodhisattva may be endowed with such eloquence, who is there who would not conceive the spirit of unexcelled, perfect enlightenment? From that time forth, I no longer recommend the vehicles of the disciples and of the solitary sages but recommend the Mahayana. And thus, Lord, I am reluctant to go to this good man to inquire about his illness."

Then, the Buddha said to the venerable Subhuti, "Subhuti, go to the Licchavi Vimalakirti to inquire about his illness."

Subhuti replied, "Lord, I am indeed reluctant to go to this good man to inquire about his illness. Why? My Lord,

I remember one day, when I went to beg my food at the house of the Licchavi Vimalakirti in the great city of Vaisali, he took my bowl and filled it with some excellent food and said to me, 'Reverend Subhuti, take this food if you understand the equality of all things, by means of the equality of material objects, and if you understand the equality of all the attributes of the Buddha, by means of the equality of all things. Take this food if, without abandoning desire, hatred, and folly, you can avoid association with them; if you can follow the path of the single way without ever disturbing the egoistic views; if you can produce the knowledge's and liberations without conquering ignorance and the craving for existence; if, by the equality of the five deadly sins, you reach the equality of liberation; if you are neither liberated nor bound; if you do not see the Four Holy Truths, yet are not the one who "has not seen the truth"; if you have not attained any fruit, yet are not the one who "has not attained"; if you are an ordinary person, yet have not the qualities of an ordinary person; if you are not holy, yet are not unholy; if you are responsible for all things, yet are free of any notion concerning anything.

"Take this food, reverend Subhuti, if, without seeing the Buddha, hearing the Dharma, or serving the Sangha, you undertake the religious life under the six heterodox masters; namely, Purana Kasyapa, Maskarin Gosaliputra, Samjayin Vairatiputra, Kakuda Katyayana, Ajita Kesakambala, and Nirgrantha Jnaniputra, and follow the ways they prescribe.

"Take this food, reverend Subhuti, if, entertaining all false views, you find neither extremes nor middle; if, bound up in the eight adversities, you do not obtain favorable conditions; if, assimilating the passions, you do not attain purification; if the dispassion of all living beings is your dispassion, reverend; if those who make offerings to you are not thereby purified; if those who offer you food, reverend, still fall into the three bad migrations; if you associate with all Mara's; if you entertain all passions; if the nature of passions is the nature of a reverend; if you have hostile feelings toward all living beings; if you despise all the Buddhas; if you criticize

all the teachings of the Buddha; if you do not rely on the Sangha; and finally, if you never enter ultimate liberation.'

"Lord, when I heard these words of the Licchavi Vimalakirti, I wondered what I should say and what I should do, but I was totally in the dark. Leaving the bowl, I was about to leave the house when the Licchavi Vimalakirti said to me, 'Reverend Subhuti, do not fear these words, and pick up your bowl. What do you think, reverend Subhuti?'

If it were an incarnation created by the Tathágata who spoke thus to you, would you be afraid?'

"I answered, 'No indeed, noble sir!' He then said, 'Reverend Subhuti, the nature of all things is like illusion, like a magical incarnation. So you should not fear them. Why? All words also have that nature, and thus the wise are not attached to words, nor do they fear them. Why? All language does not ultimately exist, except as liberation. The nature of all things is liberation.'

"When Vimalakirti had discoursed in this way, two hundred gods obtained the pure doctrinal vision in regard to all things, without obscurity or defilement, and five hundred gods obtained the conformatory tolerance. As for me, I was speechless and unable to respond to him. Therefore, Lord, I am reluctant to go to this good man to inquire about his illness."

Then, the Buddha said to the venerable Purna-maitrayaniputra, "Purna, go to the Licchavi Vimalakirti to inquire about his illness."

Purna replied, "Lord, I am indeed reluctant to go to this good man to inquire about his illness. Why? Lord, I remember one day, when I was teaching the Dharma to some young monks in the great forest, the Licchavi Vimalakirti came there and said to me, 'Reverend Purna, first concentrate yourself, regard the minds of these young Bhikkhus, and then teach them the Dharma! Do not put rotten food into a jeweled bowl! First understand the inclinations of these monks, and do not confuse priceless sapphires with glass beads!'

"Reverend Purna, without examining the spiritual faculties of living beings, do not presume upon the one-sidedness of their faculties; do not wound those who are without wounds; do not impose a narrow path upon those who aspire to a great path; do not try to pour the great ocean into the hoof-print of an ox; do not

try to put Mount Sumeru into a grain of mustard; do not confuse the brilliance of the sun with the light of a glowworm; and do not expose those who admire the roar of a lion to the howl of a jackal!

"Reverend Purna, all these monks were formerly engaged in the Mahayana but have forgotten the spirit of enlightenment. So do not instruct them in the disciple-vehicle. The disciple-vehicle is not ultimately valid, and you disciples are like men blind from birth, in regard to recognition of the degrees of the spiritual faculties of living beings.'

"At that moment, the Licchavi Vimalakirti entered into such a concentration that those monks were caused to remember their various former existences, in which they had produced the roots of virtue by serving five hundred Buddhas for the sake of perfect enlightenment. As soon as their own spirits of enlightenment had become clear to them, they bowed at the feet of that good man and pressed their palms together in reverence. He taught them the Dharma, and they all attained the stage of irreversibility from the spirit of unexcelled, perfect enlightenment. It occurred to me then, 'the disciples, who do not know the thoughts or the inclinations of others, are not able to teach the Dharma to anyone. Why? These disciples are not expert in discerning the superiority and inferiority of the spiritual faculties of living beings, and they are not always in a state of concentration like the Tathágata, the Saint, the perfectly accomplished Buddha.'

"Therefore, Lord, I am reluctant to go to that good man to inquire about his health."

The Buddha then said to the venerable Maha-Katyayana, "Katyayana, go to the Licchavi Vimalakirti to inquire about his illness."

Katyayana replied, "Lord, I am indeed reluctant to go that good man to inquire about his illness. Why? Lord, I remember one day when, after the Lord had given some brief instruction to the monks, I was defining the expressions of that discourse by teaching the meaning of impermanence, suffering, selflessness, and peace; the Licchavi Vimalakirti came there and said to me, 'Reverend Maha-Katyayana, do not teach an ultimate reality

endowed with activity, production, and destruction! Reverend Maha-Katyayana, nothing was ever destroyed, is destroyed, or will ever be destroyed. Such is the meaning of "impermanence." The meaning of the realization of birthlessness, through the realization of the voidness of the five aggregates, is the meaning of "suffering." The fact of the non-duality of self and selflessness is the meaning of "selflessness." That which has no intrinsic substance and no other sort of substance does not burn, and what does not burn is not extinguished; such lack of extinction is the meaning of "peace."

"When he had discoursed thus, the minds of the monks were liberated from their defilements and entered a state of non-grasping.

Therefore, Lord, I am reluctant to go to that good man to inquire about his illness."

The Buddha then said to the venerable Aniruddha, "Aniruddha, go to the Licchavi Vimalakirti to inquire about his illness."

"My Lord, I am indeed reluctant to go that good man to inquire about his illness. Why? I remember, Lord, one day when I was taking a walk, the great Brahma named Subhavyuha and the ten thousand other Brahmas who accompanied him illuminated the place with their radiance and, having bowed their heads at my feet, withdrew to one side and asked me, 'Reverend Aniruddha, you have been proclaimed by the Buddha to be the foremost among those who possess the divine eye. To what distance does the divine vision of the venerable Aniruddha extend?'

I answered, 'Friends, I see the entire billion-world-galactic universe of the Lord Shakyamuni just as plainly as a man of ordinary vision sees a myrobalan nut on the palm of his hand.' When I had said these words, the Licchavi Vimalakirti came there and, having bowed his head at my feet, said to me, 'Reverend Aniruddha, is your divine eye compounded in nature? Or is it un-compounded in nature?'

If it is compounded in nature, it is the same as the super-knowledge's of the heterodox. If it is un-compounded in nature,

then it is not constructed and, as such, is incapable of seeing. Then, how do you see, O elder?'

"At these words, I became speechless, and Brahma also was amazed to hear this teaching from that good man.

Having bowed to him, he said, 'Who then, in the world, possesses the divine eye?'

"Vimalakirti answered, 'in the world, it is the Buddhas who have the divine eye. They see all the Buddha-fields without even leaving their state of concentration and without being affected by duality.'

"Having heard these words, the ten thousand Brahmas were inspired with high resolve and conceived the spirit of unexcelled, perfect enlightenment. Having paid homage and respect both to me and to that good man, they disappeared. As for me, I remained speechless, and therefore I am reluctant to go to that good man to inquire about his illness."

The Buddha then said to the venerable Upali, "Upali, go to the Licchavi Vimalakirti to inquire about his illness."

Upali replied, "Lord, I am indeed reluctant to go to that good man to inquire about his illness. Why? Lord, I remember that one day there were two monks who had committed some infraction and were too ashamed to appear before the Lord, so they came to me and said, 'Reverend Upali, we have both committed an infraction but are too ashamed to appear before the Buddha. Venerable Upali, kindly remove our anxieties by absolving us of these infractions.'

"Lord, while I was giving those two monks some religious discourse, the Licchavi Vimalakirti came there and said to me, 'Reverend Upali, do not aggravate further the sins of these two monks. Without perplexing them, relieve their remorse. Reverend Upali, sin is not to be apprehended within, or without, or between the two. Why?'

The Buddha has said, "Living beings are afflicted by the passions of thought, and they are purified by the purification of thought."

"Reverend Upali, the mind is neither within nor without, nor is it to be apprehended between the two. Sin is just the same as the mind, and all things are just the same as sin. They do not escape this same reality.

"Reverend Upali, this nature of the mind, by virtue of which your mind, reverend, is liberated - does it ever become afflicted?"

"Never," I replied.

"Reverend Upali, the minds of all living beings have that very nature. Reverend Upali, passions consist of conceptualizations. The ultimate nonexistence of these conceptualizations and imaginary fabrications - that is the purity that is the intrinsic nature of the mind. Misapprehensions are passions. The ultimate absence of misapprehensions is the intrinsic nature of the mind. The presumption of self is passion. The absence of self is the intrinsic nature of the mind. Reverend Upali, all things are without production, destruction, and duration, like magical illusions, clouds, and lightning; all things are evanescent, not remaining even for an instant; all things are like dreams, hallucinations, and unreal visions; all things are like the reflection of the moon in water and like a mirror-image; they are born of mental construction. Those who know this are called the true upholders of the discipline, and those disciplined in that way are indeed well disciplined."

"Then the two monks said, 'this householder is extremely well endowed with wisdom. The reverend Upali, who was proclaimed by the Lord as the foremost of the upholders of the discipline, is not his equal.'

"I then said to the two monks, 'Do not entertain the notion that he is a mere householder! Why? With the exception of the Tathágata himself, there is no disciple or bodhisattva capable of competing with his eloquence or rivaling the brilliance of his wisdom.'

"Thereupon, the two monks, delivered from their anxieties and inspired with a high resolve, conceived the spirit of unexcelled, perfect enlightenment. Bowing down to that good man, they made the wish: 'May all living beings attain eloquence such as

this!' Therefore, I am reluctant to go to that good man to inquire about his illness."

The Buddha then said to the venerable Rahula, "Rahula, go to the Licchavi Vimalakirti to inquire about his illness."

Rahula replied, "Lord, I am indeed reluctant to go to that good man to inquire about his illness. Why? Lord, I remember that one day many young Licchavi gentlemen came to the place where I was and said to me, 'Reverend Rahula, you are the son of the Lord, and, having renounced a kingdom of a universal monarch, you have left the world. What are the virtues and benefits you saw in leaving the world?'

"As I was teaching them properly the benefits and virtues of renouncing the world, the Licchavi Vimalakirti came there and, having greeted me, said, 'Reverend Rahula, you should not teach the benefits and virtues of renunciation in the way that you do. Why? Renunciation is itself the very absence of virtues and benefits.

Reverend Rahula, one may speak of benefits and virtues in regard to compounded things, but renunciation is uncompounded, and there can be no question of benefits and virtues in regard to the uncompounded. Reverend Rahula, renunciation is not material but is free of matter. It is free of the extreme views of beginning and end. It is the path of liberation. It is praised by the wise, embraced by the saints, and causes the defeat of all Mara's. It liberates from the five states of existence, purifies the five eyes, cultivates the five powers, and supports the five spiritual faculties. Renunciation is totally harmless to others and is not adulterated with evil things. It disciplines the heterodox, transcending all denominations. It is the bridge over the swamp of desire, without grasping, and free of the habits of "I" and "mine." It is without attachment and without disturbance, eliminating all commotion. It disciplines one's own mind and protects the minds of others. It favors mental quiescence and stimulates transcendental analysis. It is irreproachable in all respects and so is called renunciation. Those who leave the mundane in this way are called "truly renunciants." Young men, renounce the world in the light of this clear teaching! The appearance of the Buddha is extremely rare. Human life

endowed with leisure and opportunity is very hard to obtain. To be a human being is very precious.'

"The young men complained: 'But, householder, we have heard the Tathágata declare that one should not renounce the world without the permission of one's parents.'

"Vimalakirti answered: 'Young men, you should cultivate yourselves intensively to conceive the spirit of unexcelled, perfect enlightenment. That in itself will be your renunciation and high ordination!'

"Thereupon, thirty-two of the Licchavi youths conceived the spirit of unexcelled, perfect enlightenment.

Therefore, Lord, I am reluctant to go to that good man to inquire about his illness."

The Buddha then said to the venerable Ánanda, "Ánanda, go to the Licchavi Vimalakirti to inquire about his illness."

Ánanda replied, "Lord, I am indeed reluctant to go to that good man to inquire about his illness. Why? Lord, I remember one day when the body of the Lord manifested some indisposition and he required some milk; I took the bowl and went to the door of the mansion of a great Brahman family. The Licchavi Vimalakirti came there, and, having saluted me, said, 'Reverend Ánanda, what are you doing on the threshold of this house with your bowl in your hand so early in the morning?'

"I replied: 'the body of the Lord manifests some indisposition, and he needs some milk. Therefore, I have come to fetch some.'

"Vimalakirti then said to me, 'Reverend Ánanda, do not say such a thing! Reverend Ánanda, the body of the Tathágata is tough as a diamond, having eliminated all the instinctual traces of evil and being endowed with all goodness. How could disease or discomfort affect such a body?'

"Reverend Ánanda, go in silence, and do not belittle the Lord. Do not say such things to others. It would not be good for the powerful gods or for the bodhisattvas coming from the various Buddha-fields to hear such words.

"Reverend Ānanda, a universal monarch, who is endowed only with a small root of virtue, is free of diseases.

How then could the Lord, who has an infinite root of virtue, have any disease? It is impossible.

"Reverend Ānanda, do not bring shame upon us, but go in silence, lest the heterodox sectarians should hear your words. They would say, "For shame! The teacher of these people cannot even cure his own sicknesses. How then can he cure the sicknesses of others?" Reverend Ānanda, go then discreetly so that no one observes you.

"Reverend Ānanda, the Tathāgatas have the body of the Dharma - not a body that is sustained by material food.

The Tathāgatas have a transcendental body that has transcended all mundane qualities.

There is no injury to the body of a Tathāgata, as it is rid of all defilements. The body of a Tathāgata is uncompounded and free of all formative activity. Reverend Ānanda, to believe there can be illness in such a body is irrational and unseemly!

"When I had heard these words, I wondered if I had previously misheard and misunderstood the Buddha, and I was very much ashamed. Then I heard a voice from the sky: 'Ānanda! The householder speaks to you truly.

Nevertheless, since the Buddha has appeared during the time of the five corruptions, he disciplines living beings by acting lowly and humble. Therefore, Ānanda, do not be ashamed, and go and get the milk!

"Lord, such was my conversation with the Licchavi Vimalakirti, and therefore I am reluctant to go to that good man to inquire about his illness."

In the same way, the rest of the five hundred disciples were reluctant to go to the Licchavi Vimalakirti, and each told the Buddha his own adventure, recounting all his conversations with the Licchavi Vimalakirti.

4. The Reluctance of the Bodhisattvas

Then, the Buddha said to the bodhisattva Maitreya, "Maitreya, go to the Licchavi Vimalakirti to inquire about his illness."

Maitreya replied, "Lord, I am indeed reluctant to go to that good man to inquire about his illness. Why? Lord, I remember that one day I was engaged in a conversation with the gods of the Tushita heaven, the god Samtusita and his retinue, about the stage of non-regression of the great bodhisattvas. At that time, the Licchavi Vimalakirti came there and addressed me as follows:

"Maitreya, the Buddha has prophesied that only one more birth stands between you and unexcelled, perfect enlightenment. What kind of birth does this prophecy concern, Maitreya? Is it past? Is it future? Or is it present? If it is a past birth, it is already finished. If it is a future birth, it will never arrive. If it is a present birth, it does not abide. For the Buddha has declared, "Bhikkhus, in a single moment, you are born, you age, you die, you transmigrate, and you are reborn."

"Then might the prophecy concern birthlessness? But birthlessness applies to the stage of destiny for the ultimate, in which there is neither prophecy nor attainment of perfect enlightenment.

"Therefore, Maitreya, is your reality from birth? Or is it from cessation? Your reality as prophesied is not born and does not cease, nor will it be born nor will it cease. Furthermore, your reality is just the same as the reality of all living beings, the reality of all things, and the reality of all the holy ones. If your enlightenment can be prophesied in such a way, so can that of all living beings. Why, because reality does not consist of duality or of diversity. Maitreya, whenever you attain Buddhahood, which is the perfection of enlightenment, at the same time all living beings will also attain ultimate liberation. Why? The Tathágatas do not enter ultimate liberation until all living beings have entered ultimate liberation. For, since all living beings are utterly liberated, the Tathágatas see them as having the nature of ultimate liberation.

"Therefore, Maitreya, do not fool and delude these deities! No one abides in, or regresses from, enlightenment.

Maitreya, you should introduce these deities to the repudiation of all discriminative constructions concerning enlightenment.

"Enlightenment is perfectly realized neither by the body nor by the mind. Enlightenment is the eradication of all marks. Enlightenment is free of presumptions concerning all objects. Enlightenment is free of the functioning of all intentional thoughts. Enlightenment is the annihilation of all convictions. Enlightenment is free from all discriminative constructions. Enlightenment is free from all vacillation, mentation, and agitation.

Enlightenment is not involved in any commitments. Enlightenment is the arrival at detachment, through freedom from all habitual attitudes. The ground of enlightenment is the ultimate realm. Enlightenment is realization of reality. Enlightenment abides at the limit of reality.

Enlightenment is without duality, since therein are no minds and no things. Enlightenment is equality, since it is equal to infinite space.

"Enlightenment is un-constructed, because it is neither born nor destroyed, neither abides nor undergoes any transformation. Enlightenment is the complete knowledge of the thoughts, deeds, and inclinations of all living beings. Enlightenment is not a door for the six media of sense. Enlightenment is unadulterated, since it is free of the passions of the instinctually driven succession of lives. Enlightenment is neither somewhere nor nowhere, abiding in no location or dimension. Enlightenment, not being contained in anything, does not stand in reality. Enlightenment is merely a name and even that name is unmoving. Enlightenment, free of abstention and undertaking, is energy-less. There is no agitation in enlightenment, as it is utterly pure by nature. Enlightenment is radiance, pure in essence. Enlightenment is without subjectivity and completely without object. Enlightenment, which penetrates the equality of all things, is undifferentiated. Enlightenment, which is not shown by any example, is incomparable. Enlightenment is subtle, since it is extremely difficult to realize.

Enlightenment is all-pervasive, as it has the nature of infinite space.

Enlightenment cannot be realized, either physically or mentally. Why? The body is like grass, trees, walls, paths, and hallucinations. And the mind is immaterial, invisible, baseless, and unconscious.'

"Lord, when Vimalakirti had discoursed thus, two hundred of the deities in that assembly attained the tolerance of birthlessness. As for me, Lord, I was rendered speechless. Therefore, I am reluctant to go to that good man to inquire about his illness."

The Buddha then said to the young Licchavi Prabhavyuha, "Prabhavyuha, go to the Licchavi Vimalakirti to inquire about his illness."

Prabhavyuha replied, "Lord, I am indeed reluctant to go to that good man to inquire about his illness. Why? Lord, I remember one day, when I was going out of the great city of Vaisali, I met the Licchavi Vimalakirti coming in. He greeted me, and I then addressed him: 'Householder, where do you come from?' He replied, 'I come from the seat of enlightenment.' I then inquired, 'What is meant by "seat of enlightenment"?' He then spoke the following words to me, 'Noble son, the seat of enlightenment is the seat of positive thought because it is without artificiality. It is the seat of effort, because it releases energetic activities. It is the seat of high resolve, because its insight is superior. It is the seat of the great spirit of enlightenment, because it does not neglect anything.

"It is the seat of generosity, because it has no expectation of reward. It is the seat of morality, because it fulfills all commitments. It is the seat of tolerance, because it is free of anger toward any living being. It is the seat of effort, because it does not turn back. It is the seat of meditation, because it generates fitness of mind. It is the seat of wisdom, because it sees everything directly.

"It is the seat of love, because it is equal to all living beings. It is the seat of compassion, because it tolerates all injuries. It is the seat of joy, because it is joyfully devoted to the bliss of the

Dharma. It is the seat of equanimity, because it abandons affection and aversion.

"It is the seat of paranormal perception, because it has the six super-knowledge's. It is the seat of liberation, because it does not intellectualize. It is the seat of liberative technique, because it develops living beings. It is the seat of the means of unification, because it brings together living beings. It is the seat of learning, because it makes practice of the essence. It is the seat of decisiveness, because of its precise discrimination. It is the seat of the aids to enlightenment, because it eliminates the duality of the compounded and the un-compounded. It is the seat of truth, because it does not deceive anyone.

"It is the seat of interdependent origination, because it proceeds from the exhaustion of ignorance to the exhaustion of old age and death. It is the seat of eradication of all passions, because it is perfectly enlightened about the nature of reality. It is the seat of all living beings, because all living beings are without intrinsic identity. It is the seat of all things, because it is perfectly enlightened with regard to voidness.

"It is the seat of the conquest of all devils, because it never flinches. It is the seat of the triple world, because it is free of involvement. It is the seat of the heroism that sounds the lion's roar, because it is free of fear and trembling. It is the seat of the strengths, the fearlessnesses, and all the special qualities of the Buddha, because it is irreproachable in all respects. It is the seat of the three knowledges, because in it no passions remain. It is the seat of instantaneous, total understanding of all things, because it realizes fully the gnosis of omniscience.

"Noble son, when bodhisattvas are thus endowed with the transcendences, the roots of virtue, the ability to develop living beings, and the incorporation of the holy Dharma, whether they lift up their feet or put them down, they all come from the seat of enlightenment. They come from the qualities of the Buddha, and stand on the qualities of the Buddha.'

"Lord, when Vimalakirti had explained this teaching, five hundred gods and men conceived the spirit of enlightenment, and I

became speechless. Therefore, Lord, I am reluctant to go to that good man to inquire about his illness."

The Buddha then said to the bodhisattva Jagatimdhara, "Jagatimdhara, go to the Licchavi Vimalakirti to inquire about his illness."

Jagatimdhara replied, "My Lord, I am indeed reluctant to go to that good man to inquire about his illness. Why? Lord, I remember that one day, when I was at home, the wicked Mara, disguised as Indra and surrounded with twelve thousand heavenly maidens, approached me with the sounds of music and singing. Having saluted me by touching my feet with his head, he withdrew with his retinue to one side. I then, thinking he was Sakra, the king of the gods, said to him, 'Welcome, O Kausika! You should remain consciously aware in the midst of the pleasures of desire. You should often think on impermanence and strive to utilize the essential in body, life, and wealth.'

"Mara then said to me, 'Good sir, accept from me these twelve thousand divine maidens and make them your servants.'

"I replied, 'O Kausika, do not offer me, who am religious and a son of the Sakya, things which are not appropriate. It is not proper for me to have these maidens.'

"No sooner had I said these words than the Licchavi Vimalakirti came there and said to me, 'Noble son, do not think that this is Indra! This is not Indra but the evil Mara, who has come to ridicule you.'

"Then the Licchavi Vimalakirti said to Mara, 'Evil Mara, since these heavenly maidens are not suitable for this religious devotee, a son of the Sakya, give them to me.'

"Then Mara was terrified and distressed, thinking that the Licchavi Vimalakirti had come to expose him. He tried to make himself invisible, but, try as he might with all his magical powers, he could not vanish from sight. Then a voice resounded in the sky, saying, 'Evil One, give these heavenly maidens to the good

man Vimalakirti, and only then will you be able to return to your own abode.'

"Then Mara was even more frightened and, much against his will, gave the heavenly maidens.

"The Licchavi Vimalakirti, having received the goddesses, said to them, 'Now that you have been given to me by Mara, you should all conceive the spirit of unexcelled, perfect enlightenment.'

"He then exhorted them with discourse suitable for their development toward enlightenment, and soon they conceived the spirit of enlightenment. He then said to them, 'You have just conceived the spirit of enlightenment.

From now on, you should devote yourselves to find joy in pleasures of the Dharma, and should take no pleasure in desires.'

"They then asked him, 'What is "joy in the pleasures of the Dharma"?'

"He declared, 'It is the joy of unbreakable faith in the Buddha, of wishing to hear the Dharma, of serving the Sangha and honoring the spiritual benefactors without pride. It is the joy of renunciation of the whole world, of not being fixed in objects, of considering the five aggregates to be like murderers, of considering the elements to be like venomous serpents, and of considering the sense-media to be like an empty town. It is the joy of always guarding the spirit of enlightenment, of helping living beings, of sharing through generosity, of not slackening in morality, of control and tolerance in patience, of thorough cultivation of virtue by effort, of total absorption in meditation, and of absence of passions in wisdom. It is the joy of extending enlightenment, of conquering the Mara's, of destroying the passions, and of purifying the Buddha-field. It is the joy of accumulating all virtues, in order to cultivate the auspicious marks and signs. It is the joy of the liberation of non-intimidation when hearing the profound teaching. It is the joy of exploration of the three doors of liberation, and of the realization of liberation. It is the joy of being an ornament of the seat of enlightenment, and

of not attaining liberation at the wrong time. It is the joy of serving those of equal fortune, of not hating or resenting those of superior fortune, of serving the spiritual benefactors, and of avoiding sinful friends. It is the joy of the superior gladness of faith and devotion to the Dharma. It is the joy of acquiring liberative techniques and of the conscious cultivation of the aids to enlightenment. Thus, the bodhisattva admires and finds joy in the delights of the Dharma.'

"Thereupon, Mara said to the goddesses, 'now come along and let us return home.'

"They said, 'you gave us to this householder. Now we should enjoy the delights of the Dharma and should no longer enjoy the pleasures of desires.'

"Then Mara said to the Licchavi Vimalakirti, 'If it is so that the bodhisattva, the spiritual hero, has no mental attachment, and gives away all his possessions, then, householder, please give me these goddesses.'

"Vimalakirti replied, 'they are given, Mara. Go home with your retinue. May you fulfill the religious aspirations of all living beings!'

"Then the goddesses, saluting Vimalakirti, said to him, 'Householder, how should we live in the abode of the Mara's?'

"Vimalakirti replied, 'Sisters, there is a door of the Dharma called "The Inexhaustible Lamp." Practice it!

What is it? Sisters, a single lamp may light hundreds of thousands of lamps without itself being diminished.

Likewise, sisters, a single bodhisattva may establish many hundreds of thousands of living beings in enlightenment without his mindfulness being diminished. In fact, not only does it not diminish, it grows stronger. Likewise, the more you teach and demonstrate virtuous qualities to others, the more you grow with respect to these virtuous qualities. This is the door of the Dharma called "The Inexhaustible Lamp." When you are living in the realm of Mara, inspire innumerable gods and goddesses with the spirit of enlightenment. In such a way, you will repay the

kindness of the Tathágata, and you will become the benefactors of all living beings.'

"Then, those goddesses bowed at the feet of the Licchavi Vimalakirti and departed in the company of Mara.

Thus, Lord, I saw the supremacy of the magical power, wisdom, and eloquence of the Licchavi Vimalakirti, and therefore I am reluctant to go to that good man to inquire about his illness."

The Buddha then said to the merchant's son, Sudatta, "Noble son, go to the Licchavi Vimalakirti to inquire about his illness."

Sudatta replied, "Lord, I am indeed reluctant to go to that good man to inquire about his illness. Why? Lord, I remember one day in my father's house when, in order to celebrate a great sacrifice, I was bestowing gifts upon religious devotees, Brahmans, the poor, the wretched, the unfortunate, beggars, and all the needy. On the

seventh and final day of this great sacrifice, the Licchavi Vimalakirti came there and said, 'Merchant's son, you

should not celebrate a sacrifice in this way. You should celebrate a Dharma-sacrifice. What is the use of the sacrifice of material things?'

"I then asked him, 'How does one give a Dharma-sacrifice?'

"He replied, 'A Dharma-sacrifice is that which develops living beings without beginning or end, giving gifts to them all simultaneously. What is that? It consists of the great love which is consummated in enlightenment; of the great compassion which is consummated in the concentration of the holy Dharma on the liberation of all living beings; of the great joy which is consummated in the awareness of the supreme happiness of all living beings; and of the great equanimity which is consummated in concentration through knowledge.

"The Dharma-sacrifice consists of the transcendence of generosity, which is consummated in peacefulness and self-discipline; of the transcendence of morality, which is consummated in the moral development of immoral beings; of

the transcendence of tolerance, consummated through the principle of selflessness; of the transcendence of effort, consummated in initiative toward enlightenment; of the transcendence of meditation, consummated in the solitude of body and mind; and of the transcendence of wisdom, consummated in the omniscient gnosis.

"The Dharma-sacrifice consists of the meditation of voidness, consummated in effectiveness in the development of all living beings; of the meditation of sign-less-ness, consummated in the purification of all compounded things; and of the meditation of wish-less-ness, consummated in voluntarily assuming rebirths.

"The Dharma-sacrifice consists of heroic strength, consummated in the upholding of the holy Dharma; of the power of life, consummated in the means of unification; of the absence of pride, consummated in becoming the slave and the disciple of all living beings; of the gain of body, health, and wealth, consummated by the extraction of essence from the essenceless; of mindfulness, consummated by the six remembrances; of positive thought, consummated through the truly enjoyable Dharma; of purity of livelihood, consummated by correct spiritual practice; of the respect of saints, consummated by joyful and faithful service; of soberness of mind, consummated by absence of dislike for ordinary people; of high resolve, consummated by renunciation; of skill in erudition, consummated by religious practice; of retirement in solitary retreats, consummated by understanding things free of passions; of introspective meditation, consummated by attainment of the Buddha-gnosis; of the stage of the practice of yoga, consummated by the yoga of liberating all living beings from their passions.

"The Dharma-sacrifice consists of the store of merit which is consummated by the auspicious signs and marks, the ornaments of the Buddha-fields, and all other means of development of living beings; of the store of knowledge which is consummated in the ability to teach the Dharma according to the thoughts and actions of all living beings; of the store of wisdom, which is consummated in the uniform gnosis free of acceptance and rejection in regard to all things; of the store of all roots of virtue, consummated in the abandonment of all passions, obscurations, and un-virtuous things; and of the attainment of all

the aids to enlightenment, consummated in the realization of the gnosis of omniscience as well as in accomplishment of all virtue.

"That, noble son, is the Dharma-sacrifice. The bodhisattva who lives by this Dharma-sacrifice is the best of sacrifice's, and, through his extreme sacrifice, is himself worthy of offerings from all people, including the gods.'

"Lord, as soon as the householder had discoursed thus, two hundred Brahmans among the crowd of Brahmans present conceived the spirit of unexcelled, perfect enlightenment. And I, full of astonishment, having saluted this good man by touching his feet with my head, took from around my neck a necklace of pearls worth one hundred thousand pieces of gold and offered it to him. But he would not accept it. I then said to him, 'Please accept, good man, this necklace of pearls, out of compassion for me, and give it to whomsoever you wish.'

"Then, Vimalakirti took the pearls and divided them into two halves. He gave one half of them to the lowliest poor of the city, who had been disdained by those present at the sacrifice. The other half he offered to the Tathágata Dusprasaha. And he performed a miracle such that all present beheld the universe called Marici and the Tathágata Dusprasaha. On the head of the Tathágata Dusprasaha, the pearl necklace took the form of a pavilion, decorated with strings of pearls, resting on four bases, with four columns, symmetrical, well constructed, and lovely to behold. Having shown such a miracle, Vimalakirti said, 'the giver who makes gifts to the lowliest poor of the city, considering them as worthy of offering as the Tathágata himself, the giver who gives without any discrimination, impartially, with no expectation of reward, and with great love - this giver, I say, totally fulfills the Dharma-sacrifice.'

"Then the poor of the city, having seen that miracle and having heard that teaching, conceived the spirit of unexcelled, perfect enlightenment. Therefore, Lord, I am reluctant to go to that good man to inquire about his illness."

In the same way, all the bodhisattvas, great spiritual heroes, told the stories of their conversations with Vimalakirti and declared their reluctance to go to him.

5. The Consolation of the Invalid

Then, the Buddha said to the crown prince, Manjusri, "Manjusri, go to the Licchavi Vimalakirti to inquire about his illness."

Manjusri replied, "Lord, it is difficult to attend upon the Licchavi Vimalakirti. He is gifted with marvelous eloquence concerning the law of the profound. He is extremely skilled in full expressions and in the reconciliation of dichotomies. His eloquence is inexorable, and no one can resist his imperturbable intellect. He accomplishes all the activities of the bodhisattvas. He penetrates all the secret mysteries of the bodhisattvas and the Buddhas. He is skilled in civilizing all the abodes of devils. He plays with the great super-knowledge's. He is consummate in wisdom and liberative technique. He has attained the supreme excellence of the indivisible, non-dual sphere of the ultimate realm. He is skilled in teaching the Dharma with its infinite modalities within the uniform ultimate. He is skilled in granting means of attainment in accordance with the spiritual faculties of all living beings. He has thoroughly integrated his realization with skill in liberative technique. He has attained decisiveness with regard to all questions. Thus, although he cannot be withstood by someone of my feeble defenses, still, sustained by the grace of the Buddha, I will go to him and will converse with him as well as I can."

Thereupon, in that assembly, the bodhisattvas, the great disciples, the Sakras, the Brahmas, the Lokapalas, and the gods and goddesses, all had this thought: "Surely the conversations of the young prince Manjusri and that good man will result in a profound teaching of the Dharma."

Thus, eight thousand bodhisattvas, five hundred disciples, a great number of Sakras, Brahmas, Lokapalas, and many hundreds of thousands of gods and goddesses, all followed the crown prince Manjusri to listen to the Dharma. And the crown prince Manjusri, surrounded and followed by these bodhisattvas, disciples, Sakras, Brahmas, Lokapalas, gods, and goddesses, entered the great city of Vaisali.

Meanwhile, the Licchavi Vimalakirti thought to himself, "Manjusri, the crown prince, is coming here with numerous attendants. Now, may this house be transformed into emptiness!"

Then, magically his house became empty. Even the doorkeeper disappeared. And, except for the invalid's couch upon which Vimalakirti himself was lying, no bed or couch or seat could be seen anywhere.

Then, the Licchavi Vimalakirti saw the crown prince Manjusri and addressed him thus: "Manjusri! Welcome, Manjusri! You are very welcome! There you are, without any coming. You appear, without any seeing. You are heard, without any hearing."

Manjusri declared, "Householder, it is as you say. Who comes, finally comes not. Who goes, finally goes not.

Why? Who comes is not known to come. Who goes is not known to go. Who appears is finally not to be seen.

"Good sir, is your condition tolerable? Is it livable? Are your physical elements not disturbed? Is your sickness diminishing? Is it not increasing? The Buddha asks about you - if you have slight trouble, slight discomfort, slight sickness, if your distress is light, if you are cared for, strong, at ease, without self-reproach, and if you are living in touch with the supreme happiness.

"Householder, whence came this sickness of yours? How long will it continue? How does it stand? How can it be alleviated?"

Vimalakirti replied, "Manjusri, my sickness comes from ignorance and the thirst for existence and it will last as long as do the sicknesses of all living beings. Were all living beings to be free from sickness, I also would not be sick. Why? Manjusri, for the bodhisattva, the world consists only of living beings, and sickness is inherent in living in the world. Were all living beings free of sickness, the bodhisattva also would be free of sickness. For example, Manjusri, when the only son of a merchant is sick, both his parents become sick on account of the sickness of their son. And the parents will suffer as long as that only son does not recover from his sickness. Just so, Manjusri, the bodhisattva loves all living beings as if each were his only child. He becomes

sick when they are sick and is cured when they are cured. You ask me, Manjusri, whence comes my sickness; the sicknesses of the bodhisattvas arise from great compassion."

Manjusri: Householder, why is your house empty? Why have you no servants?

Vimalakirti: Manjusri, all Buddha-fields are also empty.

Manjusri: What makes them empty?

Vimalakirti: They are empty because of emptiness.

Manjusri: What is "empty" about emptiness?

Vimalakirti: Constructions are empty, because of emptiness.

Manjusri: Can emptiness be conceptually constructed?

Vimalakirti: Even that concept is itself empty, and emptiness cannot construct emptiness.

Manjusri: Householder, where should emptiness be sought?

Vimalakirti: Manjusri, emptiness should be sought among the sixty-two convictions.

Manjusri: Where should the sixty-two convictions be sought?

Vimalakirti: They should be sought in the liberation of the Tathágatas.

Manjusri: Where should the liberation of the Tathágatas be sought?

Vimalakirti: It should be sought in the prime mental activity of all living beings. Manjusri, you ask me why I am without servants, but all Mara's and opponents are my servants. Why? The Mara's advocate this life of birth and death and the bodhisattva does not avoid life. The heterodox opponents advocate convictions, and the bodhisattva is not troubled by convictions. Therefore, all Mara's and opponents are my servants.

Manjusri: Householder, of what sort is your sickness?

Vimalakirti: It is immaterial and invisible.

Manjusri: Is it physical or mental?

Vimalakirti: It is not physical, since the body is insubstantial in itself. It is not mental, since the nature of the mind is like illusion.

Manjusri: Householder, which of the four main elements is disturbed - earth, water, fire, or air?

Vimalakirti: Manjusri, I am sick only because the elements of living beings are disturbed by sicknesses.

Manjusri: Householder, how should a bodhisattva console another bodhisattva who is sick?

Vimalakirti: He should tell him that the body is impermanent, but should not exhort him to renunciation or disgust. He should tell him that the body is miserable, but should not encourage him to find solace in liberation;

that the body is selfless, but that living beings should be developed; that the body is peaceful, but not to seek any ultimate calm. He should urge him to confess his evil deeds, but not for the sake of absolution. He should

encourage his empathy for all living beings on account of his own sickness, his remembrance of suffering experienced from beginning-less time, and his consciousness of working for the welfare of living beings. He should encourage him not to be distressed, but to manifest the roots of virtue, to maintain the primal purity and the lack of craving, and thus to always strive to become the king of healers, who can cure all sicknesses. Thus should a bodhisattva console a sick bodhisattva, in such a way as to make him happy.

Manjusri asked, "Noble sir, how should a sick bodhisattva control his own mind?"

Vimalakirti replied, "Manjusri, a sick bodhisattva should control his own mind with the following consideration: Sickness arises from total involvement in the process of misunderstanding from beginning-less time. It arises from the passions that result from

unreal mental constructions, and hence ultimately nothing is perceived which can be said to be sick. Why? The body is the issue of the four main elements, and in these elements there is no owner and no agent. There is no self in this body, and except for arbitrary insistence on self, ultimately no "I" which can be said to be sick can be apprehended. Therefore, thinking "I" should not adhere to any self, and "I" should rest in the knowledge of the root of illness,' he should abandon the conception of himself as a personality and produce the conception of himself as a thing, thinking, 'This body is an aggregate of many things; when it is born, only things are born; when it ceases, only things cease; these things have no awareness or feeling of each other; when they are born, they do not think, "I am born." When they cease, they do not think, "I cease."

"Furthermore, he should understand thoroughly the conception of himself as a thing by cultivating the following consideration: 'Just as in the case of the conception of "self," so the conception of "thing" is also a misunderstanding, and this misunderstanding is also a grave sickness; I should free myself from this sickness and should strive to abandon it.'

"What is the elimination of this sickness? It is the elimination of egoism and possessiveness. What is the elimination of egoism and possessiveness? It is the freedom from dualism. What is freedom from dualism? It is the absence of involvement with either the external or the internal. What is absence of involvement with either external or internal? It is non-deviation, non-fluctuation, and non-distraction from equanimity. What is equanimity? It is the equality of everything from self to liberation. Why because both self and liberation are void. How can both be void? As verbal designations, they both are void, and neither is established in reality. Therefore, one who sees such equality makes no difference between sickness and void ness; his sickness is itself void ness, and that sickness as void ness is itself void.

"The sick bodhisattva should recognize that sensation is ultimately non-sensation, but he should not realize the cessation of sensation. Although both pleasure and pain are abandoned when the Buddha-qualities are fully accomplished, there is then

no sacrifice of the great compassion for all living beings living in the bad migrations. Thus, recognizing in his own suffering the infinite sufferings of these living beings, the bodhisattva correctly contemplates these living beings and resolves to cure all sicknesses. As for these living beings, there is nothing to be applied, and there is nothing to be removed; one has only to teach them the Dharma for them to realize the basis from which sicknesses arise. What is this basis? It is object-perception.

Insofar as apparent objects are perceived, they are the basis of sickness. What things are perceived as objects?

The three realms of existence are perceived as objects. What is the thorough understanding of the basic, apparent object? It is its non-perception, as no objects exist ultimately. What is non-perception? The internal subject and the external object are not perceived dualistically. Therefore, it is called non-perception.

"Manjusri, thus should a sick bodhisattva control his own mind in order to overcome old age, sickness, death, and birth. Such, Manjusri, is the sickness of the bodhisattva. If he takes it otherwise, all his efforts will be in vain. For example, one is called 'hero' when one conquers the miseries of aging, sickness, and death.

"The sick bodhisattva should tell himself: 'Just as my sickness is unreal and nonexistent, so the sicknesses of all living beings are unreal and nonexistent.' Through such considerations, he arouses the great compassion toward all living beings without falling into any sentimental compassion. The great compassion that strives to eliminate the accidental passions does not conceive of any life in living beings. Why? Because great compassion that falls into sentimentally purposive views only exhausts the bodhisattva in his reincarnations. But the great compassion, which is free of involvement with sentimentally purposive views, does not exhaust the bodhisattva in all his reincarnations. He does not reincarnate through involvement with such views but reincarnates with his mind free of involvement. Hence, even his reincarnation is like liberation. Being reincarnated as if being liberated, he has the power and ability to teach the Dharma, which liberates living beings from their bondage. As the Lord declares: 'It is not possible for one

who is himself bound to deliver others from their bondage. But one who is himself liberated is able to liberate others from their bondage.' Therefore, the bodhisattva should participate in liberation and should not participate in bondage.

"What is bondage? And what is liberation? To indulge in liberation from the world without employing liberative technique is bondage for the bodhisattva. To engage in life in the world with full employment of liberative technique is liberation for the bodhisattva. To experience the taste of contemplation, meditation, and concentration without skill in liberative technique is bondage. To experience the taste of contemplation and meditation with skill in liberative technique is liberation. Wisdom not integrated with liberative technique is bondage, but wisdom integrated with liberative technique is liberation. Liberative technique not integrated with wisdom is bondage, but liberative technique integrated with wisdom is liberation.

"How is wisdom not integrated with liberative technique a bondage? Wisdom not integrated with liberative technique consists of concentration on voidness, signlessness, and wishlessness, and yet, being motivated by sentimental compassion, failure to concentrate on cultivation of the auspicious signs and marks, on the adornment of the Buddha-field, and on the work of development of living beings it is bondage.

"How is wisdom integrated with liberative technique a liberation? Wisdom integrated with liberative technique consists of being motivated by the great compassion and thus of concentration on cultivation of the auspicious signs and marks, on the adornment of the Buddha-field, and on the work of development of living beings, all the while concentrating on deep investigation of voidness, signlessness, and wishlessness - and it is liberation.

"What is the bondage of liberative technique not integrated with wisdom? The bondage of liberative technique not integrated with wisdom consists of the bodhisattva's planting of the roots of virtue without dedicating them for the sake of enlightenment, while living in the grip of dogmatic convictions, passions, attachments, resentments, and their subconscious instincts.

"What is the liberation of liberative technique integrated with wisdom? The liberation of liberative technique integrated with wisdom consists of the bodhisattva's dedication of his roots of virtue for the sake of enlightenment, without taking any pride therein, while forgoing all convictions, passions, attachments, resentments, and their subconscious instincts.

"Manjusri, thus should the sick bodhisattva consider things. His wisdom is the consideration of body, mind, and sickness as impermanent, miserable, empty, and selfless. His liberative technique consists of not exhausting himself by trying to avoid all physical sickness, and in applying himself to accomplish the benefit of living beings, without interrupting the cycle of reincarnations. Furthermore, his wisdom lies in understanding that the body, mind, and sickness are neither new nor old, both simultaneously and sequentially. And his liberative technique lies in not seeking cessation of body, mind, or sicknesses.

"That, Manjusri, is the way a sick bodhisattva should concentrate his mind; he should live neither in control of his mind, nor in indulgence of his mind. Why? To live by indulging the mind is proper for fools and to live in control of the mind is proper for the disciples. Therefore, the bodhisattva should live neither in control nor in indulgence of his mind. Not living in either of the two extremes is the domain of the bodhisattva.

"Not the domain of the ordinary individual and not the domain of the saint, such is the domain of the bodhisattva.

The domain of the world yet not the domain of the passions, such is the domain of the bodhisattva. Where one understands liberation, yet does not enter final and complete liberation, there is the domain of the bodhisattva.

Where the four Mara's manifest, yet where all the works of Mara's are transcended, there is the domain of the bodhisattva. Where one seeks the gnosis of omniscience, yet does not attain this gnosis at the wrong time, there is the domain of the bodhisattva. Where one knows the Four Holy Truths, yet does not realize those truths at the wrong time, there is the domain of the bodhisattva. A domain of introspective insight, wherein one does not arrest voluntary reincarnation in the world, such is the

domain of the bodhisattva. A domain where one realizes birthlessness, yet does not become destined for the ultimate, such is the domain of the bodhisattva. Where one sees relativity without entertaining any convictions, there is the domain of the bodhisattva. Where one associates with all beings, yet keeps free of all afflictive instincts, there is the domain of the bodhisattva. A domain of solitude with no place for the exhaustion of body and mind, such is the domain of the bodhisattva. The domain of the triple world, yet indivisible from the ultimate realm, such is the domain of the bodhisattva. The domain of voidness, yet where one cultivates all types of virtues, such is the domain of the bodhisattva. The domain of signlessness, where one keeps in sight the deliverance of all living beings, such is the domain of the bodhisattva. The domain of wishlessness, where one voluntarily manifests lives in the world, such is the domain of the bodhisattva.

"A domain essentially without undertaking, yet where all the roots of virtue are undertaken without interruption, such is the domain of the bodhisattva. The domain of the six transcendences, where one attains the transcendence of the thoughts and actions of all living beings, such is the domain of the bodhisattva. The domain

of the six super-knowledge's, wherein defilements are not exhausted, such is the domain of the bodhisattva. The domain of living by the holy Dharma, without even perceiving any evil paths, such is the domain of the bodhisattva. The domain of the four immeasurables, where one does not accept rebirth in the heaven of Brahma, such is the domain of the bodhisattva. The domain of the six remembrances, unaffected by any sort of defilement, such is the domain of the bodhisattva. The domain of contemplation, meditation, and concentration, where one does not reincarnate in the formless realms by force of these meditations and concentrations, such is the domain of the bodhisattva. The domain of the four right efforts, where the duality of good and evil is not apprehended, such is the domain of the bodhisattva. The domain of the four bases of magical powers, where they are effortlessly mastered, such is the domain of the bodhisattva. The domain of the five spiritual faculties, where one knows the degrees of the spiritual faculties

of living beings, such is the domain of the bodhisattva. The domain of living with the five powers, where one delights in the ten powers of the Tathágata, such is the domain of the bodhisattva. The domain of perfection of the seven factors of enlightenment, where one is skilled in the knowledge of fine intellectual distinctions, such is the domain of the bodhisattva. The domain of the holy eightfold path, where one delights in the unlimited path of the Buddha, such is the domain of the bodhisattva. The domain of the cultivation of the aptitude for mental quiescence and transcendental analysis, where one does not fall into extreme quietism, such is the domain of the bodhisattva. The domain of the realization of the unborn nature of all things, yet of the perfection of the body, the auspicious signs and marks, and the ornaments of the Buddha, such is the domain of the bodhisattva. The domain of manifesting the attitudes of the disciples and the solitary sages without sacrificing the qualities of the Buddha, such is the domain of the bodhisattva. The domain of conformity to all things utterly pure in nature while manifesting behavior that suits the inclinations of all living beings, such is the domain of the bodhisattva. A domain where one realizes that all the Buddha-fields are indestructible and un-creatable, having the nature of infinite space, yet where one manifests the establishment of the qualities of the Buddha-fields in all their variety and magnitude, such is the domain of the bodhisattva. The domain where one turns the wheel of the holy Dharma and manifests the magnificence of ultimate liberation, yet never forsakes the career of the bodhisattva, such is the domain of the bodhisattva!"

When Vimalakirti had spoken this discourse, eight thousand of the gods in the company of the crown prince Manjusri conceived the spirit of unexcelled, perfect enlightenment.

6. The Inconceivable Liberation

Thereupon, the venerable Shariputra had this thought: "There is not even a single chair in this house. Where are these disciples and bodhisattvas going to sit?"

The Licchavi Vimalakirti read the thought of the venerable Shariputra and said, "Reverend Shariputra, did you come here

for the sake of the Dharma? Or did you come here for the sake of a chair?"

Shariputra replied, "I came for the sake of the Dharma, not for the sake of a chair."

Vimalakirti continued, "Reverend Shariputra, he who is interested in the Dharma is not interested even in his own body, much less in a chair. Reverend Shariputra, he who is interested in the Dharma has no interest in matter, sensation, intellect, motivation, or consciousness. He has no interest in these aggregates, or in the elements, or in the sense-media. Interested in the Dharma, he has no interest in the realm of desire, the realm of matter, or the immaterial realm. Interested in the Dharma, he is not interested in attachment to the Buddha, attachment to the Dharma, or attachment to the Sangha. Reverend Shariputra, he who is interested in the Dharma is not interested in recognizing suffering, abandoning its origination, realizing its cessation, or practicing the path. Why? The Dharma is ultimately without formulation and without verbalization. Who verbalizes: 'Suffering should be recognized, origination should be eliminated, cessation should be realized, the path should be practiced,' is not interested in the Dharma but is interested in verbalization.

"Reverend Shariputra, the Dharma is calm and peaceful. Those who are engaged in production and destruction are not interested in the Dharma, are not interested in solitude, but are interested in production and destruction.

"Furthermore, reverend Shariputra, the Dharma is without taint and free of defilement. He who is attached to anything, even to liberation, is not interested in the Dharma but is interested in the taint of desire. The Dharma is not an object. He who pursues objects is not interested in the Dharma but is interested in objects. The Dharma is without acceptance or rejection. He who holds on to things or lets go of things is not interested in the Dharma but is interested in holding and letting go. The Dharma is not a secure refuge. He who enjoys a secure refuge is not interested in the Dharma but is interested in a secure refuge. The Dharma is without sign. He whose consciousness pursues signs is not interested in the Dharma but is interested in signs.

The Dharma is not a society. He who seeks to associate with the Dharma is not interested in the Dharma but is interested in association. The Dharma is not a sight, a sound, a category, or an idea. He who is involved in sights, sounds, categories, and ideas is not interested in the Dharma but is interested in sights, sounds, categories, and ideas.

Reverend Shariputra, the Dharma is free of compounded things and uncompounded things. He who adheres to compounded things and uncompounded things is not interested in the Dharma but is interested in adhering to compounded things and uncompounded things.

"Thereupon, reverend Shariputra, if you are interested in the Dharma, you should take no interest in anything."

When Vimalakirti had spoken this discourse, five hundred gods obtained the purity of the Dharma-eye in viewing all things.

Then, the Licchavi Vimalakirti said to the crown prince, Manjusri, "Manjusri, you have already been in innumerable hundreds of thousands of Buddha-fields throughout the universes of the ten directions. In which Buddha-field did you see the best lion-thrones with the finest qualities?"

Manjusri replied, "Noble sir, if one crosses the Buddha-fields to the east, which are more numerous than all the grains of sand of thirty-two Ganges Rivers, one will discover a universe called Merudhvaja. There dwells a Tathágata called Merupradiparaja. His body measures eighty-four hundred thousand leagues in height, and the height of his throne is sixty-eight hundred thousand leagues. The bodhisattvas there are forty-two hundred thousand leagues tall and their own thrones are thirty-four hundred thousand leagues high. Noble sir, the finest and most superb thrones exist in that universe Merudhvaja, which is the Buddha-field of the Tathágata Merupradiparaja."

At that moment, the Licchavi Vimalakirti, having focused himself in concentration, performed a miraculous feat such that the Lord Tathágata Merupradiparaja, in the universe Merudhvaja, sent to this universe thirty-two hundred thousand thrones. These thrones were so tall, spacious, and beautiful that the

bodhisattvas, great disciples, Sakras, Brahmas, Lokapalas, and other gods had never before seen the like. The thrones descended from the sky and came to rest in the house of the Licchavi Vimalakirti. The thirty-two hundred thousand thrones arranged themselves without crowding and the house seemed to enlarge itself accordingly. The great city of Vaisali did not become obscured; neither did the land of Jambudvīpa, (or "land of the jambu trees," this is a land populated by people with very bad karma) nor the world of four continents.

Everything else appeared just as it was before.

Then, the Licchavi Vimalakirti said to the young prince Manjusri, "Manjusri, let the bodhisattvas be seated on these thrones, having transformed their bodies to a suitable size!"

Then, those bodhisattvas who had attained the super-knowledge's transformed their bodies to a height of forty-two hundred thousand leagues and sat upon the thrones. But the beginner bodhisattvas were not able to transform themselves to sit upon the thrones. Then, the Licchavi Vimalakirti taught these beginner bodhisattvas a teaching that enabled them to attain the five super-knowledge's, and, having attained them, they transformed their bodies to a height of forty-two hundred thousand leagues and sat upon the thrones. But still the great disciples were not able to seat themselves upon the thrones.

The Licchavi Vimalakirti said to the venerable Shariputra, "Reverend Shariputra, take your seat upon a throne."

He replied, "Good sir, the thrones are too big and too high, and I cannot sit upon them."

Vimalakirti said, "Reverend Shariputra, bow down to the Tathāgata Merupradīparaja, and you will be able to take your seat."

Then, the great disciples bowed down to the Tathāgata Merupradīparaja and they were seated upon the thrones.

Then, the venerable Shariputra said to the Licchavi Vimalakirti, "Noble sir, it is astonishing that these thousands of thrones, so big and so high, should fit into such a small house and that the

great city of Vaisali, the villages, cities, kingdoms, capitals of Jambudvipa, the other three continents, the abodes of the gods, the nagas, the yakshas, the gandharvas, the asuras, the garudas, the kimnaras, and the mahoragas - that all of these should appear without any obstacle, just as they were before!"

The Licchavi Vimalakirti replied, "Reverend Shariputra, for the Tathágotas and the bodhisattvas, there is a liberation called 'Inconceivable.' The bodhisattva who lives in the inconceivable liberation can put the king of mountains, Sumeru, which is so high, so great, so noble, and so vast, into a mustard seed. He can perform this feat without enlarging the mustard seed and without shrinking Mount Sumeru. And the deities of the assembly of the four Maharajas and of the Trayastrimsa heavens do not even know where they are.

Only those beings that are destined to be disciplined by miracles see and understand the putting of the king of mountains, Sumeru, into the mustard seed; that, reverend Shariputra is an entrance to the domain of the inconceivable liberation of the bodhisattvas.

"Furthermore, reverend Shariputra, the bodhisattva who lives in the inconceivable liberation can pour into a single pore of his skin all the waters of the four great oceans, without injuring the water-animals such as fish, tortoises, crocodiles, frogs, and other creatures, and without the nagas, yakshas, gandharvas, and asuras even being aware of where they are. And the whole operation is visible without any injury or disturbance to any of those living beings.

"Such a bodhisattva can pick up with his right hand this billion-world-galactic universe as if it were a potter's wheel and, spinning it round, throw it beyond universes as numerous as the sands of the Ganges, without the living beings therein knowing their motion or its origin, and he can catch it and put it back in its place, without the living beings suspecting their coming and going; and yet the whole operation is visible.

"Furthermore, reverend Shariputra, there are beings who become disciplined after an immense period of evolution, and there are also those who are disciplined after a short period of

evolution. The bodhisattva who lives in the inconceivable liberation, for the sake of disciplining those living beings who are disciplined through immeasurable periods of evolution, can make the passing of a week seem like the passing of an aeon, and he can make the passing of an aeon seem like the passing of a week for those who are disciplined through a short period of evolution. The living beings that are disciplined through an immeasurable period of evolution actually perceive a week to be the passing of an aeon, and those disciplined by a short period of evolution actually perceive an aeon to be the passing of a week.

"Thus, a bodhisattva who lives in the inconceivable liberation can manifest all the splendors of the virtues of all the Buddha-fields within a single Buddha-field. Likewise, he can place all living beings in the palm of his right hand and can show them with the supernatural speed of thought all the Buddha-fields without ever leaving his own Buddha-field. He can display in a single pore all the offerings ever offered to all the Buddhas of the ten directions, and the orbs of all the suns, moons, and stars of the ten directions. He can inhale all the hurricanes of the cosmic wind-atmospheres of the ten directions into his mouth without harming his own body and without letting the forests and the grasses of the Buddha-fields be flattened. He can take all the masses of fire of all the supernovas that ultimately consume all the universes of all the Buddha-fields into his stomach without interfering with their functions. Having crossed Buddha-fields as numerous as the sands of the Ganges downward, and having taken up a Buddha-field, he can rise up through Buddha-fields as numerous as the sands of the Ganges and place it on high, just as a strong man may pick up a jujube leaf on the point of a needle.

"Thus, a bodhisattva who lives in the inconceivable liberation can magically transform any kind of living being into a universal monarch, a Lokapala, a Sakra, a Brahma, a disciple, a solitary sage, a bodhisattva, and even into a Buddha. The bodhisattva can transform miraculously all the cries and noises, superior, mediocre, and inferior, of all living beings of the ten directions, into the voice of the Buddha, with the words of the Buddha, the Dharma, and the Sangha, having them proclaim, 'Impermanent!

Miserable! Empty! Selfless!' And he can cause them to recite the words and sounds of all the teachings taught by all the Buddhas of the ten directions.

"Reverend Shariputra, I have shown you only a small part of the entrance into the domain of the bodhisattva who lives in the inconceivable liberation. Reverend Shariputra, to explain to you the teaching of the full entrance into the domain of the bodhisattva who lives in the inconceivable liberation would require more than an aeon, and even more than that."

Then, the patriarch Maha-Kasyapa, having heard this teaching of the inconceivable liberation of the bodhisattvas, was amazed, and he said to the venerable Shariputra, "Venerable Shariputra, if one were to show a variety of things to a person blind from birth, he would not be able to see a single thing. Likewise, venerable Shariputra, when this door of the inconceivable liberation is taught, all the disciples and solitary sages are sightless, like the man blind from birth, and cannot comprehend even a single cause of the inconceivable liberation. Who is there among the wise that, hearing about this inconceivable liberation, does not conceive the spirit of unexcelled, perfect enlightenment? As for us, whose faculties are deteriorated, like a burned and rotten seed, what else can we do if we do not become receptive to this great vehicle? We, all the disciples and solitary sages, upon hearing this teaching of the Dharma, should utter a cry of regret that would shake this billion-world-galactic universe! And as for the bodhisattvas, when they hear of this inconceivable liberation they should be as joyful as a young crown prince when he takes the diadem and is anointed, and they should increase to the utmost their devotion to this inconceivable liberation. Indeed, what could the entire host of Mara's ever do to one who is devoted to this inconceivable liberation?"

When the patriarch Maha-Kasyapa had uttered this discourse, thirty-two thousand gods conceived the spirit of unexcelled, perfect enlightenment.

Then the Licchavi Vimalakirti said to the patriarch Maha-Kasyapa, "Reverend Maha-Kasyapa, the Mara's who play the devil in the innumerable universes of the ten directions are all bodhisattvas dwelling in the inconceivable liberation, who are

playing the devil in order to develop living beings through their skill in liberative technique. Reverend Maha-Kasyapa, all the miserable beggars who come to the bodhisattvas of the innumerable universes of the ten directions to ask for a hand, a foot, an ear, a nose, some blood, muscles, bones, marrow, an eye, a torso, a head, a limb, a member, a throne, a kingdom, a country, a wife, a son, a daughter, a slave, a slave-girl, a horse, an elephant, a chariot, a cart, gold, silver, jewels, pearls, conches, crystal, coral, beryl, treasures, food, drink, elixirs, and clothes - these demanding beggars are usually bodhisattvas living in the inconceivable liberation who, through their skill in liberative technique, wish to test and thus demonstrate the firmness of the high resolve of the bodhisattvas. Why? Reverend Maha-Kasyapa, the bodhisattvas demonstrate that firmness by means of terrible austerities. Ordinary persons have no power to be thus demanding of bodhisattvas, unless they are granted the opportunity. They are not capable of killing and depriving in that manner without being freely given the chance.

"Reverend Maha-Kasyapa, just as a glowworm cannot eclipse the light of the sun, so reverend Maha-Kasyapa, it is not possible without special allowance that an ordinary person can thus attack and deprive a bodhisattva. Reverend Maha-Kasyapa, just as a donkey could not muster an attack on a wild elephant, even so, reverend Maha-Kasyapa, one who is not himself a bodhisattva cannot harass another bodhisattva, and only a bodhisattva can tolerate the harassment of another bodhisattva. Reverend Maha-Kasyapa, such is the introduction to the power of the knowledge of liberative technique of the bodhisattvas who live in the inconceivable liberation."

7. The Goddess

Thereupon, Manjusri, the crown prince, addressed the Licchavi Vimalakirti: "Good sir, how should a bodhisattva regard all living beings?"

Vimalakirti replied, "Manjusri, a bodhisattva should regard all living beings as a wise man regards the reflection of the moon in water or as magicians regard men created by magic. He should regard them as being like a face in a mirror; like the water of a mirage; like the sound of an echo; like a mass of clouds in

the sky; like the previous moment of a ball of foam; like the appearance and disappearance of a bubble of water; like the core of a plantain tree; like a flash of lightning; like the fifth great element; like the seventh sense-medium; like the appearance of matter in an immaterial realm; like a sprout from a rotten seed; like a tortoise-hair coat; like the fun of games for one who wishes to die; like the egoistic views of a stream-winner; like a third rebirth of a once-returner; like the descent of a non-returner into a womb; like the existence of desire, hatred, and folly in a saint; like thoughts of avarice, immorality, wickedness, and hostility in a bodhisattva who has attained tolerance; like the instincts of passions in a Tathágata; like the perception of color in one blind from birth; like the inhalation and exhalation of an ascetic absorbed in the meditation of cessation; like the track of a bird in the sky; like the erection of a eunuch; like the pregnancy of a barren woman; like the un-produced passions of an emanated incarnation of the Tathágata; like dream-visions seen after waking; like the passions of one who is free of conceptualizations; like fire burning without fuel; like the reincarnation of one who has attained ultimate liberation.

"Precisely thus, Manjusri, does a bodhisattva who realizes the ultimate selflessness consider all beings."

Manjusri then asked further, "Noble sir, if a bodhisattva considers all living beings in such a way, how does he generate the great love toward them?"

Vimalakirti replied, "Manjusri, when a bodhisattva considers all living beings in this way, he thinks: 'Just as I have realized the Dharma, so should I teach it to living beings.' Thereby, he generates the love that is truly a refuge for all living beings; the love that is peaceful because free of grasping; the love that is not feverish, because free of passions; the love that accords with reality because it is equanimous in all three times; the love that is without conflict because free of the violence of the passions; the love that is non-dual because it is involved neither with the external nor with the internal; the love that is imperturbable because totally ultimate.

"Thereby he generates the love that is firm, its high resolve unbreakable, like a diamond; the love that is pure, purified in its

intrinsic nature; the love that is even, its aspirations being equal; the saint's love that has eliminated its enemy; the bodhisattva's love that continuously develops living beings; The Tathágatas love that understands reality; the Buddha's love that causes living beings to awaken from their sleep; the love that is spontaneous because it is fully enlightened spontaneously; the love that is enlightenment because it is unity of experience; the love that has no presumption because it has eliminated attachment and aversion; the love that is great compassion because it infuses the Mahayana with radiance; the love that is never exhausted because it acknowledges voidness and selflessness; the love that is giving because it bestows the gift of Dharma free of the tight fist of a bad teacher; the love that is morality because it improves immoral living beings; the love that is tolerance because it protects both self and others; the love that is effort because it takes responsibility for all living beings; the love that is contemplation because it refrains from indulgence in tastes; the love that is wisdom because it causes attainment at the proper time; the love that is liberative technique because it shows the way everywhere; the love that is without formality because it is pure in motivation; the love that is without deviation because it acts from decisive motivation; the love that is high resolve because it is without passions; the love that is without deceit because it is not artificial; the love that is happiness because it introduces living beings to the happiness of the Buddha. Such, Manjusri, is the great love of a bodhisattva."

Manjusri: What is the great compassion of a bodhisattva?

Vimalakirti: It is the giving of all accumulated roots of virtue to all living beings.

Manjusri: What is the great joy of the bodhisattva?

Vimalakirti: It is to be joyful and without regret in giving.

Manjusri: What is the equanimity of the bodhisattva?

Vimalakirti: It is what benefits both self and others.

Manjusri: To what should one resort when terrified by fear of life?

Vimalakirti: Manjusri, a bodhisattva who is terrified by fear of life should resort to the magnanimity of the Buddha.

Manjusri: Where should he who wishes to resort to the magnanimity of the Buddha take his stand?

Vimalakirti: He should stand in equanimity toward all living beings.

Manjusri: Where should he who wishes to stand in equanimity toward all living beings take his stand?

Vimalakirti: He should live for the liberation of all living beings.

Manjusri: What should he who wishes to liberate all living beings do?

Vimalakirti: He should liberate them from their passions.

Manjusri: How should he who wishes to eliminate passions apply himself?

Vimalakirti: He should apply himself appropriately.

Manjusri: How should he apply himself, to "apply himself appropriately"?

Vimalakirti: He should apply himself to production-less-ness and to destruction-less-ness.

Manjusri: What is not produced? And what is not destroyed?

Vimalakirti: Evil is not produced and good is not destroyed.

Manjusri: What is the root of good and evil?

Vimalakirti: Materiality is the root of good and evil.

Manjusri: What is the root of materiality?

Vimalakirti: Desire is the root of materiality.

Manjusri: What is the root of desire and attachment?

Vimalakirti: Unreal construction is the root of desire.

Manjusri: What is the root of unreal construction?

Vimalakirti: The false concept is its root.

Manjusri: What is the root of the false concept?

Vimalakirti: Base-less-ness.

Manjusri: What is the root of base-less-ness?

Vimalakirti: Manjusri, when something is baseless, how can it have any root? Therefore, all things stand on the root, which is baseless.

Thereupon, a certain goddess who lived in that house, having heard this teaching of the Dharma of the great heroic bodhisattvas, and being delighted, pleased, and overjoyed, manifested herself in a material body and showered the great spiritual heroes, the bodhisattvas, and the great disciples with heavenly flowers. When the flowers fell on the bodies of the bodhisattvas, they fell off on the floor, but when they fell on the bodies of the great disciples, they stuck to them and did not fall. The great disciples shook the flowers and even tried to use their magical powers, but still the flowers would not shake off. Then, the goddess said to the venerable Shariputra, "Reverend Shariputra, why do you shake these flowers?"

Shariputra replied, "Goddess, these flowers are not proper for religious persons and so we are trying to shake them off."

The goddess said, "Do not say that, reverend Shariputra. Why? These flowers are proper indeed! Why? Such flowers have neither constructual thought nor discrimination. But the elder Shariputra has both constructual thought and discrimination.

"Reverend Shariputra, impropriety for one who has renounced the world for the discipline of the rightly taught Dharma consists of constructual thought and discrimination, yet the elders are full of such thoughts. One who is without such thoughts is always proper.

"Reverend Shariputra, see how these flowers do not stick to the bodies of these great spiritual heroes, the bodhisattvas! This is

because they have eliminated constructual thoughts and discriminations.

"For example, evil spirits have power over fearful men but cannot disturb the fearless. Likewise, those intimidated by fear of the world are in the power of forms, sounds, smells, tastes, and textures, which do not disturb those who are free from fear of the passions inherent in the constructive world. Thus, these flowers stick to the bodies of those who have not eliminated their instincts for the passions and do not stick to the bodies of those who have eliminated their instincts. Therefore, the flowers do not stick to the bodies of these bodhisattvas, who have abandoned all instincts."

Then the venerable Shariputra said to the goddess, "Goddess, how long have you been in this house?"

The goddess replied, "I have been here as long as the elder has been in liberation."

Shariputra said, "Then, have you been in this house for quite some time?"

The goddess said, "Has the elder been in liberation for quite some time?"

At that, the elder Shariputra fell silent.

The goddess continued, "Elder, you are 'foremost of the wise!' Why do you not speak? Now, when it is your turn, you do not answer the question."

Shariputra: Since liberation is inexpressible, goddess, I do not know what to say.

Goddess: All the syllables pronounced by the elder have the nature of liberation. Why? Liberation is neither internal nor external, nor can it be apprehended apart from them. Likewise, syllables are neither internal nor external, nor can they be apprehended anywhere else. Therefore, reverend Shariputra, do not point to liberation by abandoning speech! Why? The holy liberation is the equality of all things!

Shariputra: Goddess, is not liberation the freedom from desire, hatred, and folly?

Goddess: "Liberation is freedom from desire, hatred, and folly" that is the teaching of the excessively proud.

But those free of pride are taught that the very nature of desire, hatred, and folly is itself liberation.

Shariputra: Excellent! Excellent, goddess! Pray, what have you attained, what have you realized, that you have such eloquence?

Goddess: I have attained nothing, reverend Shariputra. I have no realization. Therefore I have such eloquence.

Whoever thinks, "I have attained! I have realized!" is overly proud in the discipline of the well-taught Dharma.

Shariputra: Goddess, do you belong to the disciple-vehicle, to the solitary-vehicle, or to the great vehicle?

Goddess: I belong to the disciple-vehicle when I teach it to those who need it. I belong to the solitary-vehicle when I teach the twelve links of dependent origination to those who need them. And, since I never abandon the great compassion, I belong to the great vehicle, as all need that teaching to attain ultimate liberation.

Nevertheless, reverend Shariputra, just as one cannot smell the castor plant in a magnolia wood, but only the magnolia flowers, so, reverend Shariputra, living in this house, which is redolent with the perfume of the virtues of the Buddha-qualities, one does not smell the perfume of the disciples and the solitary sages. Reverend Shariputra, the Sakras, the Brahmas, the Lokapalas, the devas, nagas, yakshas, gandharvas, asuras, garudas, kimnaras, and mahoragas who live in this house hear the Dharma from the mouth of this holy man and, enticed by the perfume of the virtues of the Buddha-qualities, proceed to conceive the spirit of enlightenment.

Reverend Shariputra, I have been in this house for twelve years, and I have heard no discourses concerning the disciples and solitary sages but have heard only those concerning the great

love, the great compassion, and the inconceivable qualities of the Buddha.

Reverend Shariputra, eight strange and wonderful things manifest themselves constantly in this house. What are these eight?

A light of golden hue shines here constantly, so bright that it is hard to distinguish day and night; and neither the moon nor the sun shines here distinctly. That is the first wonder of this house.

Furthermore, reverend Shariputra, whoever enters this house is no longer troubled by his passions from the moment he is within. That is the second strange and wonderful thing.

Furthermore, reverend Shariputra, this house is never forsaken by Sakra, Brahma, the Lokapalas, and the bodhisattvas from all the other Buddha-fields. That is the third strange and wonderful thing.

Furthermore, reverend Shariputra, this house is never empty of the sounds of the Dharma, the discourse on the six transcendences, and the discourses of the irreversible wheel of the Dharma. That is the fourth strange and wonderful thing.

Furthermore, reverend Shariputra, in this house one always hears the rhythms, songs, and music of gods and men, and from this music constantly resounds the sound of the infinite Dharma of the Buddha. That is the fifth strange and wonderful thing.

Furthermore, reverend Shariputra, in this house there are always four inexhaustible treasures, replete with all kinds of jewels, which never decrease, although all the poor and wretched may partake to their satisfaction.

That is the sixth strange and wonderful thing.

Furthermore, reverend Shariputra, at the wish of this good man, to this house come the innumerable Tathágatas of the ten directions, such as the Tathágatas Shakyamuni, Amitabha, Aksobhya, Ratnasri, Ratnarcis, Ratnacandra, Ratnavyuha, Dusprasaha, Sarvarthasiddha, Ratnabahula, Simhakirti, Simhasvara, and so forth; and when they come they teach the

door of Dharma called the "Secrets of the Tathágatas" and then depart. That is the seventh strange and wonderful thing.

Furthermore, reverend Shariputra, all the splendors of the abodes of the gods and all the splendors of the fields of the Buddhas shine forth in this house. That is the eighth strange and wonderful thing.

Reverend Shariputra, these eight strange and wonderful things are seen in this house. Who then, seeing such inconceivable things, would believe the teaching of the disciples?

Shariputra: Goddess, what prevents you from transforming yourself out of your female state?

Goddess: Although I have sought my "female state" for these twelve years, I have not yet found it. Reverend Shariputra, if a magician were to incarnate a woman by magic, would you ask her, "What prevents you from transforming yourself out of your female state?"

Shariputra: No! Such a woman would not really exist, so what would there be to transform?

Goddess: Just so, reverend Shariputra, all things do not really exist. Now, would you think, "What prevents one whose nature is that of a magical incarnation from transforming herself out of her female state?"

Thereupon, the goddess employed her magical power to cause the elder Shariputra to appear in her form and to cause herself to appear in his form. Then the goddess, transformed into Shariputra, said to Shariputra, transformed into a goddess, "Reverend Shariputra, what prevents you from transforming yourself out of your female state?"

And Shariputra, transformed into the goddess, replied, "I no longer appear in the form of a male! My body has changed into the body of a woman! I do not know what to transform!"

The goddess continued, "If the elder could again change out of the female state, then all women could also change out of their female states. All women appear in the form of women in just the same way as the elder appears in the form of a woman. While they are not women in reality, they appear in the form of women. With this in mind, the Buddha said, 'In all things, there is neither male nor female.'"

Then, the goddess released her magical power and each returned to his ordinary form. She then said to him,

"Reverend Shariputra, what have you done with your female form?"

Shariputra: I neither made it nor did I change it.

Goddess: Just so, all things are neither made nor changed, and that they are not made and not changed, that is the teaching of the Buddha.

Shariputra: Goddess, where will you be born when you transmigrate after death?

Goddess: I will be born where all the magical incarnations of the Tathágata are born.

Shariputra: But the emanated incarnations of the Tathágata do not transmigrate nor are they born.

Goddess: All things and living beings are just the same; they do not transmigrate nor are they born!

Shariputra: Goddess, how soon will you attain the perfect enlightenment of Buddhahood?

Goddess: At such time as you, elder, become endowed once more with the qualities of an ordinary individual, then will I attain the perfect enlightenment of Buddhahood.

Shariputra: Goddess, it is impossible that I should become endowed once more with the qualities of an ordinary individual.

Goddess: Just so, reverend Shariputra, it is impossible that I should attain the perfect enlightenment of Buddhahood! Why,

because perfect enlightenment stands upon the impossible. Because it is impossible, no one attains the perfect enlightenment of Buddhahood.

Shariputra: But the Tathágata has declared: "The Tathágatas, who are as numerous as the sands of the Ganges, have attained perfect Buddhahood, are attaining perfect Buddhahood, and will go on attaining perfect Buddhahood."

Goddess: Reverend Shariputra, the expression, "the Buddhas of the past, present and future," is a conventional expression made up of a certain number of syllables. The Buddhas are neither past, nor present, nor future.

Their enlightenment transcends the three times! But tell me, elder, have you attained sainthood?

Shariputra: It is attained, because there is no attainment.

Goddess: Just so, there is perfect enlightenment because there is no attainment of perfect enlightenment.

Then the Licchavi Vimalakirti said to the venerable elder Shariputra, "Reverend Shariputra, this goddess has already served ninety-two million billion Buddhas. She plays with the super-knowledge's. She has truly succeeded in all her vows. She has gained the tolerance of the birthlessness of things. She has actually attained irreversibility. She can live wherever she wishes on the strength of her vow to develop living beings."

8. The Family of the Tathágatas

Then, the crown prince Manjusri said to the Licchavi Vimalakirti, "Noble sir, how does the bodhisattva follow the way to attain the qualities of the Buddha?"

Vimalakirti replied, "Manjusri, when the bodhisattva follows the wrong way, he follows the way to attain the qualities of the Buddha."

Manjusri continued, "How does the bodhisattva follow the wrong way?"

Vimalakirti replied, "Even should he enact the five deadly sins, he feels no malice, violence, or hate. Even should he go into the hells, he remains free of all taint of passions. Even should he go into the states of the animals, he remains free of darkness and ignorance. When he goes into the states of the asuras, he remains free of pride, conceit, and arrogance. When he goes into the realm of the lord of death, he accumulates the stores of merit and wisdom. When he goes into the states of motionlessness and immateriality, he does not dissolve therein.

"He may follow the ways of desire, yet he stays free of attachment to the enjoyments of desire. He may follow the ways of hatred, yet he feels no anger to any living being. He may follow the ways of folly, yet he is ever conscious with the wisdom of firm understanding.

"He may follow the ways of avarice, yet he gives away all internal and external things without regard even for his own life. He may follow the ways of immorality, yet, seeing the horror of even the slightest transgressions, he lives by the ascetic practices and austerities. He may follow the ways of wickedness and anger, yet he remains utterly free of malice and lives by love. He may follow the ways of laziness, yet his efforts are uninterrupted as he strives in the cultivation of roots of virtue. He may follow the ways of sensuous distraction, yet; naturally concentrated his contemplation is not dissipated. He may follow the ways of false wisdom, yet, having reached the transcendence of wisdom, he is expert in all mundane and transcendental sciences.

"He may show the ways of sophistry and contention, yet he is always conscious of ultimate meanings and has perfected the use of liberative techniques. He may show the ways of pride, yet he serves as a bridge and a ladder for all people. He may show the ways of the passions, yet he is utterly dispassionate and naturally pure. He may follow the ways of the Mara's, yet he does not really accept their authority in regard to his knowledge of the qualities of the Buddha. He may follow the ways of the disciples, yet he lets living beings hear the teaching they have not heard before. He may follow the ways of the solitary sages, yet he is inspired with great compassion in order to develop all living beings.

"He may follow the ways of the poor, yet he holds in his hand a jewel of inexhaustible wealth. He may follow the ways of cripples, yet he is beautiful and well adorned with the auspicious signs and marks. He may follow the ways of those of lowly birth, yet, through his accumulation of the stores of merit and wisdom, he is born in the family of the Tathágatas. He may follow the ways of the weak, the ugly, and the wretched, yet he is beautiful to look upon, and his body is like that of Narayana.

"He may manifest to living beings the ways of the sick and the unhappy, yet he has entirely conquered and transcended the fear of death.

"He may follow the ways of the rich, yet he is without acquisitiveness and often reflects upon the notion of impermanence.

He may show himself engaged in dancing with harem girls, yet he cleaves to solitude, having crossed the swamp of desire.

"He follows the ways of the dumb and the incoherent, yet, having acquired the power of incantations, he is adorned with a varied eloquence.

"He follows the ways of the heterodox without ever becoming heterodox. He follows the ways of the entire world, yet he reverses all states of existence. He follows the way of liberation without ever abandoning the progress of the world.

"Manjusri, thus does the bodhisattva follow the wrong ways, thereby following the way to the qualities of the Buddha."

Then, the Licchavi Vimalakirti said to the crown prince Manjusri, "Manjusri, what is the 'family of the Tathágatas'?"

Manjusri replied, "Noble sir, the family of the Tathágatas consists of all basic egoism; of ignorance and the thirst for existence; of lust, hate, and folly; of the four misapprehensions, of the five obscurations, of the six media of sense, of the seven abodes of consciousness, of the eight false paths, of the nine causes of irritation, of the paths of ten sins. Such is the family of the Tathágatas. In short, noble sir, the sixty-two kinds of convictions constitute the family of the Tathágatas!"

Vimalakirti: Manjusri, with what in mind do you say so?

Manjusri: Noble sir, one who stays in the fixed determination of the vision of the uncreated is not capable of conceiving the spirit of unexcelled perfect enlightenment. However, one who lives among created things, in the mines of passions, without seeing any truth, is indeed capable of conceiving the spirit of unexcelled perfect enlightenment.

Noble sir, flowers like the blue lotus, the red lotus, the white lotus, the water lily, and the moon lily do not grow on the dry ground in the wilderness, but do grow in the swamps and mud banks. Just so, the Buddha-qualities do not grow in living beings certainly destined for the uncreated but do grow in those living beings who are like swamps and mud banks of passions. Likewise, as seeds do not grow in the sky but do grow in the earth, so the Buddha-qualities do not grow in those determined for the absolute but do grow in those who conceive the spirit of enlightenment, after having produced a Sumeru-like mountain of egoistic views.

Noble sir, through these considerations one can understand that all passions constitute the family of the Tathágatas. For example, noble sir, without going out into the great ocean, it is impossible to find precious, priceless pearls. Likewise, without going into the ocean of passions, it is impossible to obtain the mind of omniscience.

Then, the elder Maha-Kasyapa applauded the crown prince Manjusri: "Good! Good Manjusri! This is indeed well spoken! This is right! The passions do indeed constitute the family of the Tathágatas. How can such as we, the disciples, conceive the spirit of enlightenment, or become fully enlightened in regard to the qualities of the Buddha? Only those guilty of the five deadly sins can conceive the spirit of enlightenment and can attain Buddhahood, which is the full accomplishment of the qualities of the Buddha!

"Just as, for example, the five desire objects have no impression or effect on those bereft of faculties, even so all the qualities of the Buddha have no impression or effect on the disciples, who have abandoned all adherences.

Thus, the disciples can never appreciate those qualities.

"Therefore, Manjusri, the ordinary individual is grateful to the Tathágata, but the disciples are not grateful.

Why? The ordinary individuals, upon learning of the virtues of the Buddha, conceive the spirit of unexcelled perfect enlightenment, in order to insure the uninterrupted continuity of the heritage of the Three Jewels; but the disciples, although they may hear of the qualities, powers, and fearlessnesses of the Buddha until the end of their days, are not capable of conceiving the spirit of unexcelled perfect enlightenment."

Thereupon, the bodhisattva Sarvarupasamdarsana, who was present in that assembly, addressed the Licchavi Vimalakirti: "Householder, where are your father and mother, your children, your wife, your servants, your maids, your laborers, and your attendants? Where are your friends, your relatives, and your kinsmen? Where are your servants, your horses, your elephants, your chariots, your bodyguards, and your bearers?"

Thus addressed, the Licchavi Vimalakirti spoke the following verses to the bodhisattva Sarvarupasamdarsana:

Of the true bodhisattvas,
The mother is the transcendence of wisdom,
The father is the skill in liberative technique;
The Leaders are born of such parents.

Their wife is the joy in the Dharma,
Love and compassion are their daughters,
The Dharma and the truth are their sons;
And their home is deep thought on the meaning of void ness.

All the passions are their disciples,
Controlled at will.
Their friends are the aids to enlightenment;
Thereby they realize supreme enlightenment.

Their companions, ever with them,
Are the six transcendences.
Their consorts are the means of unification,

Their music is the teaching of the Dharma.

The incantations make their garden,
Which blossoms with the flowers of the factors of enlightenment,
With trees of the great wealth of the Dharma,
And fruits of the gnosis of liberation.

Their pool consists of the eight liberations,
Filled with the water of concentration,
Covered with the lotuses of the seven impurities -
Who bathes therein becomes immaculate.

Their bearers are the six super knowledge's,
Their vehicle is the unexcelled Mahayana,
Their driver is the spirit of enlightenment,
And their path is the eightfold peace.

Their ornaments are the auspicious signs,
And the eighty marks;
Their garland is virtuous aspiration,
And their clothing is good conscience and consideration.

Their wealth is the holy Dharma,
And their business is it's teaching,
Their great income is pure practice,
And it is dedicated to the supreme enlightenment.

Their bed consists of the four contemplations,
And its spread is the pure livelihood,
And their awakening consists of gnosis,
Which is constant learning and meditation.

Their food is the ambrosia of the teachings,
And their drink is the juice of liberation.
Their bath is pure aspiration,
And morality their unguent and perfume.

Having conquered the enemy passions,
They are invincible heroes.
Having subdued the four Mara's,
They raise their standard on the field of enlightenment.

They manifest birth voluntarily,
Yet they are not born, nor do they originate.
They shine in all the fields of the Buddhas,
Just like the rising sun.

Though they worship Buddhas by the millions,
With every conceivable offering,
They never dwell upon the least difference
Between the Buddhas and themselves.

They journey through all Buddha-fields
In order to bring benefit to living beings,
Yet they see those fields as just like empty space,
Free of any conceptual notions of "living beings."

The fearless bodhisattvas can manifest,
All in a single instant,
The forms, sounds, and manners of behavior
Of all living beings.

Although they recognize the deeds of Mara's,
They can get along even with these Mara's
For even such activities may be manifested
By those perfected in liberative technique.

They play with illusory manifestations
In order to develop living beings,
Showing themselves to be old or sick,
And even manifesting their own deaths.

They demonstrate the burning of the earth
In the consuming flames of the world's end,
In order to demonstrate impermanence
To living beings with the notion of permanence.

Invited by hundreds of thousands of living beings,
All in the same country,
They partake of offerings at the homes of all,
And dedicate all for the sake of enlightenment.

They excel in all esoteric sciences,
And in the many different crafts,
And they bring forth the happiness
Of all living beings.

By devoting themselves as monks
To all the strange sects of the world,
They develop all those beings
Who have attached themselves to dogmatic views.

They may become suns or moons,
Indras, Brahmas, or lords of creatures,
They may become fire or water
Or earth or wind.

During the short aeons of maladies,
They become the best holy medicine;
They make beings well and happy,
And bring about their liberation.

During the short aeons of famine,
They become food and drink.
Having first alleviated thirst and hunger,
They teach the Dharma to living beings.

During the short aeons of swords,
They meditate on love,
Introducing to nonviolence
Hundreds of millions of living beings.

In the middle of great battles
They remain impartial to both sides;
For bodhisattvas of great strength
Delight in reconciliation of conflict.

In order to help the living beings,
They voluntarily descend into
The hells, which are attached
To all the inconceivable Buddha-fields.

They manifest their lives

In all the species of the animal kingdom,
Teaching the Dharma everywhere.
Thus they are called "Leaders."

They display sensual enjoyment to the worldlings,
And trances to the meditative.
They completely conquer the Mara's,
And allow them no chance to prevail.

Just as it can be shown that a lotus
Cannot exist in the center of a fire,
So they show the ultimate unreality
Of both pleasures and trances.

They intentionally become courtesans
In order to win men over,
And, having caught them with the hook of desire,
They establish them in the Buddha-gnosis.

In order to help living beings,
They always become chieftains,
Captains, priests, and ministers,
Or even prime ministers.

For the sake of the poor,
They become inexhaustible treasures,
Causing those to whom they give their gifts
To conceive the spirit of enlightenment.

They become invincible champions,
For the sake of the proud and the vain,
And, having conquered all their pride,
They start them on the quest for enlightenment.

They always stand at the head
Of those terrified with fright,
And, having bestowed fearlessness upon them,
They develop them toward enlightenment.

They become great holy men,
With the super-knowledge's and pure continence,

And thus induce living beings to the morality
Of tolerance, gentleness, and discipline.

Here in the world, they fearlessly behold
Those who are masters to be served,
And they become their servants or slaves,
Or serve as their disciples.

Well trained in liberative technique,
They demonstrate all activities,
Whichever possibly may be a means
To make beings delight in the Dharma.

Their practices are infinite;
And their spheres of influence are infinite;
Having perfected an infinite wisdom,
They liberate an infinity of living beings.

Even for the Buddhas themselves,
During a million aeons,
Or even a hundred million aeons,
It would be hard to express all their virtues.

Except for some inferior living beings,
Without any intelligence at all,
Is there anyone with any discernment
Who, having heard this teaching,
Would not wish for the supreme enlightenment?

9. The Dharma-Door of Non-duality

Then, the Licchavi Vimalakirti asked those bodhisattvas, "Good sirs, please explain how the bodhisattvas enter the Dharma-door of non-duality!"

The bodhisattva Dharmavikurvana declared, "Noble sir, production and destruction are two, but what is not produced and does not occur cannot be destroyed. Thus the attainment of the tolerance of the birthlessness of things is the entrance into non-duality."

The bodhisattva Srigandha declared, " 'I' and 'mine' are two. If there is no presumption of a self, there will be no possessiveness. Thus, the absence of presumption is the entrance into non-duality."

The bodhisattva Srikuta declared, " 'Defilement' and 'purification' are two. When there is thorough knowledge of defilement, there will be no conceit about purification. The path leading to the complete conquest of all conceit is the entrance into non-duality."

The bodhisattva Bhadrajyotis declared, " 'Distraction' and 'attention' are two. When there is no distraction, there will be no attention, no mentation, and no mental intensity. Thus, the absence of mental intensity is the entrance into non-duality."

The bodhisattva Subahu declared, " 'Bodhisattva-spirit' and 'disciple-spirit' are two. When both are seen to resemble an illusory spirit, there is no bodhisattva-spirit, nor any disciple-spirit. Thus, the sameness of natures of spirits is the entrance into non-duality."

The bodhisattva Animisa declared, " 'Grasping' and 'non-grasping' are two. What is not grasped is not perceived, and what is not perceived is neither presumed nor repudiated. Thus, the inaction and noninvolvement of all things is the entrance into non-duality."

The bodhisattva Sunetra declared, " 'Uniqueness' and 'character-less-ness' are two. Not to presume or construct something is neither to establish its uniqueness nor to establish its character-less-ness. To penetrate the equality of these two is to enter non-duality."

The bodhisattva Tisya declared, " 'Good' and 'evil' are two. Seeking neither good nor evil, the understanding of the non-duality of the significant and the meaningless is the entrance into non-duality."

The bodhisattva Simha declared, " 'Sinfulness' and 'sin-less-ness' are two. By means of the diamond-like wisdom that

pierces to the quick, not to be bound or liberated is the entrance into non-duality."

The bodhisattva Simhamati declared, "To say, 'This is impure' and 'this is immaculate' makes for duality. One who, attaining equanimity, forms no conception of impurity or immaculateness, yet is not utterly without conception, has equanimity without any attainment of equanimity - he enters the absence of conceptual knots.

Thus, he enters into non-duality."

The bodhisattva Suddhadhimukti declared, "To say, 'This is happiness' and 'That is misery' is dualism. One who is free of all calculations, through the extreme purity of gnosis - his mind is aloof, like empty space; and thus he enters into non-duality."

The bodhisattva Narayana declared, "To say, 'This is mundane' and 'that is transcendental' is dualism. This world has the nature of voidness, so there is neither transcendence nor involvement, neither progress nor standstill. Thus, neither to transcend nor to be involved, neither to go nor to stop - this is the entrance into non-duality."

The bodhisattva Dantamati declared, "'Life' and 'liberation' are dualistic. Having seen the nature of life, one neither belongs to it nor is one utterly liberated from it. Such understanding is the entrance into non-duality."

The bodhisattva Pratyaksadarsana declared, "'Destructible' and 'indestructible' are dualistic. What is destroyed is ultimately destroyed. What is ultimately destroyed does not become destroyed; hence, it is called 'indestructible.' What is indestructible is instantaneous, and what is instantaneous is indestructible. The experience of such is called 'the entrance into the principle of non-duality.'"

The bodhisattva Parigudha declared, "'Self' and 'selflessness' are dualistic. Since the existence of self cannot be perceived, what is there to be made 'selfless'? Thus, the non-dualism of the vision of their nature is the entrance into non-duality."

The bodhisattva Vidyuddeva declared, "'Knowledge' and 'ignorance' are dualistic. The natures of ignorance and knowledge are the same, for ignorance is undefined, incalculable, and beyond the sphere of thought. The realization of this is the entrance into non-duality."

The bodhisattva Priyadarsana declared, "Matter itself is void. Voidness does not result from the destruction of matter, but the nature of matter is itself voidness. Therefore, to speak of voidness on the one hand, and of matter, or of sensation, or of intellect, or of motivation, or of consciousness on the other - is entirely dualistic.

Consciousness itself is voidness. Voidness does not result from the destruction of consciousness, but the nature of consciousness is itself voidness. Such understanding of the five compulsive aggregates and the knowledge of them as such by means of gnosis is the entrance into non-duality."

The bodhisattva Prabhaketu declared, "To say that the four main elements are one thing and the etheric space-element another is dualistic. The four main elements are themselves the nature of space. The past itself is also the nature of space. The future itself is also the nature of space. Likewise, the present itself is also the nature of space. The gnosis that penetrates the elements in such a way is the entrance into non-duality."

The bodhisattva Pramati declared, "'Eye' and 'form' are dualistic. To understand the eye correctly, and not to have attachment, aversion, or confusion with regard to form - that is called 'peace.' Similarly, 'ear' and 'sound,' 'nose' and 'smell,' 'tongue' and taste, 'body' and touch, and 'mind' and 'phenomena' - all are dualistic. But to know the mind, and to be neither attached, averse, nor confused with regard to phenomena - that is called 'peace.' To live in such peace is to enter into non-duality."

The bodhisattva Aksayamati declared, "The dedication of generosity for the sake of attaining omniscience is dualistic. The nature of generosity is itself omniscience, and the nature of omniscience itself is total dedication.

Likewise, it is dualistic to dedicate morality, tolerance, effort, meditation, and wisdom for the sake of omniscience. Omniscience is the nature of wisdom, and total dedication is the nature of omniscience. Thus, the entrance into this principle of uniqueness is the entrance into non-duality."

The bodhisattva Gambhiramati declared, "It is dualistic to say that void-ness is one thing, sign-less-ness another, and wish-less-ness still another. What is void has no sign. What has no sign has no wish. Where there is no wish there is no process of thought, mind, or consciousness. To see the doors of all liberations in the door of one liberation is the entrance into non-duality."

The bodhisattva Santendriya declared, "It is dualistic to say 'Buddha,' 'Dharma,' and 'Sangha.' The Dharma is itself the nature of the Buddha, the Sangha is itself the nature of the Dharma, and all of them are uncompounded. The uncompounded is infinite space, and the processes of all things are equivalent to infinite space. Adjustment to this is the entrance into non-duality."

The bodhisattva Apratihatanetra declared, "It is dualistic to refer to 'aggregates' and to the 'cessation of aggregates.' Aggregates themselves are cessation. Why? The egoistic views of aggregates, being un-produced themselves, do not exist ultimately. Hence such views do not really conceptualize 'These are aggregates' or 'These aggregates cease.' Ultimately, they have no such discriminative constructions and no such conceptualizations. Therefore, such views have themselves the nature of cessation. Nonoccurrence and non-destruction are the entrance into non-duality."

The bodhisattva Suvinita declared, "Physical, verbal, and mental vows do not exist dualistically. Why? These things have the nature of inactivity. The nature of inactivity of the body is the same as the nature of inactivity of speech, whose nature of inactivity is the same as the nature of inactivity of the mind. It is necessary to know and to understand this fact of the ultimate inactivity of all things, for this knowledge is the entrance into non-duality."

The bodhisattva Punyaksetra declared, "It is dualistic to consider actions meritorious, sinful, or neutral. The non-undertaking of meritorious, sinful, and neutral actions is not dualistic. The intrinsic nature of all such actions is voidness, wherein ultimately there is neither merit, nor sin, nor neutrality, nor action itself. The non-accomplishment of such actions is the entrance into non-duality."

The bodhisattva Padmavyuha declared, "Dualism is produced from obsession with self, but true understanding of self does not result in dualism. Who thus abides in non-duality is without ideation, and that absence of ideation is the entrance into non-duality."

The bodhisattva Srigarbha declared, "Duality is constituted by perceptual manifestation. Non-duality is object-less-ness. Therefore, non-grasping and non-rejection is the entrance into non-duality."

The bodhisattva Candrottara declared, "'Darkness' and 'light' are dualistic, but the absence of both darkness and light is non-duality. Why? At the time of absorption in cessation, there is neither darkness nor light, and likewise with the natures of all things. The entrance into this equanimity is the entrance into non-duality."

The bodhisattva Ratnamudrahasta declared, "It is dualistic to detest the world and to rejoice in liberation, and neither detesting the world nor rejoicing in liberation is non-duality. Why? Liberation can be found where there is bondage, but where there is ultimately no bondage where is there need for liberation? The mendicant who is neither bound nor liberated does not experience any like or any dislike and thus he enters non-duality."

The bodhisattva Manikutaraja declared, "It is dualistic to speak of good paths and bad paths. One who is on the path is not concerned with good or bad paths. Living in such unconcern, he entertains no concepts of 'path' or 'non-path.' Understanding the nature of concepts, his mind does not engage in duality. Such is the entrance into non-duality."

The bodhisattva Satyarata declared, "It is dualistic to speak of 'true' and 'false.' When one sees truly, one does not ever see any truth, so how could one see falsehood? Why? One does not see with the physical eye, one sees with the eye of wisdom. And with the wisdom-eye one sees only insofar as there is neither sight nor non-sight.

There, where there is neither sight nor non-sight, is the entrance into non-duality."

When the bodhisattvas had given their explanations, they all addressed the crown prince Manjusri: "Manjusri, what is the bodhisattva's entrance into non-duality?"

Manjusri replied, "Good sirs, you have all spoken well. Nevertheless, all your explanations are themselves dualistic. To know no one teaching, to express nothing, to say nothing, to explain nothing, to announce nothing, to indicate nothing, and to designate nothing - that is the entrance into non-duality."

Then the crown prince Manjusri said to the Licchavi Vimalakirti, "We have all given our own teachings, noble sir. Now, may you elucidate the teaching of the entrance into the principle of non-duality!"

Thereupon, the Licchavi Vimalakirti kept his silence, saying nothing at all.

The crown prince Manjusri applauded the Licchavi Vimalakirti: "Excellent! Excellent, noble sir! This is indeed the entrance into the non-duality of the bodhisattvas. Here there is no use for syllables, sounds, and ideas."

When these teachings had been declared, five thousand bodhisattvas entered the door of the Dharma of non-duality and attained tolerance of the birthlessness of things.

10. The Feast Brought by the Emanated Incarnation

Thereupon, the venerable Shariputra thought to himself, "If these great bodhisattvas do not adjourn before noontime, when are they going to eat?"

The Licchavi Vimalakirti, knowing telepathically the thought of the venerable Shariputra, spoke to him:

"Reverend Shariputra, the Tathágata has taught the eight liberations. You should concentrate on those liberations, listening to the Dharma with a mind free of preoccupations with material things. Just wait a minute, reverend Shariputra, and you will eat such food as you have never before tasted."

Then, the Licchavi Vimalakirti set himself in such a concentration and performed such a miraculous feat that those bodhisattvas and those great disciples were enabled to see the universe called Sarvagandhasugandha, which is located in the direction of the zenith, beyond as many Buddha-fields as there are sands in forty-two Ganges rivers. There the Tathágata named Sugandhakuta resides, lives, and is manifest. In that universe, the trees emit a fragrance that far surpasses all the fragrances, human and divine, of all the Buddha-fields of the ten directions. In that universe, even the names "disciple" and "solitary sage" do not exist, and the Tathágata Sugandhakuta teaches the Dharma to a gathering of bodhisattvas only. In that universe, all the houses, the avenues, the parks, and the palaces are made of various perfumes, and the fragrance of the food eaten by those bodhisattvas pervades immeasurable universes.

At this time, the Tathágata Sugandhakuta sat down with his bodhisattvas to take his meal, and the deities called Gandhavyuhahara, who were all devoted to the Mahayana, served and attended upon the Buddha and his bodhisattvas. Everyone in the gathering at the house of Vimalakirti was able to see distinctly this universe wherein the Tathágata Sugandhakuta and his bodhisattvas were taking their meal.

The Licchavi Vimalakirti addressed the whole gathering of bodhisattvas: "Good sirs, is there any among you who would like to go to that Buddha-field to bring back some food?"

But, restrained by the supernatural power of Manjusri, none of them volunteered to go.

The Licchavi Vimalakirti said to crown prince Manjusri, "Manjusri, are you not ashamed of such a gathering?"

Manjusri replied, "Noble sir, did not the Tathágata declare, 'Those who are unlearned should not be despised'?"

Then, the Licchavi Vimalakirti, without rising from his couch, magically emanated an incarnation-bodhisattva, whose body was of golden color, adorned with the auspicious signs and marks, and of such an appearance that he outshone the whole assembly. The Licchavi Vimalakirti addressed that incarnated bodhisattva: "Noble son, go in the direction of the zenith and when you have crossed as many Buddha-fields as there are sands in forty-two Ganges rivers, you will reach a universe called Sarvagandhasugandha, where you will find the Tathágata Sugandhakuta taking his meal. Go to him and, having bowed down at his feet, make the following request of him:

"The Licchavi Vimalakirti bows down one hundred thousand times at your feet, O Lord, and asks after your health - if you have but little trouble, little discomfort, little unrest; if you are strong, well, without complaint, and living in touch with supreme happiness.'

"Having thus asked after his health, you should request of him 'Vimalakirti asks the Lord to give me the remains of your meal, with which he will accomplish the Buddha-work in the universe called "Saha." (Saha means 'endurance' and always refers to our present world system) Thus, those living beings with inferior aspirations will be inspired with lofty aspirations, and the good name of the Tathágata will be celebrated far and wide."

At that, the incarnated bodhisattva said, "Very good!" to the Licchavi Vimalakirti and obeyed his instructions.

In sight of all the bodhisattvas, he turned his face upward and was gone, and they saw him no more. When he reached the universe Sarvagandhasugandha, he bowed down at the feet of the Tathágata Sugandhakuta and said, "Lord, the bodhisattva Vimalakirti, bowing down at the feet of the Lord, greets the Lord, saying: 'do you have little trouble, little discomfort, and little unrest? Are you strong, well, without complaint, and living in touch with the supreme happiness?' He then requests, having bowed down one hundred thousand times at the feet of the Lord: 'May the Lord be gracious and give to me the remains of his

meal in order to accomplish the Buddha-work in the universe called Saha. Then, those living beings who aspire to inferior ways may gain the intelligence to aspire to the great Dharma of the Buddha, and the name of the Buddha will be celebrated far and wide."

At that the bodhisattvas of the Buddha-field of the Tathágata Sugandhakuta were astonished and asked the Tathágata Sugandhakuta, "Lord, where is there such a great being as this? Where is the universe Saha? What does he mean by 'those who aspire to inferior ways'?"

Having thus been questioned by those bodhisattvas, the Tathágata Sugandhakuta said, "Noble sons, the universe Saha exists beyond as many Buddha-fields in the direction of the nadir as there are sands in forty-two Ganges Rivers. There the Tathágata Shakyamuni teaches the Dharma to living beings that aspire to the inferior ways, in that Buddha-field tainted with five corruptions. There the bodhisattva Vimalakirti, who lives in the inconceivable liberation, teaches the Dharma to the bodhisattvas. He sends this incarnation-bodhisattva here in order to celebrate my name, in order to show the advantages of this universe, and in order to increase the roots of virtue of those bodhisattvas."

The bodhisattvas exclaimed, "How great must that bodhisattva be himself if his magical incarnation is thus endowed with supernatural power, strength, and fearlessness!"

The Tathágata said, "The greatness of that bodhisattva is such that he sends magical incarnations to all the Buddha-fields of the ten directions, and all these incarnations accomplish the Buddha-work for all the living beings in all those Buddha-fields."

Then, the Tathágata Sugandhakuta poured some of his food, impregnated with all perfumes, into a fragrant vessel and gave it to the incarnation-bodhisattva. And the ninety million bodhisattvas of that universe volunteered to go along with him: "Lord, we also would like to go to that universe Saha, to see, honor, and serve the Buddha Shakyamuni and to see Vimalakirti and those bodhisattvas."

The Tathágata declared, "Noble sons, go ahead if you think it is the right time. But, lest those living beings become mad and intoxicated, go without your perfumes. And, lest those living beings of the Saha world become jealous of you, change your bodies to hide your beauty. And do not conceive ideas of contempt and aversion for that universe. Why? Noble sons, a Buddha-field is a field of pure space, but the Lord Buddhas, in order to develop living beings, do not reveal all at once the pure realm of the Buddha."

Then the incarnation-bodhisattva took the food and departed with the ninety million bodhisattvas and by the power of the Buddha and the supernatural operation of Vimalakirti, disappeared from that universe Sarvagandhasugandha and stood again in the house of Vimalakirti in a fraction of a second. The Licchavi Vimalakirti created ninety million lion-thrones exactly like those already there, and the bodhisattvas were seated.

Then, the incarnation-bodhisattva gave the vessel full of food to Vimalakirti, and the fragrance of that food permeated the entire great city of Vaisali and its sweet perfume spread throughout one hundred universes.

Within the city of Vaisali, the Brahmans, householders, and even the Licchavi chieftain Candracchattra, having noticed this fragrance, were amazed and filled with wonder. They were so cleansed in body and mind that they came at once to the house of Vimalakirti, along with all eighty-four thousand of the Licchavis.

Seeing there the bodhisattvas seated on the high, wide, and beautiful lion-thrones, they were filled with admiration and great joy. They all bowed down to those great disciples and bodhisattvas and then sat down to one side. And the gods of the earth, the gods of the desire-world, and the gods of the material world, attracted by the perfume, also came to the house of Vimalakirti.

Then, the Licchavi Vimalakirti spoke to the elder Shariputra and the great disciples: "Reverends, eat of the food of the Tathágata! It is ambrosia perfumed by the great compassion. But do not fix

your minds in narrow-minded attitudes, lest you be unable to receive its gift."

But some of the disciples had already had the thought: "How can such a huge multitude eat such a small amount of food?"

Then the incarnation-bodhisattva said to those disciples, "Do not compare, venerable ones, your own wisdom and merits with the wisdom and the merits of the Tathágata! Why? For example, the four great oceans might dry up, but this food would never be exhausted. If all living beings were to eat for an aeon an amount of this food equal to Mount Sumeru in size, it would not be depleted. Why? Issued from inexhaustible morality, concentration, and wisdom, the remains of the food of the Tathágata contained in this vessel cannot be exhausted."

Indeed, the entire gathering was satisfied by that food, and the food was not at all depleted. Having eaten that food, there arose in the bodies of those bodhisattvas, disciples, Sakras, Brahmas, Lokapalas, and other living beings, bliss just like the bliss of the bodhisattvas of the universe Sarvasukhamandita. And from all the pores of their skin arose a perfume like that of the trees that grow in the universe Sarvagandhasugandha.

Then, the Licchavi Vimalakirti knowingly addressed those bodhisattvas who had come from the Buddha-field of the Lord Tathágata Sugandhakuta: "Noble sirs, how does the Tathágata Sugandhakuta teach his Dharma?"

They replied, "The Tathágata does not teach the Dharma by means of sound and language. He disciplines the bodhisattvas only by means of perfumes. At the foot of each perfume-tree sits a bodhisattva, and the trees emit perfumes like this one. From the moment they smell that perfume, the bodhisattvas attain the concentration called 'source of all bodhisattva-virtues.' From the moment they attain that concentration, all the bodhisattva-virtues are produced in them."

Those bodhisattvas then asked the Licchavi Vimalakirti, "How does the Buddha Shakyamuni teach the Dharma?"

Vimalakirti replied, "Good sirs, these living beings here are hard to discipline. Therefore, he teaches them with discourses appropriate for the disciplining of the wild and uncivilized. How does he discipline the wild and uncivilized? What discourses are appropriate? Here they are:

"This is hell. This is the animal world. This is the world of the lord of death. These are the adversities. These are the rebirths with crippled faculties. These are physical misdeeds, and these are the retributions for physical misdeeds. These are verbal misdeeds, and these are the retributions for verbal misdeeds. These are mental misdeeds, and these are the retributions for mental misdeeds. This is killing. This is stealing. This is sexual misconduct. This is lying. This is backbiting. This is harsh speech. This is frivolous speech. This is covetousness. This is malice. This is false view. These are their retributions. This is miserliness, and this is its effect. This is immorality. This is hatred. This is sloth. This is the fruit of sloth. This is false wisdom and this is the fruit of false wisdom. These are the transgressions of the precepts. This is the vow of personal liberation.

This should be done and that should not be done. This is proper and that should be abandoned. This is an obscuration and that is without obscuration. This is sin and that rises above sin. This is the path and that is the wrong path. This is virtue and that is evil. This is blameworthy and that is blameless. This is defiled and that is immaculate. This is mundane and that is transcendental. This is compounded and that is uncompounded. This is passion and that is purification. This is life and that is liberation.'

"Thus, by means of these varied explanations of the Dharma, the Buddha trains the minds of those living beings who are just like wild horses. Just as wild horses or wild elephants will not be tamed unless the goad pierces them to the marrow, so living beings who are wild and hard to civilize are disciplined only by means of discourses about all kinds of miseries."

The bodhisattvas said, "Thus is established the greatness of the Buddha Shakyamuni! It is marvelous how, concealing his miraculous power, he civilizes the wild living beings that are poor and inferior. And the bodhisattvas who settle in a Buddha-field of

such intense hardships must have inconceivably great compassion!"

The Licchavi Vimalakirti declared, "So be it, good sirs! It is as you say. The great compassion of the bodhisattvas who reincarnate here is extremely firm. In a single lifetime in this universe, they accomplish much benefit for living beings. So much benefit for living beings could not be accomplished in the universe Sarvagandhasugandha even in one hundred thousand aeons. Why? Good sirs, in this Saha universe, there are ten virtuous practices, which do not exist in any other Buddha-field. What are these ten? Here they are: to win the poor by generosity; to win the immoral by morality; to win the hateful by means of tolerance; to win the lazy by means of effort; to win the mentally troubled by means of concentration; to win the falsely wise by means of true wisdom; to show those suffering from the eight adversities how to rise above them; to teach the Mahayana to those of narrow-minded behavior; to win those who have not produced the roots of virtue by means of the roots of virtue; and to develop living beings without interruption through the four means of unification. Those who engage in these ten virtuous practices do not exist in any other Buddha-field."

Again the bodhisattvas asked, "How many qualities must a bodhisattva have, to go safe and sound to a pure Buddha-field after he transmigrates at death away from this Saha universe?"

Vimalakirti replied, "After he transmigrates at death away from this Saha universe, a bodhisattva must have eight qualities to reach a pure Buddha-field safe and sound. What are the eight? He must resolve to himself: 'I must benefit all living beings, without seeking even the slightest benefit for myself. I must bear all the miseries of all living beings and give all my accumulated roots of virtue to all living beings. I must have no resentment toward any living being. I must rejoice in all bodhisattvas as if they were the Teacher. I must not neglect any teachings, whether or not I have heard them before. I must control my mind, without coveting the gains of others, and without taking pride in gains of my own. I must examine my own faults and not blame others for their faults. I must take pleasure in being consciously aware and must truly undertake all virtues.'

"If a bodhisattva has these eight qualities, when he transmigrates at death away from the Saha universe, he will go safe and sound to a pure Buddha-field."

When the Licchavi Vimalakirti and the crown prince Manjusri had thus taught the Dharma to the multitude gathered there, one hundred thousand living beings conceived the spirit of unexcelled, perfect enlightenment, and ten thousand bodhisattvas attained the tolerance of the birthlessness of things.

11. Lesson of the Destructible and the Indestructible

Meanwhile, the area in which the Lord was teaching the Dharma in the garden of Amrapali expanded and grew larger, and the entire assembly appeared tinged with a golden hue. Thereupon, the venerable Ānanda asked the Buddha, "Lord, this expansion and enlargement of the garden of Amrapali and this golden hue of the assembly -what do these auspicious signs portend?"

The Buddha declared, "Ānanda, these auspicious signs portend that the Licchavi Vimalakirti and the crown prince Manjusri, attended by a great multitude, are coming into the presence of the Tathāgata."

At that moment the Licchavi Vimalakirti said to the crown prince Manjusri, "Manjusri, let us take these many living beings into the presence of the Lord, so that they may see the Tathāgata and bow down to him!"

Manjusri replied, "Noble sir, send them if you feel the time is right!"

Thereupon the Licchavi Vimalakirti performed the miraculous feat of placing the entire assembly, replete with thrones, upon his right hand and then, having transported himself magically into the presence of the Buddha, placing it on the ground. He bowed down at the feet of the Buddha, circumambulated him to the right seven times with palms together, and withdrew to one side.

The bodhisattvas who had come from the Buddha-field of the Tathāgata Sugandhakuta descended from their lion-thrones and, bowing down at the feet of the Buddha, placed their palms

together in reverence and withdrew to one side. And the other bodhisattvas, great spiritual heroes, and the great disciples descended from their thrones likewise and, having bowed at the feet of the Buddha, withdrew to one side. Likewise all those Indras, Brahmas, Lokapalas, and gods bowed at the feet of the Buddha, placed their palms together in reverence and withdrew to one side.

Then, the Buddha, having delighted those bodhisattvas with greetings, declared, "Noble sons, be seated upon your thrones!"

Thus commanded by the Buddha, they took their thrones.

The Buddha said to Shariputra, "Shariputra, did you see the miraculous performances of the bodhisattvas, those best of beings?"

"I have seen them, Lord."

"What concept did you produce toward them?"

"Lord, I produced the concept of inconceivability toward them. Their activities appeared inconceivable to me to the point that I was unable to think of them, to judge them, or even to imagine them."

Then the venerable Ānanda asked the Buddha, "Lord, what is this perfume, the likes of which I have never smelled before?"

The Buddha answered, "Ānanda, this perfume emanates from all the pores of all these bodhisattvas."

Shariputra added, "Venerable Ānanda, this same perfume emanates from all our pores as well!"

Ānanda: Where does the perfume come from?

Shariputra: The Licchavi Vimalakirti obtained some food from the universe called Sarvagandhasugandha, the Buddha-field of the Tathāgata Sugandhakuta, and this perfume emanates from the bodies of all those who partook of that food.

Then the venerable Ānanda addressed the Licchavi Vimalakirti: "How long will this perfume remain?"

Vimalakirti: Until is it digested.

Ánanda: When will it be digested?

Vimalakirti: It will be digested in forty-nine days, and its perfume will emanate for seven days more after that, but there will be no trouble of indigestion during that time. Furthermore, reverend Ánanda, if monks who have not entered ultimate determination eat this food, it will be digested when they enter that determination. When those who have entered ultimate determination eat this food, it will not be digested until their minds are totally liberated. If living beings that have not conceived the spirit of unexcelled, perfect enlightenment eat this food, it will be digested when they conceive the spirit of unexcelled, perfect enlightenment. If those who have conceived the spirit of perfect enlightenment eat this food, it will not be digested until they have attained tolerance. And if those who have attained tolerance eat this food, it will be digested when they have become bodhisattvas one lifetime away from Buddhahood. Reverend Ánanda, it is like the medicine called "delicious," which reaches the stomach but is not digested until all poisons have been eliminated only then is it digested. Thus, reverend Ánanda, this food is not digested until all the poisons of the passions have been eliminated only then is it digested.

Then, the venerable Ánanda said to the Buddha, "Lord, it is wonderful that this food accomplishes the work of the Buddha!"

"So it is, Ánanda! It is as you say, Ánanda! There are Buddha-fields that accomplish the Buddha-work by means of bodhisattvas; those that do so by means of lights; those that do so by means of the tree of enlightenment; those that do so by means of the physical beauty and the marks of the Tathágata; those that do so by means of religious robes; those that do so by means of good; those that do so by means of water; those that do so by means of gardens; those that do so by means of palaces; those that do so by means of mansions; those that do so by means of magical incarnations; those that do so by means of empty space; and those that do so by means of lights in the sky. Why is it so, Ánanda? Because by these various means, living beings become disciplined. Similarly, Ánanda, there are Buddha-fields that accomplish the Buddha-work by means of

teaching living beings words, definitions, and examples, such as 'dreams,' 'images,' 'the reflection of the moon in water,' 'echoes,' 'illusions,' and 'mirages'; and those that accomplish the Buddha-work by making words understandable. Also, Ānanda, there are utterly pure Buddha-fields that accomplish the Buddha-work for living beings without speech, by silence, inexpressibility, and unteach-ability. Ānanda, among all the activities, enjoyments, and practices of the Buddhas, there are none that do not accomplish the Buddha-work, because all discipline living beings. Finally, Ānanda, the Buddhas accomplish the Buddha-work by means of the four Mara's and all the eighty-four thousand types of passion that afflict living beings.

"Ānanda, this is a Dharma-door called 'Introduction to all the Buddha-qualities.' The bodhisattva who enters this Dharma-door experiences neither joy nor pride when confronted by a Buddha-field adorned with the splendor of all noble qualities, and experiences neither sadness nor aversion when confronted by a Buddha-field apparently without that splendor, but in all cases produces a profound reverence for all the Tathāgatas. Indeed, it is wonderful how all the Lord Buddhas, who understand the equality of all things, manifest all sorts of Buddha-fields in order to develop living beings!

"Ānanda, just as the Buddha-fields are diverse as to their specific qualities but have no difference as to the sky that covers them, so, Ānanda, the Tathāgatas are diverse as to their physical bodies but do not differ as to their unimpeded gnosis.

"Ānanda, all the Buddhas are the same as to the perfection of the Buddha-qualities, that is: their forms, their colors, their radiance, their bodies, their marks, their nobility, their morality, their concentration, their wisdom, their liberation, the gnosis and vision of liberation, their strengths, their fearlessnesses, their special Buddha-qualities, their great love, their great compassion, their helpful intentions, their attitudes, their practices, their paths, the lengths of their lives, their teachings of the Dharma, their development and liberation of living beings, and their purification of Buddha-fields. Therefore, they are all called 'Samyaksambuddhas,' 'Tathāgatas,' and 'Buddhas.'

"Ánanda, were your life to last an entire aeon, it would not be easy for you to understand thoroughly the extensive meaning and precise verbal significance of these three names. Also, Ánanda, if all the living beings of this billion-world galactic universe were like you the foremost of the learned and the foremost of those endowed with memory and incantations - and were they to devote an entire aeon, they would still be unable to understand completely the exact and extensive meaning of the three words 'Samyaksambuddha,' 'Tathágata,' and 'Buddha.'

Thus, Ánanda, the enlightenment of the Buddhas is immeasurable, and the wisdom and the eloquence of the Tathágatas are inconceivable."

Then, the venerable Ánanda addressed the Buddha: "Lord, from this day forth, I shall no longer declare myself to be the foremost of the learned."

The Buddha said, "Do not be discouraged, Ánanda! Why? I pronounced you, Ánanda, the foremost of the learned, with the disciples in mind, not considering the bodhisattvas. Look, Ánanda, look at the bodhisattvas.

They cannot be fathomed even by the wisest of men. Ánanda, one can fathom the depths of the ocean, but one cannot fathom the depths of the wisdom, gnosis, memory, incantations, or eloquence of the bodhisattvas. Ánanda, you should remain in equanimity with regard to the deeds of the bodhisattvas. Why? Ánanda, these marvels displayed in a single morning by the Licchavi Vimalakirti could not be performed by the disciples and solitary sages who have attained miraculous powers, were they to devote all their powers of incarnation and transformation during one hundred thousand millions of aeons."

Then, all those bodhisattvas from the Buddha-field of the Tathágata Sugandhakuta joined their palms in reverence and, saluting the Tathágata Shakyamuni, addressed him as follows: "Lord, when we first arrived in this Buddha-field, we conceived a negative idea, but we now abandon this wrong idea. Why? Lord, the realms of the Buddhas and their skill in liberative technique are inconceivable. In order to develop living beings, they manifest such and such a field to suit the desire of such and

such a living being. Lord, please give us a teaching by which we may remember you, when we have returned to Sarvagandhasugandha."

Thus having been requested, the Buddha declared, "Noble sons, there is a liberation of bodhisattvas called 'destructible and indestructible.' You must train yourselves in this liberation. What is it? 'Destructible' refers to compounded things. 'Indestructible' refers to the un compounded. But the bodhisattva should neither destroy the compounded nor rest in the un compounded.

"Not to destroy compounded things consists in not losing the great love; not giving up the great compassion; not forgetting the omniscient mind generated by high resolve; not tiring in the positive development of living beings; not abandoning the means of unification; giving up body and life in order to uphold the holy Dharma; never being satisfied with the roots of virtue already accumulated; taking pleasure in skillful dedication; having no laziness in seeking the Dharma; being without selfish reticence in teaching the Dharma; sparing no effort in seeing and worshipping the Tathágatas; being fearless in voluntary reincarnations; being neither proud in success nor bowed in failure; not despising the unlearned, and respecting the learned as if they were the Teacher himself; making reasonable those whose passions are excessive; taking pleasure in solitude, without being attached to it; not longing for one's own happiness but longing for the happiness of others; conceiving of trance, meditation, and equanimity as if they were the Avici hell; conceiving of the world as a garden of liberation; considering beggars to be spiritual teachers; considering the giving away of all possessions to be the means of realizing Buddhahood; considering immoral beings to be saviors; considering the transcendences to be parents; considering the aids to enlightenment to be servants; never ceasing accumulation of the roots of virtue; establishing the virtues of all Buddha-fields in one's own Buddha-field; offering limitless pure sacrifices to fulfill the auspicious marks and signs; adorning body, speech and mind by refraining from all sins; continuing in reincarnations during immeasurable aeons, while purifying body, speech, and mind; avoiding discouragement, through spiritual heroism, when learning of the immeasurable virtues of the Buddha; wielding the

sharp sword of wisdom to chastise the enemy passions; knowing well the aggregates, the elements, and the sense-media in order to bear the burdens of all living beings; blazing with energy to conquer the host of demons; seeking knowledge in order to avoid pride; being content with little desire in order to uphold the Dharma; not mixing with worldly things in order to delight all the people; being faultless in all activities in order to conform to all people; producing the super-knowledge's to actually accomplish all duties of benefit to living beings; acquiring incantations, memory, and knowledge in order to retain all learning; understanding the degrees of people's spiritual faculties to dispel the doubts of all living beings; displaying invincible miraculous feats to teach the Dharma; having irresistible speech by acquiring unimpeded eloquence; tasting human and divine success by purifying the path of ten virtues; establishing the path of the pure states of Brahma by cultivating the four immeasurables; inviting the Buddhas to teach the Dharma, rejoicing in them, and applauding them, thereby obtaining the melodious voice of a Buddha; disciplining body, speech, and mind, thus maintaining constant spiritual progress; being without attachment to anything and thus acquiring the behavior of a Buddha; gathering together the order of bodhisattvas to attract beings to the Mahayana; and being consciously aware at all times not to neglect any good quality. Noble sons, a bodhisattva who thus applies himself to the Dharma is a bodhisattva who does not destroy the compounded realm.

"What is not resting in the uncompounded? The bodhisattva practices voidness, but he does not realize voidness. He practices signlessness but does not realize signlessness. He practices wishlessness but does not realize wishlessness. He practices non-performance but does not realize non-performance. He knows impermanence but is not complacent about his roots of virtue. He considers misery, but he reincarnates voluntarily. He knows selflessness but does not waste himself. He considers peacefulness but does not seek extreme peace. He cherishes solitude but does not avoid mental and physical efforts. He considers placelessness but does not abandon the place of good actions. He considers occurrencelessness but undertakes to bear the burdens of all living beings. He considers immaculateness, yet he follows the process of the

world. He considers motionlessness, yet he moves in order to develop all living beings. He considers selflessness yet does not abandon the great compassion toward all living beings. He considers birthlessness, yet he does not fall into the ultimate determination of the disciples. He considers vanity, futility, insubstantiality, dependency, and place-less-ness, yet he establishes himself on merits that are not vain, on knowledge that is not futile, on reflections that are substantial, on the striving for the consecration of the independent gnosis, and on the Buddha-family in its definitive meaning.

"Thus, noble sons, a bodhisattva who aspires to such a Dharma neither rests in the uncompounded nor destroys the compounded.

"Furthermore, noble sons, in order to accomplish the store of merit, a bodhisattva does not rest in the uncompounded, and, in order to accomplish the store of wisdom, he does not destroy the compounded. In order to fulfill the great love, he does not rest in the uncompounded, and, in order to fulfill the great compassion, he does not destroy compounded things. In order to develop living beings, he does not rest in the uncompounded, and in order to aspire to the Buddha-qualities, he does not destroy compounded things. To perfect the marks of Buddhahood, he does not rest in the uncompounded, and, to perfect the gnosis of omniscience, he does not destroy compounded things. Out of skill in liberative technique, he does not rest in the uncompounded, and, through thorough analysis with his wisdom; he does not destroy compounded things. To purify the Buddha-field, he does not rest in the uncompounded, and, by the power of the grace of the Buddha, he does not destroy compounded things. Because he feels the needs of living beings, he does not rest in the uncompounded, and, in order to show truly the meaning of the Dharma, he does not destroy compounded things. Because of his store of roots of virtue, he does not rest in the uncompounded, and because of his instinctive enthusiasm for these roots of virtue, he does not destroy compounded things. To fulfill his prayers, he does not rest in the uncompounded, and, because he has no wishes, he does not destroy compounded things. Because his positive thought is pure, he does not rest in the uncompounded, and, because his high resolve is pure, he

does not destroy compounded things. In order to play with the five super-knowledge's, he does not rest in the uncompounded, and, because of the six super-knowledge's of the Buddha-gnosis, he does not destroy compounded things. To fulfill the six transcendences, he does not rest in the uncompounded, and, to fulfill the time, he does not destroy compounded things. To gather the treasures of the Dharma, he does not rest in the uncompounded, and, because he does not like any narrow-minded teachings, he does not destroy compounded things. Because he gathers all the medicines of the Dharma, he does not rest in the uncompounded, and, to apply the medicine of the Dharma appropriately, he does not destroy compounded things. To confirm his commitments, he does not rest in the uncompounded, and, to mend any failure of these commitments, he does not destroy compounded things. To concoct all the elixirs of the Dharma, he does not rest in the uncompounded, and, to give out the nectar of this subtle Dharma, he does not destroy compounded things. Because he knows thoroughly all the sicknesses due to passions, he does not rest in the uncompounded, and, in order to cure all sicknesses of all living beings, he does not destroy compounded things.

"Thus, noble sons, the bodhisattva does not destroy compounded things and does not rest in the uncompounded, and that is the liberation of bodhisattvas called 'destructible and indestructible.' Noble sirs, you should also strive in this."

Then, those bodhisattvas, having heard this teaching, were satisfied, delighted, and reverent. They were filled with rejoicing and happiness of mind. In order to worship the Buddha Shakyamuni and the bodhisattvas of the Saha universe, as well as this teaching, they covered the whole earth of this billion-world universe with fragrant powder, incense, perfumes, and flowers up to the height of the knees. Having thus regaled the whole retinue of the Tathágata, bowed their heads at the feet of the Buddha, and circumambulated him to the right three times, they sang a hymn of praise to him. They then disappeared from this universe and in a split second were back in the universe Sarvagandhasugandha.

12. Vision of the Universe Abhirati and the Tathágata Aksobhya

Thereupon, the Buddha said to the Licchavi Vimalakirti, "Noble son, when you would see the Tathágata, how do you view him?"

Thus addressed, the Licchavi Vimalakirti said to the Buddha, "Lord, when I would see the Tathágata, I view him by not seeing any Tathágata. Why? I see him as not born from the past, not passing on to the future, and not abiding in the present time. Why? He is the essence, which is the reality of matter, but he is not matter. He is the essence, which is the reality of sensation, but he is not sensation. He is the essence, which is the reality of intellect, but he is not intellect. He is the essence, which is the reality of motivation, yet he is not motivation. He is the essence, which is the reality of consciousness, yet he is not consciousness. Like the element of space, he does not abide in any of the four elements. Transcending the scope of eye, ear, nose, tongue, body, and mind, he is not produced in the six sense-media. He is not involved in the three worlds, is free of the three defilements, is associated with the triple liberation, is endowed with the three knowledge's, and has truly attained the unattainable.

"The Tathágata has reached the extreme of detachment in regard to all things, yet he is not a reality-limit. He abides in ultimate reality, yet there is no relationship between it and him. He is not produced from causes, nor does he depend on conditions. He is not without any characteristic, nor has he any characteristic. He has no single nature nor any diversity of natures. He is not a conception, not a mental construction, nor is he a non-conception. He is neither the other shore, nor this shore, nor that between. He is neither here, nor there, nor anywhere else. He is neither this nor that. He cannot be discovered by consciousness, nor is he inherent in consciousness. He is neither darkness nor light. He is neither name nor sign. He is neither weak nor strong.

He lives in no country or direction. He is neither good nor evil. He is neither compounded nor un-compounded.

He cannot be explained as having any meaning whatsoever.

"The Tathágata is neither generosity nor avarice, neither morality nor immorality, neither tolerance nor malice, neither

effort nor sloth, neither concentration nor distraction, neither wisdom nor foolishness. He is inexpressible. He is neither truth nor falsehood; neither escape from the world nor failure to escape from the world; neither cause of involvement in the world nor not a cause of involvement in the world; he is the cessation of all theory and all practice. He is neither a field of merit nor not a field of merit; he is neither worthy of offerings nor unworthy of offerings. He is not an object, and cannot be contacted. He is not a whole, nor a conglomeration. He surpasses all calculations. He is utterly unequalled, yet equal to the ultimate reality of things. He is matchless, especially in effort. He surpasses all measure. He does not go, does not stay, and does not pass beyond. He is neither seen, heard, distinguished, nor known. He is without any complexity, having attained the equanimity of omniscient gnosis. Equal toward all things, he does not discriminate between them. He is without reproach, without excess, without corruption, without conception, and without intellectualization. He is without activity, without birth, without occurrence, without origin, without production, and without non-production. He is without fear and without sub-consciousness; without sorrow, without joy, and without strain. No verbal teaching can express him.

"Such is the body of the Tathágata and thus should he be seen. Who sees thus, truly sees. Who sees otherwise, sees falsely."

The venerable Shariputra then asked the Buddha, "Lord, in which Buddha-field did the noble Vimalakirti die, before reincarnating in this Buddha-field?"

The Buddha said, "Shariputra, ask this good man directly where he died to reincarnate here."

Then the venerable Shariputra asked the Licchavi Vimalakirti, "Noble sir, where did you die to reincarnate here?"

Vimalakirti declared, "Is there anything among the things that you see, elder, that dies or is reborn?"

Shariputra: There is nothing that dies or is reborn.

Vimalakirti: Likewise, reverend Shariputra, as all things neither die nor are reborn, why do you ask, "Where did you die to

reincarnate here?" Reverend Shariputra, if one were to ask a man or woman created by a magician where he or she had died to reincarnate there, what do you think he or she would answer?

Shariputra: Noble sir, a magical creation does not die, nor is it reborn.

Vimalakirti: Reverend Shariputra, did not the Tathágata declare that all things have the nature of a magical creation?

Shariputra: Yes, noble sir, that is indeed so.

Vimalakirti: Reverend Shariputra, "death" is an end of performance, and "rebirth" is the continuation of performance. But, although a bodhisattva dies, he does not put an end to the performance of the roots of virtue, and although he is reborn, he does not adhere to the continuation of sin.

Then, the Buddha said to the venerable Shariputra, "Shariputra, this holy person came here from the presence of the Tathágata Aksobhya in the universe Abhirati."

Shariputra: Lord, it is wonderful that this holy person, having left a Buddha-field as pure as Abhirati, should enjoy a Buddha-field as full of defects as this Saha universe!

The Licchavi Vimalakirti said, "Shariputra, what do you think? Does the light of the sun accompany the darkness?"

Shariputra: Certainly not, noble sir!

Vimalakirti: Then the two do not go together?

Shariputra: Noble sir, those two do not go together. As soon as the sun rises, all darkness is destroyed.

Vimalakirti: Then why does the sun rise over the world?

Shariputra: It rises to illuminate the world, and to eliminate the darkness.

Vimalakirti: Just in the same way, reverend Shariputra, the bodhisattva reincarnates voluntarily in the impure Buddha-fields in order to purify the living beings, in order to make the light of wisdom shine, and in order to clear away the darkness. Since they do not associate with the passions, they dispel the darkness of the passions of all living beings.

Thereupon, the entire multitude experienced the desire to behold the universe Abhirati, the Tathágata Aksobhya, his bodhisattvas, and his great disciples. The Buddha, knowing the thoughts of the entire multitude, said to the Licchavi Vimalakirti, "Noble son, this multitude wishes to behold the universe Abhirati and the Tathágata Aksobhya - show them!"

Then the Licchavi Vimalakirti thought, "Without rising from my couch, I shall pick up in my right hand the universe Abhirati and all it contains: its hundreds of thousands of bodhisattvas; its abodes of devas, nagas, yakshas, gandharvas, and asuras, bounded by its Cakravada mountains; its rivers, lakes, fountains, streams, oceans, and other bodies of water; its Mount Sumeru and other hills and mountain ranges; its moon, its sun, and its stars; its devas, nagas, yakshas, gandharvas, and asuras themselves; its Brahma and his retinues; its villages, cities, towns, provinces, kingdoms, men, women, and houses; its bodhisattvas; its disciples; the tree of enlightenment of the Tathágata Aksobhya; and the Tathágata Aksobhya himself, seated in the middle of an assembly vast as an ocean, teaching the Dharma. Also the lotuses that accomplish the Buddha-work among the living beings; the three jeweled ladders that rise from its earth to its Trayastrimsa heaven, on which ladders the gods of that heaven descend to the world to see, honor, and serve the Tathágata Aksobhya and to hear the Dharma, and on which the men of the earth climb to the Trayastrimsa heaven to visit those gods. Like a potter with his wheel, I will reduce that universe Abhirati, with its store of innumerable virtues, from its watery base up to its Akanistha heaven, to a minute size and, carrying it gently like a garland of flowers, will bring it to this Saha universe and will show it to the multitudes."

Then, the Licchavi Vimalakirti entered into a concentration, and performed a miraculous feat such that he reduced the universe

Abhirati to a minute size, and took it with his right hand, and brought it into this Saha universe.

In that universe Abhirati, the disciples, bodhisattvas, and those among gods and men who possessed the super-knowledge of the divine eye all cried out, "Lord, we are being carried away! Sugata, we are being carried off! Protect us, O Tathágata!"

But, to discipline them, the Tathágata Aksobhya said to them, "You are being carried off by the bodhisattva Vimalakirti. It is not my affair."

As for the other men and gods, they had no awareness at all that they were being carried anywhere.

Although the universe Abhirati had been brought into the universe Saha, the Saha universe was not increased or diminished; it was neither compressed nor obstructed. Nor was the universe Abhirati reduced internally, and both universes appeared to be the same as they had ever been.

Thereupon, the Buddha Shakyamuni asked all the multitudes, "Friends, behold the splendors of the universe Abhirati, the Tathágata Aksobhya, the array of his Buddha-field, and the splendors of these disciples and bodhisattvas!"

They replied, "We see them, Lord!"

The Buddha said, "Those bodhisattvas who wish to embrace such a Buddha-field should train themselves in all the bodhisattva-practices of the Tathágata Aksobhya."

While Vimalakirti, with his miraculous power, showed them thus the universe Abhirati and the Tathágatas Aksobhya, one hundred and forty thousand living beings among the men and gods of the Saha universe conceived the spirit of unexcelled, perfect enlightenment, and all of them formed a prayer to be reborn in the universe Abhirati. And the Buddha prophesied that in the future all would be reborn in the universe Abhirati.

And the Licchavi Vimalakirti, having thus developed all the living beings that could thereby be developed, returned the universe Abhirati exactly to its former place.

The Lord then said to the venerable Shariputra, "Shariputra, did you see that universe Abhirati, and the Tathágata Aksobhya?"

Shariputra replied, "I saw it, Lord! May all living beings come to live in a Buddha-field as splendid as that! May all living beings come to have miraculous powers just like those of the noble Licchavi Vimalakirti!

"We have gained great benefit from having seen a holy man such as he. We have gained a great benefit from having heard such teaching of the Dharma, whether the Tathágata himself still actually exists or whether he has already attained ultimate liberation. Hence, there is no need to mention the great benefit for those who, having heard it, believe it, rely on it, embrace it, remember it, read it, and penetrate to its depth; and, having found faith in it, teach, recite, and show it to others and apply themselves to the yoga of meditation upon its teaching.

"Those living beings who understand correctly this teaching of the Dharma will obtain the treasury of the jewels of the Dharma.

"Those who study correctly this teaching of the Dharma will become the companions of the Tathágata. Those who honor and serve the adepts of this doctrine will be the true protectors of the Dharma. Those who write, teach, and worship this teaching of the Dharma will be visited by the Tathágata in their homes. Those who take pleasure in this teaching of the Dharma will embrace all merits. Those who teach it to others, whether it be no more than a single stanza of four lines, or a single summary phrase from this teaching of the Dharma, will be performing the great Dharma-sacrifice. And those who devote to this teaching of the Dharma their tolerance, their zeal, their intelligence, their discernment, their vision, and their aspirations, thereby become subject to the prophesy of future Buddhahood!"

Epilogue

Antecedents and Transmission of the Holy Dharma

Then Sakra, the prince of the gods, said to the Buddha, "Lord, formerly I have heard from the Tathágata and from Manjusri, the crown prince of wisdom, many hundreds of thousands of teachings of the Dharma, but I have never before heard a teaching of the Dharma as remarkable as this instruction in the entrance into the method of inconceivable transformations. Lord, those living beings who, having heard this teaching of the Dharma, accept it, remember it, read it, and understand it deeply will be, without a doubt, true vessels of the Dharma; there is no need to mention those who apply themselves to the yoga of meditation upon it. They will cut off all possibility of unhappy lives, will open their way to all fortunate lives, will always be looked after by all Buddhas, will always overcome all adversaries, and will always conquer all devils. They will practice the path of the bodhisattvas, will take their places upon the seat of Enlightenment, and will have truly entered the domain of the Tathágatas. Lord, the noble sons and daughters who will teach and practice this exposition of the Dharma will be honored and served by me and my followers. To the villages, towns, cities, states, kingdoms, and capitals wherein this teaching of the Dharma will be applied, taught, and demonstrated, I and my followers will come to hear the Dharma. I will inspire the unbelieving with faith, and I will guarantee my help and protection to those who believe and uphold the Dharma."

At these words, the Buddha said to Sakra, the prince of the gods, "Excellent! Excellent, prince of gods! The Tathágata rejoices in your good words. Prince of gods, the enlightenment of the Buddhas of the past, present, and future is expressed in this discourse of Dharma. Therefore, prince of gods, when noble sons and daughters accept it, repeat it, understand it deeply, write it completely, and, making it into a book, honor it, those sons and daughters thereby pay homage to the Buddhas of the past, present and future.

"Let us suppose, prince of gods, that this billion-world-galactic universe were as full of Tathágatas as it is covered with groves of sugarcane, with rosebushes, with bamboo thickets, with herbs, and with flowers, and that a noble son or daughter were to honor them, revere them, respect and adore them, offering them all sorts of comforts and offerings for an aeon or more than an aeon.

And let us suppose that, these Tathágatas having entered ultimate liberation, he or she honored each of them by enshrining their preserved bodies in a memorial stupa made of precious stones, each as large as a world with four great continents, rising as high as the world of Brahma, adorned with parasols, banners, standards, and lamps. And let us suppose finally that, having erected all these stupas for the Tathágatas, he or she were to devote an aeon or more to offering them flowers, perfumes, banners, and standards, while playing drums and music.

That being done, what do you think, prince of gods? Would that noble son or daughter receive much merit as a consequence of such activities?"

Sakra, the prince of gods, replied, "Many merits, Lord! Many merits, O Sugata! Were one to spend hundreds of thousands of millions of aeons, it would be impossible to measure the limit of the mass of merits that that noble son or daughter would thereby gather!"

The Buddha said, "Have faith, prince of gods, and understand this: Whoever accepts this exposition of the Dharma called 'Instruction in the Inconceivable Liberation,' recites it, and understands it deeply, he or she will gather merits even greater than those who perform the above acts. Why so? Because, prince of gods, the enlightenment of the Buddhas arises from the Dharma, and one honors them by the Dharma worship, and not by material worship. Thus it is taught, prince of gods, and thus you must understand it."

The Buddha then further said to Sakra, the prince of gods, "Once, prince of gods, long ago, long before aeons more numerous than the innumerable, immense, immeasurable, inconceivable, and even before then, the Tathágata called Bhaisajyaraja appeared in the world: a saint, perfectly and fully enlightened, endowed with knowledge and conduct, a blissful one, knower of the world, incomparable knower of men who need to be civilized, teacher of gods and men, a Lord, a Buddha. He appeared in the aeon called Vicarana in the universe called Mahavyuha.

"The length of life of this Tathágata Bhaisajjaraja, perfectly and fully enlightened one, was twenty short aeons.

His retinue of disciples numbered thirty-six million billion, and his retinue of bodhisattvas numbered twelve million billion. In that same era, prince of gods, there was a universal monarch called King Ratnacchatra, who reigned over the four continents and possessed seven precious jewels. He had one thousand heroic sons, powerful, strong, and able to conquer enemy armies. This King Ratnacchatra honored the Tathágata Bhaisajjaraja and his retinue with many excellent offerings during five short aeons. At the end of this time, the King Ratnacchatra said to his sons, 'Recognizing that during my reign I have worshiped the Tathágata, in your turn you also should worship him.'

"The thousand princes gave their consent, obeying their father the king, and all together, during another five short aeons, they honored the Tathágata Bhaisajjaraja with all sorts of excellent offerings.

"Among them, there was a prince by the name of Candracchatra, who retired into solitude and thought to himself, 'Is there not another mode of worship, even better and more noble than this?'

"Then, by the supernatural power of the Buddha Bhaisajjaraja, the gods spoke to him from the heavens: 'Good man, the supreme worship is the Dharma-worship.'

"Candracchatra asked them, 'What is this "Dharma-worship"?''

"The gods replied, 'Good man, go to the Tathágata Bhaisajjaraja, ask him about the "Dharma-worship," and he will explain it to you fully.'

"Then, the prince Candracchatra went to the Lord Bhaisajjaraja, the saint, the Tathágata, the insuperably, perfectly enlightened one, and having approached him, bowed down at his feet, circumambulated him to the right three times, and withdrew to one side. He then asked, 'Lord, I have heard of a "Dharma-worship," which surpasses all other worship. What is this "Dharma-worship"?''

"The Tathágata Bhaisajjaraja said, 'Noble son, the Dharma-worship is that worship rendered to the discourses taught by the Tathágata. These discourses are deep and profound in illumination. They do not conform to the mundane and are difficult to understand, difficult to see and difficult to realize. They are subtle, precise, and ultimately incomprehensible. As Scriptures, they are collected in the canon of the bodhisattvas, stamped with the insignia of the king of incantations and teachings. They reveal the irreversible wheel of Dharma, arising from the six transcendences, cleansed of any false notions. They are endowed with all the aids to enlightenment and embody the seven factors of enlightenment. They introduce living beings to the great compassion and teach them the great love. They eliminate all the convictions of the Mara's, and they manifest relativity.

"They contain the message of selflessness, living-being-lessness, lifelessness, person-less-ness, void ness, sign-less-ness, wish-less-ness, nonperformance, non-production, and nonoccurrence.

"They make possible the attainment of the seat of enlightenment and set in motion the wheel of the Dharma.

They are approved and praised by the chiefs of the gods, nagas, yakshas, gandharvas, asuras, garudas, kimnaras, and mahoragas. They preserve unbroken the heritage of the holy Dharma, contain the treasury of the Dharma, and represent the summit of the Dharma-worship. They are upheld by all holy beings and teach all the bodhisattva practices. They induce the unmistakable understanding of the Dharma in its ultimate sense. They certify that all things are impermanent, miserable, selfless, and peaceful, thus epitomizing the Dharma. They cause the abandonment of avarice, immorality, malice, laziness, forgetfulness, foolishness, and jealousy, as well as bad convictions, adherence to objects, and all opposition. They are praised by all the Buddhas. They are the medicines for the tendencies of mundane life, and they authentically manifest the great happiness of liberation.

To teach correctly, to uphold, to investigate, and to understand such Scriptures, thus incorporating into one's own life the holy Dharma - that is the "Dharma-worship."

"Furthermore, noble son, the Dharma-worship consists of determining the Dharma according to the Dharma; applying the Dharma according to the Dharma; being in harmony with relativity; being free of extremist convictions; attaining the tolerance of ultimate birthlessness and nonoccurrence of all things; realizing selflessness and living-being-less-ness; refraining from struggle about causes and conditions, without quarreling, or disputing; not being possessive; being free of egoism; relying on the meaning and not on the literal expression; relying on gnosis and not on consciousness; relying on the ultimate teachings definitive in meaning and not insisting on the superficial teachings interpretable in meaning; relying on reality and not insisting on opinions derived from personal authorities; realizing correctly the reality of the Buddha; realizing the ultimate absence of any fundamental consciousness; and overcoming the habit of clinging to an ultimate ground. Finally, attaining peace by stopping everything from ignorance to old age, death, sorrow, lamentation, misery, anxiety, and trouble, and realizing that living beings know no end to their views concerning these twelve links of dependent origination; then, noble son, when you do not hold to any view at all, it is called the unexcelled Dharma-worship.'

"Prince of gods, when the prince Candracchattra had heard this definition of Dharma-worship from the Tathágata Bhaisajjaraja, he attained the conformative tolerance of ultimate birthlessness; and, taking his robes and ornaments, he offered them to the Buddha Bhaisajjaraja, saying, 'When the Tathágata will be in ultimate liberation, I wish to defend his holy Dharma, to protect it, and to worship it. May the Tathágata grant me his supernatural blessing, that I may be able to conquer Mara and all adversaries and to incorporate in all my lives the holy Dharma of the Buddha!'

"The Tathágata Bhaisajjaraja, knowing the high resolve of Candracchattra, prophesied to him that he would be, at a later time, in the future, the protector, guardian, and defender of the city of the holy Dharma. Then, prince of gods, the prince

Candracchattra, out of his great faith in the Tathágata, left the household life in order to enter the homeless life of a monk and having done so, lived making great efforts toward the attainment of virtue.

Having made great effort and being well established in virtue, he soon produced the five super-knowledge's, understood the incantations, and obtained the invincible eloquence. When the Tathágata Bhaisajjaraja attained ultimate liberation, Candracchattra, on the strength of his super-knowledge's and by the power of his incantations, made the wheel of the Dharma turn just as the Tathágata Bhaisajjaraja had done and continued to do so for ten short aeons.

"Prince of gods, while the monk Candracchattra was exerting himself thus to protect the holy Dharma, thousands of millions of living beings reached the stage of irreversibility on the path to unexcelled, perfect enlightenment, fourteen billion living beings were disciplined in the vehicles of the disciples and solitary sages, and innumerable living beings took rebirth in the human and heavenly realms.

"Perhaps, prince of gods, you are wondering or experiencing some doubt about whether or not, at that former time, the King Ratnacchattra was not some other than the actual Tathágata Ratnarcis. You must not imagine that, for the present Tathágata Ratnarcis was at that time, in that epoch, the universal monarch Ratnacchattra.

As for the thousand sons of the King Ratnacchattra, they are now the thousand bodhisattvas of the present blessed aeon, during the course of which one thousand Buddhas will appear in the world. Among them, Krakucchanda and others are already born, and those remaining will still be born, from Kakutsunda up to the Tathágata Roca, who will be the last to be born.

"Perhaps, prince of gods, you are asking yourself if, in that life, in that time, the Prince Candracchattra who upheld the Holy Dharma of Lord Tathágata Bhaisajjaraja was not someone other than myself. But you must not imagine that, for I was, in that life, in that time, the Prince Candracchattra. Thus it is necessary to know, prince of gods, that among all the worships rendered to

the Tathágata, the Dharma-worship is the very best. Yes, it is good, eminent, excellent, perfect, supreme, and unexcelled. And therefore, prince of gods, do not worship me with material objects but worship me with the Dharma-worship! Do not honor me with material objects but honor me by honor to the Dharma!"

Then the Lord Shakyamuni said to the bodhisattva Maitreya, the great spiritual hero, "I transmit to you, Maitreya, this unexcelled, perfect enlightenment which I attained only after innumerable millions of billions of aeons, in order that, at a later time, during a later life, a similar teaching of the Dharma, protected by your supernatural power, will spread in the world and will not disappear. Why? Maitreya, in the future there will be noble sons and daughters, devas, nagas, yakshas, gandharvas, and asuras, who, having planted the roots of virtue, will produce the spirit of unexcelled, perfect enlightenment. If they do not hear this teaching of the Dharma, they will certainly lose boundless advantages and even perish. But if they hear such a teaching, they will rejoice, will believe, and will accept it upon the crowns of their heads. Hence, in order to protect those future noble sons and daughters, you must spread a teaching such as this!

"Maitreya, there are two gestures of the bodhisattvas. What are they? The first gesture is to believe in all sorts of phrases and words, and the second gesture is to penetrate exactly the profound principle of the Dharma without being afraid. Such are the two gestures of the bodhisattvas. Maitreya, it must be known that the bodhisattvas who believe in all sorts of words and phrases, and apply themselves accordingly, are beginners and not experienced in religious practice. But the bodhisattvas, who read, hear, believe, and teach this profound teaching with its impeccable expressions reconciling dichotomies and its analyses of stages of development these are veterans in the religious practice.

"Maitreya, there are two reasons the beginner bodhisattvas hurt themselves and do not concentrate on the profound Dharma. What are they? Hearing this profound teaching never before heard, they are terrified and doubtful, do not rejoice, and reject it, thinking, and 'whence comes this teaching never before heard?' They then behold other noble sons accepting, becoming vessels for, and teaching this profound teaching, and they do not attend

upon them, do not befriend them, do not respect them, and do not honor them, and eventually they go so far as to criticize them. These are the two reasons the beginner bodhisattvas hurt themselves and do not penetrate the profound Dharma.

"There are two reasons the bodhisattvas who do aspire to the profound Dharma hurt themselves and do not attain the tolerance of the ultimate birthlessness of things. What are these two? These bodhisattvas despise and reproach the beginner bodhisattvas, who have not been practicing for a long time, and they do not initiate them or instruct them in the profound teaching. Having no great respect for this profound teaching, they are not careful about its rules. They help living beings by means of material gifts and do not help them by means of the gift of the Dharma. Such, Maitreya, are the two reasons the bodhisattvas who aspire to the profound Dharma hurt themselves and will not quickly attain the tolerance of the ultimate birthlessness of all things."

Thus having been taught, the bodhisattva Maitreya said to the Buddha, "Lord, the beautiful teachings of the Tathágata are wonderful and truly excellent. Lord, from this time forth, I will avoid all such errors and will defend and uphold this attainment of unexcelled, perfect enlightenment by the Tathágata during innumerable hundreds of thousands of millions of billions of aeons! In the future, I will place in the hands of noble sons and noble daughters who are worthy vessels of the holy Dharma this profound teaching. I will instill in them the power of memory with which they may, having believed in this teaching, retain it, recite it, penetrate its depths, teach it, propagate it, write it down, and proclaim it extensively to others.

"Thus I will instruct them, Lord, and thus it may be known that in that future time those who believe in this teaching and who enter deeply into it will be sustained by the supernatural blessing of the bodhisattva Maitreya."

Thereupon the Buddha gave his approval to the bodhisattva Maitreya: "Excellent! Excellent! Your word is well given! The Tathágata rejoices and commends your good promise."

Then all the bodhisattvas said together in one voice, "Lord, we also, after the ultimate liberation of the Tathágata, will come from our various Buddha-fields to spread far and wide this enlightenment of the perfect Buddha, the Tathágata. May all noble sons and daughters believe in that!"

Then the four Maharajas, the great kings of the quarters, said to the Buddha, "Lord, in all the towns, villages, cities, kingdoms, and palaces, wherever this discourse of the Dharma will be practiced, upheld, and correctly taught, we, the four great kings, will go there with our armies, our young warriors, and our retinues, to hear the Dharma. And we will protect the teachers of this Dharma for a radius of one league so that no one who plots injury or disruption against these teachers will have any opportunity to do them harm."

Then the Buddha said to the venerable Ánanda, "Receive then, Ánanda, this expression of the teaching of the Dharma. Remember it, and teach it widely and correctly to others!"

Ánanda replied, "I have memorized, Lord, this expression of the teaching of the Dharma. But what is the name of this teaching, and how should I remember it?"

The Buddha said, "Ánanda, this exposition of the Dharma is called 'The Teaching of Vimalakirti,' or 'The Reconciliation of Dichotomies,' or even 'Section of the Inconceivable Liberation.' Remember it thus!"

Thus spoke the Buddha. And the Licchavi Vimalakirti, the crown prince Manjusri, the venerable Ánanda, the bodhisattvas, the great disciples, the entire multitude, and the whole universe with its gods, men, asuras and gandharvas, rejoiced exceedingly. All heartily praised these declarations by the Lord.

END

Vimamsaka Sutta

The Examination

I heard thus:

At one time the Blessed One was living in the monastery offered by Anathapindika in Jeta's grove in Savatthi. Then the Blessed One addressed the Bhikkhus from there.

"Bhikkhus, by a Bhikkhu who could read the thought processes of another, an examination of the Thus Gone One should be done. Is he rightfully enlightened or not or only conscious of it?"

"Venerable sir, the Blessed One is the origin of the Teaching, the leader and the refuge of the Teaching. Good that the meaning of these words occur to the Blessed One. Hearing it from the Blessed One, the Bhikkhus will bear it in mind."

"Then Bhikkhus, listen, I will teach. "

"Bhikkhus, by the Bhikkhu who could examine the thought processes of another the Thus Gone One should be examined on two things. On things cognizable by eye consciousness and ear consciousness. Are defiled things cognizable by eye and ear consciousness evident in the Thus Gone One or are they not? When examining he knows. These defiled things cognizable by eye and ear consciousness [1] are not evident in the Thus Gone One. Then he should make a further examination: Are mixed things cognizable by eye and ear consciousness evident in the Thus Gone One or are they not? When examining he knows. These mixed things cognizable by eye and ear consciousness [2] are not evident in the Thus Gone One. Then he should make a further examination: Are pure things cognizable by eye and ear consciousness evident in the Thus Gone One or are they not? When examining he knows. The pure things cognizable by eye and ear consciousness [3] are evident in the Thus Gone One.

"Then he should make a further examination. Has the venerable one attained to these things of merit since long or are they attained to recently? When examining he knows these things of

merit were attained since long, and not recently. Then he should make a further examination. Is the venerable one internally convinced of this attainment? Is there a possible danger evident? He should make a thorough examination to know whether there is some danger evident. When examining he knows the venerable one is internally convinced of the attainment and there is no danger evident.

Then he should further examine. Does the venerable one not indulge in sensuality, through destruction of greed or through fear? When examining he knows. The venerable one does not indulge in sensuality through destruction of greed, and not through fear.

Then the others should question that Bhikkhu. On what grounds did the venerable one say, that the venerable one did not indulge in sensuality because greed is destroyed and not through fear? If that Bhikkhu should reply rightly, he should say: Whether the venerable one is in the midst of the community, or living alone. Living there well or miserably, if when advising a crowd, he sees someone fallen for materiality, or someone not soiled by materiality, the venerable one does not look down on him: This I heard in the presence of the Blessed One, and he acknowledged it 'I do not indulge in sensuality because my greed is destroyed, not out of fear.'

Then further it may, even be questioned from the Thus Gone One himself: Are defiled things cognizable by eye and ear consciousness evident in the Thus Gone One or are they not? Then I would declare. 'Defiled things cognizable by eye and ear consciousness are not evident in the Thus Gone One'. Asked: Are mixed things cognizable by eye and ear consciousness evident in the Thus Gone One, or are they not? I would declare. 'Mixed things cognizable by eye and ear consciousness are not evident in the Thus Gone One'. Asked: Are pure things cognizable by eye and ear consciousness evident in the Thus Gone One, or are they not? I would declare. 'Pure things cognizable by eye and ear consciousness are evident in the Thus Gone One. That is my path and pasture, but I do not make them mine'. Bhikkhus, a Teacher who says thus, is suitable to be approached to hear the Teaching. He teaches leading one to more and more exalted states, showing the dark and white

counterparts'. When teaching leading to more and more exalted states, at a certain point he reaches the summit [4] and establishes faith in the Teacher: The Blessed One is rightfully enlightened, the Teaching is well proclaimed, the Community of Bhikkhus have gone well.

Then the others should question that Bhikkhu. On what grounds did the venerable one say, the Blessed One is rightfully enlightened, the Teaching is well proclaimed and the Community of Bhikkhus have gone well? That Bhikkhu replying rightly should say, I approached the Blessed One to listen to the Teaching. The Blessed One taught me leading to more and more exalted states, showing the dark and white counterparts. When teaching, leading me to more and more exalted states, at a certain point I reached the summit, and then I established faith in the Teacher and came to the conclusion, the Blessed One is rightfully enlightened, the Teaching is well proclaimed, and the Community of Bhikkhus has gone dwell.

Bhikkhus, in whomever faith is established in the Thus Gone One in this manner with these phrases and words, it becomes well established, thoroughly rooted faith and insight. It cannot be changed by a recluse, Brahmin, god, Mara Brahma or by anyone in the world.

Bhikkhus, that is the search in the Teaching of the Thus Gone One, and is the propriety of reaching the summit [5] in the Teaching of the Thus Gone One..

The Blessed One said thus and those Bhikkhus delighted in the words of the Blessed One.

Footnotes

1. Defiled things cognizable by eye and ear consciousness' *ye sankili.t.thaa cakkusota vi~n~naaneyyaa dhammaa'* These are defiled perceptions born of eye and ear consciousness. Those are thoughts with greed, hate and delusion

2. Mixed things cognizable by eye and ear consciousness. '*ye vitimissaa cakkhusota vi~n~naaneyyaa dhammaa'* This is a

mixed up perception, when not sure whether it is seen or heard. They are thoughts with a mixture of greed, hate and delusion.

3. Pure things cognizable by eye and ear consciousness '*ye vodaataa cakkhusota vi~n~naaneyyaa dhammaa*' These are pure perceptions and thoughts born of eye and ear consciousness, free of greed, hate and delusion. .

4. At a certain point reaches the summit. '*idha ekacca.m dhamma.m ni.t.tha.m aagama.m*' Here, it is realising the Teaching of the Blessed One, and it is equivalent to attaining one or the other of the eight attainments of the Noble disciple. These attainments have to go in due order and the first of them is the entry into the stream of the Teaching. There is no progress without it.

5. The search in the Teaching of the Thus Gone One and the propriety of reaching the summit. '*eva.m kho bhikkhave tathaagate dhammasamannesanaa hoti. Eva.m ca pana tathaagato dhammataasusamanni.t.tho honti*' It means that the understanding of the Teaching should come from within, and it becomes the fitness to see through.

Vina Sutta

The Lute

"Monks, in whatever monk or nun there arises desire, passion, aversion, delusion, or mental resistance with regard to forms cognizable via the eye, he/she should hold the mind in check. [Thinking,] 'It's dangerous and dubious, that path, thorny and overgrown, a miserable path, a devious path, impenetrable. It's a path followed by people of no integrity, not a path followed by people of integrity. It's not worthy of you,' he/she should hold the mind in check with regard to forms cognizable via the eye.

"In whatever monk or nun there arises desire, passion, aversion, delusion, or mental resistance with regard to sounds cognizable via the ear... aromas cognizable via the nose... flavors cognizable via the tongue... tactile sensations cognizable via the body... ideas cognizable via the intellect, he/she should hold the mind in check. [Thinking,] 'It's dangerous and dubious, that path, thorny and overgrown, a miserable path, a devious path, impenetrable. It's a path followed by people of no integrity, not a path followed by people of integrity. It's not worthy of you,' he/she should hold the mind in check with regard to ideas cognizable via the intellect.

"Suppose that corn had ripened and the watchman was heedless. A corn-eating ox, invading the corn to eat it, would intoxicate itself as much as it liked. In the same way, an uninstructed run-of-the-mill person, not exercising restraint with regard to the six media of sensual contact, intoxicates himself with the five strings of sensuality as much as he likes.

"Now suppose that corn had ripened and the watchman was heedful. The corn-eating ox would invade the corn to eat it, but then the watchman would grab it firmly by the muzzle. Having grabbed it firmly by the muzzle, he would pin it down by the forehead. Having pinned it down by the forehead, he would give it a sound thrashing with a stick. Having given it a sound thrashing with a stick, he would let it go.

"A second time... A third time, the corn-eating ox would invade the corn to eat it, but then the watchman would grab it firmly by the muzzle. Having grabbed it firmly by the muzzle, he would pin it down by the forehead. Having pinned it down by the forehead, he would give it a sound thrashing with a stick. Having given it a sound thrashing with a stick, he would let it go.

"As a result, the corn-eating ox -- regardless of whether it went to the village or to the wilds, was standing still or lying down -- wouldn't invade the corn again, because it would recall the earlier taste it got of the stick.

"In the same way, when a monk's mind is held back, thoroughly held back, from the six media of sensory contact, his mind settles inwardly, grows steady, unified, and concentrated.

"Suppose there were a king or king's minister who had never heard the sound of a lute before. He might hear the sound of a lute and say, 'What, my good men, is that sound -- so delightful, so tantalizing, so intoxicating, so ravishing, so enthralling?' They would say, 'that, sire, is called a lute, whose sound is so delightful, so tantalizing, so intoxicating, so ravishing, so enthralling.' Then he would say, 'Go and fetch me that lute.' They would fetch the lute and say, 'Here, sire, is the lute whose sound is so delightful, so tantalizing, so intoxicating, so ravishing, so enthralling.' He would say, 'enough of your lute. Fetch me just the sound.' Then they would say, 'this lute, sire, is made of numerous components, a great many components. It's through the activity of numerous components that it sounds: that is, in dependence on the body, the skin, the neck, the frame, the strings, the bridge, and the appropriate human effort. Thus it is that this lute -- made of numerous components, a great many components -- sounds through the activity of numerous components.'

"Then the king would split the lute into ten pieces, a hundred pieces. Having split the lute into ten pieces, a hundred pieces, he would shave it to splinters. Having shaved it to splinters, he would burn it in a fire. Having burned it in a fire, he would reduce it to ashes. Having reduced it to ashes, he would winnow it before a high wind or let it be washed away by a swift-flowing stream. He would then say, 'A sorry thing, this lute -- whatever a

lute may be -- by which people have been so thoroughly tricked and deceived.'

"In the same way, a monk investigates form, however far form may go. He investigates feeling... perception... fabrications... consciousness, however far consciousness may go. As he is investigating form... feeling... perception... fabrications... consciousness, however far consciousness may go, any thoughts of 'me' or 'mine' or 'I am' do not occur to him."

Viññana Sutta

Consciousness

At Savatthi. "Monks, eye-consciousness is inconstant, changeable, alterable. Ear-consciousness... Nose-consciousness... Tongue-consciousness... Body-consciousness... Intellect-consciousness is inconstant, changeable, alterable.

"One who has conviction & belief that these phenomena are this way is called a faith-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who, after pondering with a modicum of discernment, has accepted that these phenomena are this way is called a Dhamma-follower: one who has entered the orderliness of rightness, entered the plane of people of integrity, transcended the plane of the run-of-the-mill. He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away until he has realized the fruit of stream-entry.

"One who knows and sees that these phenomena are this way is called a stream-enterer, steadfast, never again destined for states of woe, headed for self-awakening."

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Vipaka Sutta

Results

"Monks, the taking of life -- when indulged in, developed, and pursued -- is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from the taking of life is that, when one becomes a human being, it leads to a short life span.

"Stealing -- when indulged in, developed, and pursued -- is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from stealing is that, when one becomes a human being, it leads to the loss of one's wealth.

"Illicit sexual behavior -- when indulged in, developed, and pursued -- is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from illicit sexual behavior is that, when one becomes a human being, it leads to rivalry and revenge.

"Telling falsehoods -- when indulged in, developed, and pursued -- is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from telling falsehoods is that, when one becomes a human being, it leads to being falsely accused.

"Divisive tale-bearing -- when indulged in, developed, and pursued -- is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from divisive tale bearing is that, when one becomes a human being, it leads to the breaking of one's friendships.

"Harsh speech -- when indulged in, developed, and pursued -- is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from harsh speech is that, when one becomes a human being, it leads to unappealing sounds.

"Frivolous chattering -- when indulged in, developed, and pursued -- is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from frivolous chattering is that, when one becomes a human being, it leads to words that aren't worth taking to heart.

"The drinking of fermented and distilled liquors -- when indulged in, developed, and pursued -- is something that leads to hell, leads to rebirth as a common animal, leads to the realm of the hungry shades. The slightest of all the results coming from drinking fermented and distilled liquors is that, when one becomes a human being, it leads to mental derangement."

Vipallasa Sutta

Perversions

"Monks, there are these four perversions of perception, perversions of mind, perversions of view. Which four? 'Constant' with regard to the inconstant is a perversion of perception, a perversion of mind, a perversion of view. 'Pleasant' with regard to the stressful... 'Self' with regard to not-self... 'Attractive' with regard to the unattractive is a perversion of perception, a perversion of mind, a perversion of view. These are the four perversions of perception, perversions of mind, perversions of view.

"There are these four non-perversions of perception, non-perversions of mind, non-perversions of view. Which four? 'Inconstant' with regard to the inconstant is a non-perversion of perception, a non-perversion of mind, a non-perversion of view. 'Stressful' with regard to the stressful... 'Not-self' with regard to not-self... 'Unattractive' with regard to the unattractive is a non-perversion of perception, a non-perversion of mind, a non-perversion of view. These are the four non-perversions of perception, non-perversions of mind, non-perversions of view."

Perceiving constancy in the inconstant,
pleasure in the stressful,
self in what's not-self,
attractiveness in the unattractive,
beings, destroyed by wrong-view,
go mad, out of their minds.
Bound to Mara's yoke,
from the yoke they find no rest.
Beings go on to the wandering-on,
leading to birth and death.

But when Awakened Ones
arise in the world,
bringing light to the world,
they proclaim the Dhamma
leading to the stilling of stress.
When those with discernment listen,

they regain their senses,
seeing the inconstant as inconstant,
the stressful as stressful,
what's not-self as not-self,
the unattractive as unattractive.
Undertaking right view,
they transcend all stress and suffering.

Virecana Sutta

(Tikicchaka Sutta)

A Purgative

"Monks, doctors give a purgative for warding off diseases caused by bile, diseases caused by phlegm, diseases caused by the internal wind property. There is a purging there; I don't say that there's not, but it sometimes succeeds and sometimes fails. So I will teach you the noble purgative that always succeeds and never fails, a purgative whereby beings subject to birth are freed from birth; beings subject to aging are freed from aging; beings subject to death are freed from death; beings subject to sorrow, lamentation, pain, distress and despair are freed from sorrow, lamentation, pain, distress and despair. Listen and pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said: "Now, what is the noble purgative that always succeeds and never fails, a purgative whereby beings subject to birth are freed from birth; beings subject to aging are freed from aging; beings subject to death are freed from death; beings subject to sorrow, lamentation, pain, distress and despair are freed from sorrow, lamentation, pain, distress and despair?"

"In one who has right view, wrong view is purged away, and the many evil, unskillful mental qualities that come into play in dependence on wrong view are purged away as well, while the many skillful mental qualities that depend on right view go to the culmination of their development.

"In one who has right resolve, wrong resolve is purged away..."

"In one who has right speech, wrong speech is purged away..."

"In one who has right action, wrong action is purged away..."

"In one who has right livelihood, wrong livelihood is purged away..."

"In one who has right effort, wrong effort is purged away...

"In one who has right mindfulness, wrong mindfulness is purged away...

"In one who has right concentration, wrong concentration is purged away...

"In one who has right knowledge, wrong knowledge is purged away...

"In one who has right release, wrong release is purged away, and the many evil, unskillful mental qualities that come into play in dependence on wrong release are purged away as well, while the many skillful mental qualities that depend on right release go to the culmination of their development.

"This, monks, is the noble purgative that always succeeds and never fails, a purgative whereby beings subject to birth are freed from birth; beings subject to aging are freed from aging; beings subject to death are freed from death; beings subject to sorrow, lamentation, pain, distress and despair are freed from sorrow, lamentation, pain, distress and despair."

Visakhuposatha Sutta

The Discourse to Visakha on the Uposatha with the Eight Practices

Thus have I heard:

At one time the Exalted One was staying near Savatthi at the Eastern monastery in the mansion given by Migara's mother. Then Visakha, [1] Migara's mother, approached the Exalted One; having approached and bowed down she sat down in a suitable place. When she was seated the Exalted One spoke thus to Visakha, Migara's Mother:

"Visakha, when the Uposatha undertaken with its eight component practices, [2] is entered on, it is of great fruit, of great advantage, of great splendor, of great range. And how, Visakha, is the Uposatha undertaken with its eight component practices, entered on, is of great fruit, great advantage, great splendor and great range?

"Here, [3] Visakha, a noble disciple considers thus:

"For all their lives the Arahants dwell having abandoned killing living beings, refrain from killing living beings, they have laid down their staffs, laid down their weapons, they are conscientious, [4] sympathetic, compassionate for the good of all living beings; so today I dwell, for this night and day, having abandoned killing living beings, refraining from killing living beings, I am one who has laid down my staff, laid down my weapon, I am conscientious, sympathetic, compassionate for the good of all living beings. By this practice, following after the Arahants, the Uposatha will be entered on by me.'

"It is undertaken by this first practice.

"He considers: 'For all their lives the Arahants dwell having abandoned taking what is not given, refrain from taking what is not given, they are takers of what is given, those who expect only what is given, themselves become clean without thieving; so today I dwell, for this night and day, having abandoned taking

what is not given, refraining from taking what is not given. I am a taker of what is given, one who expects only what is given, by myself become clean without thieving. By this practice, following after the Arahants, the Uposatha will be entered on by me.'

"It is undertaken by this second practice.

"He considers: 'For all their lives the Arahants dwell having abandoned unchaste conduct, they are of chaste conduct, living aloof, refrain from sex which is the way of common society; so today I dwell, for this night and day, having abandoned unchaste conduct, I am of chaste conduct, living aloof, refraining from sex which is the common way of society. By this practice, following after the Arahants, the Uposatha will be entered on by me.'

"It is undertaken by this third practice.

"He considers: 'For all their lives the Arahants dwell having abandoned false speech, refrain from false speech, they are speakers of truth, joiners of truth, [5] firm-in-truth, [6] grounded-on-truth, [7] not speakers of lies to the world; so today I dwell, for this night and day, having abandoned false speech, refraining from false speech, a speaker of truth, a joiner of truth, firm-in-truth, grounded-on-truth, not a speaker of lies to the world. By this practice, following after the Arahants, the Uposatha will be entered on by me.'

"It is undertaken by this fourth practice.

"He considers: 'For all their lives the Arahants dwell having abandoned distilled and fermented intoxicants which are the occasion for carelessness and refrain from them; so today I dwell, for this night and day, having abandoned distilled and fermented intoxicants which are the occasion for carelessness, refraining from them. By this practice, following after the Arahants, the Uposatha will be entered on by me.'

"It is undertaken by this fifth practice.

"He considers: 'For all their lives the Arahants are one-mealers, refrain from eating outside the time, desisting at night, [8] so today I am a one-mealer, refraining from eating outside the time,

desisting at night. By this practice, following after the Arahants, the Uposatha will be entered on by me.'

"It is undertaken by this sixth practice.

"He considers: 'For all their lives the Arahants refrain from dancing, singing, music, going to see entertainments, wearing garments, smartening with perfumes and beautifying with cosmetics; so today I refrain from dancing, singing, music, going to see entertainments, wearing ornaments, smartening with perfumes and beautifying with cosmetics. By this practice, following after the Arahants, the Uposatha will be entered on by me.'

"It is undertaken by this seventh practice.

"He considers: 'For all their lives the Arahants having abandoned high beds [9] and large beds, [10] refraining from high beds and large beds, they make use of a low sleeping place, a (hard) bed or a strewing of grass; so today I have abandoned high beds and large beds, refraining from high beds and large beds, I make use of a low sleeping place, a (hard) bed or a strewing of grass. By this practice, following after the Arahants the Uposatha will be entered on by me.'

"It is undertaken by this eighth practice.

"Thus indeed, Visakha is the Uposatha entered on and undertaken with its eight component practices, of great fruit, of great advantage, of great splendor, of great range. "How great a fruit? How great an advantage? How great a splendor? How great a range?"

"Just as though, Visakha, one might have power, dominion and kingship [11] over sixteen great countries abounding in the seven treasures [12] -- that is to say, Anga, Magadha, Kasi, Kosala, Vajji, Malla, Ceti, Vansa, Kure, Pancala, Maccha, Surasena, Assaka, Avanti, Gandhara and Kamboja, yet it is not worth a sixteenth part of the Uposatha undertaken with its eight practices. For what reason? Miserable is kingship over men compared with heavenly bliss.

"That which among men is fifty years, Visakha, is one night and day of the devas of the Four Great Kings, their month has thirty of those days, their year twelve of those months; the lifespan of the devas of the Four Great Kings is five hundred of those heavenly years. Now here a certain woman or man, having entered on the Uposatha undertaken with its eight practices, at the break up of the body, after death, may arise to fellowship with the devas of the Four Great Kings -- such a thing indeed is known, Visakha. It was in connection with this that I have said: *Miserable is kingship over men compared with heavenly bliss.*

"That which among men is a hundred years, Visakha, is one night and day of the devas of the Thirty-three, their month has thirty of those days, their year twelve of those months; the lifespan of the devas of the Thirty-three is one thousand of those heavenly years. [13] Now here a certain woman or man, having entered on the Uposatha undertaken with the eight practices, at the break up of the body, after death, may arise to fellowship with the devas of the Thirty-three -- such a thing indeed is known, Visakha. It was in connection with this that I have said: *Miserable is kingship over men compared with heavenly bliss.*

"That which among men is two hundred years, Visakha, is one night and day of the Yama devas, their month has thirty of those days, their year twelve of those months; the lifespan of the Yama devas is two thousand of those heavenly years. Now here a certain woman or man, having entered on the Uposatha undertaken with the eight practices, at the break-up of the body, after death, may arise to fellowship with the Yama devas -- such a thing indeed is known, Visakha. It was in connection with this that I have said: *Miserable is kingship over men compared with heavenly bliss.*

"That which among men is four hundred years, Visakha, is one night and day of the Tushita devas, their month has thirty of those days, their year twelve of those months; the lifespan of the Tushita devas is four thousand of those heavenly years. Now here a certain woman or man, having entered on the Uposatha undertaken with the eight practices, at the break up of the body, after death, may arise to fellowship with the Tushita devas -- such a thing indeed is known, Visakha. It was in connection with

this that I have said: *Miserable is kingship over men compared with heavenly bliss.*

"That which among men is eight hundred years, Visakha, is one night and day of the Nimmanarati devas, their month has thirty of those days, their year twelve of those months; the lifespan of the Nimmanarati devas is eight thousand of those heavenly years. Now here a certain woman or man, having entered on the Uposatha undertaken with the eight practices, at the break up of the body, after death may arise to fellowship with the Nimmanarati devas -- such a thing indeed is known, Visakha. It was in connection with this that I have said: *Miserable is kingship over men compared with heavenly bliss.*

"That which among men is sixteen hundred years, Visakha, is one night and day of the Paranimmitavasavatti devas, their month has thirty of those days, their year twelve of those months; the lifespan of the Paranimmitavasavatti devas is sixteen thousand of those heavenly years. Now here a certain woman or man, having entered on the Uposatha undertaken with the eight practices, at the break up of the body, after death, may arise to fellowship with the Paranimmitavasavatti devas -- such a thing indeed is known, Visakha. It was in connection with this that I have said: *Miserable is kingship over men compared with heavenly bliss.*

"Kill no life, nor take what is not given, speak no lie, nor be an alcoholic, refrain from sex and unchaste conduct, at night do not eat out-of-time food, neither bear garlands nor indulge with perfume, and make your bed a mat upon the ground: this indeed is called the eight-part uposatha taught by the Buddha gone to dukkha's end. The radiance of the sun and moon, both beautiful to see, follow on from each other, dispelling the darkness as they go through the heavens, illumining the sky and brightening the quarters and the treasure found between them: pearls and crystals and auspicious turquoises, gold nuggets and the gold called "ore," monetary gold with gold dust carried down -- compared with the eight-part uposatha, though they are enjoyed, are not a sixteenth part -- as the shining of the moon in all the groups of stars. Hence indeed the woman and the man who are virtuous enter on uposatha having eight parts and having made

merits [14] bringing forth happiness blameless they obtain heavenly abodes."

The Upasaka Vasettha, when he heard this discourse, after the Buddha had finished speaking the above verses, exclaimed:

"Lord, if my dear kin and relatives were to enter on the uposatha undertaken with its eight practices, it would be for their benefit and happiness for many a day. Lord, if all the warrior-nobles, Brahmans, merchants and laborers were to enter on the uposatha undertaken with its eight practices, it would be for their benefit and happiness for many a day."

"So it is, Vasettha. If all the warrior-nobles, Brahmans, merchants and laborers were to enter on the uposatha undertaken with its eight practices, it would be for their benefit and happiness for many a day. If this world with its devas, Maras and brahmas, this generation with its Samanas and Brahmans, together with its rulers and mankind were to enter on the uposatha undertaken with its eight practices, it would be for their benefit and happiness for many a day. Vasettha, if these great sala trees were to enter on the uposatha undertaken with its eight practices it would be for their benefit and happiness for many a day, that is, if they were conscious, what to speak of mankind."

Footnotes

1. Visakha: a very generous woman lay-disciple who, by listening frequently to Dhamma, became a Stream-winner and who was, perhaps, already a noble disciple (*ariya*) when this discourse was spoken.
2. *anga*: lit. part, component, practice; here meaning practices composing the Uposatha.
3. "Here": meaning "in the Buddhasasana," the Buddha's instructions or religion.

4. *lajji*: one who has shame (*hiri*) of doing evil, and fear of doing evil (*ottappa*), the two qualities which are called "the world guardians."

5. *saccasandha*: "they join the truth" (Comm.).

6. *theta*: lit. "firm, established," that is, in the experience of ultimate truth.

7. *paccayika*: truth that has been seen by perceiving its conditional arising.

8. Bhikkhus do not eat after midday until the following dawn.

9. High beds means luxurious beds which are soft and well-sprung.

10. Large beds means those in which two people can sleep.

11. *rajjam*: lit., "kingship," but meaning generally great authority.

12. The seven treasures: gold, silver, pearls, crystal, turquoise, diamond, coral.

13. If calculated in human years, the devas of the Four Great Kings live 9,000,000 years; of the Thirty-three 36,000,000 years; of the Yama 144,000,000 years; of the Tushita 576,000,000 years; of the Nimmanarati 2,304,000,000 years; of the Paranimmitavasavatti devas the life is 9,216,000,000 years. Man can live at most one day in the life of the Thirty-three. It is worth reading the story in the Dhammapada Commentary (trans. "Buddhist Legends," Harvard Oriental Series Vol. 29, reissued by the Pali Text Society, London, 1969), called *Husband-honorer*, which brings to life this comparative time scale.

14. merit (*puñña*): good kamma which purifies and cleanses the mind of the doer, such as the practice of the three ways of merit-making: giving, moral conduct (or precepts), and meditation.

The Visualization Sutra

I. PROLOGUE

Thus have I heard: at one time, Shakyamuni Buddha was staying on Vulture Peak near Rajagrha with a great assembly of 1,250 *bhiksus* and 32,000 *bodhisattvas*, led by the Dharma-Prince Manjushri.

At that time, in the great city of Rajagrha, there was a prince named Ajatasatru. Following the counsel of Devadatta, an evil friend, he arrested his father, King Bimbisara, and confined him in a cell surrounded by walls seven layers deep, forbidding any officials or ministers from going there. The queen, whose name was Vaidehi, remained loyal to the king. Purifying herself by bathing, she anointed her body with an ointment of cream and honey mixed with wheat flour, and filled her ornaments with grape juice. She then offered them to the king in secret.

At that time, the king ate the flour-paste and drank the grape juice, then asked for some water. Having rinsed his mouth completely, he respectfully placed his palms together and, facing Vulture Peak, bowed to the World-Honored One. He said, "Great Maudgalyayana is my friend and compatriot; I beg you to have the compassion to come and initiate me in the Eight Precepts."

Thereupon, Maudgalyayana flew to the king like a swooping bird of prey. Day after day, he came like this to initiate the king in the Eight Precepts. The World-Honored One also sent the Venerable Purnamaitrayaniputra, who delivered Dharma discourses and Sutras to the king. Three weeks passed in this fashion. Because the king was able to eat the flour-paste and honey and to hear the Dharma teachings, his countenance became peaceful and calm.

At that time, Ajatasatru questioned the guard at the entrance: "Is my father, the king, still alive?" The guard replied, "Your Majesty, the queen daily anoints her body with flour-paste and fills her ornaments with grape juice. And the monks Maudgalyayana and Purnamaitrayaniputra swoop down from the sky and deliver Dharma discourses to the king. It is impossible to stop them."

Hearing this, Ajatasatru became enraged with his mother and said, "My own mother is a criminal and with criminals does she associate! Those evil monks, with their tricks, illusions and magical incantations, have caused this evil king to have escaped death for many days." With this, he seized a sharp sword intending to kill his mother.

At that time, there was a wise and intelligent minister whose name was Moonlight. Along with the physician Jivaka, he bowed to the king and said, "Your Majesty, we have heard it said in the Vedic discourses that from the beginning of this aeon to the present there have been some 18,000 evil kings who have killed their own fathers because they desired the throne; yet never have we heard of anyone who committed the outrageous crime of killing his mother. Your majesty, if you commit such a vicious murder, you will bring disgrace upon the Noble Caste. As your ministers, we cannot even bear to hear of it, for this indeed is the act of an outcaste. We cannot stay here any longer." Having spoken these words, the two ministers began to withdraw, each with his hand grasping on his sword.

Ajatasatru, astounded and fearful, called out to Jivaka and said, "Are you going to desert me?" Jivaka replied, "Great King, please restrain yourself; do not harm your mother." Hearing this, the king repented and begged their forgiveness. Thereupon he immediately put away his sword and gave up all thought of killing his mother. Instead he ordered that she be detained in her quarters and kept in the palace so that she could not leave again.

Having thus been detained, Vaidehi was stricken with sorrow and grief. Facing faraway Vulture Peak, she prostrated herself towards the Buddha and said, "O Tathagata, World-Honored One, in former times you never failed to send Ananda to come and comfort me. Now I am greatly distressed and have no way to look upon World-Honored One's majesty. I pray, send the Venerable Maudgalyayana and the Venerable Ananda to come and meet with me." Having said this, she wept sorrowful tears that fell like rain as she bowed to the Buddha.

But even before she raised her head, the World-Honored one, who was then staying on Vulture Peak and knew the thoughts in Vaidehi's mind, ordered Great Maudgalyayana and Ananda to

go to her through the sky. The Buddha also disappeared from Vulture Peak and reappeared in the inner chamber of the royal palace.

When Vaidehi finished her prayer and raised her head, she saw the World-Honored One, the Buddha Shakyamuni. His body was the color of purple-gold and he was seated on a hundred-jeweled lotus flower, attended by Maudgalyayana on his left side and Ananda on his right. Indra and Brahma, along with the other heavenly beings guarding the world, hovered in the sky about him; scattering heavenly blossoms like rain, they paid homage to the Buddha.

When Vaidehi saw the Buddha, the World-Honored One, she tore off her ornaments, rose and prostrated herself on the ground. Weeping bitterly, she faced the Buddha and said, "O World-Honored One, what evil *karma* did I commit in a previous life that should cause the birth of such an evil son? World-Honored One, what were the causes and conditions of his association with Devadatta and his kind? My only wish is for the World-Honored One to reveal to me a place where I might be reborn that is without distress, for unhappy is this impure world in this evil *kasaya* era. This defiled and evil place is full of hell-beings, hungry spirits and beasts, and there is an accumulation of much evil. I pray that in the future I may hear no evil worlds and may see no evil beings. Now, World-Honored One, prostrating before you, I ask for your compassion. My only wish is for you to teach me to visualize a place where one can be born by performing pure and undefiled acts."

At that time, the World-Honored One emitted a golden light from between his eyebrows. It illuminated all the countless worlds of the Ten Directions, and upon returning rested atop the Buddha's head, forming a golden tower resembling Mount Sumeru. Upon the tower were revealed the pure and wondrous worlds of all the Buddhas of the Ten Directions. Some of these lands were made of the seven kinds of jewels, others consisted entirely of lotus flowers; some resembled the heavenly palace of Isvara, and others were like crystal mirrors in which all the lands of the Ten Directions were reflected. These countless lands of the Buddhas could be seen by Vaidehi in all their majesty.

Then Vaidehi said to the Buddha, "O World-Honored One, all these Buddha Lands are pure, free of defilement and brilliant, but I would prefer to be born in the Realm of Ultimate Bliss where the Buddha Amitayus resides. My only wish is that you instruct me in how to concentrate my thoughts and attain samadhi."

At that time, the World-Honored One gently smiled, and from the Buddha's mouth emerged five-colored rays of light, each ray illuminating the top of King Bimbisara's head. Although the great king was in his cell and despite the obstacle of distance, his mind's eye remained unhindered, and he saw the World-Honored One. Touching his forehead to the ground in homage, he spontaneously advanced to the Stage of a Non-Returner.

At that time, the World-Honored One said to Vaidehi, "Do you not know now that the Buddha Amitayus is not far from here? You should concentrate your thoughts upon and visualize that Buddha-land which is the result of pure actions. I shall now give you detailed instructions so that you and future generations who desire to practice the pure actions may attain birth in the Western Realm of Ultimate Bliss."

"Those who desire to be born in that land must perform the three meritorious acts: first, they should attend dutifully to their parents, honor the work of teachers and elders, with a compassionate mind refrain from killing, and cultivate the ten virtuous acts; second, they should receive and uphold the Three Refuges, keep the various precepts, and refrain from breaking the rules of conduct; third, they should awaken the mind that aspires for Enlightenment, believe deeply in the principle of cause and effect, read and recite the Mahayana teachings, and encourage those who practice the way. These three acts are called the undefiled acts."

The Buddha further said to Vaidehi: "You should know that these three kinds of virtuous deeds are none other than the true cause for the Enlightenment of all the Buddhas of the past, present and future."

The Buddha said to Ananda and Vaidehi, "Listen closely and think well upon this! I, the Tathagata, will now expound the pure

and undefiled acts for the benefit of the future generations of all sentient beings who are affected by the enemy – blind passions. Excellent is this Vaidehi, who has done well to ask about this! Ananda, you should receive and keep the Buddha's words and proclaim them widely for the benefit of the multitudes of beings.

"I, the Tathagata, will now instruct you, Vaidehi and all the sentient beings of future generations in the visualization of the Western Realm of Ultimate Bliss. By the power of the Buddha, they will see that Pure Land as though seeing their own images in a bright mirror. When they see that land of ultimate and wondrous joy, they will rejoice and immediately acquire the insight into the non-origination of all existence."

The Buddha said to Vaidehi, "You are but an ordinary person whose mental capacities are weak and feeble. As you have yet to attain the divine eye, you are unable to see very far. But the Buddhas, the Tathagatas, have special means to allow you to see that far."

Then Vaidehi said to the Buddha, "World-Honored One, because of the Buddha's transcendent power, I may be able to see that land. But how will sentient beings who come after the Buddha's death be able to see Buddha Amitayus' Realm of Ultimate Bliss when they are constrained by defilements, unwholesomeness and the five afflictions?"

II. FIRST VISUALIZATION: THE SETTING SUN

The Buddha said to Vaidehi, "You and all sentient beings should single-mindedly concentrate your thoughts with one-pointed attention, on the Western Quarter. How is this to be done? All the multitudes of sentient beings who are not born blind and have the sense of sight have seen the setting sun. Focusing your attention and sitting in the proper posture, you should face the west. Contemplatively examine the sun, with your mind firmly fixed upon it. Firmly concentrate upon the setting sun and do not let your sight wander from it. It should appear like a (red) drum suspended above the horizon. Once the sun is visualized in this way, then whether the eyes are shut or open, it can be clearly

seen. This is the image of the sun and is called the First Visualization."

III. SECOND VISUALIZATION: WATER

The Buddha said to Ananda and Vaidehi, "When the First Visualization has been completed, next form the perception of water. Envision the Western Quarter as being completely filled with water, and picture the water as clean and pure. Seeing water that is clear leads to clear sight and then there is no scattering of the mind. Once this water has been visualized, envision it as turning into ice. Having visualized the ice as brilliant and transparent to its depth, see it as turning into lapis lazuli.

"When this vision is completed, next imagine that this ground of lapis lazuli shines brilliantly, both inside and out, and that the lapis lazuli ground is supported from below by majestic golden-bannered pillars made of adamant and the seven precious jewels. Each golden-bannered pillar has eight corners and eight sides, each side is made of a hundred jewels, each jewel shines with a thousand rays of light, and each ray of light has eighty-four thousand colors. As they are reflected on the lapis lazuli ground, they look like thousands of millions of suns, so dazzling that it is impossible to see them all in detail.

"On the surface of this lapis lazuli ground, golden paths intricately mesh and crisscross like a net of cords, and the seven kinds of precious jewels form borders that demarcate the intersected parts of the ground. Each jewel emits a flood of light in five hundred colors. The light appears in the shape of a flower, or a star or the moon; suspended in the sky, these rays form a tower of light on which there are ten million pavilions made of a hundred jewels. Both sides of the tower are adorned with a billion flower-banners and countless musical instruments. Pure breezes of the eight pleasing qualities are produced by these rays of light, causing the musical instruments to play in voices which proclaim the truths of 'suffering, emptiness, impermanence and non-self.' This is the visualization of water and is called the Second Visualization. To do this visualization is

called the right visualization; to do another is called an incorrect visualization."

IV. THIRD VISUALIZATION: THE GROUND

The Buddha said to Ananda and Vaidehi, "When the visualization of the water has been achieved, each image should be clearly seen whether the eyes are shut or open, and should be constantly kept in your mind except when sleeping.

Accordingly, these images are called the general perception of the ground of the Realm of Ultimate Bliss. If you succeed in realizing the state of *samadhi*, seeing the ground of that land so clearly and distinctly that it cannot be adequately described, then it is the perception of the ground which is called the Third Visualization."

The Buddha said to Ananda, "You are the keeper of the Buddha's discourses for future generations and for the benefit of the multitudes of beings who wish to be liberated from suffering. For them I proclaim the Dharma of visualizing the ground. If they can visualize the ground, the evil karma binding them to birth-and-death for eight hundred million aeons is eliminated, and when they take leave of this life, they will assuredly be born into the Pure Land with a heart that is free of doubt. To do this visualization is called the right visualization; to do another is called a wrong visualization."

V. FOURTH VISUALIZATION: THE JEWELLED TREES

The Buddha said to Ananda and Vaidehi, "When the visualization of the ground has been completed, the next visualization is of the jeweled trees. In visualizing the jeweled trees, one should see them one by one and form an image of seven pathways that are lined with these trees. Each tree is eight thousand *yojanas* high, and is adorned with blossoms and leaves made of the seven kinds of jewels. Each blossom and leaf is the color of a different jewel. From the lapis lazuli-colored blossoms is emitted a golden light; from the rock crystal-colored

is emitted a crimson light; from the emerald-colored is emitted a sapphire light; and from the sapphire-colored is emitted a pearl-green ray of light. In addition, coral, amber and all the other myriad jewels serve as dazzling ornaments.

"Exquisite nets of pearls completely cover the trees, and each tree is veiled by seven layers of nets. Between each of the nets there are five billion exquisite flower palaces that resemble the palace of Lord Brahma, and within each of them reside celestial children. Each of these children wears ornaments made of five billion noble wish-fulfilling jewels. The light from these *mani* jewels shines brightly for a radius of a hundred *yojanas* in all directions, not unlike a constellation of a billion suns and moons, but no words can fully describe the brilliance of this light. The intermingling of the light from these various jewels produces a color unexcelled among all colors.

"The rows of these jeweled-tree paths are evenly arranged, and their foliage is equally spaced. From among the leaves appear exquisite blossoms, and upon these flowers, fruits made of the seven kinds of jewels spontaneously appear. Each blossom is twenty-five *yojanas* in diameter, and their petals shine with a thousand colors and have a hundred different patterns so that altogether, the leaves are like heavenly ornaments. This array of exquisite blossoms is the color of the golden sands of the Jambu River and resembles revolving wheels of fire gently turning among the leaves; and from these flowers, fruits well up as if from Sakra's vase.

"These fruits issue forth great floods of light that form banners, flags and countless canopies adorned with jewels. Within these jeweled canopies, all the deeds of the Buddhas of the three-thousand-great-thousand worlds are illuminated, and the Buddha-Lands of the Ten Directions also appear within.

"When you have seen the trees in this way, visualize each detail in order: perceive the trunks, the branches, the leaves, the blossoms and the fruits, and let your vision of all of them be clear and distinct. This is the visualization of the trees and is called the Fourth Visualization. To do this visualization is called the right visualization; to do another is called an incorrect visualization."

VI. FIFTH VISUALIZATION: THE BODIES OF WATER

The Buddha said to Ananda and Vaidehi, "When the visualization of the trees has been completed, next perceive the bodies of water. The Land of Utmost Bliss has eight bodies of water; the waters of each one of these lakes are made of the seven treasures and are begotten from a wish-fulfilling pearl. The water of each lake flows into fourteen streams, each of which is made of the seven treasures and is wondrous in color. The banks of each channel are golden in color, and the bed is strewn with the sand of variegated diamonds.

"In the midst of each lake there are six hundred million seven-treasured lotus flowers. Each lotus flower is perfectly round and is twelve *yojanas* in diameter. The pearly water flows among the flowers and courses back and forth amidst the trees. The delicate and exquisite sounds of the flowing waters proclaim the teachings of suffering, emptiness, impermanence, non-self and the *Paramitas*. They also praise the physical characteristics and marks of the Buddhas.

"From the wish-fulfilling pearl, delicate and exquisite golden rays of light issue forth and become singing birds as colorful as a hundred jewels; and their harmonious and sweet songs continually praise the mindfulness of the Buddha, the mindfulness of the Dharma and the mindfulness of the Sangha. This is the visualization of the eight lakes of excellent qualities and it is called the Fifth Visualization. To do this visualization is called the right visualization; to do another is called an incorrect visualization."

VII. SIXTH VISUALIZATION: THE TREES, GROUND AND LAKES

The Buddha said to Ananda and Vaidehi, "In every region of that land of myriad treasures there are five billion treasure palaces adorned with jewels, and in those palaces there are countless heavenly beings playing heavenly music. Like heavenly jeweled

banners, musical instruments are suspended in the sky, producing myriad sounds that proclaim the mindfulness of the Buddha, the mindfulness of the Dharma and the mindfulness of the Sangha.

"When this visualization has been completed, it is called the general perception of the jeweled trees, the jeweled ground and the jeweled lakes in the Realm of Ultimate Bliss. This is the unified visualization of these images which is called the Sixth Visualization. For those who see this, the heavy and evil karma binding them to birth-and-death for measureless tens of millions of aeons is eliminated, and when they take leave of this life, they will assuredly be born in that land. To do this visualization is called the right visualization; to do another is called an incorrect visualization."

VIII. THE LOTUS SEAT

The Buddha said to Ananda and Vaidehi, "Listen closely! Listen closely! Consider my words carefully. I shall now analyze and expound for you the Dharma by which you may free yourselves from sufferings and afflictions; keep it in your minds, and explain it widely for the benefits of the multitudes of beings."

After Shakyamuni Buddha had spoken these words, the Buddha of Immeasurable Life Span appeared in the sky with the two great beings, Avalokitesvara and Mahasthamaprapta standing in attendance to the left and right. They shone with such a radiant and brilliant light that it was impossible to see them in detail. The golden hue of the sands of a hundred thousand Jambu rivers could not compare to it.

Once Vaidehi saw the Buddha of Immeasurable Life Span, she fell to her knees at the feet of Shakyamuni Buddha saying, "O World-Honored One, it is by your transcendental power that I am now able to see the Buddha of Immeasurable Life Span and the two Bodhisattvas; but how can sentient beings in the future visualize the Buddha of Immeasurable Life Span and the two Bodhisattvas?"

The Buddha said to Vaidehi, "Those who wish to visualize that Buddha should concentrate their thoughts and form the visualization of a lotus flower on the seven-jeweled ground; each petal of that lotus flower has the color of hundreds of jewels and eighty-four thousand veins that are like heavenly patterns; each vein has eighty-four thousand rays of light so clear and distinct that one can see all of them. Even the smallest petals are two hundred and fifty *yojanas* in diameter. Each lotus flower has eighty-four thousand such petals, and between each petal are a billion *mani*-pearls, the king of jewels, serving as dazzling ornaments. Each of these *mani*-pearls sends forth a thousand rays of light which, like canopies made of the seven kinds of jewels, cover the entire land.

"There is a pedestal made of *sakrabhilagna-mani* jewels, and this lotus flower pedestal is studded and adorned with eighty thousand diamonds, rubies and wondrous nets made of *brahma mani*-pearls. Four columns with jeweled banners spontaneously arise from this pedestal, each jeweled banner as large as a hundred trillion Mount Sumerus.

"Atop these bannered columns is a jeweled canopy like that of the palace of the Yama Heaven, and this canopy shines with five billion rare and exquisite jewels that serve as dazzling ornaments. Each of these precious jewels emits eighty-four thousand rays of light, and each ray of light creates eighty-four thousand different shades of gold. Each golden ray of light illuminates the entire jeweled ground and transforms itself everywhere into various forms: some become diamond pedestals, some form nets of pearls, and others create clouds of various kinds of flowers. In all the Ten Directions, they transform themselves according to one's wishes, performing the works of the Buddhas. This is the visualization of the lotus seat and is called the Seventh Visualization."

The Buddha further said to Ananda and Vaidehi, "These exquisite flowers were originally created by the power of the Bodhisattva Dharmakara's vows. Those who wish to be mindful of the Buddha of Immeasurable Life should first visualize the image of the Lotus Seat. When visualizing this image they should not stray into other visualizations, but should perceive each detail one by one. Each petal, each jewel, each ray of light,

each pedestal and each bannered column should be as clear and distinct as when seeing the reflection of one's own face in a mirror. For those who have completed this visualization, the evil karma binding them to birth-and-death for fifty thousand aeons is eliminated, and they assuredly will be born in the Realm of Ultimate Bliss. Performing this visualization is called the right visualization; if one performs another visualization, that is called an incorrect visualization."

IX. EIGHTH VISUALIZATION: THE THREE SAGES

The Buddha said to Ananda and Vaidehi, "When you have seen these things, next you should visualize the Buddha of Immeasurable Life Span. And why is that? Because each *Buddha-Tathagata*, as the body of the *Dharmadhatu*, pervades the mind of all sentient beings. This is why when your mind perceives the Buddha, it is your mind that possesses the thirty-two prominent features and the eighty secondary attributes. This mind that creates the Buddha is the mind that is the Buddha, and the wisdom of the Buddhas – true, universal and ocean-like – arises from this mind. This is why you should single-mindedly fix your thoughts and contemplatively examine that Buddha, that Tathagata, that Arhat, that Supremely Awakened One.

"To perceive the Buddha of Immeasurable Life, you must first imagine Amitayus' form, and whether your eyes are open or closed, you should see this precious form – the color of the golden sands of the Jambu river – seated upon that flower-throne. Once that Buddha's figure is seen sitting there, your mind's eye will be opened, and you will clearly see the Land of Ultimate Bliss adorned with the seven kinds of jewels; you will see the jeweled ground, the jeweled lakes and the paths lined with jeweled trees; you will see the heavenly jeweled canopies completely covering the trees and the jeweled nets completely filling the sky; you will see these things as clearly and distinctly as you might see the palm of your hand.

"Once this has been seen, you should again from the visualization of a large lotus flower and place it on the Buddha's left. This lotus flower should be exactly like the one described

before. Then form the visualization of another large lotus flower and place it on the Buddha's right. Next visualize an image of Bodhisattva Avalokitesvara seated on the left flower throne, sending forth golden rays of light exactly as described before. Then visualize an image of Bodhisattva Mahasthamaprapta seated on the right flower throne.

"When this visualization has been completed, the figures of the Buddha and the two Bodhisattvas all send forth exquisite rays of light, and these golden rays illuminate the jeweled trees. At the foot of each of the trees there are also three lotus flowers, and atop these lotus flowers sit the figures of the Buddha and the two Bodhisattvas so that the land is completely filled with such images.

"When this visualization has been completed, you, the practitioner, will hear the flowing waters, the rays of light, the jeweled trees, the ducks, geese and so forth which proclaim the exquisite Dharma teachings; and whether you are in meditation or not, you will always hear these exquisite teachings. Even after you rise from meditation, keep in mind and do not forget what you have heard, then confirm it with the Sutras. If it does not agree with the Sutras, it is called an illusory perception, but if it does accord, it is called the attainment of the general perception of the Land of Ultimate Bliss. This is the perception of the Three Sages which is called the Eighth Visualization. Those who perform this visualization eliminate the evil karma of an immeasurable number of aeons of births and deaths, and in this very life attain the Buddha-Remembrance Samadhi. Performing this visualization is called the right visualization; if one performs another visualization, that is called an incorrect visualization."

X. NINTH VISUALIZATION:

THE BODY OF THE BUDDHA OF IMMEASURABLE LIFE SPAN

The Buddha said to Ananda and Vaidehi, "When this visualization has been completed, next one should further visualize the physical features and the light of the Buddha of

Immeasurable Life Span. Ananda, it should be known that the Body of the Buddha of Immeasurable Life Span is as bright as the sands of a trillion Jambu rivers in the Yama Heavens. That Buddha's body is as tall as the number of yojanas equaling that of the sands of six sextillions of Ganges Rivers.

"Between that Buddha's eyebrows there is a tuft of white hair that curls gently to the right and is the size of five Mount Sumerus. The Buddha's eyes are pure like the waters of the four great oceans; the blue irises and the whites are clear and distinct; the pores of the Buddha's body emit rays of light that are the size of Mount Sumeru.

"The circle of light around that Buddha's head illuminates an area as large as a billion three-thousand-great-thousand worlds. Within that all-encompassing light there are miraculously created Buddhas whose number is as countless as the sands of ten sextillions of Ganges Rivers. Each of these miraculously created Buddhas is attended by a great assembly of countless miraculously created Bodhisattvas.

"The Buddha of Immeasurable Life Span has eighty-four thousand physical characteristics; and in each of those features there are eighty-four thousand secondary marks of excellence. Each of those marks sends forth eighty-four thousand rays of light; each ray of light shines universally upon the worlds of the Ten Directions; and those sentient beings who are mindful of the Buddha are embraced by that light, never to be abandoned.

"No words can adequately describe the lights, the physical characteristics, the secondary marks and the miraculously created Buddhas. But by concentrating your thoughts on these things, you can see them with your mind's eye. To see these things is to see all the Buddhas of the Ten Directions. Because you see these Buddhas, it is called the Buddha-Remembrance Samadhi.

"To perform this visualization is to visualize the body of all the Buddhas. Because you perceive the bodies of the Buddhas, you also realize the mind of the Buddhas. The mind of the Buddhas is the mind of Great Compassion, and with this unconditioned compassion, all sentient beings are embraced. One who

performs this visualization, upon taking leave of this life, will be born in the presence of the Buddhas and will acquire the insight into the non-origination of all existence. For this reason, those who realize the effectiveness of forming this perception should concentrate their thoughts and clearly perceive the Buddha of Immeasurable Life Span.

"In order to perceive the Buddha of Immeasurable Life Span, begin with one of the physical features. Visualize only the tuft of white hair between the eyebrows until it becomes very clear and distinct. Once you have visualized it, the eighty-four thousand physical characteristics and marks will appear of their own accord. Once you have seen the Buddha of Immeasurable Life Span, you see at once the infinite Buddhas of the Ten Directions. Because you are able to see the countless Buddhas, you will receive from each the prediction of your future Buddhahood. This is the comprehensive perception of all the physical features of the Buddha, and is called the Ninth Visualization. Performing this visualization is called the right visualization. If one performs other visualizations, that is called an incorrect visualization."

XI. TENTH VISUALIZATION: BODHISATTVA AVALOKITESVARA

The Buddha said to Ananda and Vaidehi, "When you have clearly and distinctly seen the Buddha of Immeasurable Life Span, next visualize Bodhisattva Avalokitesvara. This Bodhisattva's body is eighty sextillions of *yojanas* tall and is purple-gold in color. On the top of the head is a mound of flesh surrounded by a halo of light which shines from behind the neck. Both the halo and the Bodhisattva's face are one hundred thousand *yojanas* in diameter.

"Within this halo of light there are five hundred miraculously created Buddhas that resemble Shakyamuni Buddha, and each miraculously created Buddha is attended by five hundred miraculously created Bodhisattvas and countless numbers of heavenly beings. Within the light emanating from this Bodhisattva's body, sentient beings of the five realms of birth-and-death appear in all their various forms. Atop the

Bodhisattva's head is a heavenly crown made of *sakrabhilanga-mani* pearls, and within this heavenly crown stands a miraculously created Buddha Amitayus, twenty-five *yojanas* high.

"The face of Bodhisattva Avalokitesvara is the golden color of the sands of the Jambu river. A tuft of hair between the eyebrows possesses all the colors of the seven kinds of jewels, and streaming from it are eighty-four thousand different rays of light. Within each of those rays of light there are immeasurable and countless hundreds of thousands of miraculously created Buddhas, each attended by countless miraculously created Bodhisattvas. These Buddhas and Bodhisattvas miraculously appear everywhere, completely filling the worlds of the Ten Quarters.

"This Bodhisattva's arms, the color of a red lotus flower, are adorned with ornaments made of eight hundred million exquisite rays of light. Within these ornaments, the majestic works of the Buddha are reflected in their entirety. The palms of the hands are the color of five billion lotus flowers of various colors, and the tip of each of the ten fingers shows eighty-four thousand patterns like those on an engraved seal. Each pattern has eighty-four thousand colors, each color emits eighty-four thousand rays of light, and each soft, delicate ray of light illuminates all beings. With these jewel-like hands, this Bodhisattva embraces and guides sentient beings.

"When this Bodhisattva raises a foot, the thousand-spoked wheel that marks the sole of that foot changes of its own accord into a pedestal which emits five billion rays of light. When the foot is lowered, flowers made of diamonds and *mani* jewels are strewn about everywhere, filling and covering everything. All other physical characteristics and marks are exactly like those of the Buddha. The mound of flesh upon the head and the invisibility of the uppermost part of this mound, however, are inferior to those of the World-Honored One. This is the visualization of Bodhisattva Avalokitesvara's true physical features and is called the Tenth Visualization."

The Buddha said to Ananda, "Those who wish to visualize Bodhisattva Avalokitesvara must do so with this method of visualization. Those who perform this visualization will not

encounter any misfortune; their karmic obstructions will be purified, and the evil karma binding them to birth-and-death for countless aeons is eliminated. Even to hear the name of this Bodhisattva is to gain immeasurable merits; how much more so if this Bodhisattva is clearly visualized?

"Those who wish to visualize Bodhisattva Avalokitesvara should first visualize the mound of flesh on the head; next visualize the heavenly crown; then visualize the remaining physical characteristics in order. All of them should be seen as clearly and distinctly as you might see the palm of your hand. Performing this visualization is called the right visualization. If one performs other visualizations, that is called an incorrect visualization."

XII. ELEVENTH VISUALIZATION:

BODHISATTVA MAHASTHAMAPRAPTA

The Buddha said to Ananda and Vaidehi, "The next visualization is that of Bodhisattva Mahasthamaprapta, whose body is the same size as that of Avalokitesvara. The halo of light and this Bodhisattva's face are each two hundred and twenty-five *yojanas* in diameter and illuminates an area of two hundred and fifty *yojanas*. The light which emanates from the body illuminates the lands of the Ten Directions, making them shine like purple-gold, and this light can be seen by all sentient beings who have a close karmic relationship with this Bodhisattva.

"Even if one sees only a single ray of light emanating from only one of the pores of this Bodhisattva, one can see at once the countless Buddhas of the Ten Directions and their pure and wondrous light. This is why this Bodhisattva is called 'Boundless Light.' And with this light of wisdom all beings are illuminated, enabling them to be freed from the Three Evil Paths and to attain unsurpassed powers. This is why this Bodhisattva is called Mahasthamaprapta, 'The One Who Has Attained Great Power.'

"This Bodhisattva's heavenly crown is adorned with five hundred jeweled lotus flowers, and each one of the jeweled flowers has

five hundred jeweled pedestals. Within each pedestal, the boundless and glorious features of the pure and exquisite lands of the Buddhas of the Ten Directions are reflected in their entirety. The mound of flesh on this Bodhisattva's head is like the *padma* [red lotus] flower, and in front of this mound of flesh is a jeweled vase filled with rays of light which reflect all the works of the Buddha. The remaining bodily characteristics are exactly like those of Avalokitesvara.

"When this Bodhisattva walks, the worlds of the Ten Directions all tremble and quake, and on this moving ground appear five billion jeweled flowers, each as splendid and brilliant as those in the Realm of Ultimate Bliss. When this Bodhisattva sits down, the seven-jeweled lands, from the Buddha-realm of Golden Light Buddha in the lower quarter to the Land of the Light King Buddha in the upper quarter, all tremble at once.

"From between those quarters, the manifested bodies of the Buddha of Immeasurable Life together with those of Avalokitesvara and Mahasthamaprapta, as countless as particles of dust, all assemble like clouds in the Land of Ultimate Bliss, filling the entire sky. Sitting on lotus flower thrones, they proclaim the exquisite Dharma that liberates sentient beings from suffering.

"This visualization is the visualization of Bodhisattva Mahasthamaprapta; it is also known as the visualization of the physical features of Mahasthamaprapta, which is called the Eleventh Visualization. For those who visualize this Bodhisattva, the evil karma binding them to infinite aeons of birth-and-death is eliminated, and those who perform this visualization will no longer be subject to birth from the womb, but will roam freely throughout the pure and exquisite lands of the Buddhas. When this visualization has been completed, it is called the complete visualization of Mahasthamaprapta. Performing this visualization is called the right visualization. If one performs other visualizations, that is called an incorrect visualization."

XIII. TWELFTH VISUALIZATION:

THE BUDDHA OF INFINITE LIFE SPAN'S WORLD OF SUKHAVATI

The Buddha said to Ananda and Vaidehi, "When these visualizations are completed, they are called the complete perfection of the visualization of Avalokitesvara and Mahasthamaprapta. When you have seen these things, visualize yourself as being born in the Western Realm of Ultimate Bliss, sitting cross-legged inside a lotus flower. Visualize the lotus flower as being closed. When the lotus flower opens, rays of five hundred colors shine down and illuminate your body.

"Then your eyes are open and you see the Buddhas and Bodhisattvas filling the skies and hear the sounds of waters and trees, the notes of birds, and the voices of the Buddhas all proclaiming the exquisite Dharma in accordance with the twelve divisions of the Sutras. Even after you rise from meditation, keep in mind and do not forget all that you have seen and heard.

"Seeing these things is called the vision of the Buddha of Immeasurable Life and the Realm of Ultimate Bliss. This is the comprehensive visualization of its imagery and is called the Twelfth Visualization. The countless miraculously created bodies of the Buddha of Immeasurable Life together with those of Avalokitesvara and Mahasthamaprapta will always appear before those who contemplate thus. Performing this visualization is called the right visualization. If one performs other visualizations, that is called an incorrect visualization."

XIV. THE THREE SAGES OF THE REALM OF ULTIMATE BLISS

The Buddha said to Ananda and Vaidehi, "If you wish with a sincere mind to be born in the Western Quarter, you should first visualize a sixteen-foot image of the Buddha standing on the surface of a lake. As I previously explained, the physical measurements of the Buddha of Immeasurable Life are boundless and are beyond the grasp of ordinary minds. But because of the power of that Tathagata's vows fulfilled in a previous life, those who keep the Buddha in mind will, without

fail, be able to perceive this body. Simply visualizing the Buddha's image brings one immeasurable merits; how much more so if one visualizes all the perfect physical characteristics of that Buddha?

"This Buddha Amitayus, able to utilize transcendent spiritual powers at any time, can freely manifest various forms throughout the lands of the Ten Directions, here appearing as a great body that fills the sky, there appearing as a small body only sixteen or eighteen feet tall. The color of these manifested figures is that of pure gold, and the miraculously created Buddhas and the jeweled lotus flowers in the surrounding circle of light are the same as I described before.

"The physical features of the Bodhisattvas Avalokitesvara and Mahasthamaprapta are the same in all respects, and sentient beings who simply visualize the features on their heads can distinguish between Avalokitesvara and Mahasthamaprapta. These two Bodhisattvas assist Buddha Amitayus in the work of universal liberation. This is the composite visualization which is called the Thirteenth Visualization. Performing this visualization is called the right visualization. If one performs other visualizations, that is called an incorrect visualization."

XV. FOURTEENTH VISUALIZATION:

THE SUPERIOR GRADE OF REBIRTH

The Buddha said to Ananda and Vaidehi, "In all, there are nine levels of sentient beings who are reborn in the Western Quarter. The sentient beings in the highest level of the highest grade of rebirth are those who vow to be reborn there. By awakening the three kinds of mind they are reborn there. What are the three? The first is the most sincere mind, the second is the mind of deep faith, and the third is the mind which aspires for rebirth by transferring merit. Those who possess those three minds will be reborn in that land without fail.

"There are three other kinds of beings who will be reborn there. What are the three? First are the compassionate ones who

refrain from killing and observe the precepts; second are those who read and recite the Mahayana Vaipulya Sutras; and third are those who cultivate the six kinds of mindfulness. Transferring the merit for rebirth, they vow to be reborn in that land. By accomplishing these virtuous acts for a period of from one to seven days, they immediately attain rebirth.

"When an aspirant is about to be reborn in that land, a result of unconquerable resolve, the Tathagata Amitayus appears along with Avalokitesvara, Mahasthamaprapta, countless transformation Buddhas, a great assembly of a hundred thousand *bhiksus* and *sravakas*, and countless heavenly beings in their seven-jeweled palaces.

"Holding a diamond pedestal, Bodhisattva Avalokitesvara approaches the aspirant along with Bodhisattva Mahasthamaprapta. The Buddha Amitayus sends forth a great light that illuminates the aspirant's body, and along with the Bodhisattvas, offers welcoming hands. Avalokitesvara and Mahasthamaprapta, along with countless other Bodhisattvas, then encourage the aspirant's mind by offering praise. Upon seeing this the aspirant dances with joy, is self-seen seated atop the diamond pedestal, and, following after the Buddha, is reborn into that land as quickly as the snap of a finger.

"Once reborn in that land, the aspirants see the Buddha's body and the perfection of the Buddha's myriad characteristics. The perfection of the Bodhisattvas' physical characteristics is also seen. The light of the jeweled forests widely proclaim the wondrous Dharma, and having heard it, the aspirants will instantly awaken the insight into the non-origination of all existence.

"Then, in an instant, the aspirants will visit and venerate all the Buddhas of the Ten Quarters, and in the presence of each Buddha receive a prediction of their future Buddhahood. Upon returning to the land from whence they came, they attain countless hundreds of thousands of Dharma-gates of *dharanis*. These are called the sentient beings in the highest level of the highest grade of rebirth.

"The sentient beings reborn in the middle level of the highest grade of rebirth do not necessarily uphold and recite the Vaipulya Sutras, but fully understand their meaning. Upon hearing the highest truth, their minds are not perplexed or shaken, and deeply believing in the principle of cause and effect, they do not slander the Mahayana. Transferring the merit of their virtuous acts, they vow to be reborn in the Realm of Ultimate Bliss.

"Those who perform these practices will, when their life is about to end, be met by Buddha Amitayus together with Avalokitesvara and Mahasthamaprapta; surrounded by a measureless, great host of attendant-followers, they hold a pedestal of purple-gold. The Buddha praises each aspirant, saying, 'Dharma disciple, you have practiced the Mahayana and have realized the highest truth. For this reason we have now come to welcome you.' With this, Buddha Amitayus and the thousands of miraculously created Buddhas offer their hands all at once.

"The practitioners see themselves seated on a pedestal of purple-gold, and with palms pressed together, praise the Buddhas. In the space of a single thought, they are reborn in that land in a seven-treasure lake. The pedestal of purple-gold is like a great jeweled flower, and after one night passes, the flower opens. Each practitioner's body becomes the color of purple-gold, and under their feet there are lotus flowers made of the seven treasures. The Buddha and the Bodhisattvas all send forth rays of light to illuminate each practitioner's body, causing their eyes to open, clear and wide. Because of the store of merit from their previous lives, they hear a variety of voices exclusively proclaiming the most profound, supreme truth. Descending from the golden pedestal, and with palms pressed together, they bow to and praise the Buddha, the World-Honored One.

"After seven days pass, each aspirant attains the Stage of Non-Retrogression on the path toward the Highest Perfect Enlightenment. Each aspirant acquires the ability to fly off at will to revere the Buddhas of the Ten Directions and to cultivate various *samadhis* from them. After one small aeon passes, each aspirant attains the insight into the non-origination of all existence, and in the presence of each Buddha, receive a

prediction of their future attainment. These are called the sentient beings in the middle level of the highest grade of rebirth.

"Those sentient beings reborn in the lowest level of the highest grade of rebirth also believe in the principle of cause and effect, do not slander the Mahayana, and awaken the mind which aspires to the highest perfect enlightenment. Transferring the merit of their virtuous acts, they vow to be reborn in the Realm of Ultimate Bliss.

"When the lives of such aspirants are about to end, these beings are met by Buddha Amitayus together with Avalokitesvara and Mahasthamaprapta and their great host of attendant-followers carrying golden lotus flowers which manifest five hundred transformed Buddhas to welcome them. These five hundred transformed Buddhas extend their hands to each person, saying, 'Dharma disciple, your mind is pure and you have awakened the mind which aspires to the highest perfect enlightenment, and so we have come to welcome you.'

"Having seen these things, each aspirant is self-seen seated on a golden lotus flower which then closes, and, following the World-Honored One, each aspirant is immediately reborn on a seven-jeweled lake.

"After one day and one night, the lotus flower opens, then within seven days, the aspirant beholds the Buddha. Although the body of the Buddha is seen, not all the physical characteristics and marks are clear in the aspirant's mind. But after three weeks, they are seen clearly and distinctly, and a variety of voices all widely proclaiming the wondrous Dharma are heard. The aspirant then travels to each of the Ten Quarters to make offerings to all the Buddhas, and to hear their most profound Dharma teachings.

"After three small aeons pass, the aspirant attains the hundred wisdom gates of the Dharma and abides in the Stage of Joy. These are called the sentient beings in the lowest level of the highest grade of rebirth. Performing this visualization is called the right visualization. If one performs other visualizations, that is called an incorrect visualization."

XVI. FIFTEENTH VISUALIZATION: THE MIDDLE GRADE OF REBIRTH

The Buddha said to Ananda and Vaidehi, "The sentient beings reborn in the highest level of the middle grade of rebirth are those who have upheld the five precepts, observed the eight abstinences, have cultivated the practice of the precepts, have not committed the five grave offenses and are free from various other faults. Transferring the merits of these roots of virtue for rebirth, they aspire to be reborn in the Realm of Ultimate Bliss in the Western Quarter.

"When their lives are about to end, these beings will be met by Buddha Amitayus, who, surrounded by a host of *bhiksus* and attendant-followers, sends forth golden rays of light. Coming to each person, they proclaim the teachings of suffering, emptiness, impermanence and non-self, praising the renunciation of the world which enables one to be freed from suffering. After seeing this, each aspirant's heart is filled with great joy, and each is then self-seen sitting on a lotus flower pedestal. Dropping to their knees, the aspirants press their palms together, bowing to the Buddha in homage; and even before their heads are raised, rebirth in the Realm of Ultimate Bliss is attained.

"Immediately, the lotus flower opens, and when the flower unfolds, each aspirant hears a variety of sounds and voices praising the Four Truths. Instantly the aspirant attains the stage of an *Arhat*, acquires the three kinds of transcendent knowledge and the six supernatural powers, and realizes the eight *samadhis* of liberation. These are called the sentient beings in the highest level of the middle grade of rebirth.

"The sentient beings reborn in the middle level of the middle grade of rebirth are those who, for at least one day and one night observe the eight abstinences; or for one day and one night observe the *shramanera* [novice] precepts; or for one day and one night observe the complete set of precepts for monks, their majestic deportment lacking nothing. Transferring the merit of these virtuous acts for rebirth, they aspire to be reborn in the Realm of Ultimate Bliss.

"Permeated with the fragrance of these precepts, such an aspirant, when life is about to end, sees the Buddha Amitayus and the host of attendant-followers approaching. Sending forth golden rays of light, the Buddha comes before this practitioner carrying a seven-jeweled lotus flower. The aspirant then hears a voice from the sky saying, 'Child of a good family, as you are a virtuous person who has followed the teachings of the Buddhas of past, present and future, I have come to welcome you.' The aspirant is then self-seen sitting on a lotus flower which then closes, and rebirth in a jeweled lake of the Realm of Ultimate Bliss of the Western Quarter ensues.

"After seven days pass, the lotus flower unfolds. When the flower is fully open, the aspirant, whose eyes are now opened, places palms together and praises the World-Honored One. Hearing the Dharma, the aspirant is filled with joy and attains the stage of a Stream-Winner; then, after half an aeon, the stage of *Arhat* is attained. These are called the sentient beings of the middle level of the middle grade of rebirth.

"The sentient beings reborn in the lowest level of the middle grade of rebirth are those good sons or good daughters who attend dutifully to their parents and do benevolent deeds for others.

"When the lives of these people are about to end, they encounter a virtuous and learned teacher who fully explains the bliss of the land of the Buddha Amitayus and also expounds the Forty-eight Great Vows of the Bhiksu Dharmakara. Having heard these things, they soon come to the end of their lives, and in the time it takes for a vigorous person to bend and extend an arm, the aspirants are reborn into the Realm of Ultimate Bliss of the Western Quarter.

"Seven days after that rebirth, the practitioners meet Avalokitesvara and Mahasthamaprapta. Hearing the Dharma, they are filled with joy and attain the stage of Stream-Winner; then, after one small aeon passes, they attain the stage of *Arhat*. These are called the sentient beings of the lowest level of the middle grade of rebirth. Performing this visualization is called the right visualization. If one performs other visualizations, that is called an incorrect visualization."

XVII. SIXTEENTH VISUALIZATION: THE LOWEST GRADE OF REBIRTH

The Buddha said to Ananda and Vaidehi, "The sentient beings in the highest level of the lowest grade of rebirth are those who have committed myriad evil acts. Although they do not slander the *Vaipulya* sutras, these deluded beings repeatedly perform evil deeds, yet feel no remorse.

"When their lives are about to end, they meet a virtuous and learned teacher who praises for them the names and titles of the Mahayana sutras of the twelve divisions. By hearing the names of these sutras, the heavy and evil karma binding them to birth-and-death for a thousand aeons is eliminated. This learned teacher also teaches them to press their palms together and recite 'Namo Buddha Amitayus.' Because they recite the Buddha's name, the evil karma binding them to birth-and-death for a hundred million aeons is eliminated.

"At that time, the Buddha sends a miraculously created Buddha, a miraculously created Avalokitesvara and a miraculously created Mahasthamaprapta, who appear before the aspirants and praise each of them, saying, 'Well done, child of a good family! Because you have recited the Buddha's name, your evil karma has been eliminated. We have come to welcome you.' After these words have been spoken, each aspirant immediately sees the miraculously created Buddha, whose rays of light completely fill the room. Having seen this, the aspirants are filled with joy and their lives come to an end. Riding atop a jeweled lotus flower, each practitioner follows behind the miraculously created Buddha and is reborn in a jeweled lake.

"After seven weeks, the lotus flower opens. When this flower unfolds, the greatly compassionate Bodhisattva Avalokitesvara and Bodhisattva Mahasthamaprapta send forth great rays of light and, standing before the aspirant, expound the profound sutras of the twelve divisions. Upon hearing this, the aspirant accepts it in faith and awakens the mind that aspires for the Highest Perfect Enlightenment. After ten small aeons pass, the

aspirant attains the hundred wisdom gates of the Dharma and enter the first stage of a Bodhisattva.

"These are called the sentient beings in the highest level of the lowest grade of rebirth; and being able to hear the name of the Buddha, the name of the Dharma and the name of the Sangha – that is, the Three Treasures – these sentient beings immediately attain rebirth.

The Buddha said to Ananda and Vaidehi, "The sentient beings in the middle level of the lowest grade of rebirth are those who violate the five precepts, the eight abstinences, and the complete set of precepts for monks. Such deluded people steal the property of the Sangha, take the personal belongings of the monks, preach the Dharma with impure intent, and feel no remorse. These deluded people defile themselves with these evil deeds, and because of this will fall into hell.

"When the lives of such people about to end, and the fires of hell simultaneously close upon them, they meet a virtuous and learned teacher who, with great compassion, praises and explains the majestic virtue and ten powers of the Buddha Amitayus, praises fully the transcendental powers of that Buddha's light, and further praises the virtues of that Buddha who accomplished the precepts, the meditation, the wisdom, the liberation and the awareness of that liberation. When these people have heard these things, the evil karma binding them to birth-and-death for eight hundred million aeons is eliminated. Hell's fierce flames are then transformed into pure, cool breezes that gently blow upon heavenly flowers. On top of each flower is a miraculously created Buddha and miraculously created Bodhisattvas who come to welcome these people. And in a single moment of thought, they are each reborn inside a lotus flower in a seven-jeweled lake.

"After six aeons pass, the lotus flowers unfold. When the flowers open, Avalokitesvara and Mahasthamaprapta reassure them using the Brahma voice and expound the profound Mahayana Sutras. Upon hearing this Dharma, each person at once awakens the mind that aspires for the highest enlightenment. These are called the sentient beings of the middle level of the lowest grade of rebirth.

The Buddha said to Ananda and Vaidehi, "The sentient beings in the lowest level of the lowest grade of rebirth are those who commit such evil acts as the five grave offenses and the ten transgressions, and are burdened with various kinds of evil. These foolish beings, because of their evil karma, shall fall into the evil realms of existence, and experience endless suffering for many aeons .

"When the life of such a foolish person is about to end, this person meets a virtuous and learned teacher who provides various kinds of comfort, expounds the exquisite Dharma, and urges mindfulness of the Buddha. If that person is too tormented by pain to be mindful of the Buddha, the virtuous friend says, 'If you are unable to be mindful of the Buddha, you should recite the name of and take refuge in the Buddha of Immeasurable Life.' And so, with a sincere mind and an uninterrupted voice, this person says, 'Namo Buddha Amitayus' even as few as ten times, and because this person says the Buddhas name, with every repetition, the evil karma binding this person to birth-and-death for eight million aeons is eliminated.

"When the lives of such people come to an end, a sun-like golden lotus flower appears in front of them. And in the interval of a single thought-moment, each person will immediately attain rebirth inside a lotus flower in the Realm of Ultimate Bliss.

"After twelve great aeons the lotus flower opens. When the flower unfolds, Avalokitesvara and Mahasthamaprapta, using the Brahma voice, proclaim for each person the way to eliminate evil karma through the realization of the true nature of all existence. Upon hearing this, each person is filled with joy and, at that moment, awakens the mind that aspires for enlightenment. These are called the sentient beings of the lowest level of the lowest grade of rebirth. This perception of the sentient beings in the lowest grade of rebirth is called the sixteenth visualization."

XVIII. EPILOGUE

When the World-Honored One had spoken these words, Vaidehi and her five hundred female attendants, having heard the Buddha's discourse, saw at once the breadth and extent of the Realm of Ultimate Bliss; and being able to see the body of the

Buddha of Immeasurable Life Span and the two Bodhisattvas, joy welled up in their hearts. Marveling at this unprecedented occurrence, Vaidehi, her clouds of doubt now cleared, attained the great enlightenment and acquired the insight into the non-origination of all existence. Her five hundred female attendants, having awakened the mind that aspires to the highest perfect enlightenment, vowed to be reborn into that land. The World-Honored One assured all of them that they would be reborn there, and that after rebirth they would acquire the Samadhi of Being in the Presence of All the Buddhas Countless heavenly beings also awakened the mind that aspires for the Highest Perfect Enlightenment.

At that time, Ananda rose from his seat, stepped forward, and said to the Buddha, "World-Honored One, what shall this Sutra be called? And how should the essence of this Dharma be received and kept?"

The Buddha said to Ananda, "The name of this Sutra is the 'Visualization of the Realm of Ultimate Bliss, the Buddha of Immeasurable Life Span, the Bodhisattva Avalokitesvara and the Bodhisattva Mahasthamaprapta.' It is also called, 'Removal of Karmic Hindrances for Attaining Rebirth in the Presence of All the Buddhas.' You should receive this Sutra and never forget it.

Those who practice this samadhi will be able to see, during their lifetime, the Buddha of Immeasurable Life Span and these two Bodhisattvas. If good sons and good daughters merely hear the name of this Buddha and these two Bodhisattvas, the evil karma binding them to birth-and-death for immeasurable aeons is eliminated. How much more so if these people are mindful of the Buddha? Know that whoever is mindful of the Buddha is a lotus flower among humans, has Bodhisattva Avalokitesvara and Bodhisattva Mahasthamaprapta as excellent friends, will be seated in the place of enlightenment and will be born into the family of the Buddhas."

The Buddha said to Ananda, "You should carefully hold these words in mind. To hold these words in mind is to hold in mind the name of the Buddha of Immeasurable life Span."

When the Buddha had spoken these words, the Venerable Maudgalyayana and the Venerable Ananda, as well as Vaidehi and the others, heard the Buddha's discourse and were all filled with great joy.

At that time, the World-Honored One walked through the open sky and returned to Vulture Peak. There, Ananda fully explained the above events for the benefit of the great assembly. The countless human beings, heavenly beings, naga deities, *yaksas* and all other beings who heard the Buddha's discourse were all filled with great joy, paid homage to the World-Honored Ones, and departed.

Vitakkasanthaana Sutta

The Discursively Thinking Mind

I heard thus.

At one time the Blessed One lived in the monastery offered by Anathapindika in Jeta's grove in Savatthi. The Blessed One addressed the Bhikkhus from there." Bhikkhus, by the Bhikkhu developing the mind five things should be attended to from time to time. What five: The Bhikkhu attending to a certain sign if evil Demeritorious thoughts arise conducive to interest, anger and delusion, he should change that sign and attend to some other sign conducive to merit, then those signs conducive to interest, anger and delusion fade, and the mind settles and comes to a single point. Like a clever carpenter or his apprentice would get rid of a coarse peg with the help of a fine peg. In the same manner the Bhikkhu attending to a certain sign, if evil Demeritorious thoughts arise conducive to interest, anger and delusion, he should change that sign and attend to some other sign conducive to merit, then those signs conducive to interest, anger and delusion fade, the mind settles and comes to a single point.

Even when the Bhikkhu has changed the sign and attended some other sign, if evil de-meritorious thoughts arise conducive to interest, anger and delusion, the Bhikkhu should examine the dangers of those thoughts. These thoughts of mine are evil, faulty and bring unpleasant results. When the dangers of those thoughts are examined those evil de-meritorious thoughts conducive to interest, anger and delusion fade. With their fading the mind settles and comes to a single point. Like a woman, a man, a child or youth fond of adornment would loathe and would be disgusted when the carcass of a snake, dog or a human corpse was wrapped round the neck. In the same manner when the Bhikkhu has changed the sign and attended some other sign, if evil de-meritorious thoughts arise conducive to interest, anger and delusion, the Bhikkhu should examine the dangers of those thoughts. These thoughts of mine are evil, loathsome, faulty and bring unpleasant results. When the dangers of those thoughts

are examined, those evil de-meritorious thoughts conducive to interest, anger and delusion fade. With their fading the mind settles and comes to a single point.

Even when the Bhikkhu has examined the dangers of those evil de-meritorious thoughts conducive to interest, anger and delusion, if those evil de-meritorious thoughts conducive to interest, anger and delusion arise, he should not attend to them. When those evil de-meritorious thoughts conducive to interest, anger and delusion are not attended, they fade. With their fading the mind settles and comes to a single point. Like a man who would not like to see forms, that come to the purview would either close his eyes or look away. In the same manner when the Bhikkhu has examined the dangers of those evil de-meritorious thoughts conducive to interest, anger and delusion, if evil de-meritorious thoughts conducive to interest, anger and delusion arise, he should not attend to them. When those evil de-meritorious thoughts conducive to interest, anger and delusion are not attended, they fade. With their fading the mind settles and comes to a single point.

Even when the Bhikkhu did not attend to those evil Demeritorious thoughts conducive to interest, anger and delusion, if these evil Demeritorious thoughts conducive to interest, anger and delusion arise, he should attend to appeasing the whole intentional thought process. When attending to appeasing the whole intentional thought process, those evil Demeritorious thoughts conducive to interest, anger and delusion fade. With their fading the mind settles and comes to a single point. Like it would occur to a man walking fast: why should I walk fast, what if I stand. Then he would stand. Standing it would occur to him: Why should I stand, what if I sit. Then he would sit. Sitting it would occur to him: Why should I sit, what if I lie. Thus abandoning the more coarse posture, would maintain the finer posture. In the same manner when attending to appeasing the whole intentional thought process, those evil de-meritorious thoughts conducive to interest, anger and delusion fade. With their fading the mind settles and comes to a single point. .

Even when attending to appeasing the whole intentional thought process, those evil Demeritorious thoughts conducive to interest,

anger and delusion arise, the Bhikkhu should press the upper jaw on the lower jaw and pushing the tongue on the palate should subdue and burn out those evil Demeritorious thoughts conducive to interest, anger and delusion. Then those evil Demeritorious thoughts conducive to interest, anger and delusion fade. With their fading the mind settles and comes to a single point. Like a strong man taking a weaker one by the head or body would press him and trouble him. In the same manner the Bhikkhu should press the upper jaw on the lower jaw and pushing the tongue on the palate should subdue and burn out those evil Demeritorious thoughts conducive to interest, anger and delusion. Then those evil Demeritorious thoughts conducive to interest, anger and delusion fade. With their fading the mind settles and comes to one point.

Bhikkhus, the Bhikkhu attending to a certain sign, if evil Demeritorious thoughts conducive to interest, anger and delusion arise, he attends to another sign conducive to merit, those evil Demeritorious thoughts conducive to interest, anger and delusion fade. With their fading the mind settles and comes to one point .

When attending to the danger of those evil Demeritorious thoughts conducive to interest, anger and delusion, those evil Demeritorious thoughts conducive to interest, anger and delusion fade. With their fading the mind settles and comes to one point. When not attending to those evil Demeritorious thoughts conducive to interest, anger and delusion, those evil Demeritorious thoughts conducive to interest, anger and delusion fade. With their fading the mind settles and comes to one point: When attending to appeasing the whole intentional thought process, these evil Demeritorious thoughts conducive to interest, anger and delusion fade. With their fading the mind settles and comes to one point, The Bhikkhu pressing the lower jaw with the upper jaw and pushing the tongue on the palate would subdue and burn out those evil Demeritorious thoughts conducive to interest, anger and delusion. Then those evil Demeritorious thoughts conducive to interest, anger and delusion fade. With their fading the mind settles and comes to one point. Bhikkhus, this is called the Bhikkhu is master over thought processes. Whatever thought he wants to think, that he

thinks, whatever thought he does not want to think, that he does not think He puts an end to craving , dispels the bonds and rightfully overcoming measuring makes an end of unpleasantness. .

The Blessed One said thus, and those Bhikkhus delighted in the words of the Blessed One.

Vitthara Sutta

Strengths in Detail

"Monks, there are these five strengths for one in training. Which five? Strength of conviction, strength of conscience, strength of concern, strength of persistence, and strength of discernment.

"And what is strength of conviction? There is the case where a monk, a disciple of the noble ones, has conviction, is convinced of the Tathágata's Awakening: 'Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge and conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine and human beings, awakened, blessed.' This, monks, is called the strength of conviction.

"And what is the strength of conscience? There is the case where a disciple of the noble ones feels shame at the thought of engaging in bodily misconduct, verbal misconduct, mental misconduct. This is called the strength of conscience.

"And what is the strength of concern? There is the case where a disciple of the noble ones feels concern for the suffering that results from bodily misconduct, verbal misconduct, mental misconduct. This is called the strength of concern.

"And what is the strength of persistence? There is the case where a monk, a disciple of the noble ones, keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. This is called the strength of persistence.

"And what is the strength of discernment? There is the case where a monk, a disciple of the noble ones, is discerning, endowed with discernment of arising and passing away -- noble, penetrating, leading to the right ending of stress. This is called the strength of discernment.

"These, monks, are the five strengths of one in training. Thus you should train yourselves, 'We will be endowed with the strength of conviction that is the strength of one in training; with the strength of conscience... the strength of concern... the strength of persistence... the strength of discernment that is the strength of one in training.' That's how you should train yourselves."

Vyagghapajja Sutta

Conditions of Welfare

Translator's note: In this Sutta, the Buddha instructs rich householders how to preserve and increase their prosperity and how to avoid loss of wealth. Wealth alone, however, does not make a complete man nor a harmonious society. Possession of wealth all too often multiplies man's desires, and he is ever in the pursuit of amassing more wealth and power. This unrestrained craving, however, leaves him dissatisfied and stifles his inner growth. It creates conflict and disharmony in society through the resentment of the underprivileged who feel themselves exploited by the effects of unrestrained craving.

Therefore the Buddha follows up on his advice on material welfare with four essential conditions for spiritual welfare: confidence (in the Master's enlightenment), virtue, liberality, and wisdom. These four will instill in man a sense of higher values. He will then not only pursue his own material concern, but also be aware of his duty towards society. To mention only one of the implications: a wisely and generously employed liberality will reduce tensions and conflicts in society. Thus the observing of these conditions of material and spiritual welfare will make for an ideal citizen in an ideal society.

Thus have I heard:

Once the Exalted One was dwelling amongst the Koliyans,[1] in their market town named Kakkarapatta. Then Dighajanu,[2] a Koliyan, approached the Exalted One, respectfully saluted Him and sat on one side. Thus seated, he addressed the Exalted One as follows:

"We, Lord, are laymen who enjoy worldly pleasure. We lead a life encumbered by wife and children. We use sandalwood of Kasi. We deck ourselves with garlands, perfume, and unguents. We use gold and silver. To those like us, O Lord, let the Exalted One preach the Dhamma, teach those things that lead to weal and happiness in this life and to weal and happiness in future life."

Conditions of Worldly Progress

"Four conditions, Vyagghapajja, [3] conduce to a householder's weal and happiness in this very life. Which four?

"The accomplishment of persistent effort (*utthana-sampada*), the accomplishment of watchfulness (*arakkha-sampada*), good friendship (*kalyanamittata*) and balanced livelihood (*sama-jvivikata*).

"What is the accomplishment of persistent effort?

"Herein, Vyagghapajja, by whatsoever activity a householder earns his living, whether by farming, by trading, by rearing cattle, by archery, by service under the king, or by any other kind of craft -- at that he becomes skillful and is not lazy. He is endowed with the power of discernment as to the proper ways and means; he is able to carry out and allocate (duties). This is called the accomplishment of persistent effort.

"What is the accomplishment of watchfulness?

"Herein, Vyagghapajja, whatsoever wealth a householder is in possession of, obtained by dint of effort, collected by strength of arm, by the sweat of his brow, justly acquired by right means -- such he husbands well by guarding and watching so that kings would not seize it, thieves would not steal it, fire would not burn it, water would not carry it away, nor ill-disposed heirs remove it. This is the accomplishment of watchfulness.

"What is good friendship?

"Herein, Vyagghapajja, in whatsoever village or market town a householder dwells, he associates, converses, engages in discussions with householders or householders' sons, whether young and highly cultured or old and highly cultured, full of faith (*saddha*),[4] full of virtue (*síla*), full of charity (*caga*), full of wisdom (*paññá*). He acts in accordance with the faith of the faithful, with the virtue of the virtuous, with the charity of the charitable, with the wisdom of the wise. This is called good friendship.

"What is balanced livelihood?

"Herein, Vyagghapajja, a householder knowing his income and expenses leads a balanced life, neither extravagant nor miserly, knowing that thus his income will stand in excess of his expenses, but not his expenses in excess of his income.

"Just as the goldsmith,[5] or an apprentice of his, knows, on holding up a balance, that by so much it has dipped down, by so much it has tilted up; even so a householder, knowing his income and expenses leads a balanced life, neither extravagant nor miserly, knowing that thus his income will stand in excess of his expenses, but not his expenses in excess of his income.

"If, Vyagghapajja, a householder with little income were to lead an extravagant life, there would be those who say -- 'This person enjoys his property like one who eats wood-apple.'[6] If, Vyagghapajja, a householder with a large income were to lead a wretched life, there would be those who say -- 'This person will die like a starveling.'

"The wealth thus amassed, Vyagghapajja, has four sources of destruction:

"(i) Debauchery, (ii) drunkenness, (iii) gambling, (iv) friendship, companionship and intimacy with evil-doers.

"Just as in the case of a great tank with four inlets and outlets, if a man should close the inlets and open the outlets and there should be no adequate rainfall, decrease of water is to be expected in that tank, and not an increase; even so there are four sources for the destruction of amassed wealth -- debauchery, drunkenness, gambling, and friendship, companionship and intimacy with evil-doers.

"There are four sources for the increase of amassed wealth: (i) abstinence from debauchery, (ii) abstinence from drunkenness, (iii) non-indulgence in gambling, (iv) friendship, companionship and intimacy with the good.

"Just as in the case of a great tank with four inlets and four outlets, if a person were to open the inlets and close the outlets, and there should also be adequate rainfall, an increase in water

is certainly to be expected in that tank and not a decrease, even so these four conditions are the sources of increase of amassed wealth.

"These four conditions, Vyagghapajja, are conducive to a householder's weal and happiness in this very life.

Conditions of Spiritual Progress

"Four conditions, Vyagghapajja, conduce to a householder's weal and happiness in his future life. Which four?

"The accomplishment of faith (*saddha-sampada*), the accomplishment of virtue (*sila-sampada*), the accomplishment of charity (*caga-sampada*) and the accomplishment of wisdom (*pañña-sampada*).

"What is the accomplishment of faith?

"Herein a householder is possessed of faith, he believes in the Enlightenment of the Perfect One (*Tathágata*): Thus, indeed, is that Blessed One: he is the pure one, fully enlightened, endowed with knowledge and conduct, well-gone, the knower of worlds, the incomparable leader of men to be tamed, the teacher of gods and men, all-knowing and blessed. This is called the accomplishment of faith.

"What is the accomplishment of virtue?

"Herein a householder abstains from killing, stealing, sexual misconduct, lying, and from intoxicants that cause infatuation and heedlessness. This is called the accomplishment of virtue.

"What is the accomplishment of charity?

"Herein a householder dwells at home with heart free from the stain of avarice, devoted to charity, open-handed, delighting in generosity, attending to the needy, delighting in the distribution of alms. This is called the accomplishment of charity.

"What is the accomplishment of wisdom?

"Herein a householder is wise: he is endowed with wisdom that understands the arising and cessation of the five aggregates of

existence; he is possessed of the noble penetrating insight that leads to the destruction of suffering. This is called the accomplishment of wisdom.

"These four conditions, Vyagghapajja, conduce to a householder's weal and happiness in his future life."

Energetic and heedful in his tasks,
Wisely administering his wealth,
He lives a balanced life,
Protecting what he has amassed.

Endowed with faith and virtue too,
Generous he is and free from avarice;
He ever works to clear the path
That leads to weal in future life.

Thus to the layman full of faith,
By him, so truly named 'Enlightened,'
These eight conditions have been told
Which now and after lead to bliss.

Footnotes:

1. The Koliyans were the rivals of the Sakyans. Queen Maha Maya belonged to the Koliyan clan and King Suddhodana to the Sakyan clan.
2. Literally, 'long-kneed'
3. 'Tiger's Path'; he was so called because his ancestors were born on a forest path infested with tigers. Vyagghapajja was Dighajanu's family name
4. *Saddha* is not blind faith. It is confidence based on knowledge.
5. *Tuladharo*, lit., 'carrier of the scales.'
6. *Udambarakhadaka*. The Commentary explains that one who wishes to eat wood-apple shakes the tree, with the result that many fruits fall but only a few are eaten, while a large number are wasted.

Yamaka Sutta

To Yamaka

I have heard that on one occasion Ven. Shariputra was staying near Savatthi at Jeta's Grove, Anathapindika's monastery. Now, at that time this evil supposition had arisen to Ven. Yamaka: "As I understand the Teaching explained by the Blessed One, a monk with no more (mental) effluents, on the break-up of the body, is annihilated, perishes, and does not exist after death." A large number of monks heard, "They say that this evil supposition has arisen to Ven. Yamaka: 'As I understand the Teaching explained by the Blessed One, a monk with no more effluents, on the break-up of the body, is annihilated, perishes, and does not exist after death.'" So they went to Ven. Yamaka and on arrival exchanged courteous greetings. After an exchange of friendly greetings and courtesies, they sat to one side. As they were sitting there, they said to Ven. Yamaka, "Is it true, friend Yamaka, that this evil supposition has arisen to you: 'As I understand the Teaching explained by the Blessed One, a monk with no more effluents, on the break-up of the body, is annihilated, perishes, and does not exist after death.'"

"Yes, friends. As I understand the Teaching explained by the Blessed One, a monk with no more effluents, on the break-up of the body, is annihilated, perishes, and does not exist after death."

"Don't say that, friend Yamaka. Don't misrepresent the Blessed One. It's not good to misrepresent the Blessed One, for the Blessed One would not say, 'A monk with no more effluents, on the break-up of the body, is annihilated, perishes, and does not exist after death.'"

But even though Ven. Yamaka was thus rebuked by those monks, he -- from stubbornness and attachment -- maintained his adherence to that evil supposition: 'As I understand the Teaching explained by the Blessed One, a monk with no more effluents, on the break-up of the body, is annihilated, perishes, and does not exist after death.'

When those monks could not pry Ven. Yamaka loose from his evil supposition, they got up from their seats and went to Ven. Shariputra. On arrival they said to him: "Friend Shariputra, this evil supposition has arisen to Ven. Yamaka: 'As I understand the Teaching explained by the Blessed One, a monk with no more effluents, on the break-up of the body, is annihilated, perishes, and does not exist after death.' It would be good if you would go to Ven. Yamaka out of sympathy for his sake."

Ven. Shariputra consented by remaining silent.

Then in the evening Ven. Shariputra left his seclusion, went to Ven. Yamaka, and on arrival exchanged courteous greetings. After an exchange of friendly greetings and courtesies, he sat to one side. As he was sitting there, he said to Ven. Yamaka, "Is it true, my friend Yamaka, that this evil supposition has arisen to you: 'As I understand the Teaching explained by the Blessed One, a monk with no more effluents, on the break-up of the body, is annihilated, perishes, and does not exist after death.'"

"Yes, my friend Shariputra. As I understand the Teaching explained by the Blessed One, a monk with no more effluents, on the break-up of the body, is annihilated, perishes, and does not exist after death."

"How do you construe this, my friend Yamaka: Is form constant or inconstant?"

"Inconstant, my friend."

"And is that which is inconstant easeful or stressful?"

"Stressful, my friend."

"And is it proper to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, my friend."

"Is feeling constant or inconstant?"

"Inconstant, my friend."...

"Is perception constant or inconstant?"

"Inconstant, my friend." ...

"Are fabrications constant or inconstant?"

"Inconstant, my friend." ...

"Is consciousness constant or inconstant?"

"Inconstant, my friend."

"And is that which is inconstant easeful or stressful?"

"Stressful, my friend."

"And is it proper to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

"No, my friend."

"How do you construe this: Do you regard form as the Tathágata?"

"No, my friend."

"Do you regard feeling as the Tathágata?"

"No, my friend."

"Do you regard perception as the Tathágata?"

"No, my friend."

"Do you regard fabrications as the Tathágata?"

"No, my friend."

"Do you regard consciousness as the Tathágata?"

"No, my friend."

"How do you construe this: Do you regard the Tathágata as being in form... Elsewhere than form... In feeling... Elsewhere than feeling... In perception... Elsewhere than perception... In fabrications... Elsewhere than fabrications... In consciousness... Elsewhere than consciousness?"

"No, my friend."

"How do you construe this: Do you regard the Tathágata as form-feeling-perception-fabrications-consciousness?"

"No, my friend."

"Do you regard the Tathágata as that which is without form, without feeling, without perception, without fabrications, without consciousness?"

"No, my friend."

"And so, my friend Yamaka -- when you can't pin down the Tathágata as a truth or reality even in the present life -- is it proper for you to declare, 'As I understand the Teaching explained by the Blessed One, a monk with no more effluents, on the break-up of the body, is annihilated, perishes, and does not exist after death'?"

"Previously, my friend Shariputra, I did foolishly hold that evil supposition. But now, having heard your explanation of the Dhamma, I have abandoned that evil supposition, and have broken through to the Dhamma.

"Then, friend Yamaka, how would you answer if you are thus asked: A monk, a worthy one, with no more mental effluents: what is he on the break-up of the body, after death?"

"Thus asked, I would answer, 'Form is inconstant... Feeling... Perception... Fabrications... Consciousness is inconstant. That which is inconstant is stressful. That which is stressful has ceased and gone to its end.'"

"Very good, my friend Yamaka. Very good. In that case I will give you an analogy for the sake of taking your understanding of this point even further. Suppose there were a householder or householder's son -- rich, wealthy, with many possessions -- who was thoroughly well guarded. Then suppose there came along a certain man, desiring what was not his benefit, desiring what was not his welfare, desiring his loss of security, desiring to kill him. The thought would occur to this man: 'It would not be

easy to kill this person by force. What if I were to sneak in and then kill him?'

"So he would go to the householder or householder's son and say, 'May you take me on as a servant, lord.' With that, the householder or householder's son would take the man on as a servant.

"Having been taken on as a servant, the man would rise in the morning before his master, go to bed in the evening only after his master, doing whatever his master ordered, always acting to please him, speaking politely to him. Then the householder or householder's son would come to regard him as a friend and companion, and would fall into his trust. When the man realizes, 'This householder or householder's son trusts me,' then encountering him in a solitary place, he would kill him with a sharp knife.

"Now what do you think, my friend Yamaka? When that man went to the householder or householder's son and said, 'May you take me on as a servant, lord': wasn't he even then a murderer? And yet although he was a murderer, the householder or householder's son did not know him as 'my murderer.' And when, taken on as a servant, he would rise in the morning before his master, go to bed in the evening only after his master, doing whatever his master ordered, always acting to please him, speaking politely to him: wasn't he even then a murderer? And yet although he was a murderer, the householder or householder's son did not know him as 'my murderer.' And when he encountered him in a solitary place and killed him with a sharp knife: wasn't he even then a murderer? And yet although he was a murderer, the householder or householder's son did not know him as 'my murderer.'"

"Yes, my friend."

"In the same way, an uninstructed, run-of-the-mill person -- who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma -- assumes form (the body) to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"He assumes feeling to be the self...

"He assumes perception to be the self...

"He assumes (mental) fabrications to be the self...

"He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"He does not discern inconstant form, as it actually is present, as 'inconstant form.' He does not discern inconstant feeling, as it actually is present, as 'inconstant feeling.' He does not discern inconstant perception... He does not discern inconstant fabrications... He does not discern inconstant consciousness, as it actually is present, as 'inconstant consciousness.'

"He does not discern stressful form, as it actually is present, as 'stressful form.' He does not discern stressful feeling... He does not discern stressful perception... He does not discern stressful fabrications... He does not discern stressful consciousness, as it actually is present, as 'stressful consciousness.'

"He does not discern not-self form, as it actually is present, as 'not-self form.' He does not discern not-self feeling... He does not discern not-self perception... He does not discern not-self fabrications... He does not discern not-self consciousness, as it actually is present, as 'not-self consciousness.'

"He does not discern fabricated form, as it actually is present, as 'fabricated form.' He does not discern fabricated feeling... He does not discern fabricated perception... He does not discern fabricated fabrications... He does not discern fabricated consciousness, as it actually is present, as 'fabricated consciousness.'

"He does not discern murderous form, as it actually is present, as 'murderous form.' He does not discern murderous feeling... He does not discern murderous perception... He does not discern murderous fabrications... He does not discern murderous consciousness, as it actually is present, as 'murderous consciousness.'

"He gets attached to form, clings to form, and determines it to be 'my self.' He gets attached to feeling... He gets attached to perception... He gets attached to fabrications... He gets attached to consciousness, clings to consciousness, and determines it to be 'my self.' These five clinging-aggregates -- attached to, clung to -- lead to his long-term loss and suffering.

"Now, the well-instructed, disciple of the noble ones -- who has regard for noble ones, is well-versed and disciplined in their Dhamma; who has regard for men of integrity, is well-versed and disciplined in their Dhamma -- does not assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

"He does not assume feeling to be the self...

"He does not assume perception to be the self...

"He does not assume fabrications to be the self...

"He does not assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"He discerns inconstant form, as it actually is present, as 'inconstant form.' He discerns inconstant feeling... He discerns inconstant perception... He discerns inconstant fabrications... He discerns inconstant consciousness, as it actually is present, as 'inconstant consciousness.'

"He discerns stressful form, as it actually is present, as 'stressful form.' He discerns stressful feeling... He discerns stressful perception... He discerns stressful fabrications... He discerns stressful consciousness, as it actually is present, as 'stressful consciousness.'

"He discerns not-self form, as it actually is present, as 'not-self form.' He discerns not-self feeling... He discerns not-self perception... He discerns not-self fabrications... He discerns not-self consciousness, as it actually is present, as 'not-self consciousness.'

"He discerns fabricated form, as it actually is present, as 'fabricated form.' He discerns fabricated feeling... He discerns fabricated perception... He discerns fabricated fabrications... He discerns fabricated consciousness, as it actually is present, as 'fabricated consciousness.'

"He discerns murderous form, as it actually is present, as 'murderous form.' He discerns murderous feeling... He discerns murderous perception... He discerns murderous fabrications... He discerns murderous consciousness, as it actually is present, as 'murderous consciousness.'

"He does not get attached to form, does not cling to form, does not determine it to be 'my self.' He does not get attached to feeling... He does not get attached to perception... He does not get attached to fabrications... He does not get attached to consciousness, does not cling to consciousness, does not determine it to be 'my self.' These five clinging-aggregates -- not attached to, not clung to -- lead to his long-term happiness and well-being."

"Even so, my friend Shariputra, are those who have people like you as their fellows in the holy life, teaching them, admonishing them out of sympathy, desiring their welfare. For now that I have heard this explanation of the Dhamma from you, my mind -- through lack of clinging/sustenance -- has been released from the effluents."

Yavakalapi Sutta

The Sheaf of Barley

"Suppose, monks, that a sheaf of barley were thrown down at a large four-way intersection, and six men were to come along with flails in their hands. They would thrash the sheaf of barley with their six flails. Thus the sheaf of barley would be thoroughly thrashed with the six flails. Then a seventh man would come along with a flail in his hand. He would thrash the sheaf of barley with a seventh flail. Thus the sheaf of barley would be even more thoroughly thrashed with the seventh flail.

"In the same way, the uninstructed run-of-the-mill person is thrashed in the eye by charming and pleasurable forms... thrashed in the ear by charming and pleasurable sounds... thrashed in the nose by charming and pleasurable aromas... thrashed in the tongue by charming and pleasurable flavors... thrashed in the body by charming and pleasurable tactile sensations... thrashed in the intellect by charming and pleasurable ideas. And if that uninstructed run-of-the-mill person forms intentions for the sake of further becoming in the future, then he -- that foolish person -- is even more thoroughly thrashed, just like the sheaf of barley thrashed with the seventh flail.

"Once, monks, the devas and asuras were arrayed for battle. Then Vepacitti, the lord of the asuras, addressed the asuras: 'If, dear sirs, in the battle of the devas arrayed against the asuras, the asuras win and the devas are defeated, bind Sakka, the lord of the devas, neck, hand, and foot and bring him before me in the city of the asuras.'

"As for Sakka, lord of the devas, he addressed the devas of the Thirty-three: 'If dear sirs, in the battle of the devas arrayed against the asuras, the devas win and the asuras are defeated, bind Vepacitti, the lord of the asuras, neck, hand, and foot and bring him before me in the righteous assembly of the devas.'

"Now, in that battle the devas won. So the devas of the Thirty-three bound Vepacitti, the lord of the asuras, neck, hand, and

foot and brought him before Sakka in the righteous assembly of the devas.

"So there was Vepacitti, the lord of the asuras, bound neck, hand, and foot. When the thought occurred to him, 'the devas are in the right and the asuras are in the wrong. I'm now going over to the city of the devas,' then he viewed himself as freed from that fivefold bond. He was fully provided with the fivefold strings of heavenly sensuality. But when the thought occurred to him, 'The asuras are in the right and the devas are in the wrong. I will go over to the city of the asuras,' then he viewed himself as bound with that fivefold bond, deprived of the fivefold strings of heavenly sensuality. That's how subtle the bonds of Vepacitti were. But the bonds of Mara are even more subtle. Anyone who construes is bound by Mara. Anyone who doesn't construe is freed from the Evil One.

"'I am' is a construing. 'I am this' is a construing. 'I shall be' is a construing. 'I shall not be'... 'I shall be possessed of form'... 'I shall not be possessed of form'... 'I shall be percipient'... 'I shall not be percipient'... 'I shall be neither percipient nor non-percipient' is a construing. Construing is a disease, construing is a cancer, construing is an arrow. Therefore, monks, you should train yourselves: 'We will dwell with an awareness free of construing.'

"'I am' is a perturbation. 'I am this' is a perturbation. 'I shall be' is a perturbation. 'I shall not be'... 'I shall be possessed of form'... 'I shall not be possessed of form'... 'I shall be percipient'... 'I shall not be percipient'... 'I shall be neither percipient nor non-percipient' is a perturbation. Perturbation is a disease, perturbation is a cancer, perturbation is an arrow. Therefore, monks, you should train yourselves: 'We will dwell with an awareness free of perturbations.'

"'I am' is a wavering. 'I am this' is a wavering. 'I shall be' is a wavering. 'I shall not be'... 'I shall be possessed of form'... 'I shall not be possessed of form'... 'I shall be percipient'... 'I shall not be percipient'... 'I shall be neither percipient nor non-percipient' is a wavering. Wavering is a disease, wavering is a cancer, wavering is an arrow. Therefore, monks, you should train yourselves: 'We will dwell with an awareness free of wavering.'

"'I am' is a complication. 'I am this' is a complication. 'I shall be' is a complication. 'I shall not be'... 'I shall be possessed of form'... 'I shall not be possessed of form'... 'I shall be percipient'... 'I shall not be percipient'... 'I shall be neither percipient nor non-percipient' is a complication. Complication is a disease, complication is a cancer, complication is an arrow. Therefore, monks, you should train yourselves: 'We will dwell with an awareness free of complications.'

"'I am' is an act of conceit. 'I am this' is an act of conceit. 'I shall be' is an act of conceit. 'I shall not be'... 'I shall be possessed of form'... 'I shall not be possessed of form'... 'I shall be percipient'... 'I shall not be percipient'... 'I shall be neither percipient nor non-percipient' is an act of conceit. An act of conceit is a disease, an act of conceit is a cancer, and an act of conceit is an arrow. Therefore, monks, you should train yourselves: 'We will dwell with an awareness free of acts of conceit.'"

Yodhajiva Sutta

The Warrior

"Endowed with four qualities, monks, a warrior is worthy of a king, an asset to a king, and counts as a very limb of his king. Which four?"

"There is the case where a warrior is skilled in his stance, able to shoot far, able to fire shots in rapid succession, and able to pierce great objects. A warrior endowed with these four qualities is worthy of a king, an asset to a king, and counts as a very limb of his king.

"In the same way a monk endowed with four qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world. Which four?"

"There is the case where a monk is skilled in his stance, able to shoot far, able to fire shots in rapid succession, and able to pierce great objects. A monk endowed with these four qualities is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world.

"And how is a monk skilled in his stance? There is the case where a monk is virtuous. He dwells restrained in accordance with the Patimokkha, consummate in his behavior and sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. This is how a monk is skilled in his stance.

"And how is a monk one who is able to shoot far? There is the case where a monk sees any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near -- every form -- as it actually is with right discernment as: 'this is not mine. This is not my self. This is not what I am.'

"He sees any feeling whatsoever..."

"He sees any perception whatsoever...

"He sees any fabrications whatsoever...

"He sees any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near -- every consciousness -- as it actually is with right discernment as: 'this is not mine. This is not my self. This is not what I am.'

"This is how a monk is one who is able to shoot far.

"And how is a monk one who is able to fire shots in rapid succession? There is the case where a monk discerns, as it actually is present, that 'This is stress.'... 'This is the origination of stress.'... 'This is the cessation of stress.'... 'This is the path of practice leading to the cessation of stress.' This is how a monk is one who is able to fire shots in rapid succession.

"And how is a monk one who is able to pierce great objects? There is the case where a monk pierces right through the great mass of ignorance. This is how a monk is one who is able to pierce great objects right through.

"Endowed with these four qualities, a monk is deserving of gifts, deserving of hospitality, deserving of offerings, deserving of respect, an unexcelled field of merit for the world."

Yoga Sutta

Yokes

"Monks, there are these four yokes. Which four? The yoke of sensuality, the yoke of becoming, the yoke of views, and the yoke of ignorance.

"And what is the yoke of sensuality? There is the case where a certain person does not discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, and the escape from sensuality. When he does not discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, and the escape from sensuality, then -- with regard to sensual objects -- he is obsessed with sensual passion, sensual delight, sensual attraction, sensual infatuation, sensual thirst, sensual fever, sensual fascination, sensual craving. This is the yoke of sensuality.

"And how is there the yoke of becoming? There is the case where a certain person does not discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, and the escape from becoming. When he does not discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, and the escape from becoming, then -- with regard to states of becoming -- he is obsessed with becoming-passion, becoming-delight, becoming-attraction, becoming-infatuation, becoming-thirst, becoming-fever, becoming-fascination, becoming-craving. This is the yoke of sensuality and the yoke of becoming.

"And how is there the yoke of views? There is the case where a certain person does not discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, and the escape from views. When he does not discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, and the escape from views, then -- with regard to views -- he is obsessed with view-passion, view-delight, view-attraction, view-infatuation, view-thirst, view-fever, view-fascination, view-craving. This is the yoke of sensuality, the yoke of becoming, and the yoke of views.

"And how is there the yoke of ignorance? There is the case where a certain person does not discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, and the escape from the six sense media. When he does not discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, and the escape from the six sense media, then -- with regard to ignorance concerning the six sense media -- he is obsessed with not-knowing. This is the yoke of sensuality, the yoke of becoming, the yoke of views, and the yoke of ignorance.

"Conjoined with evil, unskillful mental qualities -- defiling, leading to further becoming, unhappy, resulting in suffering and stress, and in future birth, aging, and death -- one is said not to be at rest from the yoke.

"These are the four yokes.

"Now, there are these four un-yokings. Which four? Unyoking from sensuality, unyoking from becoming, unyoking from views, and unyoking from ignorance.

"And what is unyoking from sensuality? There is the case where a certain person discerns, as it actually is present, the origination, the passing away, the allure, the drawbacks, and the escape from sensuality. When he discerns, as it actually is present, the origination, the passing away, the allure, the drawbacks, and the escape from sensuality, then -- with regard to sensual objects -- he is not obsessed with sensual passion, sensual delight, sensual attraction, sensual infatuation, sensual thirst, sensual fever, sensual fascination, sensual craving. This is unyoking from sensuality.

"And how is there unyoking from becoming? There is the case where a certain person discerns, as it actually is present, the origination, the passing away, the allure, the drawbacks, and the escape from becoming. When he discerns, as it actually is present, the origination, the passing away, the allure, the drawbacks, and the escape from becoming, then -- with regard to states of becoming -- he is not obsessed with becoming-passion, becoming-delight, becoming-attraction, becoming-infatuation, becoming-thirst, becoming-fever, becoming-

fascination, becoming-craving. This is unyoking from sensuality and unyoking from becoming.

"And how is there unyoking from views? There is the case where a certain person discerns, as it actually is present, the origination, the passing away, the allure, the drawbacks, and the escape from views. When he discerns, as it actually is present, the origination, the passing away, the allure, the drawbacks, and the escape from views, then -- with regard to views -- he is not obsessed with view-passion, view-delight, view-attraction, view-infatuation, view-thirst, view-fever, view-fascination, view-craving. This is unyoking from sensuality, unyoking from becoming, and unyoking from views.

"And how is there unyoking from ignorance? There is the case where a certain person discerns, as it actually is present, the origination, the passing away, the allure, the drawbacks, and the escape from the six sense media. When he discerns, as it actually is present, the origination, the passing away, the allure, the drawbacks, and the escape from the six sense media, then -- with regard to ignorance concerning the six sense media -- he is not obsessed with not-knowing. This is unyoking from sensuality, unyoking from becoming, unyoking from views, and unyoking from ignorance.

"Disjoined from evil, unskillful mental qualities -- defiling, leading to further becoming, unhappy, resulting in suffering and stress, and in future birth, aging, and death -- one is said to be at rest from the yoke.

"These are the four un-yokings."

Joined with the yoke of sensuality
and the yoke of becoming,
joined with the yoke of views,
surrounded by ignorance,
beings go to the wandering-on,
heading to birth
and death.

But those who comprehend sensuality
and the yoke of becoming -- entirely --
who have thrown off the yoke of views

and are dispassionate
toward ignorance,
disjoined from all yokes:
they -- their yokes overcome --
are sages
indeed.

Yuganaddha Sutta

In Tandem

On one occasion Ven. Ānanda was staying in Kosambi, at Ghosita's monastery. There he addressed the monks, "Friends!"

"Yes, friend," the monks responded.

Ven. Ānanda said: "Friends, whoever -- monk or nun -- declares the attainment of arahant-ship in my presence, they all do it by means of one or another of four paths. Which four?"

"There is the case where a monk has developed insight preceded by tranquility. As he develops insight preceded by tranquility, the path is born. He follows that path, develops it, pursues it. As he follows the path, developing it and pursuing it -- his fetters are abandoned, his obsessions destroyed.

"Then there is the case where a monk has developed tranquility preceded by insight. As he develops tranquility preceded by insight, the path is born. He follows that path, develops it, pursues it. As he follows the path, developing it and pursuing it -- his fetters are abandoned, his obsessions destroyed.

"Then there is the case where a monk has developed tranquility in tandem with insight. As he develops tranquility in tandem with insight, the path is born. He follows that path, develops it, pursues it. As he follows the path, developing it and pursuing it -- his fetters are abandoned, his obsessions destroyed.

"Then there is the case where a monk's mind has its restlessness concerning the Dhamma [the corruptions of insight] well under control. There comes a time when his mind grows steady inwardly, settles down, and becomes unified and concentrated. In him the path is born. He follows that path, develops it, pursues it. As he follows the path, developing it and pursuing it -- his fetters are abandoned, his obsessions destroyed.

"Whoever -- monk or nun -- declares the attainment of arahantship in my presence, they all do it by means of one or another of these four paths."